San Fernando Valley State College

JEAN JACQUES ROUSSEAU

His Philosophy of Education

A thesis submitted in partial satisfaction of the requirements for the degree of Master of Arts in Social and Philosophical Foundations of Education by

Steven Sherwood Bernstein

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The thesis of Steven Sherwood Bernstein is approved:

[Signature]

Committee Chairman

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PREFACE

Aside from it fulfilling a requirement for the procurement of a Master of Arts Degree, my major purpose for writing this thesis is to provide further research of my topic to whomever might be interested.

I am greatly indebted to my wife Judith, whose patience and understanding made the task of writing this paper seem easy. I also would like to thank my faculty advisor Dr. Lawrence Byrnes, for the guidance and suggestions, without which, it would have been impossible to complete my work.
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ABSTRACT

The following paper contains three major sections concerning the life and philosophy of Jean-Jacques Rousseau. It is designed to offer the reader a brief but illustrative explanation of: (1) Rousseau's life, (2) Rousseau's social philosophy, and (3) Rousseau's educational philosophy. The third of these sections, concerning educational philosophy, will be the one which receives the major emphasis. The section containing biographical information, as well as the one containing information on social philosophy, are written so as to be relevant for educators. Within the conceptual scheme of education, there will be an emphasis on what Rousseau terms natural education, the explanation of which shall appear within the work. The paper is designed strictly as an historical narrative. Explanations of both Rousseau's terminology and methodology shall be offered, with documentation of both available. The structure of the section on educational philosophy is separated into chronological time periods, as done by Rousseau in his Emile. All of the sections shall contain information from the majority of Rousseau's works. The most re-
ferred to texts used in this paper were: (1) Émile, (2) La Nouvelle Héloïse, (3) Social Contract (4) Discourse on the Origin of Inequality; all of which were written by Rousseau.
INTRODUCTION

In the course of this work, emphasis shall be placed on the educational philosophy of Jean-Jacques Rousseau. There will be sections illustrating a brief biography of his life, and a discussion of his major social theories, both of which I feel are important in order to gain a complete perspective of his educational works.

The majority of Rousseau's works can be separated into two major themes: (1) educational, and (2) social. While these two themes aid in the classification and codification of his works, Rousseau writes within one fairly specific framework. Paul Nash calls this framework "The Natural Man."¹ This nomenclature, while simply stated, has had profound effects on social and educational theories. A description of the basic "Natural Man" philosophy shall be covered in the text of this work. For now, suffice it to say, Jean-Jacques Rousseau emphasized the needs of the "common man."²

²Ibid., p. 274.
This quote might help in generalizing Rousseau's basic ideals, but we must keep in mind that the common man, about whom Rousseau wrote, had a different life style than what might be considered the common man of today.

In an attempt to universalize his work, Rousseau suggests some basic goals and ideals that both those who rule, and those who are ruled, should have. (Rousseau does allow for the necessity of decision makers.)

Rulers, according to Rousseau, should be "... independent of the cultures of their time, possessing a special insight which enables them to be the true guides and teachers of the human race."\(^3\) The people, according to Rousseau, should:

... renounce their pretensions to literary or intellectual glory, and console themselves with the genuine happiness to be found in independence of the opinion of others and in the enjoyment of a quiet confidence. For virtue is a form of knowledge which is given to all and especially to simple souls.\(^4\)

These professed life styles give a glimpse of the philosophy which follows, and keeping these suggested goals in mind, while reviewing the works of Rousseau, will aid in the understanding of him. The reader can, at times, reflect back upon these needs and the possible satiation of them, through steps which Rousseau will suggest.

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\(^4\) Ibid., p. 26.
The examination of the works of Rousseau, like the examination of anything, must be done with the realization and understanding of the environment within which the work is done. Rousseau's life in eighteenth century France was interesting and quite well documented in his Confessions. Where a discussion of his life style and environment might aid in the understanding of his philosophy, they will be examined. I shall not, however, attempt to draw cause and effect conclusions from Rousseau's life style and personality to his writings. This examination, while potentially resourceful, does not fit into the scheme of this work.

Much has been written about the social philosophy of Rousseau and its role as a motivating force for the French Revolution. The Social Contract and many of the Discourses do indeed condemn the situation which existed in pre-revolutionary France. Rousseau's educational philosophy is also greatly concerned with pre-revolutionary sociological and educational inequities. Drawing an analogy from art, we might say that Rousseau was a "period piece."
CHAPTER I
A BACKGROUND

Classicism and Romanticism

The time of Rousseau was controversial. The pre-revolutionary atmosphere in France and Europe was comparable to other pre-revolutionary eras in various parts of the world, in that oppression and great social gaps were the rule. What makes this particular moment fascinating is the move toward romanticism. Whereas romanticism had previously been hinted at, it had never been given as clear and concise a definitive stance as provided by Rousseau and his constituents. "Man was born free and everywhere he is in chains."5

We might consider the philosophical watchwords of eighteenth century France--classic and romantic. These two opposing positions represented the differing views in the political arena of the day. Most politicians and philosophers aligned themselves in one or the other of the general camps. To prevent what easily occurs by a semantic misunderstanding, I shall present definitions

of these two positions. As a point of clarification, I suggest that these definitions are given relative to the time in which they are spoken of, and the context to which they were put.

**Classicism**

The neo-classicist might be termed one who uses the common sense approach. This is used in opposition to the imaginative stance employed by the romanticist. The neo-classicist point of view might look upon imagination as did Hobbes. Hobbes identifies the imagination with the memory of outer images, and so he looks on it as a "decaying sense."\(^6\) The English neo-classicists were especially at odds with what they considered "fancy without judgements."\(^7\) They also claimed that romanticism provided an irresponsible movement away from classic interpretations, and toward individual insight. They looked upon their own movement as the right way, based on years of tradition and age old universality of concepts. History was their science and precedence was their guideline to further research. Eighteenth century English and French neo-classicism had a basis in the Italian classicism of the sixteenth century, and much

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\(^7\) Ibid., p. 13.
earlier sources in early Greece. The classic approach to knowledge is well represented by many scholars of the church. Religious dogma fit well into the classicistic mold.

Aristotle, as interpreted by the classicists, saw man as having two sides. First, man has an ordinary or natural self, of impulse and desire. Second, he possesses a human self that is known practically as a power of control over impulse and desire. According to the classicist, if man is to become human, he must not let impulse and desire run rampant. This general classic view has been utilized in different forms by different groups; however, the main qualities of restraint and intellectual reservedness still exist as the antithesis of romanticism.

**Romanticism**

The romanticism of which I shall speak, and the mood in which Rousseau wrote is of a different nature than the modern social sense of the word. The oldest use of the word, derived from Latin, was a denotation of terms used in the vernacular of the Latin language. According to Aristotle, a term was romantic when it was wonderful rather than probable. Something is usually considered romantic "when it is strange, unexpected, intense, superlative, extreme, unique, etc. . . . It hungers for the thrilling and the marvelous and is, in
short, incurable *sic* melodramatic."8 Romanticism, in the sense Rousseau referred to, is what has been termed the imaginative field. The classicist is involved with the real and proven goal; the romanticist might be involved with the innovative and imaginative.

The romanticist would probably not refer to history for precedents concerning a topic; he would more likely refer to his intuition for a proper course. Mankind is a prime concern for the romanticist. He is quick to become emotionally involved in an issue involving individual rights and social structure. Human suffering and social stagnation are usually his foes, and the struggle is usually against a form of conformity. When observed in this light, and within this broad pattern, Rousseau emerges as a strong candidate for a representative romanticist, emphasizing social reform.

Political and Social Environment

"Voltaire is the end of the old world, Rousseau the beginning of the new."9 In a further review of the political and philosophical atmosphere which encompassed Europe in the mid-eighteenth century, we find a dichotomous situation developing. The classic and romantic positions each held their heroes, and each hero held a

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8Ibid., p. 4.
9Ibid., p. 32.
following of devotees. All of this led to the struggle culminating with the French Revolution. Not that Voltaire's thoughts ideally called for counter revolution, nor did Rousseau entreat mass armed revolt, but the two men coexisted with conflicting ideals within the proverbial powder keg of social unrest. History illustrates the degree to which both men despised autocratic control of the masses, and the lack of humane discourse between the classes. There was, however, to be a further split between the two which has been substantially documented and which illustrates one of the most interesting intellectual discourses history has to offer. To fully understand the atmosphere which led to this conflict as well as to the resultant revolutionary educational philosophy which Rousseau professed, we must take a brief look at the history of France just before Rousseau.

Although Rousseau was born in Geneva, he was for all practical purposes, a citizen of France. Most of the historically important works and events were those which took place in France. After the Renaissance in France, there was a period of Reconstruction. This resulted from the political and social upheavals caused by the Renaissance. At that time the ruling faction in France was Louis XIV. Following the Reconstruction, we see Louis' France emerging as a nation-state and Louis emerging as an absolute monarch. Absolute monarchy in
itself led to oppression, but Louis also claimed his power of monarchy through divine right. These conditions linked together to cause an immense and oppressive combination. France was symbolized by Louis and Versailles, and in essence, this was a period of conformity which inevitably had to result in reaction from without the realm, and resistance from within. It is true that the early years of the reign of Louis XIV were filled with expansion and victory, but later on, the expense of the military actions became apparent and unrest mounted. The problems of France began as economic ones, but as is often the case, these financial difficulties, through being a greater burden on the populace, grew to be the more serious difficulties of religious, philosophical and political unrest.

The "Philosophes" arose as the intellectual champions of the humanist cause: men such as Voltaire, Condorcet, Condillac, Rousseau, Montesquieu, Diderot and Helvetius. Rousseau's different approach to the ideals of romanticism and humanism were to come later. The effect of the teachings of these men did serve to "increase liberal tendencies." 10

The eighteenth century is witness to some important social theories: The Lettres Persanes of Montesquieu in 1721, and the Letters Philosophiques of Voltaire in 1731.

10 Broome, op. cit., p. 3
The intellectual atmosphere of France in the seventeenth century had been limiting. The persecution of the Protestants which led to the Edict of Nantes in 1685, and the semi-repression of the doubts elicited by the questioning of Descartes, all led to the return to humanism which the Philosophes led. Rousseau is yet to take the extra step which is to make him so profoundly important in the understanding of the total history of educational philosophy.

A Brief Biography

The major source of information of the personal life of Jean-Jacques Rousseau, and an insight into the motivation for his philosophy is his autobiography The Confessions. In this work, Rousseau, with remarkable honesty and insight, explains the details of his life and how certain events may have caused the resulting ideals which he posed.

Rousseau was born in Geneva in 1712. His mother died approximately one week after he was born. His father, a skilled watchmaker, was possessed with an insatiable appetite for reading the classics. In his Confessions, Rousseau explains the possible impact this lust for reading had on him:

My mother had possessed some novels, and my father and I began to read them after our supper. At first it was only to give me
some practice in reading. But soon my interest in this entertaining literature became so strong that we read by turns continuously, and spent whole nights so engaged. For we could never leave off till the end of the book. Some times my father would say with shame as we heard the morning larks:

'Come, let us go to bed. I am more of a child than you are.'

In spite of his craving for reading, Rousseau's father, Isaac, had few scruples, and was forced to flee from his city because of some conflict with the law. Rousseau's only older brother had run away for a life at sea, and before his father abandoned him Rousseau, at the age of ten, was committed for two years to the tuition of a clergyman. Before this time, the only formal education which we can attribute to Rousseau was when his uncle, to whose care he had been entrusted, brought him to live with a cousin at the home of the pastor of a small village called Bossey. In describing that uncle, Rousseau wrote: "My uncle, like my father, was a pleasure lover, but had not learnt [sic], like him, enough self-mastery to do his duty. So he paid very little attention to us." The pastor, a M. Lambercier, lived in the country and Rousseau and his cousin became inseparable friends. Rousseau, in his Confessions, looks with great happiness on this stay. This time of happi-

12 Ibid., p. 34.
ness and security was short lived--two years. At that time, the thought of Rousseau's financial future came to bear, and he was placed in an office of a notary. This monotonous non-intellectual work was extremely distasteful for Jean-Jacques, and it abruptly ended in failure. He was then placed in a five year apprenticeship to an engraver named Du Commun. This occurred at the age of thirteen, and also was destined to end in failure. Rousseau ended this agreement by leaving one evening, not wishing to suffer the punishments of his master for not returning to the city before the gates closed.

The next portion of his life was, according to his Confessions, an extremely important one. A Catholic priest sent Rousseau to the town of Annecy where he was introduced to the Barrone de Warrens. It was the duty of this recent convert to Catholicism to win Rousseau over to the Catholic faith. Rousseau claims that the time spent with the woman was one filled with happiness.

I was less uneasy now, for I had an object to hold my wandering thoughts and fix my imagination. I looked on myself as the creature, the pupil, the friend and almost the lover of Mme. de Warrens. The nice things she had said to me, the slight caresses she had bestowed on me, the tender interest she had seemed to take in me, and her friendly glances, which seemed loving glances to me because they inspired me with love--all this was food for my thoughts as I walked on, and gave me delicious imaginings. Not a fear or doubt for my future troubled my dreams. . . . So I walked with a light step, freed of that burden; and my heart was full of young desires, alluring
I shall refrain from drawing inferences to Rousseau's philosophy from this relationship. This is not my purpose.

In the years that followed, Rousseau seemed to have taken on a wandering, restless life. He moved from position to position, and from place to place. He seemed unwilling to relent to the "humdrum conditions of a provincial life." 14

In the early 1730's Rousseau returned to Mme. de Warrens, and on and off, spent the next eight or ten years, until 1742, heeding his "Mamma's" needs, and remaining in a constant state of a mixture of romantic fact and fantasy. In 1742, the relationship with Mme. de Warrens came to an end and Rousseau left for Paris to make his mark on the social scene. During the next decade, in France, he attempted, through various methods and positions, to become a member of the Parisien social circle. During this time, he met and lived with a woman of questionable honor named Therese Lavasseur. She was to spend the rest of her life with Rousseau and indeed was married to him in 1768. The relationship produced five children, all of whom were abandoned at a

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13 Ibid., p. 63.
14 Broome, op. cit., p. 9.
15 Cohen, 252.
foundling hospital.

Rousseau, until this time, had staked any possible success on his ability as a musician. This goal seemed to become less and less possible, and becoming frustrated, in 1750, he turned his aspirations to social and educational philosophy. A contest given in Paris by the Mercure de France (a French newspaper of the day) was to be Rousseau's vehicle to fame. The title of the subject of the essay contest was: "Has the reestablishment of sciences and arts contributed to purifying or corrupting morals?" This contest, by the Mercure de France, did not occur until 1749, and the years between were difficult. Rousseau, however, was about to reap the acknowledgement which he desperately craved, for his presentation to the contest was his work entitled "Discourse on the Sciences and Arts," and was received with much praise. Rousseau says, in his Confessions, on seeing the advertisement in the newspaper:

The instant I read it I saw another Universe and I became another man. . . . I reached Vincennes in a state of agitation bordering on delirium. Diderot noticed it; I told him the cause and read him "Fabricius's Soliloquy" which I had written in pencil under an oak tree. He encouraged me to give my ideas wings and compete for the prize. I did so, and from that moment I was lost.¹⁷


Rousseau looks upon the results of his entering the sociophilosophical arena with mixed feelings. While at times he wrote of the burning desire to be heard, he also writes in his Confessions, concerning his entering the essay contest: "All the rest of my life and my misfortunes followed inevitably as a result of that moment's madness."\(^\text{18}\)

It was the success of this essay that freed Rousseau to openly\(^\text{19}\) condemn the inhospitality and insensitivity of the city and society in which he was raised. Rousseau was quick to take hold of his new endeavor, and this finding of a place in society, released the creativity which had long laid dormant.

Following his initial Discourse came his Discourse on the Origin of Inequality in 1754, La Nouvelle Héloïse in 1756, the Social Contract and Œmile in 1759-1762. The social tumult caused by these works brought "condemnation"\(^\text{20}\) from both France and Switzerland. Rousseau's indignation at the fact that he was eventually forced to leave the countries in which he had worked so hard to impress, added fire to the already burning dis-

\(^{18}\text{Ibid.}\)

\(^{19}\text{While the dissatisfaction with bureaucratic Eighteenth century France was voiced, it was usually done through carefully worded allusions.}\)

\(^{20}\text{The book Œmile was condemned by the Parliament of Paris on June 9, 1762.}\)
like of the inequities of the society. He found himself fleeing to England where he lived, for a time, under the protection of David Hume.

At the moment when I least expected it, I received a letter from the governor of Nidau, in whose jurisdiction the island of Saint-pierre lay, in which he communicated to me on behalf of their Excellencies the order to leave the island and their territory. I thought I was dreaming as I read it. Nothing could have been less natural, more unreasonable, or less to be foreseen than such an order; for I had looked on my forebodings rather as the fears of a man alarmed by his misfortunes than as presentiment that could have the least foundation. If I had followed my first indignant impulse I should have left on the spot.  

He eventually fled from Hume to return to France where he quietly lived out the remainder of his life. His final three works were the Confessions, written in 1770, The Dialogues in 1775, and the Reveries Promeneur Solitaire in 1778. On July 2, 1778 he died.

CHAPTER II
SOCIAL PHILOSOPHY

The Social Contract

As the point of this work is to emphasize the educational philosophy of Rousseau, there shall not be an indulgence in a complete analysis of Rousseau's social theories. Those social theories that have some importance in the understanding of his educational works will be briefly discussed.

The majority of Rousseau's social theory was based on the concept of the rule of the "general will,"\textsuperscript{22} as granted by the Social Contract.

\ldots he assumes a rational unity among all men consisting of what their reason would desire if all individual passions and desires could be stilled. This is the general will.\textsuperscript{23}

In the Social Contract, Rousseau indicts society as being corrupt and perverse. He looks on society as a destructive agent. It takes that which is good in man at birth and degenerates it. A famous remark from the

\textsuperscript{22}Jean-Jacques Rousseau, The Social Contract and Discourses, p. 23.

\textsuperscript{23}Jean-Jacques Rousseau, The Social Contract and Discourse on the Origin and Foundation of Inequality Among Mankind, p. xvi.
Social Contract explicitly condemns the society of eighteenth century France:

Man was born free and everywhere he is in chains. Many a one believes himself the master of others, and yet he is a greater slave than they. 24

The process by which Rousseau reaches these thoughts begins with man as a member of a family, before he enters the realm of the larger society.

Rousseau took the position that the first society is the family. He calls it the basic segment of society, and "the earliest of all societies." 25 He goes on to claim that the family is the only natural society that exists, and all other forms of society place unnatural demands upon their members. Within the family, Man's initial goal is self-preservation and once the process of becoming independent is completed, the person is a free agent. Rousseauian philosophy maintains that beyond the family, man has chosen political organizations as his social course, rather than chaotic anarchy.

The next fundamental question we encounter is, who or what shall decide upon the rights or laws by which this political organization governs. Immediately, in chapter three of the first book of the Social Contract, Rousseau deductively argues why might is not right. This eliminates the possibility of rule by the strongest.

25 Ibid., p. 8.
He also feels that no man has natural powers over another, which, in his philosophy, eliminates the divine rights of kings. At this point Rousseau points out the need for some form of social contract between a people and whatever power, or power system is in charge. He points out that not all contracts are valid ones, and gives example with the fact that a common contract type in Europe occurred when a people placed the power in the hands of a ruling monarch, and in turn, expected peace and tranquility. In refuting this form of social contract, Rousseau refers to an earlier work\textsuperscript{26} which dictates that the one distinguishing characteristic of man is his free will, and to renounce that, is humanly immoral. He points to history in claiming that there never has been a true social contract on the grounds that whenever an agreement between people and ruler is assumed, it entails the handing over of natural free will.

To renounce one's liberty is to renounce one's quality as a man, the rights and also the duties of humanity. For him [Sic] who renounces everything, there is no possible compensation. Such a renunciation is incompatible with man's nature, for to take away all freedom from his will is to take away all morality from his actions.\textsuperscript{27}

Rousseau moves from this point to again recognize that there must be some way by which man can decide upon

\textsuperscript{26}Discourse on the Origin of Inequality.

\textsuperscript{27}Rousseau, op. cit., p. 12.
a form of "true social contract," which does not alienate him from his natural right of free will. From chapter six of the Social Contract comes the famous plea for such a system:

To find a form of association which may defend and protect with the whole force of the community the person and property of every associate, and by means of which each, coalescing with all, may nevertheless obey only himself, and remain as free as before. . . . Such is the fundamental problem of which the social contract furnishes the solution.

In speaking further on the problem that the social contract gives answer to, Rousseau says:

. . . . for, in the first place, since each gives himself up entirely, the conditions are equal for all; and, the conditions being equal for all, no one has any interest in making them burdensome to others.

As the positions of the last quote are clarified, they illustrate that giving of ourselves to everybody else is, in essence, giving ourselves to nobody. "...there is not one associate over whom we do not acquire the same rights which we concede to him over ourselves."

The remainder of the first book of the Social Contract illustrates the legal and moral rights and restrictions under this aforementioned plan.

The second book of the Social Contract is involved

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28 Ibid., p. 19.
29 Ibid., pp. 17-18.
30 Ibid., p. 18.
31 Ibid.
with the concept of sovereignty, and Rousseau states his simple definition of sovereignty as "... being nothing but the exercise of the general will." 32 Rousseau's claim is that sovereignty is inalienable. He further points out that sovereign power is simply the collective being, and that the power of the collective being could be transferred, i.e., to a government, but the general will of the people can never be transferred, it remains sovereign.

Rousseau next attributes the characteristic of indivisibility to the general will. This he claims is necessary in separating and distinguishing between a governmental decree and a genuine law; the latter being the result of the general will. The next assertion is that the general will cannot err, and if that error occurs, it is only because society deceives man.

"... in order to have a clear declaration of the general will, there should be no partial association in the state, and every citizen should express only his own idea." 33

Along these same lines, Rousseau attributes other strengths to the concept of the general will. The general will becomes indestructible. It is the innate human fairness and honesty which we all possess and which, when joined together with the natural will of all

32 Ibid., p. 29.
33 Ibid., p. 31.
others, becomes the truth, universal in its applicability. As J. H. Broome observes in his study of the Social Contract:

In summary, therefore, the central core of theory in the Contrat Social runs thus: that by a single contract involving the voluntary surrender of All to All, there is created a true society or Public Person, possessing a General Will which is different from the Will of All. This Public Person is the Sovereign; and its will is inalienable, indivisible, incorruptible and indestructible. The expression of this Will is the Law, which is thereby disassociated from the arbitrary and despotic caprice of any individual; and since the Law is put above all individuals, there is created a situation of moral equality and moral liberty, providing the basis of the artificial environment which is necessary if man is to regain his lost happiness. 34

To protect from the possible deception that may be caused by society, at the end of Book two, of the Social Contract, Rousseau calls for the procurement of a "prophet" 35 to decide the conditions of society. The prophet would decide on the correct atmosphere for the development of a legal system representative of the general will. In this legislator's hands lie the health of the society, for Rousseau would have him be more like a god than like a man.

In order to discover the rules of association that are most suitable to nations, a superior intelligence would be necessary who could see all the passions of men without experiencing any of them; who would have no affinity without nature and yet know it thoroughly; whose happiness would not depend

34 Broome, op. cit., p. 57
on us, and who would nevertheless be quite willing to interest himself in ours; and, lastly, one who, storing up for himself with the progress of time a far-off glory in the future, could labor in one age and enjoy in another. Gods would be necessary to give laws to men.36

In discussing the laws that the legislator creates, Rousseau points to the major necessity of simulation to nature. The closer a law is to the natural endeavors of man, the better it is. Through this basic social premise we get more than just a glimpse of the type of educational mood Rousseau might propose:

What renders the constitution of a State really solid and durable is the observance of expediency in such a way that natural relations and the laws always coincide; the latter only serving, as it were, to secure, support, and rectify the former. But if the legislator, mistaken in his object, takes a principle different from that which springs from the nature of things; if the one tends to servitude, the other to liberty, the one to riches, the other to population, the one to peace, the other to conquests, we shall see the laws imperceptibly weakened and the constitution impaired; and the State will be ceaselessly agitated until it is destroyed or changed, and invincible nature has resumed her way.37

The third book of the Social Contract is involved in various forms of government and Rousseau's definition of them. There are discussions of how each is involved in a social contract relationship, and how each, except

35 A man, or group of men who, after lengthy training assume the role of society's decision makers.

36 Rousseau, op. cit., p. 42.

37 Ibid., p. 57.
for rule by the general will, has it's unique failures. Further discussions of pros and cons of governmental systems are offered, but the purpose of this paper lies elsewhere.

The fourth and final book of the Social Contract takes the concepts general will and social contract, and gives them final working definitions. It is here that I feel compelled to reiterate that, because the child who shall later fit into Rousseau's educational realm will probably also fit into his social realm, it behooves us to understand the ramifications of both. In this final segment, Rousseau emphasizes the indestructibility of the general will. He points out that one might either purposely or mistakenly depart from the general will, but that this, to a rational being, can only be temporary. In talking further of the general will Rousseau says:

No; it is always constant, unalterable, and pure; but it is subordinated to others which get the better of it. Each detaching his own interest from the common interest, sees clearly that he cannot completely separate it; but his share in the injury done to the State appears to him as nothing in comparison with the exclusive advantage which he aims at appropriating to himself.38

Skipping the next few chapters on voting rights, dictatorship, and tribuneship, all of which are of a strictly political nature, and have little educational

38 Ibid., p. 110.
application, we move to Rousseau's section on religion. This might enlighten us as to the extent of religious liberty or lack of it in the schools. We might further draw comparisons from the degree of religious freedom, to the degree of social and academic freedom.

There is little doubt that, to Rousseau, his *Social Contract* is the salvation of mankind from a society in which he is trapped. Upon carefully examining his strong feelings for the infallibility of the general will, and the devout importance which he places upon the absolute sovereignty of this concept, one might find it impossible to imagine a coexistence between society and any of the common religions. To a reader of Rousseau, it would seem that the general will is the religion of man, and, in fact, this is an area of Rousseau's work which attracts a great deal of scrutiny. We can get a general feeling for Rousseau's religious philosophy in the first few paragraphs of his section called civil religion. According to Rousseau, the first societies of man held a common deity, but as new and different societies formed, so did conflict among men, and much of the time, the conflict was a direct result of the dispute over the deities.

Thus from national divisions resulted polytheism and from this theological and civil intolerance the humble Christians altered their tone and soon this pretended kingdom of the other world became, under a visible chief, the most violent despotism in this world.39
After this severe condemnation of the results of religious suasion, Rousseau sets out to establish, what he feels to be an acceptable religious system, for life under the social contract.

Now it is very important for the State that every citizen should have a religion which may make him delight in his duties; but the dogmas of this religion concern neither the State nor its members, except so far as they affect morality and the duties which he professes it is bound to perform towards others. Each may have, in addition, such opinions as he pleases, without its being the business of the sovereign to know them; for, as he has no jurisdiction in the other world, the destiny of his subjects in the life to come, whatever it may be, is not his affair, provided they are good citizens in this life. 40

From this position, dogmas are suggested which Rousseau feels fit well into a society of the general will. He feels that those dogmas should be simple and straightforward. They should be clear, concise and attainable. The dogmas are, in essence: "The existence of the Deity: powerful, wise, beneficent, prescient and bountiful; The happiness of the just; The punishment of the wicked; The sanctity of the social contract; The laws." 41 Rousseau calls these positive dogmas. In Rousseau's mind there is but one negative dogma and that is intolerance. Rousseau joins together the concepts of civil intolerance and theological intolerance. He

39 Ibid., pp. 138-139.
40 Ibid., p. 145.
41 Ibid., p. 146.
claims this similarity because a people could not possibly live at peace with others if they felt those others to be damned. Also, for this reason, Rousseau condemns any form of theological intolerance, except conveniently, for the aspect that all must be devotees of the social contract and the general will.

Now that there is, and can be, no longer any exclusive national religion, we should tolerate others, so far as their dogmas have nothing contrary to the duties of a citizen. But whosoever dares to say: "Outside the Church no salvation," ought to be driven from the State, unless the State be the Church and the Prince be the Pontiff.42

Other Social Discourses

Another major work on social theory by Jean-Jacques Rousseau is his Discourse on the Origin of Inequality.43 While the styles of this work and the Social Contract are markedly different, there is a basic commonality of major premises.

The Discourse on Inequality tells us what men may have been, in their remote origins, or what they still are in their fundamental subculture, and what has happened to them because of social experience. The Social Contract was written as a theoretical work, not as a practical program. Rousseau does not believe that corrupted societies can be redeemed.44

42 Ibid.
43 Published in 1755.
44 Rousseau, op. cit., p. xxiv.
Probably the most insightful and informative of Rousseau's thoughts on the ideal social setting occur at the outset of the *Origin of Inequality*. In the dedication to the Republic of Geneva, Rousseau describes the society he envisions and the one in which he would choose to live. As educators we must look upon this description as a possible glimpse of Rousseau's ideal environment for education.

If I had had to choose the place of my birth I should have preferred a community proportioned in its extent to the limits of the human faculties; that is to the possibility of being well governed: in which every person being capable of his employment, no one should be obliged to commit to others the trust he ought to discharge himself: a State in which its individuals might be so well known to each other that neither the secret machinations of vice, nor the modesty of virtue should be able to escape the notice and judgment of the public; and in which the agreeable custom of seeing and knowing each other, should occasion the love of their country to be rather an affection for its inhabitants than for its soil.

I should have chosen for my birthplace a country in which the interest of the sovereign could not be separated from that of the subject; to the end that all the motions of the machine of government might ever tend to the general happiness. And as this could not be the case, unless where the sovereignty is lodged in the people, it follows that I should have preferred a prudently tempered democracy.

...I should have been desirous to live and die free.

...I should have desired, therefore, that no person within the State should be able to say he was above the law.45

Represented here is evidence for Rousseau's battle in

the defense of human nature and against the doctrine of original sin or autocratic tyranny. This dedication continues in that same vein, and represents some of the most concrete social theories that Rousseau has to offer. He speaks specifically and seems quite convinced of the validity of his ideals.

Venturing further into the *Discourse*, Rousseau illustrates the downfall of man as a moral, social, and political being. He separates the social development of man into two stages. First, there is the Rousseauian conception of primitive man, then there is the demise of man’s environment into an unhappy social state. He begins this discussion by illustrating the two different types of inequality which can befall man.

I conceive two species of inequality among men; one which I call natural, or physical inequality, because it is established by nature, and consists in the difference of age, health, bodily strength, and the qualities of the mind, or of the soul; the other which may be termed moral, or political inequality, because it depends on a kind of convention, and is established, or at least authorized by the common consent of mankind. This species of inequality consists in the different privileges, which some men enjoy, to the prejudice of others, such as that of being richer, more honored, more powerful, and even that of exacting obedience from them. 46

The educational significance of such a social stance is obvious. If it is the social institutions of man that have corrupted him, then a Rousseauian school could not possibly mirror a social institution. Any characteris-

tics which one would normally attribute to a social institution would, most probably, be absent from a school of Rousseau's design. In the preamble to the text of this Discourse, Rousseau presents some reasons for writing an essay of this sort. He is concerned with defending humanity against a moral accusation and inequitous political systems linked to it. Another reason is the obvious presence of inequality, and the lack of definitions of the types of inequality. He also claims to have been convinced that qualities of human nature have been debased but not destroyed and a final reason is the desire to stimulate change.

The two part argument for humanity, and against society that Rousseau professes in this discourse adds impetus to the position he began in the Social Contract. This chapter describing Rousseau's social philosophy illustrates an ideal situation. It is Rousseau's Utopia, with, according to Rousseau, the solution of every possible problem at hand. The underlying basis for society should be a turn towards natural instincts and away from societal restrictions based on convention. There are, as Rousseau's final remark in the Social Contract illustrates, shortcomings, but the basic framework of naturalism is the theme which remains constant as it is put into an educational context.

As educators we can now, with the knowledge of the
general social structure suggested, turn our attentions toward that part which affects us most: the educational environment which would fit into the social scheme discussed.
CHAPTER III
EDUCATIONAL PHILOSOPHY

An Introduction

The effect of Jean-Jacques Rousseau's social and educational philosophy on France and the French revolution was illustrative of the capability of the impact of Rousseau's writings. The various educational and social movements which have sprung from some of Rousseau's basic premises share a common bond. This bond, once again, is a faith in the natural potentiality of human beings. The move away from control and toward self-determination has far reaching implications. The social changes professed by Rousseau smack of the same ideals as his educational system. In his philosophy for the education of financially stable males, there is a continual cross reference between social and educational ideals.

Indeed, he tells us that the political ideas contained in the last book of Emile represent a summary and a preview of those he intended to elaborate in the Contrat Social.47

As an education theorist, Rousseau gives initial insight into his ideals in this passage from the *Emile*:

The old idea that the child's education is to be governed by adult interests and activities is false. This old idea leads to untruths. The Child is a Little Adult. This is false, for the child is an individual wholly different from the adult. Thus, education is not the acquiring of what adults wish, but is furnishing the child with the proper environment for growth in terms of his true inner nature. The Interests of Society are above those of the Individual. This is false for it means the crushing of the individuality of a child. The individual is a precious entity that is to be bent to no outer will. The needs and interests of the individual are above those of organized society. The Child's Nature is unimportant. This is false, for all true education is based upon understanding of the nature of children and their environment.  

As illustrated from the biographical section, Rousseau's life style was by no means a representation of his philosophy. He was not a living example of his work nor did he intend to be. There were times when, in 1751, he gave up certain social possibilities and responsibilities to take a simple position as a music copier. This action is dramatic and important in the sense that it represents one of the few concrete physical attempts Rousseau ever made toward emulating his philosophies.

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49 His position was as secretary to Mademoiselle Dupin and her son-in-law Francueil.
But whilst I was trampling underfoot the senseless opinions of the vulgar herd of so-called great and so-called wise, I allowed myself to be enslaved and led like a child by so-called friends, who were jealous at seeing me strike out alone down a new road and, whilst appearing to be much concerned for my happiness, in fact used every endeavor to make me look ridiculous, and began by striving to disgrace me so that afterwards they could succeed in robbing me of my reputation.50

This lack of what might be called practicing what one preaches should not deter us from deriving some important concepts from Rousseau's educational works. Rousseau's initial encounters with and his reflections on the processes of education occurred even earlier than his writings on sociological and political issues. In 1740, when he left Chambery and his position as a music copier, he went to Lyons, where he was hired as a tutor to the sons of a M. de Mably. Rousseau describes these less than successful education nuptials:

I had almost enough knowledge for a tutor, and I thought I had the aptitude. The year I spent at M. de Mably's gave me time to undeceive myself. My mild nature would have fitted me for the profession if my excitability had not led to storms.51

In November of 1740, Rousseau wrote his first work on education. His reflection on this position as a tutor was the topic of the paper. It was entitled *Projet pour L'éducation de M. de Sainte-Marie*. Sainte-Marie was one

51 Ibid., p. 253.
of the children entrusted to his care.

Criticism of Rousseau's educational theories came from both secular and non-secular bodies. The Archbishop of Paris denounced his theories as anti-Christian, and various local governments in and around Geneva and Paris abruptly forced Rousseau to flee. In spite of the criticisms of his claims for a natural educational system, those ideals have endured and now are representative of a major educational system of thought.

Infancy and Childhood

Infancy and Motivation

Rousseau's preface to Emile is revealing in that it explains much of the motivating force which drove Rousseau toward the field of education. He explains how he began with the mere intention of pleasing a mother who was concerned about the education of her son, and how the "subject ran away with me." He further explains the need for positive suggestions rather than a constant criticism of existing methods. For this reason, much of the educational theorizing which Rousseau undertakes is written in a manner conducive to applicability. In the preface to Emile, Rousseau readily admits that the success or failure of the application of his principles depends greatly on the environment in which they

52Jean-Jacques Rousseau, The Emile of Jean-Jacques
are attempted.

The kind of education good for France will not suit Switzerland; that suitable for the middle classes will not suit the nobility. The greater or less ease of execution depends on a thousand circumstances which it is impossible to define, except in a particular application of the method this country or that, to this condition or that; and these particular applications are no part of my plan.53

Before beginning the specific discussion of methods for educating the infant to the age of five, Rousseau discusses the meaning of education. A similar introductory type of message is offered in a "Letter to M. de Malesherbes"54 dated January 12, 1762. Both of these writings undertook the task of justifying the natural concepts of education. In the introduction to Émile, Rousseau remarks: "Everything is good as it comes from the hands of the Maker of the world, but it degenerates once it gets into the hands of man."55 Rousseau ventures forth to condemn patriotism and the concept of the citizen. He explains that he is involved in educating for a good man, before he educates for a good citizen. "There are no longer any real fatherlands and therefore no real citizens. The words 'fatherlands' and 'citizen' should


53 Ibid., author's preface.

54 The "letter to M. de Malesherbes" is included in Emile, Julie, and Other Writings as an introduction to the section on La Nouvelle Héloïse.

55 Boyd, op. cit., p. 11.
be expunged from modern languages."  

Rousseau desired that his students have the ability to break the bonds, that, he felt, society enveloped them in. He wished them to be successful only in the endeavor of manhood. In the introductory statement to *La Nouvelle Héloïse*, he speaks of his own childhood, and the educational activities in which he was involved. He speaks of his own entrapment within the systems of society, and how he longed for the intellectual freedom which only a natural life could offer.

After passing forty years of my life discontented with myself and others, it was in vain that I struggled to break the bonds which bound me to a society which I esteemed so little. It held me bound to distasteful occupations by needs which I believed to be inspired by opinions. Suddenly a happy chance revealed to me how I ought to act for myself, and what I ought to think of my fellow man.  

The natural life of which Rousseau speaks, can best be attained through less involvement on the part of a teacher or guardian. Whereas he does allow for the necessity of guidance of different sorts, and at different times, he claims that, for the most part, if children are left to their own individual wants, they will not seriously injure themselves.

In the introduction to *Emile*, Rousseau suggests

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57 Jean-Jacques Rousseau, *Emile, Julie, and Other Writings*, p. 22.
some responsibilities that a father and mother have when raising their children. His claim is that the father accomplishes only a third of his responsibilities when he begets and then provides for his child. He then has, according to Rousseau, the further responsibilities of educating his son to fulfill obligations to other members of the society. These other responsibilities are, as Rousseau briefly states; "Owing men to humanity, and citizens to the state."\textsuperscript{58} While the latter of these two obligations might outwardly seem to contradict Rousseau's previous remarks on desiring a good man rather than a good citizen, we must recall that citizenship within the realm of Rousseau's social contract, and rule by means of the general will, is completely acceptable.

In discussing the Infancy period of life, Rousseau calls for the removal of the swaddling clothes, and a liberation for the purpose of a child's exploration of his environment. The infant, according to Rousseau, is incapable of reason; however, he is capable of observation of his environment. It is important to mention that according to Rousseau, reason is the last and most difficult of the human powers developed. In speaking, through the role of Julie in \textit{La Nouvelle Héloïse}, Rousseau tells of the difficulties and detrimental results

\textsuperscript{58}Boyd, \textit{op. cit.}, p. 18.
of attempting to instill reason at too young an age:

Nature, continued Julie, means children to be children before they become men. If we deviate from this order, we produce a forced fruit, without taste, maturity, or power of lasting; we make young philosophers and old children. . . . I would sooner expect a child to be five feet in height than to be able to reason at ten years of age. 59

Rather than attempting the instillment of any values, ideals, or opinions, Rousseau would have the tutor of the young Emile only observing and protecting against the accumulation of bad habits. Rousseau would explain this apparent interference, when protecting against accumulation of bad habits, by claiming that he would merely remove any detrimental objects or ideas from the path of the child.

Rousseau strongly advocates the course of nature in the upbringing of infants. He views strength of body as important in the development of strength of mind and character. "The body must be strong enough to obey the mind; a good servant must be strong." 60 In his Confessions, Rousseau often refers to his own physical weaknesses. Never being of strong physical constitution, he views much of his life as dedicated to mere survival when other pursuits might have been more rewarding. He revered the strength that he thought only a natural

59Rousseau, op. cit., p. 28.

life-style could produce. He longed for the independ-
ence of body and mind that physical strength could as-
sist in procuring.

Keep your eye on nature. Follow the road
she indicates. She keeps children busy.
She toughens them by all kinds of hardships;
she quickly teaches them the significance of
pain and grief. . . . One half the children
born, die before their eighth year. The
child who has sustained hardships has gained
strength. . . . This is nature's law: why
oppose it? . . . Train them to endure extremes
of temperature, climate, environment, hunger,
thirst and fatigue. . . . Since human life is
full of danger, can we do wiser than face
danger at a period of our lives when it can
do the least damage?61

It should be reiterated, that many of Rousseau's remarks
must be viewed in the context of the place and time in
which they were written. The mortality rate of children
has doubtlessly been reduced but, nevertheless, the
major concepts of which Rousseau speaks might still be
utilized in what might be considered the development of
a stronger character, regardless of the environment.

In a further attempt to clarify the roles of tutor
and nurse of the young Emile, Rousseau develops four
maxims which indicate the foundation of his views.

A. Far from being too strong, children are
not strong enough for all the claims of na-
ture. Give them full use of such strength as
they have; they will not abuse it.
B. Help them and supply the experience and
strength they lack whenever the need is of
the body.
C. In the help you give them confine your-
self to what is really needful, without

61 Ibid.
granting anything to caprice or unreason; for they will not be tormented by caprice if you do not call it into existence, seeing it as no part of nature. D. Study carefully their speech and gestures, so that at an age when they are incapable of deceit you may discriminate between those desires which come from nature and those which spring from perversity.62

These maxims provide much evidence of the two-fold ideal which Rousseau advises for upbringing during the infant state. He is concerned with the release of children from the imposition of adult ideals and he is concerned that we attribute too much ability for reason and responsibility to the child. In _La Nouvelle Héloïse_, he explains that without this release for the development of total individuality, we may dull the child's own special personality. We place him in the mold which society deems proper and commit his true self to erosion.

The problems of attempting the premature adulthood of the child have already been mentioned, and the pattern for the following stages of Emile's growth has already been set. In the final remarks about growth in the infant stage, Rousseau makes reference to the language ability of the child. In following suit, he asked that the child's vocabulary be limited. His claim is that "it is undesirable that the child should have more words than ideas," and it is undesirable that the child should

62Ibid., p. 35.
"be able to say more than he thinks." In further concluding remarks, Rousseau says: "Up till now, he was little more than he was before birth; he had neither feeling nor thought, he was barely capable of sensation; he was unconscious of his own existence." The first of Rousseau's chronological sections is perhaps the clearest representation of his naturalistic tendencies. The child is simply not to be interfered with, and we shall see, in later time periods, the degree to which this doctrine survives.

From Five to Twelve

Chronologically, we have reached the stage, according to Rousseau, when crying is supplanted by language. In Julie, he explains that the tears which a child spills forth, or the ill-temper he elicits are brought about mainly by the attention we pay to it. "So long as we notice their tears, they have a reason for continuing; when they see that no one minds them they will soon improve; for no one, old or young, cares to take useless pains." Rousseau further explains that as long as children cry, he will not go near them; the minute they stop, he will rush to their side. His claim is that

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63 Ibid., p. 40.
64 Ibid.
65 Jean-Jacques Rousseau, *Emile, Julie, and Other Writings*, p. 41.
"the child will soon be quiet when he wants to call me, or rather he will utter a single cry." This line of reason is extended to the theories Rousseau proclaims on the importance of the knowledge of pain. He explains that he would be vexed if the child were never allowed to hurt himself. Put into an educational context, this method of allowing for pain would be considered the instruction or manifestation of courage and tolerance. From these ideas ventures a pessimistic opinion of the nature of happiness. Being greatly concerned with the nature of physical, mental and moral tolerance, Rousseau's claim is that happiness exists as a lessening of ills.

All desire implies a want, and all wants are painful; hence our wretchedness consists in the disproportion between our desires and our powers. . . . The happiest is he who suffers least; the most miserable is he who enjoys least. . . . Ever more sorrow than joy--this is the lot of all of us. Man's happiness in this world is but a negative state; it must be reckoned by the fewness of his ills. 67

Most people, according to Rousseau, lurch at this chronological time of a child's growth, so that they might educate. We deem the child ready and begin to implant what Rousseau would probably term society's restrictions. Contrary to this opinion, Jean-Jacques calls

66 Ibid.
67 Ibid., p. 44.
upon adults to revere this period of time as a child's
time, a time fit for play and innocence. He calls for
a restraint, a lessening of pressures, and a general
avoidance of any form of the application of reason.
Rousseau deems it cruel to begin at such an age by
making a child miserable in order that at some future
age he might derive greater happiness. He calls for
the happiness of youth, and the abstinence from adult
interference. In this atmosphere, according to Rousseau,
the child will surely develop traits of love, tolerance
and a feeling of warmth and companionship with his
fellow man. In this frame of reference, Rouseau pro-
claims:

What wisdom can you find that is greater
than happiness?68

In Julie, or La Nouvelle Héloïse, Rousseau continues
this train of thought. In a passage where he is dis-
cussing a method for developing freedom and affection,
Rousseau claims:

It is a very simple plan; it consists merely
in convincing them that they are only children.69

A major part of Rousseau's work deals with this concept
of children, who, at young ages, are not mentally or
emotionally capable of reason. He carries this thesis

68 Ibid.
69 Ibid., p. 37.
further in explaining that, at young ages, children are so susceptible to the ideals and opinions of others, that it is unfair to inflict an adult's views on a child. By doing this, says Rousseau, we are robbing them of their own individuality. William Boyd, in his analysis of the *Emile* calls this second stage "the stage of the savage." It is a time when adults give credit to the child for possessing traits, or abilities which it is impossible for him to possess. Rousseau does allow for the existence of differing rates of learning and differing skills, but he points out that at this age level, from five to twelve, there is almost no possibility of existence of reason.

This stage is also, according to Boyd's analysis, a pre-social time, when the child is not yet involved in the development of the self-love and self-esteem which Rousseau claims is a result of a certain type of reaction with others in the social environment. This development of self-esteem is essential, in Rousseau's theory, for successful relationships with others. Self-love, as a necessary prelude to the love of others, is an important aspect of Rousseau's thesis and shall be covered in a later section.

The tutor's or educator's role, during this time

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period, is merely to further protect the child from moral or physical harm. While this part of Rousseau's educational philosophy is still not elaborated upon, and leaves one with questions, we can nevertheless realize the call for non-interference. Rousseau, time and time again, calls for a release of the child. He asks that we trust their own wants and their own tolerances. He points out the unspeakable cruelty of not allowing the child to learn of the pain that exists in the world. In this stage, he calls for a child's learning to tolerate a certain degree of pain and suffering. He asks that the child grow strong from the acquaintance with suffering. After asking for these freedoms for children he then claims the necessity of a degree of protection. "If you let children suffer you endanger health and life." 71 What Rousseau seems to desire from this somewhat ambiguous position, is a keen eye on the part of the parent or teacher. He would want an adult to be acutely aware of a child's activities so as to be able to intervene at those precise moments when the learning of toleration ceases and dangerous suffering begins.

In this period of life, Rousseau claims that there is the possibility of the development of one or two kinds of dependencies. There is, as he explains, the possibility of the development of a dependence on things,

71 Ibid., p. 36.
and the possibility of the development of a dependence on men. Dependence on things, according to Rousseau, is a natural state of affairs which provides certain motivational forces. Dependence on men, however, is something unnatural and can only lead to confusion, bitterness, and aggressiveness, on the part of the child. By having only physical obstacles in the child's path, you see that punishment can be a result of only his own actions. By placing a person, or a person's will in his way, you open the door of miscontent, allowing will to clash with will.

Rousseau calls for a careful balance in the discussion of the question of a permissiveness or punishment level. The extremes of each case are to be avoided. Once again this question is rendered somewhat ambiguous by an example that Rousseau gives in Émile of the possible results of too large a degree of severity. Rousseau imagines a situation wherein he is witness to a group of young boys playing in the snow. He describes the fruitlessness of warning of the cold and a demand for a cessation of play: "Am I making the child unhappy by exposing him to hardships which he is quite willing to endure? I am doing him good at the present moment by leaving him free." 72

The boyhood section of Émile is an elaborate means

72 Ibid.
of expressing an adamant belief in non-confrontation. Never place your will in the path of a child's. The collision of the two forces will do nothing but damage the relationship. As mentioned before, even if the master has reasons, it is useless to explain those reasons to the child of this age level. The childishness of the individual will prevent him from possessing reason, and without reason there is no hope for compromise or understanding. A further example of the uselessness of attempting reason at this age level is shown in a passage from Emile:

Master: You must not do that.
Child: Why not?
Master: Because it is wrong.
Child: Wrong! What is wrong?
Master: What is forbidden you.
Child: Why is it wrong to do what is forbidden?
Master: You will be punished for disobedience.
Child: I will do it when no one is looking.
Master: We shall watch you.
Child: I will hide.
Master: We shall ask you what you were doing.
Child: I shall tell a lie.
Master: You must not tell lies.
Child: Why must I not tell lies.
Master: Because it is wrong.\footnote{Jean-Jacques Rousseau, Emile, p. 54.}

Rousseau continues, in this section, to discuss the rules of necessity. He envisions all men being born with the natural burdens of necessity. In this, the boyhood stage, it is best to quickly let the child know that the master, teacher or parent is strong, and the child is weak. Rousseau claims that this is in no way
infringing upon the individuality of the child. The method by which an adult may communicate to the child that he is in charge is not one where the adult gives the child "orders." According to Rousseau, an adult must merely let a child know that he, as an adult, is stronger, and the child is weaker. Therefore, according to Rousseau "...he is at your mercy." Rousseau does not elaborate on the methodology by which this feat is accomplished; to the contrary, in the Confessions he admits to his own failures at establishing this goal. "I only knew three methods to employ with them; the appeal to sentiment, argument, and anger--which are always useless and sometimes pernicious when employed on children." A passage from La Nouvelle Héloïse might be helpful in realizing Rousseau's intention.

One of the chief means which I have used has been, as I have said, thoroughly to convince him how impossible it is that a child of his age should live without our help. After I had done this, I had no difficulty in making him feel that all the assistance which he was obliged to receive from others was a sign of dependence, and that the servants had a real superiority over him. He could not do without their help, but he renders them no service in return. And so far from being proud of their services, he receives them with a sort of humiliation, as evidence of his weakness; he ardently longs for the time when

75 Ibid.
he will be big and strong enough to have the honor of serving himself. 77

After the children become aware of the adult's strength, they can then enjoy the freedom incorporated in one of Rousseau's most important concepts. The concept is simply stated and represents what Rousseau considers to be the "...most important rule of education." 78 "Do not save time, but lose it." 79 This, in essence, is representative of most of Rousseau's ideals. It is, as Rousseau claims, the negative approach to education, and he makes casual reference to the somewhat useful maxim: Leave well enough alone. In further trying to incorporate this ideal into his educational scheme, Rousseau claims:

Be simple and hold yourself in check, you zealous teachers. Never be in a hurry to act. So far as you can, refrain from a good instruction for fear of giving a bad one. 80

The preceding portion of this segment of a child's education, has been concerned with the least amount of interference, instruction and involvement as possible. At one point, especially in *Émile*, Rousseau does cite

77 Jean-Jacques Rousseau, *Émile*, Julie, and Other Writings, p. 38.
79 Ibid.
the possibility of a need for some type of moral instruction. It would, claims Rousseau, be exceedingly difficult for a child of twelve to have been completely sheltered from any formulation of ideas concerning "... relations of man to man or of the morality of human actions." According to Rousseau, there is no greater way of introducing basic concepts of morality than through the use of the concept of property. Rousseau envisions his Émile becoming involved in the planting of a small garden. The garden is his and he cares for and takes pride in his work. Problems arise as the owner of the land on which the child's garden is located tears up the garden in order to plant his own crop. The child, although disheartened, enters into conversation with the farmer and a compromise is reached. This type of involvement would, according to Rousseau, teach the child of the simple "... theory of property and exchange." This example should, according to Rousseau, be the extent of moral training during this age.

In this section, Rousseau explains that what appears to be a child's ability to memorize, is merely a form of mirroring. Children are merely capable of the duplication of the exact symbols and sounds they are presented

81Jean-Jacques Rousseau, *Emile, Julie, and Other Writings*, p. 100.
82This example taken from *Emile*, pp. 62-63.
83Ibid.
with. They are not capable of retaining the reasoning that was utilized in arriving at these symbols or sounds. If they are possessed of any amount of reasoning ability, it is trivial and only involved with things that immediately concern them. Any consideration that they are, at this time, capable of more than this would, according to Rousseau, lead to an impairing of the child's natural abilities.

I think they reason very well with regard to things that affect their actual and sensible well-being, but people are mistaken as to the extent of their information, and they attribute to them knowledge they do not possess, and make them reason about things they cannot understand. 84

Many of the conversations which Rousseau relates in La Nouvelle Héloïse substantiate this particular view.

On the same principle I shall never allow my children to join in the conversation of reasonable people, and foolishly imagine that they are on an equality with them because they tolerate their silly prattle. I wish them to answer briefly and modestly when they are asked questions, but never to speak till they are spoken to, and particularly not to ask foolish questions of their elders whom they ought to respect. 85

The first in a series of, what Rousseau terms, "futilities of education," 86 is his consideration of the

84 Ibid., p. 72.
85 Jean-Jacques Rousseau, Emile, Julie, and Other Writings, p. 43.
area of languages. Because the child is only capable of mirroring simple symbols, it would be foolish, according to Rousseau, to expect that the child would be capable of understanding the intricacies of the changing ideas and symbols involved in any language. According to Rousseau, "If the study of language was merely one of words it would be proper for children." 87 Again, from La Nouvelle Héloïse, we note similar feelings: "What after all, do children gain by this freedom of speech almost before they can talk?" 88 In continuing along these lines, Rousseau calls to mind the subjects of Geography, History and Fables, and contends that without some knowledge of the moral relevance which transcends the mere description of facts, there is little to be learned. As children of this age level are not capable of the understanding of that moral relevance, it is fruitless to attempt to incorporate those subjects into curriculum. Once again, we find Rousseau's argument dependent upon the premise that children of this age level are incapable of reason beyond simple selfish motives. If this premise were verified his argument might seem logical.

Rousseau now proceeds to the discussion of the

87 Ibid.
88 Jean-Jacques Rousseau, Emile, Julie, and Other Writings, p. 45.
worthlessness of reading to a child during this time period. Once again, Rousseau applies his lack of symbolic interpretation argument to the subject of reading. If the child cannot infer certain basic ideals from what he has read, he is merely mimicking simple sounds for simple symbols. Rousseau now advances a step and claims that "Reading is the greatest plague of childhood." 89 He explains that adults merely inform children of the necessity of their learning to read without considering the possibility that the child might have, for the moment, no need to read. Instead of forcing various methods of instructing reading on the child, we should, according to Rousseau, create situations wherein there would be an interest on the part of the student to read things. One should, according to Rousseau, have letters and invitations, clearly stated, sent to the child. At first he will want people to read them to him, but eventually his interest will produce a need to know how to read. Once the child has a self-initiated need for reading, then, according to Rousseau, reading becomes relevant and necessary. Only then could the intricacies of language be totally understood.

The next portion of the second of Rousseau's stages is concerned with the development of the child's body.

and senses. It is quite possible to get an excellent overview of Rousseau's feelings toward the necessity of a healthy body, in his Confessions. Rousseau, lacking the physical constitution which he thought necessary for a productive life, longed for health and vitality. Almost immediately the Confessions gives evidence of these feelings.

I was almost born dead, and they had little hope of saving me. I brought with me the seed of a disorder which has grown stronger with the years, and now gives me only occasional intervals of relief in which to suffer more painfully in some other way.90

It is easy to visualize the type of training for the body that Rousseau would advocate. His emphasis on the child developing his individual emotional and intellectual capabilities carries over to the training of the body. The infant, as mentioned, should be free from swaddling cloths, and free to experiment in movement. Rousseau's main point concerning the development of the body and the senses is that, in order to best interpret one's environment, one must be able to accurately perceive his environment. A well developed body and well developed senses would provide a person with just such accuracy.

Besides the external movements of the body are other physical actions such as those of the senses. These are the first of man's

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faculties to gain perfection. To accomplish one's mechanical ends it is soon discoverable that one does better by first measuring, counting, weighing and comparing the things to be dealt with by one's strength. This sizing up of things trains the various senses. In *Emile*, Rousseau presents a consideration of the various senses. Rousseau provides information on how each sense might best be sharpened. In each of these descriptions Rousseau's theme remains use versus non-use. Rather than limiting children's use of their senses, we should encourage it. The most important of the senses, and the one around which most of the others are somewhat dependent is sight. Rousseau speaks of how most people are deprived of truly great vision, because they are prevented from using this sense in the dark. We should, according to Rousseau, be used to adverse situations so that, in the course of normalcy, our senses are made more acute.

I advise plenty of night games. People are naturally scared by the night. This fear is commonly attributed to nurses' tales but that is a mistake. There is a natural cause: the same cause that makes deaf people suspicious and common folk superstitious—ignorance of what is going on around us. When I see nothing, I cannot help thinking that there are a thousand things all about me ready to do me harm, against which I am defenseless.


In further developing acuteness of touch and sight, Rousseau calls for developing a skill at copying. When children draw, they should make copies of things around them. "I should like to have Emile's first estimates checked by actual measurements so that he may correct his mistakes and improve his seeing."93 The description of the development of the senses continues along these lines. Develop the senses by using them in all types of situations. Develop the body in a like manner. Don't deprive children by placing arbitrary decisions of capabilities on them.

This section, ages five to twelve, has contained a continuation of Rousseau's basic premise. The adult should encourage the child's self-reliance. Allow the child to sense a degree of pain and discomfort, in order that he will be better prepared when he later encounters adversity. It has been a section which emphasized the concept of pain being less dangerous than fear. The child should be treated as a child, but subjected to degrees of the same adversities that adults encounter. It is a time when all senses should be completely utilized and protection by an adult should only occur when there is a possibility of injury. The child should also become aware of a basic moral connection he has with his fellow man, but this type of training should

93 Ibid., p. 58.
not exceed a basic awareness. As the child ages these same ideals will remain, but in differing degrees.

Adolescence
From Twelve to Fifteen

The ages from twelve to fifteen represent the beginning of the teaching-learning process in some formal structure. There is now, a definite attempt to utilize situations which communicate information. At this stage, Rousseau discusses specific topics along with specific methods for communication. In the study of geography, Rousseau calls for direct observation. In an empirical fashion, he maintains that first introductions to concepts should be made through the senses. From this base can develop more intellectual modes. The book, however, should be reserved to a time after great amounts of observation have occurred.

Let us convert our sensations into ideas, but let us not fly at once from sensible to intellectual objects... In the first operations of understanding, let the senses be our only guide, the world our only book, and facts our only lessons. Children who read never think, they gain no knowledge, they learn only words.  

Continuing in this vein, Rousseau maintains that the attention of the child should not be drawn away from or toward any object for observation. It is the child's

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94 Jean-Jacques Rousseau, *Emile, Julie, and Other Writings*, p. 149.
own desire to observe that make that observation intellectually potent. We should never correct the child, but let him discover and correct his own mistakes. Most importantly, Rousseau's claim is that he is not concerned with making sure a child knows information, only that the child is aware of methods by which he can discover it.

Our object is not that he should know the exact topography of the country but the means of discovering it; it is of no importance to him to have a number of maps in his head, provided he knows what they represent and has a clear idea of the method of constructing them. 95

In discussing topics such as physical science, Rousseau employs the same methods. He admits to the possibility of needing great periods of time, but the potential outcome, according to Rousseau, is reason enough for justification.

In discussing that potential outcome, Rousseau suggests that the book Robinson Crusoe is an ideal example to younsters. His claim is that Robinson Crusoe, as represented by Defoe, is illustrative of the types of natural talents that a man should have when placed in an adverse situation. Rousseau's claim is that Robinson Crusoe "will furnish Emile with both amusement and instruction during the period of life under considera-

95 Ibid., p. 153.
tion." Rousseau's Émile would, hopefully, upon reading this book, turn to thoughts of self-proficiency, which, according to Rousseau, are a prime asset. Rousseau would want Émile to be able to turn to his own intelligence in order to solve problems. He would hope that this period, just prior to adolescence would be a time when the methods by which things happen are carefully observed. Those observations would then, hopefully, initiate the student's further attempts at understanding his environment. This constant observation coupled with emphasis on the use of individual faculties should, according to Rousseau, develop qualities needed by students about to leave the world of children and enter into the world of manhood.

Rousseau seemed to enjoy devising ways in which learning could take place, without setting up the teacher's knowledge as facts for the student to accept. John Morley in Rousseau and His Era illustrates a way in which this occurs.

The tutor interests Emilius in astronomy and geography by a wonderful stratagem indeed. The poor youth loses his way in a wood, is overpowered by hunger and weariness, and then is led on by his cunning tutor to a series of inferences from the position of the sun and so forth, which convince him that his home is

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96 Jean-Jacques Rousseau, The Emile of Jean-Jacques Rousseau, p. 84.
97 John Morley uses French when speaking about Émile.
just over the hedge, where it is duly found to be.98

From Fifteen to Twenty-one

From fifteen to twenty-one is a time, according to Rousseau, when passions flare and the teacher or guardian must utilize all of his patience so that the student is not engulfed by the surge of energy which occurs. This time is "one of weakness."99 It is a weakness brought about by the introduction of the confusions of puberty. According to Rousseau:

The strongest of the passions comes upon our boy just as he is rising into reason, and without our watchful care will make submission to the reason difficult indeed. . . . For precaution we may keep our boy innocent of any knowledge of the instinct until its arrival, and thus properly retard its coming.100

Rousseau would have his imagined young man coming into this stage of development with two aims in mind. First:

. . . we have tried to keep him free of any prejudice about the world of man in order that he may now face its problems in the light of reason.101

The next aim, as professed by Rousseau would be "... to fit this reason for a reckoning with problems and with

99 Jean-Jacques Rousseau, Emile, Julie, and Other Writings, p. 146.
101 Ibid.
all the prejudices that must come along with them."\textsuperscript{102} At this stage, our young boy is still a child by many of Rousseau's criteria. There are, however, some important changes which will begin to have profound effects. An important point for discussion is the fact that, at this stage, for the first time, a child's powers are more than enough for the demands made on them. These powers, according to Rousseau, are ones of both physical, emotional, and intellectual strength. The boy becomes aware of new feelings, new relationships, and new thoughts. "He begins to feel a kind of sympathy for others such as he has never really known before."\textsuperscript{103} The question now develops as to how the young boy should handle this surplus of powers. According to Rousseau, it is a time for learning, work, and study. It is a time for making provisions for the future and capitalizing on the surplus of energy which, as Rousseau explains: "... is the plain intention of nature."\textsuperscript{104} To Rousseau, adolescence is a rebirth, it is "... emerging from the mere existence of a child into the life of a man."\textsuperscript{105}

While the time of adolescence seems exciting and filled with educational potential, Rousseau foresees

\textsuperscript{102}Ibid.  
\textsuperscript{103}Ibid.  
\textsuperscript{104}Rousseau, \textit{op. cit.}, p. 146.  
\textsuperscript{105}Hendel, \textit{op. cit.}, p. 107.
serious problems. The excited emotions become alive with curiosity and instability.

A change of temper, frequent excitements, a continual agitation of the mind, these render the child almost incapable of discipline. He becomes deaf to the voice that before made him docile; there is a lion in his fever; he will not recognise his guide, he does not want to be governed any more. And all the previous labors of the educator now seem child's play. 106

Now that Rousseau recognizes the problems of the aroused curiosity, he professes the need for control and guidance which he calls governance. He allows for certain differences in methods by which this governance is manifested, but he does present us with a basic hypothesis. This hypothesis being that it would be futile to try to force-fully hamper natural drives. Rousseau's claim, is that, at this important stage, a kind, understanding stance should be assumed. The child must be made to realize that the adult is sympathetic and aware of the situation. To Rousseau, all of the emotions which rose to the surface with adolescence are products of an innate love of oneself. This feeling, according to Rousseau is instinctual and is always good. Adults' understanding of this situation will quickly change the instinct to "a definitive sentiment of affection." 107

The occurrence of puberty, during this stage, also

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brings about problems of how an adult should handle questions, raised by the child, concerning sex. Once again, in a typically Rousseauian manner, it is explained that such questions should be handled with as much openness and frankness as possible. If we treat the matter with mystery or levity, then the child will surely take these cues and proceed to develop attitudes which reflect our treatment.

When an intelligible question is put, he must never be deceived, but answered, and with the greatest simplicity, without mystery, without embarrassment, without smiling. There is much less danger in satisfying the curiosity of the child than in exciting it. Too refined or round about language hints at mystery.

Rousseau continues for a time, with a discussion of the attributes of instilling moral ideals through natural religion, and in this way providing a form of intellectual release for the emotional instability of puberty.

During this stage, final preparations are made for the student to enter into society. A degree of selfishness must now give way to self-sufficiency. Jobs must be procured, and a place in society must be established. "This cardinal doctrine of limitation of desire, with its corollary of self-sufficiency, contains in itself the great maxim that Emilius and everyone else must

107 Ibid., p. 108.

108 Ibid., p. 110.
learn some trade."¹⁰⁹

The rebirth mentioned in the last section is now complete. As Rousseau claims: "We are born twice over; once as human beings and later as men or as women."¹¹⁰ There is no portion of life, or no feelings beyond the grasp of our young man after puberty and during adolescence. Sociability is now becoming the watchword for Rousseau's Emile. He is concerned with others. He takes all of the experiences, which, up to now, have applied only to himself, and applies them to others. He recalls the emotions and thoughts which affected him, and wondered if they were playing upon those around him. The love of self which Emile had developed, now becomes the basework by which he could love others. The self-love aspect of the child's emotional development spreads to include all those things which give him assistance. He is now ready to perceive mankind as benevolent. The upbringing which emphasized the child's own individual potential and did not impose external limitations or demands resulted in an optimistic, productive member of society.

A child, therefore, is naturally inclined to benevolence, because he sees everyone around him ready to give him assistance; and from this constant observation he learns to think

¹⁰⁹ Morley, op. cit., p. 269.
favourably of his species. A youth who has been educated in a happy simplicity is inclined to kind and affectionate emotions by the first impulse of Nature. His sympathetic heart feels the sufferings of his fellow; it leaps with the joy at the sight of a companion. He feels shame for giving displeasure, regret for having offended.\footnote{Jean-Jacques Rousseau, \textit{Emile, Julie, and Other Writings}, pp. 182-183.}

This involvement with others is cause for Emile to now concern himself with the study of morals. The moral guidelines previously set up by Rousseau in his discussions of the social contract and general will, remain consistent. As stated above, these guidelines would follow as a natural course of events because of the way in which the young man was raised.

Adolescence, according to Rousseau also signals the need for the understanding of more of society's traits. The young man should, as a sort of moral commitment, become involved in developing taste. Rousseau's explanation is that this is a mere refinement of our need to better relate to one another, not as a development of pomp which, as previously mentioned, he detested. Emile, because of this late introduction to social behavior, will better be able to understand the reasons behind it. Whatever the situation that Emile would be introduced to, he would enter and give the same appearance.

Into whatever rank he was born, into whatever
society he is introduced, his entrance will be plain and simple: and please God he be not so unhappy as to shine. . . . His manner of saluting is neither shy nor vain, but natural and true; he knows no restraint or disguise; in the midst of an assembly, he is just the same as when he is alone. . . . He neither disputes and contradicts nor cringes and flatters; he states his own opinion without attacking those of others; for he loves liberty above everything, and freedom of speech is one of its chief prerogatives.\textsuperscript{112}

Rousseau's Emile, upon reaching the close of adolescence, would be a young man ready for life. He would, hopefully, be ready to deal with the satisfactions of happiness, and the pain of disappointment. He would be a person equipped to successfully handle all possible circumstances, whether they be socially comfortable or adverse. Emile would worship the concept of freedom. His individuality would be his most cherished possession, and the provision for and education of his children would later become his most important responsibility. With these traits, Emile begins his search for a mate, and Rousseau, as Emile's guardian continues to offer advice.

\textbf{Marriage and Adulthood}

When Emile enters into the passionate world of love and potential marriage, Rousseau directs that he, above all else, remain the master of his will.

It is an error to make a distinction between the passions that are permissible and those that are forbidden, to give oneself up to the former and refuse the latter. All are good when one remains the master of them; all are bad when one allows oneself to be subject to them. ... All the feelings that we rule are lawful; all those that dominate us are criminal. 113

Love, according to Rousseau, must be the most carefully examined emotion. We must be extremely careful in making the decision of who or why we love. This emotion must be tested and he would have his Émile leave his potential mate for two years to test the validity of their desires. He would recommend to potential mates that they remain free from external restrictions. According to Rousseau, the upbringing given to Emile, and requirements in the upbringing of his mate, (to be discussed), would guarantee that their relationship would survive "Spring vitality." 114

When Émile finally does make his choice of a mate, Rousseau, as Émile's guardian, explains to his student some of the ideals he had envisioned.

Be at once my witness and my judge; I will never refuse to accept your decision. Your early years have not been sacrificed to those that were to follow, you have enjoyed all the good gifts which nature bestowed upon you. Of the ills to which you were by nature subject, and from which I could shelter you, you have only experienced such as would harden you to bear others. You have never

113 Hendel, op. cit., p. 120.
114 Ibid., p. 121.
suffered any evil, except to escape a greater. You have known neither hatred nor servitude. Free and happy, you have remained just and kindly; for suffering and vice are inseparable and no man ever became bad until he was unhappy. May the memory of your childhood remain with you to old age: I am not afraid that your kind heart will ever recall the hand that trained it without a blessing upon it.115

The value of these remarks will be to illustrate some of the many results that Émile's tutor would hope for. The adult male, after passing through Rousseau's ideal education would, above all, be his own man. His decisions would be decisions based upon careful observation with a sensitivity to his own needs, and to the needs of the community. Émile would, according to Rousseau, feel a oneness with his community. His fellow man would be considered as part of himself and would contribute to his well-being; therefore, he would become something which warrants careful consideration and benevolent handling.

The final task of Émile's guardian would now be the preparation of Émile to successfully take part in the institution of marriage. While Rousseau does consider the personality of Émile's mate an important factor in the decision for marriage, he also considers the importance of some of the traits which Émile should manifest. Many of those traits which Rousseau deems important for a successful marriage are traits which were developed by

Émile at younger ages. The traits of a successful man, according to Rousseau, are often traits of a successful husband: traits such as the ability for self-preservation, strength of character, mind and body, and freedom from social coercion. The choice for a wife must be made carefully. As previously mentioned, the love which Émile thinks he feels toward a woman must be strenuously tested. His decision must be one which employs all of the skills which his earlier education equipped him with.

Now comes the time when Rousseau's unsparing fashion of creating naturalism, and individualism seems to break down. The ideal goals which Rousseau so patiently attempted to inculcate in Émile do not follow for his envisioned mate. Mankind, according to Rousseau, is to be taken in its most literal sense. The education of his Émile is an education for boys and men. The role of the man in Rousseau's ideal society is to be strenuously prepared for. The role of the woman is to be equally strenuously prepared for, but the proposed results of the two preparations are acutely different.

Sophie (Émile's bride-to-be) must be a woman as Émile is a man; that is, she must be endowed with every quality suited to her species and to her sex, in order to take her place in the physical and moral order.116

The physical and moral order of which Rousseau speaks,

is his order. It is the order ideally set forth in the Social Contract, and much of the success of that social order rests upon how successfully men and women assume their envisioned roles. At one point Rousseau seems to make a benevolent gesture to womanhood by proclaiming that:

In everything that does not pertain to sex, woman is man.  

The validity of this benevolence soon breaks down as the true role which Rousseau envisions for women is illustrated.

We are confronted with the oriental conception of women. Every principle that has been followed in the education of Emilius is reversed in the education of women. . . . The whole education of women ought to be relative to men; to please them, to be useful to them, to make themselves loved and honoured by them, to console them, to render their lives agreeable and sweet to them; these are the duties that ought to be taught to women from their childhood.

If what John Morley says is true about what Rousseau would advocate as an education for women, then we might ask what justification does Rousseau offer for these claims? Rousseau's ideal marriage would have two partners contributing whole heartedly to the success of their union. Each of them, however, would contribute in entirely different manners. Emile has been trained for the social world, the world of interaction with

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117 Ibid.
118 Morley, op. cit., p. 289.
those about him, and the world which provides a skill which he masters and which provides income by which his family is supported. He hopefully accomplishes this with a self-confidence that enables him to have the solutions for problems which arise. He has been educated in a way which hopefully has developed an intellectual and emotional stability that sees him through all adversity. This, according to Rousseau, is one of the husband's necessary duties.

As has been amply illustrated, successful education of children is of prime importance to the success of society. The transmission of those traits which Rousseau deems important to children, at precisely those times when children are most susceptible and least likely to rebel, is an important skill. This skill, according to Rousseau, is the major role of women. It is true that Rousseau claims that the mother's role shall be housekeeper and the father's shall be tutor, but this generalization soon breaks down when we examine some of the thoughts in La Nouvelle Héloïse and Émile. In La Nouvelle Héloïse, many of the dialogues wherein Madame de Wolmar presents her ideal form of upbringing, contain methods which employ the mother as both housekeeper and tutor. This one remark made by Julie illustrates the premise.

I see, I said, that heaven rewards the virtue of mothers by the good disposition
of their children; but a good disposition needs training. Their education ought to begin from birth.\textsuperscript{119}

In further pointing out the importance of women as educators, especially in the younger years, Rousseau remarks:

The earliest education is most important and it undoubtedly is woman's work. If the author of nature had meant to assign it to men he would have given them milk to feed the child. Address your treatises on education to the women, for not only are they able to watch over it more closely than men, not only is their influence always predominant in education, its success concerns them more nearly, for most widows are at the mercy of their children, who show them very plainly whether their education was good or bad.\textsuperscript{120}

Most historians agree that this distinction between men and women is a major drawback in Rousseau's work. Rousseau wanted conceptions of improvements in human affairs, but in omitting women from his cause he contributed nothing to one of the most important areas of the subject he had hoped to treat. John Morley offers an interesting discussion concerning his interpretation of the type of relationship Rousseau proposes for Émile and Sophie.

That type practically reduces marriage in ninetynine cases out of every hundred to a dolorous parody of a social partnership. It does more than any one other cause to keep society back, because it prevents one half of the members of a society from cultivating

\textsuperscript{119}Hendel, \textit{op. cit.}, 11, p. 41.

\textsuperscript{120}Jean-Jacques Rousseau, \textit{Emile}, p. 5.
all their natural energies. . . But even this was not at bottom more fatal to the maintenance and order of the family, than Rousseau's enervating notion of keeping women in strict intellectual and moral subjection which was fatal to the family as the true school of high and equal companionship, and the fruitful seed-ground of wise activities and new hopes for each fresh generation.121

Rousseau envisions the correct upbringing of girls to include such activities as the dressing of dolls, drawing, counting, reading, and writing. He foresees them developing all of the abilities, which make educating their young and pleasing their husbands, successful tasks.

Excessive softness in women makes men soft. They should not be sturdy like men, but for them, so that they may be the mothers of sturdy males.122

Rousseau proceeds from here to make some striking generalizations which contemporary womanhood might find quite displeasing.

As a matter of fact, nearly all little girls greatly dislike learning to read and write, but they are always willing to learn to use the needle. . . . Girls are generally more docile than boys and in any case have more need to be brought under authority.123

We have now seen, according to Rousseau's philosophy, the proper role for the female. Her chore is twofold. First, she is responsible for the early education

121Morley, op. cit., p. 293.
123Ibid., p. 138.
of her children. Second, she is responsible for the comfort and happiness of the husband. She is to be, on the one hand, sensitive to the needs of children and husband; interested in needlework and demure pastimes; and as Rousseau mentioned—docile. On the other hand, she is to be sturdy, so as not to bend to the whims of children, and to be able to then produce "sturdy males."

There is little doubt that what Rousseau has offered us in the way of information governing the growth and education of women, is limited. His earlier claims that it is the men who must partake in the trials and tribulations of society, is little justification for women being withheld from Rousseau's mainstream of educational processes. If we take the mankind so ideally spoken of in his Social Contract and Discourses as meaning men and women, then Rousseau has indeed erred. If, on the other hand, we assume "mankind" to represent men, then he becomes a bit more consistent. A further interpretation is left to the reader's discretion.

124 Ibid., p. 136.
CHAPTER IV
CONCLUSION

There is little doubt that, as a representative of his theories, Jean-Jacques Rousseau had many shortcomings. His life, admittedly, was not a reflection of his ideal man. Historians point to this fact and often use it in an attempt to discredit his works in the fields of social and educational philosophy.

Rousseau, with his abnormal suspicions, his duplicity, and his arrogance, had provoked trouble and hostility. The record shows him to have been frequently deceitful and treacherous. . . . The fact is that Jean-Jacques was ashamed of his conduct, and his falsifications were designed to protect his public image, both to his own world and to posterity.125

Historians such as Lester G. Crocker often treat the life that Rousseau lived as evidence for the failures of his philosophy.

In reading Rousseau's work it is difficult to objectively evaluate its worth. Part of the blame goes to the descriptive abilities Rousseau had in writing his Confessions. That work, more than any other, gives the reader such a vivid account of the author's life and


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beliefs, that it is difficult to judge the rest of his works as objectively as may be necessary. Other quotations such as the following from Bertrand Russell add to the already over-generalized views that are held regarding the life and works of Rousseau.

Having the taste of a tramp, he (Rousseau) found the restraints of Parisien society irksome.126

There are, however, other historians who see the works of Rousseau as sensitive and important, both in social and educational theories.

As educators, it becomes necessary to review all interpretations of Rousseau, and try to then develop a sense of objectivity so as to reap from the works themselves as many pertinent thoughts as possible. If, however, one assumes the role of interpreter, and tries to draw psychological inferences from Rousseau's life to his philosophy, he would have a large paper with a different purpose than this one. An example of a meager attempt at just such a project is represented in a work entitled The Degeneration of the Great French Masters by Jean Carrère. The objectivity of the following remarks are left to the discretion of the reader.

Rousseau was certainly neither an egoist nor an individualist, but he was what we may call an egomaniac. . . . He does not understand the reason of his sufferings nor, consequently,

of the suffering of others. He dreams that he has a great destiny; and he imagines one for the entire planet. 'I am good,' says this sick man, 'and my fellows seem to me wicked.'

The educational theories of Rousseau do offer an alternative for the contemporary teacher. His writings, though sometimes more eloquent than logical, proceed in a direction which, until Rousseau, had not been elaborated upon. This direction, broadly called romanticism by Irving Babbitt at the onset of this work, is grounded on the main concept of non-involvement. Rousseau, at varied times, made a game, study and art out of the task of not interfering in a child's individualism. Many of his suggestions did seem ambivalent, and some of them even contradictory, but the major thesis behind these specific methods are what gives us potential food for thought.

F. C. Green in his critical study of the life and writings of Rousseau, gives his interpretation of Rousseau's ideals of natural education. The non-interference earlier referred to is representative of that natural position.

A natural education can, to a large extent, preserve intact the pristine goodness, innocence and happiness of the individual from infancy through childhood and puberty to manhood. By a 'natural education' Rousseau means an education which interferes as little as possible with the free, natural develop-

ment, both physical and psychological, of the child. Ideally, as in the case of Emile, the child should be continually protected from demands of the social group which, by conflicting with his innate and essentially good passion for self-conservation, prematurely corrupt his natural sociability and lead him to regard parent, teacher and later, society, as a threat to his liberty and happiness.128

Both Émile and La Nouvelle Héloïse contain lengthy attempts at the justification of this natural education theory. The most prevalent moral rule of Rousseau's time was that of original sin, and Rousseau chose to counter this with his doctrine of natural goodness. Both the Wolmar's children in La Nouvelle Héloïse, and Émile in Émile are raised to let nature be their guide, but not, as many interpretations would have us believe, to let their animal instincts be their guide. As Ernest Wright explains in his Meaning of Rousseau:

Nature is right because nature is more than desire, because conscience and reason are its better part, as we shall find, and are appointed to control desire. So we may go ahead in the assurance that there is no intent to call desire and duty the same thing. 129

Wright provides another example of a means by which we can judge the contributions of Rousseau. According to Wright, man is left with basically three choices for a general means by which he can approach the education of

128 Green, op. cit., p. 228.
129 Wright, op. cit., p. 7.
his children. By using an analogy of an acorn developing into an oak, his claims are:

We may simply leave nature alone, and let acorn and shrub take their chance of growing into the ampest oak they may, or child and savage into the ampest man and citizen. But we can make an ampler oak, and a far ampler man a citizen, through the kind of art we have called right. Or we may make distorted oaks, and equally distorted men, by the art we have called wrong. In these choices Rousseau does not hesitate. He is for the right art.\textsuperscript{130}

The all important "right" which is being spoken of in this last passage is explained, once again metaphorically, as providing as much space, soil and sunshine as the young free might need. The art, on the part of the guardian will be the art of creatively removing arbitrary barriers, and in place of them, supplying natural problems arising from natural situations: problems which place no will of any one person against the will of any other. Education, according to Rousseau, will then follow as a natural course of events.

In my preparation for this paper, I was often disappointed with certain historians' constant emphasis on how Rousseau failed to live up to his own ideals. I feel that time which could have been productively spent in the report and analysis of Rousseau's theories was spent on condemning his life style. Proverbially speaking, this is like throwing out the chicken and keeping

\textsuperscript{130} Ibid., p. 10.
the soup. If an intelligent reader is free to study Rousseau's works, he will doubtlessly find inconsistencies; however, along with those inconsistencies a wealth of potentially valuable ideas is available for educators. If, however, an author utilizes the majority of his work to condemn Rousseau for his inconsistencies, then the reader will only learn of the negative aspects of his work. It might be valuable to learn of possible relationships between Rousseau's life and his work, but constant referral to those possible connections becomes redundant.

The inconsistencies in Rousseau's philosophy, of which I spoke are quite apparent. The concepts of individuality and freedom which Rousseau lauded, seemed reserved only for males with substantial amounts of money. Females, or the poor were to be educated, according to what Rousseau deemed their only possible positions in society. It would be fruitless, according to Rousseau, to try to educate poor children, as their potential was so low as to prevent any possible successful use of that education. It would be fruitless to try to educate women with the same system as Emile, because women had other roles to fill in society.

As explained in chapter one of this work, the romantic approach to thought is not dictated by any convention. It claims no consistency and often will
rely on intuition for direction. Rousseau's philosophy was born from emotional upheaval. He witnessed human suffering and reacted emotionally to it. The atmosphere of the day did not allow for a carefully documented, logically consistent system. The impetuous, emotional style of Rousseau is part of the reason it was, and still is, controversial. If the reader realizes this, the value of Rousseau's philosophy will be greatly enhanced.
APPENDIX I
THE WRITINGS OF JEAN-JACQUES ROUSSEAU
IN CHRONOLOGICAL ORDER

A. November 1740  "Projet pour l'éducation de M. de Sainte-Marie"
B. Spring 1743  Rousseau writes an opera called "Les Muses Galantes"
C. Autumn 1747  Rousseau composes a comedy called "L'Engagement Téméraire"
D. January 1749  Rousseau begins work on articles for the Encyclopédie
E. October 1749  He begins work on the "Discours sur les Sciences et les Arts"
F. April 1752  Publication of Rousseau's "Response a M. Borde"
G. November 1753  Publication of the "Lettre sur la Musique Française"
H. August 1754  "Discours sur l'Origine de L'Inégalité"
I. Summer 1755  Article entitled "Economie Politique"
J. August 1756  In response to Voltaire's "Poème sur le désastre de Lisboone," Rousseau writes "Lettre sur la Providence"
K. Summer 1756  Begins work on La Nouvelle Héloïse
L. May 1759  Emile and Contrat Social
M. September 1761  Essay on the Origin of Languages
N. January 1762  Autobiographical "Lettres à Malesherbes"

131 Broome, Loc. cit.
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<td>O</td>
<td>1764</td>
<td>&quot;Lettres écrites de la Montagne&quot;</td>
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<td>P</td>
<td>September 1764</td>
<td>Begins <strong>Confessions</strong></td>
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<td>November 1767</td>
<td><strong>Dictionnaire de Musique</strong></td>
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<td>&quot;Considerations of the Government of Pologne&quot; and the <strong>Dialogues</strong></td>
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<td>Summer 1776</td>
<td>&quot;Histoire du Précédent Écrit&quot;</td>
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BIBLIOGRAPHY


