

Rousseau Discourse

On The Origin Of

Inequality

Rousseau Discourse on the Origin of Inequality:

Understanding the Roots of Human Division **rousseau discourse on the origin of inequality** offers a profound exploration into one of humanity's most enduring questions: why are people unequal? Jean-Jacques Rousseau, an 18th-century philosopher, delves deeply into the nature, causes, and consequences of inequality in his seminal work, **Discourse on the Origin and Basis of Inequality Among Men**. This discourse is not just a historical artifact but remains relevant today as it challenges us to reconsider how social structures shape human relations and justice. In this article, we'll unpack Rousseau's ideas, clarify key concepts such as natural and moral inequality, and explore how his insights resonate with modern social and political thought.

Rousseau's Context and

Philosophical Background

Before diving into the discourse itself, it helps to understand Rousseau's intellectual environment. Living in the Enlightenment period, Rousseau was surrounded by thinkers

who emphasized reason, progress, and individual rights. However, unlike many of his contemporaries, Rousseau was skeptical about the assumption that civilization necessarily meant progress toward freedom and equality. His **Discourse on Inequality** was originally written as an entry for an essay contest, where he challenged existing views on the origins of social inequality. Rousseau argued that the inequalities we see are not natural or inevitable but are deeply tied to the development of society itself.

Natural Inequality vs. Moral Inequality

One of the most important distinctions in Rousseau's discourse is between two types of inequality:

Natural (Physical) Inequality

Natural inequality refers to differences that arise from nature itself—such as age, health, physical strength, or intelligence. Rousseau accepts these differences as “natural” and beyond human control. For example, some people are naturally taller or stronger than others, but these differences do not necessarily lead to social hierarchy.

Moral (Political) Inequality

Moral inequality, on the other hand, is established by societal conventions and laws. This type of inequality is not grounded in nature but is created through social agreements,

institutions, and power relations. Examples include disparities in wealth, status, and political privilege. Rousseau's key insight is that moral inequality is the more problematic form because it arises from human-made structures and often leads to oppression and injustice.

The State of Nature: Rousseau's Hypothetical Beginning

To explore the origin of inequality, Rousseau imagines humanity in a "state of nature"—a pre-societal condition where humans lived solitary, peaceful lives without complex social structures. Unlike Thomas Hobbes, who saw this state as "nasty, brutish, and short," Rousseau portrayed it as a time of innocence and equality. In this primitive state, humans were guided primarily by two instincts: self-preservation and pity (compassion). They had limited needs and desires, which meant they were largely self-sufficient and did not compete for resources or status.

Why the State of Nature Matters

Rousseau's state of nature is a thought experiment to illustrate how inequality is not inherent to human beings. It also serves as a critique of modern society, suggesting that the very institutions we build often corrupt natural goodness and equality.

The Emergence of Property and Social Inequality

According to Rousseau, the turning point in human history—and the origin of moral inequality—comes with the establishment of private property. He famously states, “The first man who, having enclosed a piece of ground, bethought himself of saying ‘This is mine,’ and found people simple enough to believe him, was the real founder of civil society.”

How Property Creates Division

Once private property is recognized, inequalities in wealth begin to emerge. Some acquire more land, resources, or possessions than others, leading to social hierarchies and competition. This development marks the birth of social institutions such as laws and government, which exist primarily to protect property rights and perpetuate inequality.

The Role of Laws and Government

While laws might seem to promote fairness, Rousseau argues they often serve the interests of the powerful. Governments are established not to ensure equality but to maintain order and protect the property of the wealthy, which further entrenches social disparities.

Rousseau's Critique of Civilization and Its Consequences

As human society evolves, Rousseau warns that inequality deepens, leading to envy, pride, and moral corruption. The development of agriculture, metallurgy, and commerce brings technological progress but also fosters dependence, competition, and social conflict.

The Loss of Freedom and Authenticity

One of Rousseau's central concerns is that civilization alienates individuals from their natural state of freedom and authenticity. People become slaves to social conventions and the opinions of others, prioritizing status over genuine needs.

The Moral Decline of Humanity

In Rousseau's view, inequality breeds vice and suffering. As people seek to outdo one another, virtues like compassion and simplicity are replaced by greed, vanity, and cruelty.

Relevant Themes in Rousseau's Discourse on the Origin of Inequality

To better grasp the depth of Rousseau's analysis, it helps to highlight several recurring themes that echo throughout his

discourse.

1. **Social Contract and Legitimate Authority:** Rousseau's later works build on these ideas, proposing a social contract that aims to restore equality by aligning individual freedoms with the general will.
2. **Human Nature and Education:** Rousseau believed that education and society shape human behavior, suggesting that reform is possible to overcome inequality.
3. **The Role of Empathy:** Natural pity or compassion is key to maintaining social harmony and resisting the corrosive effects of inequality.

Why Rousseau's Discourse on Inequality Still Matters Today

Rousseau's reflections on inequality remain strikingly relevant in contemporary debates about social justice, economic disparity, and political power. His distinction between natural and moral inequality encourages us to question which inequalities are truly inevitable and which are products of unjust social arrangements.

Insights for Modern Society

- **Understanding systemic inequality:** Rousseau's analysis helps reveal how institutions and laws can perpetuate disparities, encouraging critical examination of modern social systems. - **Promoting social cohesion:** Emphasizing empathy and community can counteract the isolating effects

of competition and status anxiety. - ****Rethinking property and wealth:**** Rousseau invites us to reconsider the moral foundations of property rights and economic structures, sparking discussions about redistribution and equality.

Tips for Engaging with Rousseau's Ideas

If you want to explore Rousseau's work more deeply or apply his ideas in discussions or studies:

1. Read **Discourse on the Origin and Basis of Inequality Among Men** alongside his **Social Contract** to see how his political philosophy evolves.
2. Consider historical context but also reflect on contemporary social issues like income inequality, privilege, and access to resources.
3. Engage in dialogues about human nature, freedom, and justice, using Rousseau's framework as a launching point.

Ultimately, Rousseau's discourse challenges us to think critically about the foundations of social inequality and inspires ongoing conversations about how to build more just and equitable societies.

The Discourse on the Origin of Inequality: A Foundational

Critique of Social and Moral Corruption in Human Society

Jean-Jacques Rousseau's *Discourse on the Origin and Basis of Inequality Among Men*** (also known as the **Second Discourse**, 1755) stands as one of the most profound and enduring critiques of human civilization's moral and social trajectory. Far more than a historical treatise, Rousseau's work interrogates the origins and mechanisms of inequality—not merely as economic or legal disparities, but as a deep-seated transformation in human nature, social relations, and the philosophical foundations of justice. This article presents an ultra-comprehensive, SEO-optimized analysis of Rousseau's discourse, dissecting its historical context, philosophical innovations, psychological mechanisms, real-world implications, and enduring relevance in contemporary socio-political discourse.

Historical Context and Intellectual Genesis

Rousseau composed the **Discourse on Inequality** in 1754 as a response to a prize question posed by the Academy of Dijon: "Origin of inequality among men, and means to restore it in a natural way." This question was not merely academic; it reflected Enlightenment-era tensions between emerging liberal individualism, republican ideals, and the consolidation of centralized monarchical and colonial powers. Rousseau's challenge was radical: to trace inequality not to external

forces like geography or technology, but to internal human developments—particularly the invention of private property, language, and social conventions that redefined human identity and relations.

The intellectual climate of 18th-century Europe, dominated by thinkers like Hobbes, Locke, and Voltaire, framed inequality as either a natural condition or a necessary consequence of progress. Rousseau inverted this narrative. Rather than accepting inequality as inevitable or divinely ordained, he argued it emerged from a historical rupture—a moral and existential turning point that corrupted the original innocence and autonomy of human beings in the state of nature.

Core Philosophical Foundations: The State of Nature Reimagined

Central to Rousseau’s argument is the conceptualization of the *state of nature*—not as a literal historical epoch, but as a philosophical construct designed to isolate the essential traits of human beings prior to societal conditioning. In contrast to Hobbes’ brutal war-of-every-man scenario, Rousseau’s state of nature presents a condition of solitary, self-sufficient individuals guided by two innate principles: self-preservation and pity (*mise de soi*). These innate dispositions preclude systematic domination and sustain a fragile equilibrium of mutual respect and compassion.

Rousseau’s state of nature is characterized by three key features: physical independence (no reliance on others for survival), emotional simplicity (limited needs and desires),

and moral neutrality (no concept of right or wrong, only self-interest tempered by natural sympathy). In this state, humans are free, equal, and unburdened by artificial hierarchies. There is no language as a tool of domination, no property to generate rivalry, and no institutions to enforce inequality. This idealized portrait serves not as historical fact, but as a normative benchmark against which to measure the moral degradation wrought by civilization.

The transition from this natural condition to organized society, according to Rousseau, occurred not through necessity but through a series of pivotal historical innovations—most significantly the invention of private property. This moment, often symbolized by the act of enclosing land or claiming ownership over a plot, marked the birth of legal inequality and the departure from natural freedom into civil society.

Mechanisms of Inequality: From Property to Power

Rousseau identifies a causal sequence linking private property to systemic inequality. When someone declares “This is mine” and convinces others of its validity, a fundamental rupture occurs: natural freedom becomes constrained by legal ownership, and competition replaces solidarity. This shift triggers a cascade of secondary developments—division of labor, specialization, accumulation of wealth, and the rise of political authority—all of which entrench hierarchical structures.

The emergence of wealth differentiates individuals not just in material terms but in psychological and social power. Those who accumulate resources gain influence over others, transforming consent into coercion. Rousseau introduces the concept of amour-propre—a socially derived self-esteem rooted in comparison and recognition—distinct from amour de soi, the natural self-love that is benign and self-regulating. Amour-propre fuels envy, status-seeking, and the corrosive desire for superiority, thereby undermining authentic human bonds.

Institutionalization of inequality follows. Legal systems, though presented as neutral arbiters, legitimize the dominance of the powerful. Rousseau critiques the social contract as often a veiled mechanism of oppression, where formal equality masks substantive subjugation. The sovereign people, he argues, must reclaim authentic self-governance not through passive acceptance of laws, but through active participation in their creation—ensuring laws reflect general will, not particular interests.

Psychological and Moral Transformations: The Corruption of Human Nature

Rousseau's analysis transcends sociology into moral psychology. The loss of natural freedom is not merely political but existential: humans are alienated from their authentic selves, reduced to instruments of desire and status. The internalization of public opinion replaces inner conscience,

fostering hypocrisy, deceit, and moral fragmentation. What was once a life guided by instinct and empathy becomes governed by calculated self-presentation and social performance.

This transformation is irreversible in its psychological effects. Even if material inequality diminishes, the internalized hierarchies persist, breeding resentment, insecurity, and a perpetual craving for validation. Rousseau foresees a society where freedom is illusory, and authenticity is sacrificed at the altar of appearance—a condition acutely resonant in modern digital cultures of image, performance, and social media dominance.

Real-World Applications: Inequality in Modern Systems

Rousseau's insights remain strikingly applicable to contemporary structures of inequality across political, economic, and cultural domains. The concentration of wealth mirrors his fears: a small elite controls vast resources, shaping laws, media, and institutions to preserve dominance. Economic globalization and neoliberal policies have intensified divisions, replicating the artificial scarcity and status competition Rousseau identified.

Technological advancements, while liberating in many respects, have amplified surveillance, data commodification, and algorithmic manipulation—modern forms of social control akin to the invisible chains of property and language. The erosion of privacy, the rise of performative identity, and the

commodification of attention all reflect the mechanisms Rousseau exposed: inequality not of birth, but of access, influence, and psychological power.

Political systems often reproduce or legitimize inequality through formal mechanisms—voting restrictions, gerrymandering, voter suppression—while rhetorical commitments to equality mask entrenched hierarchies. Rousseau’s call for direct democracy and civic virtue challenges modern representative models that risk depoliticizing citizens and reinforcing elite capture.

Benefits and Drawbacks of Rousseau’s Framework

While Rousseau’s discourse offers a powerful critique, it is not without limitations. His romanticized state of nature risks oversimplification, neglecting the violence, hardship, and social complexity of pre-civilized life. Critics argue his idealism underestimates human competitiveness and the inevitability of social stratification. Additionally, his emphasis on general will can justify authoritarianism if misinterpreted—where collective action suppresses minority voices under the guise of unity.

Yet, the benefits of Rousseau’s framework are profound. His analysis provides a moral compass for evaluating progress—not merely by GDP or innovation, but by justice, freedom, and authenticity. It exposes inequality as a systemic pathology, not an accident, demanding structural change rather than superficial reform. His insistence on participatory

democracy inspires modern movements for transparency, accountability, and inclusive governance.

Comparative Frameworks: Rousseau vs. Locke, Marx, and Modern Equality Theories

Rousseau's discourse contrasts sharply with dominant Enlightenment narratives. Locke framed property as natural right, justified through labor and consent, legitimizing accumulation within civil society. Rousseau rejected this, seeing property as the root of corruption and alienation. Marx extended Rousseau's critique, diagnosing inequality as rooted in capital and class struggle, yet diverged in emphasizing material economic structures over psychological and moral dimensions.

Modern equality theories—such as Rawls' difference principle or Sen's capability approach—share Rousseau's concern for fairness but focus more on distributive justice and institutional design. Rousseau adds a normative, existential layer: true equality requires not just fair rules, but a transformation of human consciousness and social relations. His discourse thus complements, rather than contradicts, contemporary equity frameworks.

Expert Strategies for Recognizing

and Addressing Inequality

For policymakers, Rousseau's insights demand a dual focus: structural reform and moral regeneration. Legal and economic systems must be designed to minimize artificial hierarchies and empower genuine participation. Transparency, redistributive mechanisms, and civic education are essential to counteract amour-propre and restore authentic civic identity.

Organizations and institutions should foster cultures of inclusion, humility, and mutual respect—rejecting performance-based status in favor of competence and contribution. Grassroots movements inspired by Rousseau emphasize deliberative democracy, participatory budgeting, and community-led initiatives as antidotes to alienation and disenfranchisement.

Individuals must cultivate critical self-awareness, resisting the seduction of materialism and social comparison. Education, self-reflection, and ethical engagement become tools to reclaim autonomy and resist institutionalized inequality.

Common Myths and Misinterpretations

One persistent myth is that Rousseau advocates a return to primitive communism—a literal or utopian model. In reality, he offers a diagnostic, not a blueprint. His state of nature is conceptual, not historical. Another misconception is that inequality is natural or inevitable. Rousseau refutes this:

inequality is a historical construct, a deviation from human potential.

A further misunderstanding is equating Rousseau's critique with anti-progress. He does not reject innovation or development per se, but the distortion of progress into domination. He warns against uncritical adoption of technologies or institutions that erode freedom. Lastly, some dismiss his work as outdated, ignoring its relevance to digital surveillance, algorithmic bias, and global wealth disparity—modern arenas where Rousseau's core concerns persist.

Troubleshooting: Overcoming Inequality in Practice

Addressing deep-rooted inequality requires confronting psychological, institutional, and systemic barriers. Psychologically, individuals must challenge internalized hierarchies through mindfulness, empathy, and critical engagement with media and social norms. Institutions must embed transparency, accountability, and participatory mechanisms—ensuring laws reflect genuine general will, not elite interests.

Resistance often arises from those benefiting from inequality, who may manipulate narratives, suppress dissent, or co-opt reform. Effective strategies include coalition-building across diverse groups, leveraging independent media, and cultivating legal safeguards for civil liberties. Education plays a pivotal role: fostering critical thinking and civic virtue from an early

age builds societal resilience.

Technology's dual role must be navigated carefully—harnessed to democratize knowledge and voice, while guarding against its use for control and surveillance. Grassroots activism, policy innovation, and international cooperation are essential to translate Rousseau's vision into tangible progress.

Future Outlook: Rousseau's Legacy in a Changing World

As global inequality deepens—with wealth concentration reaching historic levels, climate degradation disproportionately affecting marginalized communities, and digital platforms reshaping identity and power—the relevance of Rousseau's discourse intensifies. His warning that inequality corrupts freedom, trust, and human dignity resonates across generations.

Emerging frameworks in restorative justice, participatory governance, and degrowth economics echo Rousseau's emphasis on rebalancing human relations and redefining prosperity beyond material accumulation. The rise of decentralized technologies, cooperative ownership models, and civic tech platforms suggests evolving pathways to realize his vision of authentic equality.

Future scholars and activists must expand Rousseau's insights through interdisciplinary lenses—integrating psychology, ecology, economics, and digital ethics—to address inequality

in its multifaceted modern forms. By grounding policy in moral realism and civic engagement, society can move closer to a world where freedom and equality are not ideals, but lived realities.

Conclusion: The Enduring Challenge of Human Integrity

Rousseau's **Discourse on the Origin of Inequality** remains a cornerstone of critical thought, offering not only a historical origin story but a profound ethical challenge: to recognize the corruption embedded in civilization and to reclaim the freedom, equality, and authenticity inherent in human nature. It compels a reevaluation of progress, urging societies to measure advancement not by wealth or power, but by the depth of justice and the freedom of the individual. In an age of fragmentation and domination, Rousseau's voice remains a vital compass—reminding us that true equality begins not in laws alone, but in the courage to renew our moral and social foundations.

Rousseau *Discourse on the Origin of Inequality: An Analytical Review* **rousseau discourse on the origin of inequality** stands as one of the most influential and provocative works in political philosophy. Authored by Jean-Jacques Rousseau in 1755, this discourse explores the fundamental question of how inequality emerged within human society, tracing it back to the very roots of civilization. Rousseau's treatise critiques social structures and delves into the moral and political implications of inequality, offering insights that continue to

resonate in contemporary discussions on justice, power, and human nature.

Contextualizing Rousseau's Inquiry into Inequality

Rousseau's discourse is formally titled "Discourse on the Origin and Basis of Inequality Among Men," and it was written as an entry for an essay competition sponsored by the Academy of Dijon. Unlike many Enlightenment thinkers who celebrated progress and reason as inherently beneficial, Rousseau adopts a more skeptical approach, questioning whether the development of society and its institutions has truly advanced human welfare or merely intensified disparities. His analysis distinguishes between two types of inequality: natural (or physical) inequality and moral (or political) inequality. Natural inequality arises from differences in age, health, bodily strength, and qualities of the mind or soul. Moral inequality, however, is established by convention or social agreement and includes disparities in wealth, honor, power, and status. Rousseau's discourse primarily investigates the origins and consequences of the latter.

The State of Nature and the Birth of Inequality

A pivotal element in Rousseau's thesis involves his conceptualization of the "state of nature," a hypothetical condition preceding organized society. In this state, humans are portrayed as solitary, peaceful, and largely equal beings,

motivated chiefly by self-preservation and basic needs. Rousseau argues that early humans possessed minimal desires beyond survival and that their relationships were marked by compassion, not competition. The transition from the state of nature to civil society marks the critical turning point in the emergence of inequality. Rousseau attributes this shift to the development of private property, which he famously calls "the original sin" of social order. He writes, "The first man who, having enclosed a piece of ground, bethought himself of saying 'This is mine,' and found people simple enough to believe him, was the real founder of civil society." This act of claiming ownership initiated a chain reaction, introducing competition, jealousy, and conflict. It established the foundations for social hierarchies and institutionalized disparities in wealth and power. Rousseau's insight highlights how economic structures can distort natural human relations and propagate inequality.

Phases in the Evolution of Inequality

Rousseau outlines a progression through which inequality intensifies as societies develop:

1. The Primitive Phase

In this stage, humans live in small, scattered groups, relying on hunting and gathering. Their needs are modest, and survival depends on cooperation rather than domination. Social bonds are loose, and there is minimal cause for envy

because possessions are scarce and generally shared.

2. The Agricultural Revolution

The advent of agriculture introduces stability, food surplus, and the possibility of accumulating goods. This leads to the establishment of permanent settlements and the concept of private property. As property rights become recognized, disparities in wealth emerge, creating social classes.

3. The Formation of Political Society

With property comes the need for laws and governance to protect assets and settle disputes. Rousseau argues that political institutions often serve the interests of the wealthy, reinforcing inequality through laws that legitimize privilege. This stage marks the formalization of moral inequality, where legal and social structures institutionalize hierarchies.

4. The Height of Inequality

At this point, inequality is entrenched and justified by ideology and tradition. Rousseau critiques the social contract theory of his contemporaries, suggesting that political authority often masks the domination of the few over the many rather than representing the general will.

Philosophical Implications of

Rousseau's Discourse

Rousseau's discourse challenges prevailing Enlightenment optimism by suggesting that progress in arts, sciences, and governance has paradoxically led to moral decay and the corruption of human virtue. He contends that inequality undermines freedom and authentic human happiness. Unlike Thomas Hobbes, who viewed the state of nature as "solitary, poor, nasty, brutish, and short," Rousseau presents it as a relatively peaceful era. This contrast underscores his belief that society itself generates many of the problems attributed to human nature. The discourse also raises enduring questions about justice:

1. Is inequality a natural condition or a social construct?
2. How do property rights affect social cohesion?
3. Can political institutions be designed to reduce inequality rather than perpetuate it?

These questions remain central to modern political theory, economic debates, and social policy.

Rousseau's Influence on Modern Thought

The discourse has profoundly influenced democratic theory, socialism, and critiques of capitalism. Rousseau's emphasis on the corrupting effects of property and social stratification resonates with later thinkers like Karl Marx and contemporary discussions about wealth disparity. His ideas also inform debates on human rights, social justice, and the

role of government in redistributing resources. The distinction between natural and moral inequality offers a framework for analyzing systemic inequality, especially in contexts involving race, gender, and class.

Critical Perspectives and Contemporary Relevance

While Rousseau's discourse is celebrated for its visionary critique, it is not without criticism. Some scholars question the historical accuracy of his state of nature or argue that his idealization of pre-social humanity overlooks aspects of human behavior such as aggression and competition. Moreover, Rousseau's somewhat nostalgic view of primitive life may underplay the benefits brought about by social progress, such as technological innovation, improved healthcare, and expanded freedoms. Critics also debate the feasibility of his vision of a social contract that genuinely embodies the general will. Nonetheless, the discourse's exploration of inequality's origins continues to offer valuable insights, especially as modern societies grapple with widening income gaps and systemic injustices. Understanding how social and political institutions contribute to inequality can guide more equitable policy-making and foster greater social cohesion.

Key Themes for Further Inquiry

1. **Property and Ownership:** How does the concept of ownership shape social relations?

2. **Social Contract and Legitimacy:** What makes political authority just or unjust?
3. **Human Nature:** What are the innate qualities of humans, and how are they altered by society?
4. **Inequality and Freedom:** Can true freedom exist in a society marked by deep inequalities?

These themes remain central to philosophical, political, and economic discourse, demonstrating the enduring relevance of Rousseau's work. In tracing the origin of inequality through a careful analysis of human development and social structures, Rousseau provides a lens to critically examine contemporary issues. His discourse invites ongoing reflection on how to balance individual rights, social justice, and the common good in the pursuit of a more equitable society.

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Global access is one of the most powerful outcomes of digital books. Readers from different countries and cultural backgrounds can access the same materials simultaneously. This shared access fosters collaboration, dialogue, and mutual understanding. Downloading **Rousseau Discourse On The Origin Of Inequality** connects individuals to a worldwide learning community.

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Questions & Answers About rousseau discourse on the origin of inequality

No	Question	Answer
1	What is the main argument of Rousseau's 'Discourse on the Origin of Inequality'?	Rousseau argues that social inequality is not a natural condition but a result of the development of society, private property, and social institutions that create artificial distinctions among people.
2	How does Rousseau differentiate between natural and moral inequality in the discourse?	Rousseau distinguishes natural inequality, which is based on physical differences like age, health, and strength, from moral or political inequality, which is established by human conventions and laws, such as wealth, honor, and power.
3	What role does private property play in the origin of inequality according to Rousseau?	Rousseau claims that the introduction of private property marks the beginning of moral inequality, as it leads to social divisions, competition, and the establishment of laws to protect possessions, thus creating economic and social disparities.
4	How does Rousseau describe the state of nature in the 'Discourse on the Origin of Inequality'?	Rousseau describes the state of nature as a peaceful, solitary, and equal condition where humans lived without complex desires or social hierarchies, and inequality was minimal and based only on natural differences.

5	Why is Rousseau's 'Discourse on the Origin of Inequality' considered influential in political philosophy?	The discourse is influential because it challenges the legitimacy of social and political inequalities, critiques the impact of civilization on human freedom, and lays foundational ideas for later theories about social contract, justice, and democracy.
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social contract, natural state, civil society, inequality, human nature, property rights, moral inequality, political philosophy, Enlightenment, Jean-Jacques Rousseau

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