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TIMELINE OF HUMAN SPECIES DEVELOPMENT IN THE *DISCOURSE ON INEQUALITY*

- 1) Primary SN (1.1-50): independence and self-sufficiency. Robust physicality w/o speech or social relations. Natural goodness = balance of needs, inclinations, and powers. Desire for self-preservation (*amour de soi-même* = "self-love") and pity ("innate repugnance to see his fellow human being suffer") as primary passions, along with physical desire leading to intermittent copulation w/o paternal investment. Primary qualities of freedom (from sheer instinct) and "perfectibility" (ability to call forth new powers to meet needs). No need to fight others, as you can flee, due to low population. No land ownership.

[Wokler thinks JJR sees "savage man" as orangutans. We might say "savage man" = nonsocial primates but with sociability potentials. You might also put the non-warring aspect as that of early nomadic foragers, if we put the unit of analysis as the small band, not the individual.]

- 2) *First revolution* (1.51; 2.4; 2.14) accidents of geographical change: floods, etc.
- 3) Secondary SN or "nascent society" (2.11-18): Families and filial love 2.11; cooperative hunting / fishing peoples 2.15. New World "savages." *Amour-propre* (= "pride") begins to awaken as natural gifts begin to be noticed in sexual rivalry.
- 4) *Second revolution*: (2.19-20) metallurgy, agriculture, property in land.
- 5) Pre-political society (2.19-29) property, inequality, enslavement, war of all against all. This is what Hobbes describes as SN = SW (roaming gangs, not individuals really). *Amour-propre* is enflamed: need for recognition haunted by possibility of semblance and deceit.
- 6) *First social contract* (2.30-32) trickery of the rich, but the poor did consent. (In his book, JJR will propose what a social contract yielding legitimate society.)
- 7) Civil Society (2.33), though with SN between polities (2.34).

ROUSSEAU'S METHODOLOGICAL REMARKS

Goal: To understand the difference between natural and "moral" (= social) inequality you have to get to "natural man" (Intro, ¶2) and trace development of man. This is profoundly important: natural man has potentials, but they are reverse-engineered by Rousseau from what we now see.

Precaution: To do that, you have to avoid projecting onto primitive man that which has developed in society (this is what Hobbes did [Intro, ¶5; 1.35]).

Notes on Rousseau, *Discourse on Inequality*

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Method: “set aside scientific books” [which look at socialized man] and “meditate on the first and simplest operations of the human soul” (Preface, ¶19); “set aside all the facts” (Intro, ¶16; 1.21). (But see 1.44 for instance where reference is made to “Caribs,” who have least moved from natural state.)

Consequences of the method: “hypothetical and conditional reasoning, more appropriate for clarifying the nature of things than for showing their genuine origin” (Intro, ¶16). However, R claims his conjectures are the most probable that can be drawn from the nature of things, so his conclusions from them are not conjectural (1.52).

OUTLINE OF THE FIRST PART

1. Physical capacities of natural man 1.1-13
 - a. Upright posture 1.1 (limitations of comparative anatomy)
 - b. Natural fertility of the earth 1.3;
 - i. Uniform course of events 1.6
 - ii. But see 1.51; 2.4; 2.14 for the way in which “accidents” propel human development
 - c. Human imitation of animals to make up for lack of instinct 1.3 (see also 1.15)
 - d. Robust nature of natural man
 - i. Strength vs tools 1.4-5
 - ii. Humans vs animals 1.6-7
 - iii. Infirmities 1.8-10
 1. childhood, old age 1.8
 2. illness 1.9-10
 - iv. More on robust nature of natural man 1.11-13
2. “Metaphysical” nature (cognitive capacities) of natural man 1.15-23
 - a. Freedom from animal instincts 1.15-16
 - b. “Perfectibility” 1.17 (see also 1.34)
 - i. capacity to develop passions / reason when needs change due to environmental changes 1.18
 - c. Because reason follows passions which follow needs, natural man has only a few goods 1.19-23
 - i. Food, a female, rest 1.19
3. Speech and origin of languages 1.24-33
4. Moral nature of natural man 1.34-46
 - a. Without social relations, natural man is neither good nor bad 1.34
 - b. Critique of Hobbes and relation of self-preservation and pity 1.35
 - i. Hobbes is correct that natural man is driven by self-preservation, but errs by including need to satisfy needs that only develop in society
 - ii. Hobbes misses the way pity is natural in man (and some other animals)
 - iii. See Note XV on self-love (*amour de soi-même*) vs pride (*amour propre*)
 - c. More on pity 1.36-39
 - d. Sex-desire 1.40-45
 - i. Physical desire
 - ii. Moral love: social, extolled by women “to establish their empire” 1.42
 - iii. Comparison with other animal species 1.45
 - e. Natural man: few passions and self-sufficient, in touch with true needs 1.46
5. Small reach of natural inequality 1.47-50
 - a. Many social inequalities “pass for being natural” 1.48
 - b. Even w/ large natural inequalities, natural self-sufficiency would leave them no room for action 1.49
 - c. Enslavement after primitive accumulation: must deprive access to means to self-sufficiency 1.50

6. Transition to Second Part: 1.51-53
 - a. Human development out of natural state requires “fortuitous concurrence of several foreign causes”
 - i. Recall natural fecundity and uniformity 1.3 and 1.6
 - b. Methodological remarks 1.52-53

OUTLINE OF THE SECOND PART

1. Introduction 2.1-2
 - a. Forecast of miseries of property-based CS 2.1
 - b. Recap of state of natural man: self-preservation; sex-desire; 2.2
2. “Difficulties” of nature 2.3-6
 - a. competition with animals spurs physical development 2.3
 - b. changes in environment / climate spur cultural changes; fire is mastered 2.4
 - c. interactions spur cognitive development: reflection on perceived relations 2.5
 - d. first movement of pride: species superiority to other animals 2.6
3. Early awareness of other humans 2.7-10
 - a. Learning that others have similar thoughts allows prudent rules of conduct 2.7
 - b. Mutualism and competition 2.8
 - c. Restriction to present interests 2.9
 - d. Language restricted to cries, gestures; imitation, regional articulated sounds 2.10
4. First revolution leading to secondary SN or “nascent society” 2.11-18
 - a. Families and filial love; gendered division of labor 2.11-12
 - b. Invented conveniences begin movement of physical and mental weakening 2.13
 - c. Geographical separation caused by floods, earthquakes 2.14
 - i. Language development
 - ii. Forced socialization
 - d. Transition to sedentary life 2.15-18
 - i. Cultural similarity via shared food, way of life, climate 2.15
 - ii. Young people living close by 2.15
 1. Spurs comparison
 2. Jealousy awakens with love
 - iii. Desire to admire and to be admired in song and dance 2.16
 - iv. Idea of personal insult awakens leading to terrible vengeance 2.17
 1. These are the “savages” travelers speak of
 2. Mistake of previous SC thinkers:
 - a. take this developed state (secondary SN) as primary SN
 - b. and hence ferocity as human nature
 - c. needing state to guarantee peace
 3. But in primary SN, R adds, natural pity and lack of encounters = gentleness
 - v. Personal punishment of offenders compensates for lack of law 2.18
 - e. Recap of sedentary life / secondary SN / nascent society 2.18
 - i. A mean between indolence of primary SN and frenzy of modern life
 - ii. “happiest and most lasting epoch”; (see Note XVI: runaways from Euro life)
 - iii. needed a “fatal accident” to leave this state
5. Second revolution leading to “pre-political” society: metallurgy, agriculture, property, dependency, slavery, war of all against all 2.19-29
 - a. Metallurgy 2.20-21:

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- i. "civilized men and ruined mankind" 2.20
 - ii. connection with European political order 2.20
 - iii. a volcano gave men the idea of molten metal 2.21
 - b. Agriculture 2.22-25
 - i. Late turn to agriculture
 1. Forest trees do not require tending
 2. Did not know use of wheat, have tools
 3. Did not foresee future need
 4. Could not prevent theft of "fruit of labor"
 - ii. Need metallurgy for agriculture 2.23
 - iii. Division of land and institution of labor-based property lead to first rules of justice 2.24
 - iv. Natural inequality now has opportunity to establish permanent effects 2.25
 - c. Human condition in this new order 2.26-29
 - i. Reason and amour propre are active 2.27
 - ii. "to be and to appear" are separated
 - iii. universal dependency
 1. rich need poor for their "services" (labor)
 2. poor need rich for their "help" (employment necessary after primitive accumulation)
 - iv. ambition, desire to hurt others, jealousy, competition and rivalry
 - v. primitive accumulation or complete ownership of land 2.28
 1. domination and servitude ensue
 2. pleasure in domination by the rich
 - vi. leads to war of all against all 2.29
6. The first social contract 2.30-34
 - a. Motivated by the situation of rich 2.30
 - i. Unable to gain unanimous consent for property (cf. Locke)
 - ii. Unable to achieve solidarity with other rich people (mutual jealousy)
 - iii. Unable to defend alone against "troops of bandits" (solidarity of poor)
 - b. The proposal: let us unite and establish a supreme power and laws for all 2.31
 - i. Defend weak from oppression
 - ii. Restrain the ambitious
 - iii. Secure property
 - c. This origin of Society 2.33
 - i. Fixed inequality in place 2.33
 1. Gave weak new fetters and rich new forces
 2. Irreversibly destroyed natural freedom
 3. Fixed law of property and inequality
 4. "transformed skillful usurpation into an irrevocable right"
 5. "for the profit of a few ambitious men henceforth subjugated the whole of Mankind to labor, servitude and misery"
 - ii. Created need for other political societies, which then spread 2.33-34
 1. Covering the whole earth (formal subsumption / primitive accumulation) 2.33
 - a. Law of nature now only between different societies
 - b. Patriotism cuts into natural pity, creating ingroup identification, and leaving only a few cosmopolitan individuals who can identify with humans qua humans
 2. Age of national warfare far bloodier than SN 2.34

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7. Forms of political societies relative to first principle: formation of society to protect freedom 2.35-43
 - a. Critique of Hobbes in re sovereignty by conquest 2.35
 - b. Sparta 2.36
 - c. First principle: protection of freedom 2.37
 - d. Against retrojection onto human nature of a resignation to “servitude” under absolutism 2.38
 - e. Proof of “natural disposition against servitude” 2.39
 - i. Intensity of struggle by the barbaric or savage
 - ii. Versus the resignation of civilized to their “peace” (these are “slaves”)
 - f. Paternal power 2.40
 - g. Critique of absolutism 2.41
 - h. Critique of Pufendorf: you cannot alienate freedom 2.42
 - i. So absolutism 2.43
 - i. not origin but degeneration returning us to SW of which it was supposed to be the remedy
 - ii. or, even if it were the factual origin of political society, cannot be
 1. foundation of right
 2. and hence legitimation of inequality
8. Sketch of legitimate Social Contract 2.44-46
 - a. Between the people and the chiefs it chooses for itself 2.44
 - b. Restoration of natural freedom upon malfeasance of Magistrates 2.45
 - c. Could not be irrevocable 2.46
9. Historical decline 2.47-57
 - a. Forms of government depend on degree of inequality at origin 2.47
 - b. Civil war in ancient times 2.48
 - c. Principles of conflict 2.49
 - d. Necessity of decline 2.50
 - i. It’s about civic morals and character not laws
 - ii. “laws, less strong than passions, contain men w/o changing them”
 - e. Tyranny: last stage of decline, endpoint of inequality, closing of circle 2.56
 - i. Subjects no law but will of master
 - ii. Master no rule other than his passions
 - iii. Hence a “new state of nature” but this one is corrupted
10. Coda 2.57-58
 - a. comparison of savage and citizen 2.57
 - b. natural vs moral inequality: 2.58
 - i. Natural inequality very slight
 - ii. Becomes amplified and locked in by political society
 - iii. Such “moral inequality” is contrary to natural law