

Discourse On The Origin Of Inequality Jean Jacques Rousseau

One of the most respected translations of this key work of 18th-century philosophy, this text includes a brief introduction to the two works as well as abundant notes that range from simple explanations to speculative interpretations.

It is considerably easier to say that modern philosophy began with Descartes than it is to define the modernity and philosophy to which Descartes gave rise. In *Lines of Thought*, Claudia Brodsky Lacour describes the double origin of modern philosophy in Descartes's *Discours de la méthode* and *Géométrie*, works whose interrelation, she argues, reveals the specific nature of the modern in his thought. Her study examines the roles of discourse and writing in Cartesian method and intuition, and the significance of graphic architectonic form in the genealogy of modern philosophy. While Cartesianism has long served as a synonym for rationalism, the contents of Descartes's method and cogito have remained infamously resistant to rational analysis. Similarly, although modern phenomenological analyses descend from Descartes's notion of intuition, the "things" Cartesian intuitions represent bear no resemblance to phenomena. By returning to what Descartes calls the construction of his "foundation" in the *Discours*, Brodsky Lacour identifies the conceptual problems at the root of Descartes's literary and aesthetic theory as well as epistemology. If, for Descartes, linear extension and "I" are the only "things" we can know exist, the Cartesian subject of thought, she shows, derives first from the intersection of discourse and drawing, representation and matter. The crux of that intersection, Brodsky Lacour concludes, is and must be the cogito, Descartes's theoretical extension of thinking into material being. Describable in accordance with the *Géométrie* as a freely constructed line of thought, the cogito, she argues, extends historically to link philosophy with theories of discursive representation and graphic delineation after Descartes. In conclusion, Brodsky Lacour analyzes such a link in the writings of Claude Perrault, the architectural theorist whose reflections on beauty helped shape the seventeenth-century dispute between "the ancients and the moderns." Part of a growing body of literary and interdisciplinary considerations of philosophical texts, *Lines of Thought* will appeal to theorists and historians of literature, architecture, art, and philosophy, and those concerned with the origin and identity of the modern.

A provocative essay that challenged the superiority of civilized society and modern government, Jean-Jacques Rousseau's *Discourse on the Origin and Foundations of Inequality* made him an outcast among fellow Enlightenment thinkers but stands today as one of the most important political texts in Western history. Helena Rosenblatt's new translation, introduction, and selection of related documents help students comprehend why Rousseau's criticisms of human nature, political hierarchy, and private property were so controversial in his time yet later were hailed as a foundation of democracy. The introduction explores life experiences that shaped Rousseau's philosophy, explains contemporary ideas about political authority and social order, and guides students through Rousseau's thought, including explanations of how his work anticipated theories about evolution and inspired leaders of the French Revolution. Related primary documents -- including a selection from Rousseau's *Social Contract* -- situate Rousseau's ideas in contemporary political and social thought. Questions for consideration, a chronology of Rousseau's life and work, and a

selected bibliography enrich students' understanding of the man and his times.

The power of monarchs has traditionally been as much symbolic as actual, rooted in popular imagery of sovereignty, divinity, and authority. In *Mystifying the Monarch*, a distinguished group of contributors explores the changing nature of that imagery—and its political and social effects—in Europe from the Middle Ages to the present day. They demonstrate that, rather than a linear progression where perceptions of rulers moved inexorably from the sacred to the banal, in reality the history of monarchy has been one of constant tension between mystification and demystification.

This work presents two of Jean-Jacques Rousseau's most popular and influential works *The Social Contract* and *Discourse on the Origin and Basis of Inequality Among Men*. These works discuss a human state of nature and political community.

'The publication of these excellent translations is a happy occasion for teachers of courses in political philosophy and the history of political theory...' - Raymon M Lemos, "Teaching Philosophy".

Race, Racism and Development places racism and constructions of race at the centre of an exploration of the dominant discourses, structures and practices of development. Combining insights from postcolonial and race critical theory with a political economy framework, it puts forward provocative theoretical analyses of the relationships between development, race, capital, embodiment and resistance in historical and contemporary contexts. Exposing how race is central to development policies and practices relating to human rights, security, good governance, HIV/AIDS, population control, NGOs, visual representations and the role of diasporas in development, the book raises compelling questions about contemporary imperialism and the possibilities for transnational political solidarity.

The new edition of this comprehensive and authoritative anthology of Rousseau's important early political writings in faithful English translations.

This substantial and ambitious dictionary explores the languages and cultures of visual studies. It provides the basis for understanding the foundations and motivations of current theoretical and academic discourse, as well as the different forms of visual culture that have come to organize everyday life. The book is firmly placed in the context of the 'visual turn' in contemporary thought. It has been designed as an interdisciplinary or transdisciplinary introduction to the vocabularies and grammars of visuality that inform thinking in the arts and humanities today. It also offers insight into the philosophical frameworks which underpin the field of visual culture. A central theme that runs throughout the entries is the task of moving away from a narrow understanding of visuality inherited from traditional philosophy toward a richer cultural and multi-sensorial philosophy of concrete experience. The dictionary incorporates intertextual links that encourage readers to explore connections between major themes, theories and key figures in the field. In addition the author's introduction provides a comprehensive and critical introduction which documents the significance of the visual turn in contemporary theory and culture. It is accompanied by an extensive bibliography and further reading list. As both a substantive academic contribution to this growing field and a useful reference tool, this book offers a theoretical introduction to the many languages of visual discourse. It will be essential reading for graduate students and scholars in

visual studies, the sociology of visual culture, cultural and media studies, philosophy, art history and theory, design, film and communication studies.

Individualist and communitarian. Anarchist and totalitarian. Classicist and romanticist. Progressive and reactionary. Since the eighteenth century, Jean-Jacques Rousseau has been said to be all of these things. Few philosophers have been the subject of as much or as intense debate, yet almost everyone agrees that Rousseau is among the most important and influential thinkers in the history of political philosophy. This new edition of his major political writings, published in the year of the three-hundredth anniversary of his birth, renews attention to the perennial importance of Rousseau's work. The book brings together superb new translations by renowned Rousseau scholar John T. Scott of three of Rousseau's works: the *Discourse on the Sciences and Arts*, the *Discourse on the Origin and Foundations of Inequality Among Men*, and *On the Social Contract*. The two *Discourses* show Rousseau developing his well-known conception of the natural goodness of man and the problems posed by life in society. With the *Social Contract*, Rousseau became the first major thinker to argue that democracy is the only legitimate form of political organization. Scott's extensive introduction enhances our understanding of these foundational writings, providing background information, social and historical context, and guidance for interpreting the works. Throughout, translation and editorial notes clarify ideas and terms that might not be immediately familiar to most readers. The three works collected in *The Major Political Writings of Jean-Jacques Rousseau* represent an important contribution to eighteenth-century political theory that has exerted an extensive influence on generations of thinkers, beginning with the leaders of the French Revolution and continuing to the present day. The new translations on offer here will be welcomed by a wide readership of both Rousseau scholars and readers with a general interest in political thought.

A collection of papers on the discovery of the Americas, and the relations between the home continent of Europe and those who colonized the New World

Is culture simply a more or less set text we can learn to read? Since the early 1970s, the notion of culture-as-text has animated anthropologists and other analysts of culture. Michael Silverstein and Greg Urban present this stunning collection of cutting-edge ethnographies arguing that the divide between fleeting discursive practice and formed text is a constructed one, and that the constructional process reveals "culture" to those who can interpret it. Eleven original essays of "natural history" range in focus from nuptial poetry of insult among Wolof griots to case-based teaching methods in first-year law-school classrooms. Stage by stage, they give an idea of the cultural processes of "entextualization" and "contextualization" of discourse that they so richly illustrate. The contributors' varied backgrounds include anthropology, psychiatry, education, literary criticism, and law, making this collection invaluable not only to anthropologists and linguists, but to all analysts of culture.

Rousseau argues that inequalities of rank, wealth, and power are the inevitable result of the civilizing process. If inequality is intolerable - and Rousseau shows with unparalleled eloquence how it robs us not only of our material but also of our psychological independence - then how can we recover the peaceful self-sufficiency of life in the state of nature? We cannot return to a simpler

time, but measuring the costs of progress may help us to imagine alternatives to the corruption and oppressive conformity of modern society. Rousseau's sweeping account of humanity's social and political development epitomizes the innovative boldness of the Enlightenment, and it is one of the most provocative and influential works of the eighteenth century. Check out our other books at www.dogstailbooks.co.uk

Censored in its own time, the *Social Contract* (1762) remains a key source of democratic belief and is one of the classics of political theory. It argues concisely but eloquently, that the basis of any legitimate society must be the agreement of its members. As humans we were 'born free' and our subjection to government must be freely accepted. Rousseau is essentially a radical thinker, and in a broad sense a revolutionary. He insisted on the sovereignty of the people, and made some provocative statements that are still highly controversial. His greatest contribution to political thought is the concept of the general will, which unites individuals through their common self-interest, thus validating the society in which they live and the constraints it imposes on them. This new translation is fully annotated and indexed. The volume also contains the opening chapter of the manuscript version of the *Contract*, together with the long article on *Political Economy*, a work traditionally between the *Contract* and Rousseau's earlier masterpiece, the *Discourse on Inequality*.

Scientific Discourse in Sociohistorical Context represents the intersection of knowledge and method, examined from the perspective of three distinct disciplines: linguistics, rhetoric-composition, and history. Herein, Dwight Atkinson describes the written language and rhetoric of the Royal Society of London, based on his analysis of its affiliated journal, *The Philosophical Transactions*, starting with the 17th century advent of modern empirical science through to the present day. Atkinson adopts two independent approaches to the analysis of written discourse--from the fields of linguistics and rhetoric-composition--and then integrates and interprets his findings in light of the history of the Royal Society and British science. Atkinson's study provides the most complete and particular institutional account of a scientific journal, which in this case is a publication that stands as an icon of scientific publication. He supplies his readers with important material found nowhere else in the historical literature, including details about the operation of the journal and its relation to the society. The work embeds the history of the journal and its editors within the history of the Royal Society and other developments in science and society. The synthesis of historical, linguistic, rhetorical, and cultural analysis makes visible certain complex communicative dynamics that could not previously be seen from a single vantage point. The work presented here reinforces how deep historical examinations of linguistic and rhetorical practices have direct bearing on how and what scholars read and write now. Most significantly, this volume demonstrates how these historical activities need to inform current teaching of and thinking about language.

Contains the entire *First Discourse*, contemporary attacks on it, Rousseau's replies to his critics, and his summary of the debate in his preface to *Narcissus*. A number of these texts have never before been available in English. The *First Discourse* and *Polemics* demonstrate the continued relevance of Rousseau's thought. Whereas his critics argue for correction of the excesses and corruptions of knowledge and the sciences as sufficient, Rousseau attacks the social and political effects of the dominant forms of

scientific knowledge.

Jean-Jacques Rousseau (1712-1778) is a major figure in Western Philosophy and is one of the most widely read and studied political philosophers of all time. His writings range from abstract works such as *On the Social Contract* to literary masterpieces such as *The Reveries of the Solitary Walker* as well as immensely popular novels and operas. The *Rousseauian Mind* provides a comprehensive survey of his work, not only placing it in its historical context but also exploring its contemporary significance. Comprising over forty chapters by a team of international contributors the Handbook covers: The predecessors and contemporaries to Rousseau's work The major texts of the 'system' Autobiographical texts including *Confessions*, *Reveries of the Solitary Walker* and *Dialogues* Rousseau's political science The successors to Rousseau's work Rousseau applied today. Essential reading for students and researchers in philosophy, Rousseau's work is central to the study of political philosophy, the Enlightenment, French studies, the history of philosophy and political theory.

This book evaluates Rousseau's arguments concerning why inequality exists in society and why it poses dangers to human well-being.

'Man was born free, and everywhere he is in chains.' These are the famous opening words of a treatise that has stirred vigorous debate ever since its first publication in 1762. Rejecting the view that anyone has a natural right to wield authority over others, Rousseau argues instead for a pact, or 'social contract', that should exist between all the citizens of a state and that should be the source of sovereign power. From this fundamental premise, he goes on to consider issues of liberty and law, freedom and justice, arriving at a view of society that has seemed to some a blueprint for totalitarianism, to others a declaration of democratic principles. Translated by Quintin Hoare With a new introduction by Christopher Bertram

The Social Contract, originally published as *On the Social Contract*; or, *Principles of Political Rights* by Jean-Jacques Rousseau, is a 1762 book in which Rousseau theorized about the best way to establish ...

Genevan philosopher Jean-Jacques Rousseau was one of the most influential figures of the 18th century. His political philosophy has been pointed to as a major contributing factor in causing the French Revolution. Social and economic inequality has been a pervasive element of human existence for the entirety of recorded history. The causes of this inequality are principal to the discussion of political, legal, and economic theory. Rousseau acknowledges two primary forces that bring about inequality in the world. The first is that which arises from natural law. Given the fact that some men are more capable in both their desire and ability to produce wealth, it is only natural that some inequality will arise. Rousseau argued however that a greater inequality comes from a secondary cause, that which arises from the structural deficiencies of civil society. Central to "A Discourse on on the Origin of Inequality" is the idea that as civilizations have grown so has the power of the privileged to gain an unnatural advantage over the weaker members of society. As relevant today as when first written, the influence of Rousseau's philosophy on the development of modern society cannot be overstated. This edition is printed on premium acid-free paper and follows the translation of G. D. H. Cole.

The work of Jean-Jacques Rousseau is presented in two volumes, which together form the most comprehensive anthology of Rousseau's political writings in English. Volume I contains the earlier writings such as the First and Second Discourses. The American and French Revolutions were profoundly affected by Rousseau's writing, thus illustrating the scope of his influence. Volume II contains the later writings such as the Social Contract. The Social Contract was publicly condemned on publication causing Rousseau to flee. In exile he wrote both autobiographical and political works. These volumes contain comprehensive introductions, chronologies, and guides to further reading, and will enable students to fully understand the writings of one of the world's greatest thinkers.

A fascinating examination of the relationship between civilization and inequality from one of history's greatest minds The first man to erect a fence around a piece of land and declare it his own founded civil society—and doomed mankind to millennia of war and famine. The dawn of modern civilization, argues Jean-Jacques Rousseau in this essential treatise on human nature, was also the beginning of inequality. One of the great thinkers of the Enlightenment, Rousseau based his work in compassion for his fellow man. The great crime of despotism, he believed, was the raising of the cruel above the weak. In this landmark text, he spells out the antidote for man's ills: a compassionate revolution to pull up the fences and restore the balance of mankind. This ebook has been professionally proofread to ensure accuracy and readability on all devices.

Discourse on the Origin and the Foundations of Inequality Among Men - Jean-Jacques Rousseau - Translated by Ian Johnston. Discourse on the Origin and Basis of Inequality Among Men also commonly known as the "Second Discourse", is a work by philosopher Jean-Jacques Rousseau. Rousseau first exposes in this work his conception of a human state of nature, presented as a philosophical fiction (like by Hobbes, unlike by Locke), and of human perfectibility, an early idea of progress. He then explains the way, according to him, people may have established civil society, which leads him to present private property as the original source and basis of all inequality. The text was written in 1754 in response to a prize competition of the Academy of Dijon answering the prompt: What is the origin of inequality among people, and is it authorized by natural law? Though he was not recognized by the prize committee for this piece (as he had been for the Discourse on the Arts and Sciences) he nevertheless published the text in 1755. Rousseau's text is divided into four main parts: the dedication, the preface, an extended inquiry into the nature of the human being and another inquiry into the evolution of the human species within society. Also, there are a set of writings that expound upon important issues that were brought up in the beginning of the text. Rousseau discusses two types of inequality, natural or physical and ethical or political. Natural inequality involves differences between one man's physical strength and that of another – it is a product of nature. Rousseau is not concerned with this type of inequality and wishes to investigate moral inequality. He argues moral inequality is endemic to a civil society and relates to, and causes, differences in power and wealth. This type of inequality is established by convention. Rousseau appears to take a cynical view of civil society, where man has strayed from his "natural state" of isolation and consequent freedom to satisfy his individual needs and desires. In the work, Rousseau concludes that civil society is a trick perpetrated by the powerful on the weak in order to maintain their power or wealth.

Download Free Discourse On The Origin Of Inequality Jean Jacques Rousseau

The Second Discourse examines man in the true "state of nature," prior to the formation of the first human societies.

Madness, sexuality, power, knowledge—are these facts of life or simply parts of speech? In a series of works of astonishing brilliance, historian Michel Foucault excavated the hidden assumptions that govern the way we live and the way we think. The Archaeology of Knowledge begins at the level of "things aid" and moves quickly to illuminate the connections between knowledge, language, and action in a style at once profound and personal. A summing up of Foucault's own methodological assumptions, this book is also a first step toward a genealogy of the way we live now. Challenging, at times infuriating, it is an absolutely indispensable guide to one of the most innovative thinkers of our time.

Discourse on the Origin and Basis of Inequality Among Men was written in response to a competition run by the Academy of Dijon answering the prompt: What is the origin of inequality among men, and whether such inequality is authorized by natural law? Rousseau puts forth the concept of two types of inequity: natural/physical and moral/political. He focuses on moral inequality and its link to power and wealth. He also covers the areas of self-love, compassion for others, and free-agency, as well as their negative impact in the creation of civil society. In part two of the discourse, Rousseau follows the development of such qualities in mankind from savage man to the modern man.

The Social Contract & Discourses by Jean Jacques Rousseau. This little treatise is part of a longer work which I began years ago without realising my limitations, and long since abandoned. Of the various fragments that might have been extracted from what I wrote, this is the most considerable, and, I think, the least unworthy of being offered to the public. The rest no longer exists. I mean to inquire if, in the civil order, there can be any sure and legitimate rule of administration, men being taken as they are and laws as they might be. In this inquiry I shall endeavour always to unite what right sanctions with what is prescribed by interest, in order that justice and utility may in no case be divided. I enter upon my task without proving the importance of the subject I shall be asked if I am a prince or a legislator, to write on politics. I answer that I am neither, and that is why I do so. If I were a prince or a legislator, I should not waste time in saying what wants doing; I should do it, or hold my peace. As I was born a citizen of a free State, and a member of the Sovereign, I feel that, however feeble the influence my voice can have on public affairs, the right of voting on them makes it my duty to study them: and I am happy, when I reflect upon governments, to find my inquiries always furnish me with new reasons for loving that of my own country.

The searing indictment of man-made inequality in all its many forms that Rousseau offers in Discourse on Inequality is a must-read for philosophy buffs and supporters of social justice. This artfully composed argument sets forth the core elements of Rousseau's philosophical views, including his unique take on Hobbes' concept of nature and natural law.

On the first anniversary of his election to the papacy, Leo the Great stood before the assembly of bishops convening in Rome and forcefully asserted his privileged position as the heir of Peter the Apostle. This declaration marked the beginning of a powerful tradition: the Bishop of Rome would henceforth leverage the cult of St. Peter, and the popular association of St. Peter with the city itself, to his advantage. In The Invention of Peter, George E. Demacopoulos examines this Petrine discourse, revealing how the link between the historic Peter and the Roman Church strengthened, shifted, and evolved during the papacies of two of the most creative and dynamic popes of late antiquity, ultimately shaping medieval Christianity as we now know it. By emphasizing the ways in which this rhetoric of apostolic privilege was employed, extended, transformed, or resisted between the reigns of Leo the Great and Gregory the Great, Demacopoulos offers an alternate account of papal history that challenges the dominant narrative of an inevitable and unbroken rise in papal power from late antiquity through the Middle Ages. He unpacks escalating claims to ecclesiastical authority, demonstrating how this rhetoric, which almost always invokes a

link to St. Peter, does not necessarily represent actual power or prestige but instead reflects moments of papal anxiety and weakness. Through its nuanced examination of an array of episcopal activity—diplomatic, pastoral, political, and administrative—The Invention of Peter offers a new perspective on the emergence of papal authority and illuminates the influence that Petrine discourse exerted on the survival and exceptional status of the Bishop of Rome.

The manner in which people have been talking and writing about ‘development’ and the rules according to which they have done so have evolved over time. Development Discourse and Global History uses the archaeological and genealogical methods of Michel Foucault to trace the origins of development discourse back to late colonialism and notes the significant discontinuities that led to the establishment of a new discourse and its accompanying industry. This book goes on to describe the contestations, appropriations and transformations of the concept. It shows how some of the trends in development discourse since the crisis of the 1980s – the emphasis on participation and ownership, sustainable development and free markets – are incompatible with the original rules and thus lead to serious contradictions. The Eurocentric, authoritarian and depoliticizing elements in development discourse are uncovered, whilst still recognizing its progressive appropriations. The author concludes by analysing the old and new features of development discourse which can be found in the debate on Sustainable Development Goals and discussing the contribution of discourse analysis to development studies. This book is aimed at researchers and students in development studies, global history and discourse analysis as well as an interdisciplinary audience from international relations, political science, sociology, geography, anthropology, language and literary studies.

In this sequel to The History of Sexuality, Volume I: An Introduction, the brilliantly original French thinker who died in 1984 gives an analysis of how the ancient Greeks perceived sexuality. Throughout The Uses of Pleasure Foucault analyzes an irresistible array of ancient Greek texts on eroticism as he tries to answer basic questions: How in the West did sexual experience become a moral issue? And why were other appetites of the body, such as hunger, and collective concerns, such as civic duty, not subjected to the numberless rules and regulations and judgments that have defined, if not confined, sexual behavior?

A revolutionary and controversial work, this book is a classic of political theory and a key source of democratic ideals. Rousseau's concepts of "the general will" as a way for individuals' self-interest to unite for a common good, and the individual's submission to government by contract, stand at the heart of democracy. A must-read book for all who care about the foundations of liberty.

Newly designed and typeset in a modern 5.5-by-8.5-inch format by Waking Lion Press.

§ MONEY § It is understandable that we all need money for survival purposes. This is fine and dandy; is acceptable in society but to purposely defraud other people, to get possession of money, is unacceptable no matter of any circumstance. Politicians seem to hoard onto this conception that money is their ‘GOD’. The more they possess, the more they have power to control. Politicians, drug cartels, gangs and let us not forget religion are aware of this fact. The richer you are in society, the better people will follow you, supposedly. The ‘Elite’ in all societies of the world are equally guilty of this crime, called murder on the unsuspecting citizens by depriving these citizens of certain ‘FREEDOMS’ or plainly swindling them out of their hard earned money, not included are the lazy, incompetent people, who devour the “Welfare System” dry, not even trying to better themselves. Murder is hidden by the non-compliance of doing the right thing as it happens, for prevention as well as protection. This is where this book illustrates

certain areas in our American past, which contribute to the beginning of corruption. Corruption is a way of dishonest living in order to remain on top or even to gain the top position. Political separation of parties are a way of distracting the public's focus of what all politicians are involved in, un-constitutional, biased, prejudice and let us begin the "Olympic Blame Game" of each party is guilty but not me, when in reality all are involved in a 'False Flag" cover-up of camouflaged deception, to gain more wealth even if it includes a mass murder. You will be amazed about certain people involved in this book, which seemed honest but in reality are very wicked indeed. This book is the sequel to "AMERICA, The Sleeping Giants MUST Awake" which explains into depth 'Barack Hussein Obama, the creator of 'Obamanism' and of his cronies at large.

More than three decades after its first publication, Edward Said's groundbreaking critique of the West's historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging, intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, Orientalism remains one of the most important books written about our divided world.

Rousseau's philosophical position with respect to social and political inequality has never been expressed as clearly as in this powerful treatise. Distinguishing between physical and moral inequality, Rousseau argues that the latter explains the phenomenon of consolidated wealth and power in civil society. This is an important read for anyone interested in learning Rousseau's thoughts on ethics, morality, and human nature.

Discourse on the Origin of Inequality

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