A) Jean-Jacques Rousseau (1712-1788)

Geneva; Mme de Warens; community of French *philosophes*

Academy of Dijon: "What is the origin of the inequality among men and is it justified by natural law?"

“Man is born free; and is everywhere in chains.” -- *Social Contract* (1762)

legacy to French Revolution

Goya: “The sleep of reason produces monsters.” (1797-98)
B) Friedrich Nietzsche (1844-1900)

Lutheran upbringing
education at Bonn & Leipzig: theology, classical philology
influence of Schopenhauer, Wagner
Basel: *The Birth of Tragedy from the Spirit of Music* (1872)
resigns teaching post in 1879 from illness, syphilis?
    major works (1879-89), incl. *Genealogy* (1887)
January 1889, collapse in Turin
    last 11 yrs in asylum
Elisabeth Nietzsche & Bernhard Förster, anti-semite
    reception by Nazism
Rousseau, *Discourse on the Origin of Inequality* (1755)

A) Intro

Basic questions of modern liberalism: govts. of individual liberty
From natural rights to civil rights (later, human rights)
Argument by myth: critique of others who project onto past
   recognizes the historicity of claims about nature
   recognizes cultural difference
What is “nature”?: moral truth, between “is” and “ought”
Universalism & reason
   Its discontents: see how “man” becomes “men” (37)
   universalism is Greek (39)
   potential racism of universalism: “negroes & savages” (41)
What between universalism & cultural relativism?
critique of myth of progress
   Condorcet (1743-1794) on historical progress
   “Dissatisfied with your present state . . .” (39)
B) Pt. 1: Nature; Pt. 2: Civilization

natural differences of merit =/ civil differences

*homme sauvage* (41), his autonomy & self-sufficiency

“always carrying one’s entire self . . . with one” (41)

idle, unchanging, constant world of met needs

ccontra Hobbes

Thomas Hobbes (1588–1679): “No arts, no letters, no society, and which is worst of all, continual fear and danger of violent death, and the life of man solitary, poor, nasty, brutish, and short.” -- *The Leviathan*, Part I, Chap. xviii.

civilization: artificial, intellectual, effeminate (42-3)

“cry of nature” all the language needed (49)

PITY (*pitié*), “*the only natural virtue*” (53)

man is good, identification & compassion w/ others
this opposed to civilized *amour-propre*, self-regard
C) Pt. II – Civilization

Private property as foundation of civil society (60)

John Locke, *Essay Concerning Human Understanding* (1690)
empiricism; epistemology into moral & political philosophy

Goes back to explain emergence of hunting groups, classes, family & love, nations, etc.

2nd beginning to Pt. II (64): the origin of singing & dancing
dependency on others’ perceptions as civil society
what was whole is now in parts
contrast to Lacan’s “Mirror Stage”: parts into whole

Social Contract Theory (75)
likes example of Genevan democracy
also recognizes limits of social contract, its uses against populace
“Citizens allow themselves to be oppressed . . .” (77)

Montesquieu’s *Spirit of the Laws* (1750); revolution possible (79)

Ends w/ recognition of historicity, secular realm of jurisprudence (80)
thrown into time, how judge our legitimacy?
Argumentation moves from first principles to useful myths