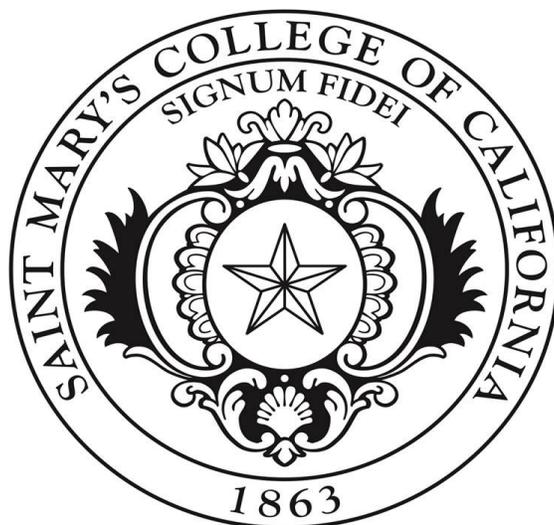


Nature Leaving Nature: The Journey of Man.

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The *Discourse on Inequality* and *The Social Contract* by Jean-Jacques Rousseau raise many questions when set side by side. Rousseau makes it clear in both works that man can never return to nature. But when looking at his *Discourse on Inequality* and *The Social Contract* together, what in fact, is he recommending to man when he is in society, if anything at all? What is human nature according to Rousseau, and what is Rousseau saying about man's departure from his natural condition? Is it good, bad, or simply the result of a necessity or natural progression that is neither good or bad? To answer any of these questions, one must start from the beginning, examining Rousseau's history of man in the state of nature.

Rousseau's *A Discourse On Inequality*, sets out to answer the question, "What is the origin of inequality among men and is it authorized by natural law?" For this question to be answered, or even considered, Rousseau must establish what he considers natural in man. Rousseau wants to examine how man moves from his natural state, having physical inequality, to a social state, in which there is moral inequality. Natural inequality is established by nature and is composed of differences in age, physical strength, health, and qualities of mind and soul. Moral inequality does not consist of these physical attributes. Instead it represents certain privileges that come with living in a society, such as wealth, influence, power, property, honor, etc. It can also be called conventional inequality because it is invented and created by man. When establishing these two types of inequality Rousseau must look at the progression of man from a natural state (fully in nature) into man the social state man is in today. Rousseau wants to discover the causes of these two inequalities. He states that his goal is not to find a rootedness of the conventional in the natural. There is no such rootedness. "...still less can one inquire whether there is not some essential connection between the two types of inequality, for that would be

asking in other words...whether bodily or intellectual strength, wisdom and virtue are always to be found in individuals in proportion to their power or wealth..." (Rousseau, Discourse, 77) .

However, natural inequalities do play a role in societal privileges once labor is introduced. Physical inequalities allow man's labour to be worth more or less, creating an early type of societal inequality. Rousseau wants to examine the transition of man between these two inequalities, which results from man's natural state pushing him out of nature. When tracking this progression of man, it can be seen how natural inequality is the driving force that causes moral inequality. Without natural inequality, we would never gain moral inequality. This natural force pushing man into a transition is self preservation. This self preservation, implies self improvement which brings man out of nature. This brings up the questions, first, what is nature according to Rousseau, and, second, is it natural for man to leave nature? A difficulty one might have with analysing man's natural state and progression, is that there is no way one can know for a fact what man was like in the state of nature. Rousseau confronts this problem by stating that he is not after facts; he is presenting a hypothetical history based off of conditional reasoning. Rousseau calls it a hypothetical history, even though he does not think of it as hypothetical, because there is no way, besides logic and reasoning, that this history can be proven true. This reasoning is based on how man is today, and what could have caused this, not based off physical or scientific facts. Rousseau believes his history is correct because it would be impossible to get to where man is today without the principals he establishes. Along with this, his history of man and his natural state seems to be grounded in truth when compared to philosophers like Hobbes, who substitutes contemporary social man at a very early stage for natural man, rather than turn to a more radically distinct and more accurate picture of a natural, non-socialized man.

When looking at his *Discourse on Inequality* and *The Social Contract* together, what is he telling us to do now that man is in society, if anything at all? It all starts with Rousseau's history of man.

For Rousseau to track the transition of man in his natural state to man in society, he must start from the origin of man. For Rousseau what is natural for man, is an isolated existence where he uses his self-preservation and self-improvement to survive. His main focus is self-preservation and on fulfilling basic needs such as hunger, shelter, and reproduction. Rousseau does not distinguish between man in nature and an individual man's nature. Man is in complete nature at his most pure state, this would be a man stripped of every social characteristic and the body being his only tool. The only difference between this man and an animal is his ability to observe, imitate, and adapt to whatever environment is presented to him; this is his freedom and self-improvement. This freedom and self-improvement is something animals do not have, and is part of natural man. Man at this stage has freewill and is outside of nature in the mere sense that he is not completely controlled by it. This is where the potential lies and why one can say that this man is different than animal. For man to actualize self-improvement the only thing needed is time. This is the common link between man in a natural state and societal man. Although they may seem like different creatures, both possess self-improvement, or at the least, the potential for it. This is a radically different idea of human nature than the ancient one. Ancient thinkers such as Aristotle believed the nature of a species was a species in their most developed state. The opposite is true of Rousseau. Once man is stripped of everything outside himself i.e. society and everything that comes along with it, human nature can be found. This is

an important idea that is carried out in the second part of Rousseau's discourse and *The Social Contract*.

Self preservation/improvement is the nature of man because it is in him from the beginning. The origin of man, is man in a savage state before any type of society is formed. In this state man is completely independent. His only tools are his physical attributes. Although man is physically weaker than most animals, his natural state of self preservation and basic functions of the mind give him many advantages, "...I see an animal less strong than some, less agile than others, but taken as a whole the most advantageously organized of all." (Rousseau, Discourse, 81) The advantageous organization that Rousseau has in mind, has to do with man's ability to observe and imitate. This ability allows man to eat many things, live in many places, and adapt to many environments. Rousseau believes man has this ability because he is not limited to one way of living, man has freedom over nature, and perfectibility, so he can distinguish different ways of living and imitate them. Human nature is malleable, and this idea will be seen throughout Rousseau's *Discourse* and *Social Contract*. Through man's ability to observe and imitate he is able to compare and contrast himself to other beasts. Without these comparisons he would not survive in nature due to his weaker physical condition. Man recognizes which beast to fear and which beast he is superior over, allowing him to avoid injury or death. At this state, man's biggest enemies are infancy, old age, injury, and other beasts. Like other animals, savage man is designed to be healthy, only concerned with hunger, shelter, reproduction, and sleep. Man today is not designed like this because of attributes caused by society, such as wealth and laziness. Rousseau believes that wealth and laziness make men physically weak, making him more susceptible to disease and injury. Savage man does not have

excess of food, leisure, and constant human contact, so he has few sources of illness. He is not in constant contact with other humans so illness cannot be spread. Rousseau states, “With so few sources of illness, man in the state of nature has little need for remedies, and even less for physicians; the human race is, in this respect, in no worse a condition than any other species...” (Rousseau, Discourse, 85) Because man is in no worse condition than animals or other man, inequality is simply physical and less apparent. Stronger men have more of an opportunity to maintain their health, food, and water source. Once man leaves this state, inequality becomes more of a factor, and man grows weaker. Rousseau uses domesticated animals as a metaphor for man, “[...animals have]more strength and more spirit in the forest than under our roofs; they lose half those advantages on becoming domesticated, and one might say that all our efforts to care for and feed these animals have only succeeded in making them degenerate. The same is true even of man himself; in becoming sociable and a slave, he grows feeble, timid, servile...” (Rousseau, Discourse, 86) A savage man is strong, independent, and relies on himself for food, water, shelter, and safety. That is why man does not face the inequality that man sees today. Inequality is a small factor in natural man, but when a shift from this independent state to a more dependent state occurs, man starts to face more and more inequality. This is why Rousseau believes that man in nature is the most suitable state, “...the state of nature, being the state where man’s care for his own preservation is least prejudicial to that of others, is one of the most conducive to peace and the most suitable to mankind.” (Rousseau, Discourse, 98)

After Rousseau puts forth his ideas about man in his most natural state, he continues to follow the transition or development man undergoes. Rousseau begins to look at the development of the mind and how man starts to progress while he is still in nature. The first

distinction between early man and other animals is how each operates. Animals are ruled by instinct provided by nature through senses, in order to protect and keep themselves alive. Man also operates in this way, the difference being that man deviates from natural rules like instincts, through the freedom of making his own decisions. A consequence of this distinction is nature's ability to control animals and not man, "The beast chooses or rejects by instinct, man by an act of freewill, which means that beast cannot deviate from the laws which are prescribed to it, even when it might be advantageous for it to do so, whereas a man often deviates from such rules to his own prejudice." (Rousseau, Discourse, 87) This is a fundamental difference in the nature of man and animal. Animals are born in nature, controlled by nature, and cannot leave nature when born in the wild. Man at his most primitive state, is born with the ability to leave nature. Man is born with freedom, perceptibility, and the capacity to inherit different instincts. His nature even from the beginning, is somewhat outside nature, it is changeable and malleable to the environment. Man's nature is outside of nature because of his potential to develop. As said before, Rousseau is using conditional reasoning to explain early man, and these principles are likely because it leads to what man is today. By conditional reasoning, Rousseau means; based of the conditions man is in today, one can reason that his history must be the logical progression that shape man up to this point. If man's nature didn't begin somewhat outside of nature or with this potential, man could never leave nature and become social. Man can live in all sorts of ways so that he has advantages over nature, in ways that animals cannot. This is how self preservation, once man is comfortable in nature, transitions into self-improvement. This is where self-preservation and self-improvement begin to work together in the development of man. To Rousseau, these two factors not only develops man out of nature, but bring with it all man's

sources of evils, vices, and misfortunes, “It would be sad for us to be forced to admit that this distinguishing and almost unlimiting faculty of man is the source of all his misfortunes; that it is this faculty which, by the action of time, drags man out of that original condition in which he would pass peaceful and innocent days; that it is this faculty, which, bringing to fruition over the centuries his insights and his errors, his vices and his virtues, makes man in the end a tyrant over himself and over nature.” (Rousseau, Discourse, 88) Does Rousseau think man should have never left his original condition? It is clear from this statement that Rousseau believes the move from man’s original state is now the cause of all his misfortunes, and causes him to rule over nature. This is true because once man leaves this state, he continues to move farther and farther towards society. But this movement is not un-natural or against human nature. This movement, whether good or bad, is out of necessity and could have never been prevented. As stated in previous paragraphs, man nature of self-improvement causes this. It is because of man's nature that he moves out of nature.

Along with self-improvement there are other factors that contribute to the development of man, such as passions. Rousseau believes passions allow man to reason and are the cause for the development of understanding in early man. “Whatever our moralists say, human understanding owes much to the passion, which, by common consent, also owe much to it. It is by the activity of the passions that our reason improves itself; we seek to know only because we desire to enjoy; and it is impossible to conceive of man who had neither desires nor fears giving himself the trouble of reasoning.” (Rousseau, Discourse, 89) As Rousseau stated in the beginning of this discourse, man is timid and driven by fear, having passions and emotions in the earliest stages of existence. So this assertion by Rousseau makes sense when tracking the development of man.

Our first passions are, fear, hunger, thirst, self-preservation, and reproduction. These early passions do not give man the reasoning we have today. These passions are a catalyst which give man the potential for this reasoning and understanding. These passions provide extremely basic reasoning and understanding. Before these passions, along with self-preservation, self-improvement, reason, and understanding, can converge to propel man into a societal creature, man must gain language. Without man's invention of language, savage man would stay in isolation making little progress in terms of development.

Rousseau cannot explain how language was created, because it must have taken an immense amount of time. Instead he focuses on the establishment of language and what it first looked like. Rousseau states that the first form of language was, "the cry of nature". This cry of nature took the form of instinctual sounds such as the expression of pain or danger, prompted by a desire for self-preservation. If a man was in danger of being attacked by another beast, it would make sense that he would try to scare the beast by using this cry of nature. These basic sounds, after a long period of time, develop, while at the same time other things such as his passions, reason and understanding also start to develop. As human thought developed, there was a need for more sophisticated sounds and gestures. Rousseau asserts that gestures were first used along with these sounds because of how naturally gestures are acquired. Due to the non-universality and restrictions that gestures have, man started using sounds more frequently. Rousseau, when speaking of the establishment of language addresses the question of which came first, language or society? When looking at this question, the more likely is that gestures (a type of language) came first before a society was established. This is because nature does not seem to bring man together and when men first starting using gesture, they do it only as a way to hunt with each

other. It is once man starts to interact with other man and leave nature we see the development of societal characteristics such as language. A savage man does not have a need to form a society if communication is not possible and a society is not possible without communication. This must mean that language is the precursor to any society. The reason for language to develop in the first place must stem from man's human nature, self-preservation and self-improvement. This drive of self-improvement would cause man to look towards other man for help. Along with self-improvement, man at an early stage possesses compassion, "I believe I need fear no contradiction in attributing to man the one natural virtue that the most extreme detractor of human virtue was forced to recognize. I speak of compassion, a disposition well suited to creatures as weak and subject to as many ills as we are, a virtue all the more universal, and all the more useful to man in that it comes before any type of reflection, and is so natural a virtue that even beasts sometimes show perceptible signs of it." (Rousseau, Discourse, 99) This compassion, along with other passions, self-preservation, self-improvement, reason, and understanding, help to develop language in early man, bringing man together. This language is not natural in man because it is an essential part of society. Language is the first big step of man moving out of nature and allows man to eventually create society. This compassion continues to help man develop, even while he is in society.

After introducing the beginning of language, Rousseau must expand more on compassion. This is important for Rousseau to do because at this stage in man, he is still in nature. That is, he is an independent creature with basic passions, causing his cry of nature, reason, understanding, and the basic human nature of self-preservation/improvement. All these attributes are the starting points and eventually the causes of man being able to leave nature. For

this reason, man's compassion is also still in its natural form. Compassion at this stage, along with all his passions, are the most intense. This is because natural man is closer to the environment and other animals around him. Man at this stage has a very limited capacity for reason, if any at all, so he acts mostly from passions and self-preservation. This makes man more peaceful than he is today, "...the state of nature, being the state where man's care for his own preservation is least prejudicial to that of others, is the one most conducive to peace and the most suited to mankind." (Rousseau, Discourse, 98) This is an important distinction Rousseau makes about man, that differs from other authors of his time. Rousseau believes man, before he begins to socialize with other man and shortly after, is peaceful, the preservation of himself aligns with the preservation of other men. Man will not willingly put himself in danger. Man is more timid and would rather shy away from dangerous situations to preserve his safety. In consequence, this preserves the safety of other man. Man is also peaceful because is also moved strongly by compassion and pity. "In fact, pity becomes all the more intense as the perceiving animal identifies itself more intimately with the suffering animal. Now it is clear that this identification must have been infinitely closer in the state of nature than in the state of reasoning." (Rousseau, Discourse, 101) Intelligence and reasoning about his environment and himself, brings men's thoughts more inward and separates him more from his natural state of passions. Reason makes passions less intense and sometimes takes the place of passions. That is why Rousseau is correct when he states that this stage of man is the most conducive to peace. Man does not have any barriers between himself, nature, and his natural dispositions. This is why there are no man made laws in the state of nature. This pity, compassion, and self-preservation, prohibits man from harming other men. Man will not risk his own safety to steal or hurt other man. Compassion and

pity tie him closer to other beasts and he does not yet feel he is above them or above nature. This compassion and pity, stay in man even when he is in society, although diluted because of the development of his thoughts, and will be one of the reasons why man develops government. In this part of the discourse Rousseau gives hints that this is a good time in man's history. This stage of man is without crimes, unnecessary violence, pride, vanity, and moral inequality. Rousseau does not believe man should try and revert back to this time because it would be impossible. Man has distanced himself too much from nature and is now, a social animal. Rousseau instead wants to show how man is not a violent creature by nature. What causes man to be violent is his natural progression out of nature and his development of society.

Rousseau ends the first part of his discourse with the discussion of passions and man's natural state of peace. To this point Rousseau focuses on crucial points of man's history and explains correctly how man's nature slowly pushes him further and further out of nature. For man to become socialized and for language to develop, forces outside of nature must occur.

“To the extent that the human race spread, men's difficulties multiplied with their numbers. Differences between soils, climates, and seasons would have forced men to adopt different ways of life. Barren years, long hard winters, scorching summers consuming everything, demanded new industry from men. Along the sea coast and river banks they invented the hook and line to become fishermen and fish eaters. In the forest they made bows and arrows, and became hunters and warriors...Lightning, a volcano, or some happy accident introduced them to fire - a fresh resource against the rigour of winter. They learned to conserve this element, then to reproduce it, and finally to use it to cook the meats they had previously eaten raw.” (Rousseau, Discourse, 110)

With these types of environmental influences man starts to change how he operates in nature. Tools become a factor and new relationships appear between man, his environment, and other

beasts. As self-preservation starts to shift to self-improvement, through the use of tools and fire, man's mind starts to recognize differences between himself and his environment. Man starts to reflect on relationships that he is constantly exposed to, such as large, small, strong, weak, fast, slow, fearful, bold, etc. (Rousseau, Discourse, 110). Over a period of time relationships become more apparent in man, and he becomes conscious of his superiority over other animals, other man, and his environment. This natural inequality becomes more of a factor because man is able to tell when he is stronger or weaker compared to other animals and humans. By inventing tools to hunt, man began to see relationships differently than when his only tool was his body. His superiority over his environment shows itself through tools and his capability of adapting to the environment,

“The new knowledge which resulted from this development increased his superiority over the other animals by making him conscious of it.” (Rousseau 110) Once man recognizes this, he is no longer controlled by nature. As man started to reflect and understand his own capabilities, he could start to unite with other man when their self-preservation aligned, “Instructed by experience that love of one's own well being is the sole motive of human action, he found himself in a position to distinguish the rare occasions when common interest justified his relying on the aid of his fellows, and those even rarer occasions when competition should make him distrust them.”

(Rousseau, Discourse, 111)

An important part of this event, is that man became conscious of his own ability, power, individuality, and being; creating the first instance of pride. Men began to recognize differences and similarities between himself and his own species. Based on similar appearances and actions, man concluded that other man must think and feel the same as himself, giving him the intuition of following, for his own safety and advantage. This gave man the experience needed to

understand and differentiate actions done for self and actions done for others. Man gained some knowledge of mutual commitment or common interest. But at this stage he did not put this common interest ahead of his own. Man is still isolated but is slowly gaining a social disposition. These social actions start to change man and bring him further out of nature. Human nature is slowly shifting from independent self-preservation, to a more social self-improvement.

Along with these new experiences, language helped develop man quicker than ever before. Once man has some form of language he becomes a social creature and further out of nature. Language does not appear until this time because it is not natural in man, and develops when man goes out of natural isolation, to societal relationships. The development of language happened over a long period of time and helped socialize man, Rousseau is not concerned with exactly how language progressed, “I pass in a flash over many centuries, pressed by the brevity of time, the abundance of the things I have to say, and by the almost imperceptible progress of the first stages...” (Rousseau, Discourse, 112) This brings the history of man to what Rousseau calls, the epoch of the first revolution. This is when man started living in family groups and the beginning ideas of property were established. This is man’s first big step towards leaving nature, giving up isolated hunting and gathering, for communal and stationary living. Human beings start to interact more than ever and self-improvement rapidly progresses. It is with this new type of living where quarrels and fights begin to break out. Before this, man was timid, isolated, and stayed away from danger in fear of injury or death. With this new idea of property and family living, man now has something to lose and protect, “...established and differentiated families, and which introduced property of a sort from which perhaps even then many quarrels and fights were born. However, as the strongest men were probably the first to build themselves huts which

they felt themselves able to defend, it is reasonable to believe that the weak found it quicker and safer to imitate them rather than to try to dislodge the..." (Rousseau, Discourse, 112) At this stage self-preservation is still one of man's main concerns, and everything is done to avoid injury or death. The epoch of this first revolution and the second part of the discourse, one can see how Rousseau has similarities to other authors of his time. Once this discourse is examined all the way through, it is important to understand it when compared to Hobbes's *Leviathan* because of its similarities and differences. Hobbes and Rousseau have similar ideas about early man, but their view of human nature differs. Rousseau believes his view of human nature is correct when compared to Hobbes because of his description of natural man all the way up to societal man. This comparison can now be made once the second part of Rousseau's discourse is examined. Hobbes is important to keep in mind while examining the second part of this discourse because it can show where Rousseau has common ground with Hobbes, but also where Rousseau is more accurate and logical when examining the evolution of man.

After this first revolution, Rousseau states that natural disasters such as floods and the breaking up of land masses brought men closer together, forcing communication even more than previously, resulting in the formation of communities. Inequality did not emerge immediately from these first communities. They were expressed first in the form of public esteem, strength, beauty, and who sang or danced the best. Here sprang emotions such as envy, shame, vanity, and vices. Although these were the first signs of inequality, Rousseau still believes that this state was the best for man, "...this period of the development of human faculties, the golden mean between the indolence of the primitive state and the petulant activity of our own pride, must have been the happiest epoch and the most lasting." (Rousseau, Discourse, 115) According to Rousseau, once

man began to need the help of others, inequality became most present and paved the way for how it acts in society now. The help of others began because of metallurgy and agriculture. Once man discovers metal to make tools, farming is possible. When man establishes these two things there is a need for division of labour, and the dependence of other man is needed. This need for help created manual labor, thus being the first established property. It is through one's labor that property can be claimed, in no other way does man at this stage have a right to anything. Labor as property is not the only factor that contributed to inequality, man himself is to blame. Once manual labor becomes property, inequality of labor becomes an issue. The stronger completed more work, the smarter invented better tools or became better at a craft. It is clear, that once man establishes his labour as property, the main cause of moral inequality is natural inequality. Physical strength, age, and health all play a role in wealth, power, and privileges. The stronger man is able to till more land, giving him more property, wealth and power. The slower, weaker man is thus not equal and of lower rank because his labour is not worth as much. This natural inequality creates competition and the desire the gain more over others, being the catalyst for the vices and evils that come in a society. As society moves further in this direction, natural inequality becomes less and less influential, eventual only existing between two nations or governments at war with each other.

Now that man is living in society and completely out of nature, he looks very familiar to man today. Self-preservation and self-improvement are still the driving forces of man in society, even though they look different from early man. Self-improvement and passions have now turned into ways to gain inequality and power in society. This man is similar to the state of man in Hobbes' *Leviathan*, Man can have self-improvement and self-preservation much better when

man is working together rather than at war, but once societies continue to grow there becomes more and more a disparity between the rich and the poor. “The usurpations of the rich, the brigandage of the poor and the unbridled passions of everyone, strifling natural pity and the as yet feeble voice of justice, made men greedy, ambitious and bad...Nascent society gave place to the most horrible state of war; the human race, debased and desolate, could not now retrace its path, nor renounce the unfortunate acquisitions it had made, but labouring only towards its shame by misusing those faculties which should be its honour.” (Rousseau, Discourse, 120) This is an important extract from Rousseau’s discourse because it sounds very similar to Hobbes. In this nascent state, man is in constant war. But as said before, this state of war is unnatural and eventually will end when man realizes he and everyone else is disadvantaged by this state. It is also important because Rousseau, pinpoints man at this fragile state, “...could not retrace its path, nor renounce the unfortunate acquisitions it had made...” (Rousseau, Discourse, 120). Rousseau understands man cannot go back into nature, and that it cannot get rid of the society and the man society created. Man can only adjust and use what it has made to its advantage, this advantage cannot happen if there is a constant state of war. This state of war only ends when man comes together again. This happens again for mutual self-preservation, self-improvement, and from the passions, just like it did in early man. But now man is a social being with all the characteristics that come with it. Because this state of war is not natural, man can leave it; but how? This is where Rousseau *Discourse on Inequality*, *The Social Contract* and Hobbes’s *Leviathan* must be looked at through the same lense to answer this question.

Hobbes’ *Leviathan*, similar to *A Discourse on Inequality*, intends to explain human nature and how man developed into a social and political life. They both want to understand how this

nature affects the way man governs and creates a sustaining and peaceful society. Rousseau has a more accurate history and description of human nature of man. This is for many reasons, the first being that Hobbes did not go back far enough to the beginnings of man. Hobbes begins his talk about human nature, once man is already moving out of nature. His idea of a natural man starts when man is socialized, and living in a society. This is not right because man does not just appear as a social being. He first appears isolated in nature trying to survive. He starts in nature with self-improvement and self-preservation which give him the potential and eventually allow him to become a societal being, these two things differentiate him from an animal. This causes Hobbes to have the wrong understanding of human nature. Hobbes starts his inquiry by stating that all men are naturally equal, The weakest man has the ability to kill the strongest. This equality is also shared in the faculties of the mind. Equality of mind and body creates competition and conflict. This equality can create conflict because of man's need for similar things, "From this equality of ability, ariseth equality of hope in the attaining of our Ends. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their End..." (Hobbes, Leviathan, 184). Rousseau would not disagree with this statement but it is not specific enough to tell the whole story. For Rousseau, men do have conflicts over resources, but not until man is socialized, living in family groups or villages. And even then, conflict is the last instinct in man. Man would rather imitate to avoid conflict or try and find more resources to avoid injury or death. Self-preservation is man's strongest instinct. This statement is also not true of natural man, before he is corrupted by society. Natural man is isolated, rarely in contact with other man, and extremely timid of other creatures, including other man. The first time man come together is to work together because

they recognize similarities between themselves, understanding they could gain more working together. This does not mean Rousseau does not think conflicts existed, he differs from Hobbes because he understands that it is not as present in early man, and still a last measure when man becomes socialized.

Hobbes also states that without a common power man is in a natural state of war, “Hereby it is manifest, that during the time men live without a common Power to keep them all in awe, they are in the condition which is called Warre; every man, against every man.” (Hobbes, Leviathan, 185) This state of War is because all man has an appetite for power. This power is driven by appetites or desires, Hobbes states there are two kinds of power, natural and instrumental. Natural power consists of the body and mind, strength and wit. Instrumental power is power created by society, such as riches, reputation, honor, etc. Rousseau has something similar to Hobbes natural and instrumental power, that represents man’s drive, and progression from natural man to social man, more accurately. For Rousseau this thirst for power is self-improvement. This is more aligned with man’s development because natural man does not have this concept of power. Natural man is in a complete state of nature with desires for food, water, and shelter. He is naturally equipped with this self-improvement which allows him to find ways to live more comfortably. Man first uses this self-improvement by imitating other animals habits, so he can live in all different environments and eat all kinds of food. He then starts recognizing his surrounding and is able to develop tools. Man does this, not for power or pride, but to live an easier and more comfortable life. Once he is out of nature this self-improvement turns into an instrumental power that Hobbes describes, but it is not the root of man’s nature. This self-improvement changes and adapts to man’s environment and development.

One area where Hobbes and Rousseau have the same idea is that of fear. Hobbes says that the only thing to keep the thirst for power at bay is fear. Hobbes believes that man is in a natural state of war, and that fear softens man's thirst for power, creating a struggle between power and fear. For Hobbes, the desire for power is the driving force behind human actions. Hobbes believes that because man does not know the source of his thirst for power and reason for fear, man looks to common power, such as the leviathan to create a balance, through laws and governing. For Hobbes, this is what human nature is, a balancing act between man's appetites. Rousseau also has a similar idea of fear, that it is natural and affects man's actions. Along with fear, compassion and pity will stop man from creating conflict, it will cause man to look for new ways of living, and will bring man together. Rousseau, unlike Hobbes, believes that Compassion and pity are one of the strongest passions in man. These things do not prohibit self-improvement as it does with Hobbes's idea of power. For Rousseau, fear, compassion, and self-improvement/preservation, are all attached to human nature and work side by side and help man develop out of nature. Rousseau is not naive in thinking that man, once in society, will want pride, wealth, and power. This is all part of self improvement. However, these appetites are caused by society not natural in man, meaning that man was not always like this and that it is not the sole driver of human actions. This brings of the question, is Hobbes view of gaining peace through a common power, the same as Rousseau's view of human society and political systems? How does human nature affect the way these two philosophers think humans should create a society and be governed?

To answer these questions, one must understand the biggest difference between these two authors. This would be how they believe man should be governed. Hobbes believes man's natural

desire for power and the natural state of war is only brought into peace through fear and a leviathan figure. Hobbes believes that human nature cannot be changed, but only tamed through fear, laws and government. Rousseau does not have the same idea, and to understand why, *Discourse on Inequality* and the *Social Contract* must be examined.

When looking at Rousseau's two texts, there are differences in the accounts of government and the social contract. In the *Discourse*, there is a negative description about government and how it was started. It is clear that Rousseau thinks man was at his best in the state of nature. But he also recognizes that man cannot go back to this state and that he cannot get rid of society. When describing the formation of government Rousseau says that man walks into his own chains, "All ran towards their chains believing that they were securing their liberty; for although they had reason enough to discern the advantages of a civil order, they did not have experience enough to foresee the dangers. Those capable of predicting the abuses were precisely those who expected to profit from them; and even the wisest saw that men must resolve to sacrifice one part of their freedom in order to preserve the other..." (Rousseau, *Discourse*, 122) Rousseau believes man, by creating government, walks into chains because the natural man would never voluntarily give up any part of his freedom. Natural man has no need for government because he lives freely and independently, "...savage man will not bend his neck to the yoke which civilized man wears without a murmur; he prefers the most turbulent freedom to the most tranquil subjection." (Rousseau, *Discourse*, 125). However, comparing natural man to civilized man does not say anything about government, it only shows how these two types of man differ. When reading these two quotes, it might at first appear that Rousseau is using natural man to show that government is wrong; but the opposite is true. Rousseau knows that natural

man and civil man have nothing in common except self-improvement and self-preservation; so government can only be looked at through a civil man's perspective. Civil man, through his development, needs government; and its creation is inevitable. By Rousseau stating, "...and even the wisest saw that men must resolve to sacrifice one part of their freedom in order to preserve the other..." (Rousseau, Discourse, 123), he is acknowledging that government is a necessity for man's development. Rousseau says it is a must for man to sacrifice one freedom for another, because without man coming together under a government, his self-preservation and self-improvement is in danger. Civil man does not need or want as much freedom as natural man, because once man created society with farms, property and labor, he needs the help of others to survive. Man cannot continue to develop and rely on other man without a form of government to rule and create a stable system of living. Although this formation of government is necessary, what else does Rousseau say about it?

Although Rousseau makes it clear that government is a necessary step in man's development, there is still a negative aspect to the formation of government throughout the ending of the discourse. This is not surprising seeing that with society, evils come with it, especially inequality. "Inequality, being almost non-existent in the state of nature, derives its force and growth from the development of our faculties and the progress of the human mind, and finally becomes fixed and legitimate through the institution of property and laws." (Rousseau, Discourse, 137). This is the main problem that Rousseau has with government. He believes that it was founded on inequality, which all stems from our development into civil man, through our self-preservation and self improvement. Rousseau makes it clear at the end of his discourse that government is not perfect and inequality comes with it. This being so, he also states that it is

inevitable and necessary for humanity. So what is the solution and how does human nature play a role in how government should operate? To answer this we have to look at Rousseau's *Social Contract*.

Now that the development of man has been traced all the way to the formation of government, the question still remains, how should government operate and what role does human nature play? Starting from the origin of man, natural man is like any other animal except he contains perfectibility and freedom. He is guided by self-preservation, self-improvement and has strong passions. These things are the driving force behind his development and are still apart of civil man. These attributes are the driving force behind why man came together and why government started. The *Social contract* uses human nature and the development of man in the discourse to try and understand what government should look like, knowing that it is necessary for man and inevitable through man's existence. Rousseau starts by stating his task, "Man was born free, and he is everywhere in chains. Those who think themselves the masters of others are indeed greater slaves than they. How did this transformation come about? I do not know. How can it be made legitimate? That question I believe I can answer." (Rousseau, *Social Contract*, 49). As we know from the *Discourse*, creating government produced inequality. This inequality is brought on by societal passions, such as wealth, power, status, and greed: this is not natural in man. As we saw when comparing Rousseau and Hobbes, pre-civilized man is not naturally violent. Man can turn violent when his self-preservation and self-improvement are threatened, but throughout man's development, he has avoided violence whenever possible. This natural tendency to avoid violence and come together is seen when man first started hunting with man and when family units started, "This common liberty is a consequence of man's nature. Man's

first law is to watch over his preservation; his first care he owes to himself; as soon as he reaches the age of reason, he becomes the only judge of the best means to preserve himself...the family may therefore perhaps be seen as the first model of political societies....being born free and equal, surrender their freedom only when they see advantage in doing so.” (Rousseau, Social Contract, 50-51). This is a perfect example of why man started government, for self-preservation and self-improvement. Rousseau states just this, “Since men cannot create new forces, but merely combine and control those which already exist, the only way in which they can preserve themselves is by uniting their separate powers in a combination strong enough to overcome any resistance, uniting them so that their powers are directed by a single motive and act in concert.” (Rousseau, Social Contract, 59-60). This idea is not something only seen in Rousseau’s writing, Hobbes believes something very similar. For Hobbes fear and wanting peace brings people together, and only can be contained under a leviathan. This last part is where the two differ. Hobbes believes human nature is concrete, and only a laws and a leviathan can tame it. Rousseau, recognizes that Hobbes has the wrong idea of human nature and that there is a better way of guiding man to peace, while preserving his self-preservation and self-improvement. He also recognizes passions, such as compassion are in man, and prevent him from war and cause him to congregate. The only way of doing this is through the common will. This common will is something that is in touch with our human nature, and which government should be based on. The common will is described by Rousseau in its most simple form, “If, ten we eliminate from the social pact everything that is not essential to it, we find it comes down to this: ‘Each one of us puts into the community his person and all his powers under the supreme direction of the general will; and as a body, we incorporate every member as an individual part of the

whole.'...this act of association creates an artificial and corporate body composed of as many members as there are votes in the assembly, and by this same act that body acquires its unity, its common ego, its life and its will." (Rousseau, Social Contract, 61)

This common will should be the foundation of government because it embodies, nurtures, and allows human nature, and his natural passions, to continue to guide man. To understand why, one must remember what was said about human nature and man's development in Rousseau's discourse. Man, since its origin, has been guided by self preservation and self-improvement. This is man's nature and guiding force behind his development. The only way a government is to be successful is to mimic man's nature. Man first comes together because of self-preservation and self-improvement. The first families, villages, and small tribes were created because man found it in his best interest and it would make life easier on him. He also had compassion towards his small family groups and tribes. From here self improvement gave man home's, tools, property, and eventual farms and labour. Man's development led to this because man found it would be easier to survive and live easier when he is surrounded and helped by other men. Out of this grew the need for government because once man started forming societies, there needed to be a system in place where man could live with another man while, preserving his own life and continuing to develop. Once man has property, family, and labour, they too become part of his self preservation. This is where the common will comes in. All men, and their nature want the same thing, to preserve life and everything that comes with it, all the while developing new ways of life. The social contract, representing the common will, does just this, "How to find a form of association which will defend the person and goods of each member with the collective force of all, and under which each individual, while uniting himself with the others, obeys no one

but himself, and remains as free as before.’ This is the fundamental problem to which the social contract holds the solution.” (Rousseau, *Social Contract*, 60) It is under the social contract and the common will, where man can preserve himself and his goods, while doing the same for every other member. This common will allows man to stay independent as possible, but shows how man is not a completely selfish creature. His compassion and pity, described early in the discourse, live in this common will. At the core of this common will is human nature. At first human nature meant that every man only worried about himself because he was isolated in nature. Self preservation, self improvement, and passions pushed man out of nature, and changed his way of living. Human nature took a form by creating communal hunting, family units, tools, and small tribes. As man develops, his nature helps him change into whatever environment suits his protection and improvement. Government is the next step caused by human nature and the common will must be the basis of it. Man cannot simply be governed by a leviathan with laws and regulations, there must first be an idea that connects with human nature, because this is common in every man and is what every man is ruled by. As seen in Rousseau’s discourse he describes the faults and societal consequences of government and man; this being greed, thirst for power, wealth, status, and inequality. These are all faults of man becoming a societal creature. But if the common will, and man’s most basic passions like compassion, is something at the core of government in society, these issues can be reduced and a government can be effective for its members. *The Social contract* is a remedy for evils created by society and an artificial creation centered around human nature and the passion.

The common will can be expressed in different forms of government and many could make an argument of which is best, but at the core of any form of government needs to be the

common will. Regardless of the forms of government, it is more likely that this social contract and common will would work best in small political bodies. It is easier for man to ensure his independence while preserving the independence of others in a government of lesser size. It is also easier for man's nature and passions to be focused and useful on a smaller scale. When man is in smaller groups, his compassion for others is stronger, and his self improvement guides him. It is easier to abide in the social contract and he is less likely to fall into the evils of greed and the thirst for power. His focus is the improvement of life for himself, family, and community. When he adheres to the common will and social contract, he would be able to see its effects, and his compassion will benefit himself as well as others. This compassion is used to strengthen the general will and help create strong relationships with others around him. Man's compassion and pity is an important influence on the social contract and government because it is a passion seen in savage man. Once man enters into society, he is in a position to use compassion and pity more because he is always around other man. As man becomes more social, he is concerned more and more with other man and naturally, does not want to see other man suffer. Compassion and pity are a natural reaction and are needed for man to work alongside other man, consequently helping the general will and social contract gain strength. Although compassion does not cure all the evils that come along with society, with a common will, it does have a strong influence over other passions. Passions such as greed and power are not natural in man. They are created and fueled by society, and not used by every man. Compassion and pity on the other hand, are found in every man and have a stronger influence because they are natural and have been in man since his origin. All of these things strengthen a political body and improve one's own life.

Through studying Rousseau discourse and social contract, one can learn how human nature has changed man from an isolated creature in nature, to a societal being, living in government. By comparing these to texts to Hobbes's *Leviathan*, it was shown how human nature is not a state of war or a thirst for power. These are products of society and evils that come along with man's development out of nature, not man himself. Man is malleable and changes to his environment. If government is based on common will, which supports and nurtures human nature and human passions, man will learn to exist according to a social contract, because it is the best way to guarantee his self preservation and self-improvement.