ROUSSEAU AND THE CHILD: 
SOCIAL CONCEPTUALIZATIONS

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"INTRODUCTION"

To his contemporaries, the writings of Jean Jacques Rousseau were unique and shocking. This philosopher advocated explosive, expedient, and irrational revamping of all society. The impact of his words was influential in arousing the French nation to revolution, and this progressive motion did not cease until it had encompassed the entire Western hemisphere.¹

This philosopher's thinking was the end result of his personal encounter with society. His early experiences drew him to conclude that many cultures were based on invalid reasoning and that the problems of this world did not occur by chance, but they were caused by the weakening influence of society.²

Rousseau's thinking about society, man, and education, stems from his exalted view of nature and its role. His "Nature" was the true, real, medium. He writes, "There are no mistakes...in nature...")³ Ignoring nature causes the world to "produce a forced fruit, without taste, maturity, or power of tasting...")⁴ Clinging to the path of nature produces a good and utopian world, for nature's true goodness can only yield the utmost in perfection.⁵

Even though Rousseau praised nature, it was not his intention that man return to a savage status. His ultimate goal was the attainment of a man who could effect harmony between himself and his environment. Man could accomplish
this by the avoidance of evil and following nature.  
Rousseau's man was to have natural freedom, while existing in a world containing enough civilization to maintain competence.  
The ideal man lived a societal life in harmony with nature.  

He felt nature determined the fate of all beings.  
Rousseau saw nature's role as similar to the ancient Greek city state of Sparta, where those specimens born well-suited, were allowed to exist, and those born weak were excluded.  
As he saw it, contemporary social practice which allowed weak individuals, subject to corruption, to exist was unnatural.  Rousseau's world only had positions for the strong and the good.  

Rousseau's most significant idea, in the long run, was his proposal for the method of attaining this natural man through education.  
Prior to his philosophical influence, European education had undergone three intellectual movements.  
The first, the era of Scholasticism, placed emphasis on logic and ethics.  
The second, the Renaissance, urged education to mimic the culture of the Greeks and Romans.  
The third, followed scientific developments during the seventeenth century, and called for volumes of encyclopedic information.  
Rousseau's beliefs bombarded the world during a period of educational stagnation, and novelty was the subject of scorn.  
He advocated a more practical and less rhetorical type of education.  His influence brought a new life to education.
Rousseau saw education as an answer to the problem of inequalities among men. He viewed inequalities in humans in two categories, natural or physical, and moral or political. The natural causes of inequality were age, health, strength, and intelligence. The political causes are established with the consensus of man and are located in privilege divergencies possessed by men, due to biases governed by self-conscience. These privileges fall in categories along with wealth.12

Rousseau recognized political or moral inequality as human bondage. He stated, "Man is born free and everywhere he is in chains."13 This bondage, a creation of society, was degrading to human nature. His goal was to maintain freedom in a social setting which was controlled by convention.14

The philosopher, Rousseau, was not content with educating merely a citizen; his desire was for man to be more than just a citizen.15 Rousseau's dream was to create a better society, and he viewed this as impossible within the context of eighteenth century society. His decision was to originate fine qualities with the individual, by way of natural education. His individual would then give reality to his vision by creating a new society.16

Since the Creator produced good and nature, then the natural education and life would enhance beings.17 Rousseau made "morality the end of education."18 He foresaw education as: "The art of forming men,"19 and the best education was
based on minimal interference with the natural development of the individual. This method allowed for gradual introduction into society.20

This system emphasized the training of senses first, and then the training of the intellect. Rousseau paved the way for a milder treatment of the student, since he advocated a free discovery situation and discipline imposed by natural consequences. All opportunities for growth are met through congruence with nature.21 All true knowledge is directly related to experience and is ultimately sensual in nature.22

Pure learning in nature was the result of three factors, (1) beginning from one's own desire, (2) beginning with one's sense of value, and (3) attainment of a problem solution through one's own discovery.23 To Rousseau, education slanted to learning the most from the child's environment. It was not to be the obtainment of factual material on the pretense of seeming brilliant. This was a degeneration of the natural self.24

Education of the wealthy was deemed far more important than education of the poor. The rich were further from nature and thus, more subject to corruption.25 Rousseau's ultimate purpose was the training of a natural man in any social position, at ease in a civilized world.26 This man, rich or destitute, would avoid all training resulting from social institutions, and would be a product of a natural, laissez faire education.27
The previous paragraphs have presented a general survey of Rousseau's view of nature, man, and education. The general emphasis appears to be withdrawal from the social, civilized, and conventional aspects of society. He advocates a rustic life devoid of the pressures of the social world. Rousseau strives for maintenance of individual independence and practical utility of a natural environment. He aspires to produce the ideal natural man capable of being a thinking individual citizen by using the natural way of education. In the following chapters, the author will dwell upon Rousseau's plan for the child, which he devised to achieve his ideal man.
BIBLIOGRAPHY: INTRODUCTION


2. Ibid., p. 8.

3. Ibid., p. 20.

4. Ibid., "Extract from Julie," p. 28.


8. Ibid., p. 25.


13. Lawson, on cit., p. 347.


17. Rusk, on cit., p. 151.

18. Ibid., p. 145.

Bibliography: Introduction cont.


24. Ibid., p. 57.


26. Wright, on. cit., p. 36.

27. Lawson, on. cit., p. 347.
CHAPTER ONE

"Rousseau: The Physical Needs and Capacities of the Child"

Rousseau perceived the first responses of the child to be purely physical. The child's initial sensations were merely pleasure or pain. From these fundamentals, the physical abilities increased in amount and difficulty. This phase of life was the most dangerous for the child, because vice arises from a weakness, and the infant is subject to this due to his physical and mental infirmities.¹

In order to prevent vice, the weakness of infancy was to be offset by the strength of a good education. This education was to begin at the instance of birth. Rousseau believed education of the youngster was a prime concern because a human being gained more in the early part of life than in later years.² Before puberty, Rousseau considered the child hardly capable of thinking of anything but physical needs,³ and he admonished educators to allow the physical body to grow and become strong until the "dawn of reason."⁴ A person must be physically fit in order to follow the impulses of the mind. Therefore, physical fitness prepared the foundation for mental alertness.⁵

The child's first response to his environment was crying. This was a linking factor between the infant and
society. The cry signified that a physical need was to be satisfied.\(^7\) The protector needed to discern between a "need" cry and a cry of whim. The child who knew only physical needs would only cry for a true need. The infant's needs were to be anticipated in order to prevent his "leading cry."\(^8\) Crying of the infant for natural reasons was condoned, but if one hurried to soothe the spoiled baby, he would increase the child's chance of developing a hernia.\(^9\)

This early period with its social link contained in crying was a tender state. Rousseau professed a child needed a simulated environment parallel to the mother's womb. Gradually, the child was to be exposed to the harsher environment through a physical discipline, such as cold baths. Also, the youngster was never to be limited by tight clothing. He needed complete freedom of movement. This was conducive to speedier learning.\(^10\) Rousseau would admonish the modern designer of clothing to plan a child's wardrobe for "open air" living.\(^11\)

The core of the child's physical need was freedom. Nature allows freedom, and nature was to be adhered to continually. The child was to be able to move at will and remain motionless at will. His freedom was never to be spoiled by the adult. When the child was free, he would never crave foolish things. He was to run, shout, and jump freely, for these were his basic needs.\(^12\) If the child could not remain still, then he was allowed to exercise.
Rousseau claims the fear in youthful freedom cannot be disastrous. "The pleasure of liberty will repay him for many falls." These mishaps teach the child how to suffer.\(^\text{13}\) If he should encounter physical damage to self, he should not be coddled. This would develop a child free from fear.\(^\text{14}\) Rousseau, however, acknowledges that the youngster possessed certain physical inabilities. Here the adult was to intervene and prevent frustrations.\(^\text{15}\) The child was guided toward becoming a physical pillar of strength.

Rousseau prescribes a group of rules for natural health. He orders plenty of sleep. This he deems a necessity due to the large amount of exercise a child experiences. He condones sleeping by the sun but admonishes that this not become so habitual that the rule cannot be broken.\(^\text{16}\) The only habit the child can develop is the consistency of never developing a habit. Rousseau also feels that regular eating hours should not become habitual.

The philosopher is concerned to a great extent with the child's physical reaction to his environment. His goal is to rid the child of all reactions of fear. At an early age, he exposes him to atrocities of masks, snakes, and firearms.\(^\text{17}\) He assumes that all youngsters fear masks and the sound of firearms, and is determined to accustom them to such experiences.\(^\text{18}\)
Rousseau allotted an extensive amount of the child's time for play. He states:

The lessons which schoolboys learn of one another in the playground are one hundred times more useful to them than any which they will ever say in class.\(^\text{19}\)

He feels the child is capable of playing adult games. However, his equipment should be scaled to the size of the participant. For example, he views tennis as building muscles and reception which will prepare him for protecting himself.\(^\text{20}\)

**EVALUATION**

Rousseau was one of the first to criticize the stilted view that children must be seen as quiet, inactive, miniature adults. He wished to banish physical confinement of the child. He advocated play and sports as a means of developing precious bodies for adult life.

The philosopher saw the child as basically sensual and physically weak. The youngster had the capacity to develop his potential physical prowess if allowed natural freedom. He did, however, feel that the child needed adult protection, since he was weak. He understood that the child became frustrated when his physical freedom was thwarted. He perceived that certain laws, sleep and food, were necessary to the well-being of a human. Rousseau's infant with his early environment molded to simulate the womb is comparable to our modern use of incubators and extra warmth of blankets.
Since Rousseau was not a scientist, and was a product of his times in this field, he held misconceptions about some phases of the child's physical development. It is presently known that hernias are not the result of spoiling the child and regular meals are better for a human's digestive system. However, these are minor discrepancies.

His important theories outweigh his scientific misconceptions. He paved the way for the modern view of the child. Now it is known that a child's learning problem may lie in poorly developed motor areas. Rousseau also recognizes that the child is not physically or mentally capable of remaining immobile for long periods of time and that some of the most valuable learning occurs during play or ensuing an invigorating period of exercise. The author of this paper agrees with Rousseau, "An enfeebled body enervates the mind," and advocates equal concern in our educational system for both the body and mind.

2. Ibid., p. 84.

3. Ibid., p. 79.


5. Archer, op. cit., p. 34.

6. Ibid., p. 76.

7. Ibid., p. 82.


9. Ibid., p. 18.

10. Ibid., p. 15.

11. Archer, op. cit., p. 121.


15. Ibid., p. 85.

16. Ibid., p. 125.

17. Feltenstein, op. cit., p. 16.

18. Ibid., p. 17.


20. Ibid., p. 136.

21. Ibid., p. 76.
CHAPTER TWO

Social Capabilities and Emotional Needs of the Child as Viewed by Rousseau.

According to Rousseau, the child will gain social awareness and a sound emotional background if the way of nature is followed. He views the child in the light of his own distinct set of childlike social abilities and emotions. Rousseau would never allot adult emotions or social capabilities to the younger for, "we should consider the man in the man and the child in the child." ¹

Rousseau's child possesses the basic need of love. The philosopher deems this a primary need to be fulfilled. Love allows one to place trust in another, and this faith is necessary to Rousseau's plan for education.² Also, the child is able to return love, and the perfection of loving all men is a primary goal.³ To foster a child's faith and trust, Rousseau proposes that the youngster be guided by a desirable tutor, who need not divide his attention between many students. He recognizes the great need children possess for individual attention and help.⁴

The student was to see himself as loved and happy. He was pleased with play and pleasures he could enjoy because of his natural freedom. This freedom to enjoy was
the result of his tutor's respect for the child. Even though the child was carefully guided, Rousseau felt the child did not completely know his social status. If a child should not know his place Rousseau admonished, he should not be punished for not keeping it. It was natural for a child to err in a social setting, for certain restrictions, such as restriction of childish expression of thought, were not natural. In Rousseau's thinking the child was to be given a child's set of values, in a world of his own, with consequential rights of his own.

Although Rousseau guided the child by the natural way, his intention was not barbaric emotions. This he felt an injustice to children for it hindered them in later life. Nevertheless, the philosopher did not burden the child with adult standards for emotional development, for this destroyed his happiness. He could not advocate the sacrifice of childhood happiness for adult-like adjustment. The betterment of the future was a poor basis for training, since it was possible that a child may never live to adulthood.

Rousseau planned to guide the emotional and social development of his pupil by using another human model, the tutor. "If he sees from you how much greater it is to be master of ones self," he too will aspire to be this way. Rousseau employed the knowledge of children's nature to mimic an example to great advantage.

Social acceptance depends on certain set of moral values and attitudes possessed by an individual. Rousseau
believed that the ability to reason determined contests of good and evil. Since a child was not yet at the age of reason, he did good and evil without knowing. Rousseau felt that the only true moral lesson a child needed to learn was never to do any injustice or injury to anyone. If this were followed, social growth of prime quality would result. Socially, Rousseau's child would view a personal assistance as a favor which he would soon repay graciously. His social obligation was somewhat a contractual obligation. Each offer of help to a pupil was repaid by the child, willingly, by helping the other human. Rousseau's child would never rebel from this pattern.

If a child should ever carry out a social misdeed, his punishment was to follow natural consequences. For example, the tutor did not punish the child physically for breaking a window. The tutor would simply allow the child to suffer the misfortune of a cold room, due to broken windows. It was his belief that:

Woodworkers never employ iron on iron; the same principle holds good with those strong minds, which always resist force.

The only time it was necessary to punish with blows was when the child had applied blows himself. Rousseau advocated the "eye for an eye" method of punishment. He did not favor severe methods except in the area of morals. In this case, he felt it necessary.

If the child should repeatedly burst out with temperamental emotion, Rousseau felt this was caused by over
attention to such actions on the adult's part. The philosopher warns that temperament outbursts would continue whether his requests were granted or not.\textsuperscript{16} He traced temperament to compulsion. The constraint of the youngerster was never to be force but authority. This would result in an "even-tempered, patient, resigned, and well-behaved" child.\textsuperscript{17} The only solution to the emotional outburst was to find the source and carefully extract the cause from the child's environment. Rousseau did not treat symptoms of emotional upset but the cause of the symptom.\textsuperscript{18}

The child's world was never to be complete, unlimited freedom. However, Rousseau felt the only limitations necessary were those needed to maintain liberty.\textsuperscript{19} These rules gave the youngerster less freedom to command others and more initiative to perform duties for himself.\textsuperscript{20} He would never misuse his social position if this were true. The child thought of himself as only a child and not as an animal or tyrannical adult.\textsuperscript{21} His freedom was increased by the tutor who controlled not the child, but the environment. This he did carefully in order to bring it into closer harmony with nature. As a result, the child would advance from a dependent being to a more independent and less demanding adult.\textsuperscript{22}

Rousseau did not consider the child capable of social relationships at an adult level. The child was only capable of social relations on a child's plane.\textsuperscript{23} As shown in
Emile, Rousseau did not believe a pupil needed peer relations, if a satisfactory tutor were present. The philosopher offset weakness of childhood needs by the strength of an intelligent adult.

EVALUATION

Rousseau viewed the child as emotionally and socially weak. The presence of an intelligent adult was necessary to guide the youngster's morals since he was not able to determine good and evil. Emotionally the child was happy, free, and loved. Socially, the child was able to execute relationships of a child's nature. The pupil's social world was dominated by a set of morals based on never doing an injustice to others. His morals were established through liberty, mimic of the tutor, and tutor guidance. Any deviation from social morals was disciplined by its natural consequence.

The author of this paper agrees that love is an important criterion for the development of good emotional health. As Ashley Montague, the famous anthropologist, believes, this may be the solution to the contemporary problem of our world, nation, state, and home. Rousseau's method of social justice, "an eye for an eye," seems plausible, if the child is able to follow the relationship between the injustice he has executed and the result to himself. However, it is obvious that the very young child does not comprehend this relationship and reasoning with him is futile. In this case, it is the author's belief that the only alternative
is physical discipline, since the child's first understandings are also purely physical.

The author feels that Rousseau's method of social and emotional education is basically sound and a good guide for our modern world. His child might, however, receive quite a bit of disillusion if he were to enter our world, where the object is often not love but personal advancement, regardless, of injustice to others.

2. Ibid., p. 10.

3. Ibid., p. 186.

4. Ibid., p. 35.

5. Ibid., p. 89.

6. Ibid., p. 92.


8. Archer, on cit., p. 36.


10. Archer, on cit., p. 84.

11. Ibid., p. 107.

12. Ibid., p. 142.


15. Ibid., p. 90.


17. Archer, on cit., p. 81.

18. Ibid., p. 66.

19. Ibid., p. 51.

20. Ibid., p. 46.

21. Ibid., p. 85.
22. Ibid., p. 59.

CHAPTER THREE

"Rousseau: Education for Child Development"

Education by Age

"Treat your pupil according to his age." Thus, Rousseau expresses one of his major concerns. The philosopher authored a detailed outline of proper concepts for students of varying ages. He recognized that many concepts were too intricate for the young child to assimilate and felt that premature exposure to difficult ideas was a factor in causing prejudice. As a result, Rousseau divided education into four periods.

The child's early education was never to attempt lessons of virtue, but it was still aimed at avoiding vice. Early education could not be of subject matter for the child was not yet prepared for this concentration. The initial concern was to prevent vice from entering as a learned pattern.

His basis for this early education was the profound belief that it was a common mistake of parents to feel the child was rational at birth, and parents were mistaken in their attempt to educate the child as if he were an adult. For Rousseau, all learning before puberty was not true education, but was merely a preparation for true education. This, however, does not mean Rousseau was not concerned
with the early years of education. He was very emphatic about this period. The most important maxim for this age was the prevention of corruption.\textsuperscript{4}

In the early levels of education, the child merely existed. "Real intellectual living" began with puberty and the onset of reason.\textsuperscript{5} However, the entirety of Rousseau's educational plan was based on respect for the child.\textsuperscript{6} His ultimate goal was to train the reasoning to distinguish the truth from the lie.\textsuperscript{7} Rousseau saw the necessity of training the young mind in order that it might be ready for this ability. To him a child was born with the \textit{tabula rasa}, and he stated:

"Can any time be better fitted to train them than that early period, when there are no impressions to be effaced."\textsuperscript{8}

Young minds did not possess reason or ideas. The child only perceived images. The images, the tangible objects, were alone in his mind possessing no thought connections. The child was void of ideas because, "every idea presupposes others," and the youngster was lacking this luxury.\textsuperscript{9} Rousseau proposed to foster ideas in later years, not by a moulding technique, a source of evil, but by allowing liberty.\textsuperscript{10}

The first learning period designated by the philosopher was the years under five. Here, the child was concerned with learning how things functioned. He possessed only the minute capacity of reason which allowed him to comprehend connections between basic sense experiences.\textsuperscript{11} The youngster
was not the owner of a true memory, and his sensations were his only basis for knowledge. At this time the child could learn a symbol, but he could not understand the abstract relationship between the symbol and the real object.12

From the time of birth, the child was never to stray from Nature and was to be allowed environmental and mental freedom.13 Education began before articulation, and Rousseau endeavored to familiarize the youngster with his environment. Great pain was taken to prevent fear of physical objects, noises, common objects and uncommon objects.14 Also, the articulation of the child was now developed. This was learned best if people in association with the pupil practiced clear speech and did not try to coax early speech from him. It was not advocated that one correct childish syntax, and it was recommended that adult speech be on the child’s level of comprehension.15

Rousseau listed four rules to assist the educator during the infancy period.

1. "Let him use the little strength he has, in assurance that he will find no way to abuse it."

2. "Bid him by supplying all the strength he needs to satisfy his true wants."

3. "Stop short with true wants and ignore all whim and fancy."

4. "Use all care to make sure which are true and which are fanciful."16

The second designated learning period, the period of inquisitiveness, was from age five to age twelve. At this
age, the educator was to continue granting physical needs, such as the freedom of movement. He was to remember that the child was still incapable of judgment and possessed no true memory. The child could still recognize symbols but formed no thought connections. 17

Of continuing importance was the concern for presence of vice and error. The lack of reasoning power made the youngster easily subject to corruption. 18 As of this age, the pupil is still incapable of obedience, for this implies knowing one's duty, and the child is not able to perceive this. He should only be allowed to do things of which he is capable. 19

An attempt to reason with a child from five to twelve years of age resulted only in a circular type of reasoning. It did not lead to straight-line thought from which conclusions might be drawn, for the child was still basically sensual, just beginning to move toward intuitiveness. 20 Finally at the age of twelve and ready to enter a new learning period, we find the child physically superior, possessing a good imagination, not yet community-oriented, speaking one language, consistently calm, and a seeker of his own answers. 21 He has just completed the most dangerous portion of his life, for these early years are subject to vice and corruption if the educator forces reason when the faculty is not present. 22

The third learning period, from twelve to fifteen, sees the rise of true reason. During this period, the child can
now learn about society, learn a trade, and can be a part of industry. 23 The pupil is now able to distinguish between work and play, and views play as a relaxation from labor, and not in the opposite context--work as time away from play. This age finds the child capable of determining what is good for self and where the source of happiness lies.24

The child is now capable of forming ideas and drawing conclusions which correspond with fact.25 His physical strength, surpassing the demands placed on it resulting in excess energy, has reached intelligence. Cause and effect relationships are now perceivable and the child is becoming a semi-independent individual.

The fourth, and final stage, is the years after fifteen. It is characterized by continued perception of society and the realization that certain problems of life are universal. The child soon comprehends that other men's problems could easily become his.26 The first exposure to vice is meted to the pupil as he views the corruption of man. Sympathy for others is cultivated. The curriculum becomes stronger and more time can now be spent in study.27 At long last, the pupil is enlightened about the educator's objectives which have been guiding principles since his infancy. The student has terminated his guided education and is now able to manipulate his life at will.28

Rousseau's Consideration of Subject Area

Rousseau does not name any particular academic subject
for the child under the age of five. His prime consideration during this period is physical development. The first real mention of subject areas falls in the learning period between five and twelve. At this time, Rousseau merely takes a negative attitude. He relates all those areas that he feels should not be taught. This age is too young for languages, geography, and history, for the faculty of reason is not developed, and the child merely retains facts and not understandings. The youngster should not be exposed to such literature as fables. At this time, it is imperative that the child always be confronted with the truth. Fables deceive him, for he does not see the link between its moral and true life. The study of religion is also avoided, for a youngster of this age confuses the abstraction of God with the images of ghosts and old men. The subject area recommended for this age is knowledge about the world he lives in and does not include introduction of abstractions.

This learning period does, however, include education in the realm of aesthetics. The child is exposed to music, but this is not the music of masters. The only music the child has is that of his own creation. He learns to compose. The child also has the freedom to develop artistic talents. Instruction in art lies strictly in the area of self creation. He is never shown the works of the masters. The child's work is aimed at gaining a true picture of
nature in shape and proportion, and not to mimic the work of the master. 32

In the area of mathematics, Rousseau states that the instructor will not teach the child. The child will teach the educator geometry. Rousseau would draw from the child, and his learning is not a series of memorized facts but discovered truths. 33 During this period, the student will begin to read. The teacher will not initiate this activity. The youngster will be aided to read if he should see the need, such as the desire to read a letter from his father. Rousseau does not advocate the invention of a series of games to help the pupil. If the child wishes to learn reading, the philosopher feels that any method of teaching would be suitable. His thinking followed the belief that you could "lead a child to reading, but you could not make him read." 34

The requirements for education between the years twelve to fifteen were that they should be based on curiosity, utility, economics, and the obtaining of a trade. Rousseau chose geography and physical science as areas of study. The approach to geography was not the memorization of maps or the globe. This, the student confused with the real earth. Geography was to be learned by viewing the environment. 35 If a child needed a map, his learning would proceed from drawing one of his own. If he found the need of certain instruments to make his studies easier, these too would be his creation. 36
During this age, Rousseau introduces one of his first books to the child. *Robinson Crusoe* would be the study of an isolated-derived man. The child could live this part. This method for his first study of literature was aimed at developing a pupil who could rise above prejudice and recognize the real utility of nature, as a man in this position would. It would be one of the first vicarious experiences carried out by the student.37

Industrial arts was begun at this time. The student would learn a trade in order that he might always possess a means of livelihood in the event that his social status should decline. This trade was also to be aimed at physical fitness. It was to be learned through an apprenticeship and fit into the life scheme of the student. For example, if his future was to become a mathematician, then, his trade would be construction of mathematical instruments.38 The importance of this phase of learning is expressed by Rousseau in the following terms:

"To work is the indispensible duty of social man. Rich or poor, strong or weak, every idle citizen is a "have."39 The working skill of a peasant would help his pupil to cultivate philosophical thoughts and an avoidance of the idleness of savagery.40

*After the age of fifteen, Rousseau introduces a heavier academic load. History is one of the more important studies, for this subject encompasses all life.*41 The
history should be selected carefully, for it should never contain one bit of the author's opinion. Rousseau does not want a student to parrot opinions but to form his own. The first studies of history were to be biographies, for they reveal the human heart. The object was to begin by studying men, and then, men, or the world. Plutarch was a particularly good author to study for as an ancient, he presented only the facts. The first study of history was to be devoid of tedious material and Rousseau recommended a study of modern history first.

In the field of literature, Rousseau prescribes the study of the theater. This is helpful in teaching the art of pleasing the public. However, the student is to learn that the stage does not always project the truth. In the area of books, the writings of the early intellectuals were superior. They were closer to Nature. Fables, earlier a course of corruption, can now be read, for the student is now capable of deciphering the true meaning.

Rousseau believed the study of languages to be useless. However, after fifteen, the child learned another language, particularly Latin, which was beneficial in translating the works of ancients.

Religion now became a concern. Before this age, the child was incapable of comprehending this abstraction. "We can see His creation but not the Artist." This topic was never to be a definite subject, but learned through conversation. Its teaching was to avoid "detailed lists of laws"
and duties." 51

...you do not wish that their belief should consist merely of words; you wish them not only to know their religion but to believe it; and you hold rightly that a man cannot believe what he does not understand. 52

Rousseau proposed that one should seek God by introspection and not reason. He felt there was no original sin, and he was not concerned with dogmas. He allowed different interpretations of religion to exist. 53

The philosopher did not deny or ignore the importance of sex education. In this area, he urged total frankness in answering all questions. These replies were to be "serious, short and definite." He felt the child would be ignorant until about sixteen, but if questions should arise earlier, the education should follow the same procedure. 54

Rousseau now advocates a clear study of mathematics. This leads to a clear logical reasoning and requires keeping the mind on the problem. This training is necessary to the adult. 55

This is the final and most extensive period. Its goal is to develop a thinking, rational adult. The subject area is contained in the extension of basic concepts to more intricate understandings.

**Education by Experience**

Our pedantic teaching mania is always to teach children what they would learn better by themselves and to forget what we alone could have taught them. 56
Thus, Rousseau explicitly recommended an "experience" method of learning. He advocated an educational setting which is directly related to the type of knowledge he wished to be gained. This allowed a critical view of the world by the child.57

"Give your pupil no lesson in words; he must learn only from experience."58 His view of education did not involve lectures, but a provision for experiences which led to the discovery of truth. For example, Rousseau describes how easy it would be to teach a child why a stick appears crooked in water. Merely allow him to observe this feat, and he will abound with questions which will lead to proper conclusions.59 The philosopher advises the following:

To make him a master, you must be in everything an apprentice; and reflect that he will learn more by one hour of manual work than he would retain from a whole day's explanation.60

One of the first concepts Rousseau wishes his child to learn is that of property. He does not do this by lecture. He allows the child an experience. In Émile, the student perceived the understanding of property by cultivating a garden, only to discover that it belonged to another. This taught the child the right of property of the first occupant.61

Rousseau did not feel books were necessary for a child's memory. He wished the environment to be a book. The child would learn by experiencing through a teacher-controlled environment.62 The philosopher prescribed experience of the real thing and not a substitute. A substitute for the
real object should only be used if it were impossible to
ehibit the real.63 Rousseau's feelings about experience
may be summed up in this statement:

"He may all too easily tell him what he
ought to know, and so train him to wait for
us to do his work. We may far more wisely
make him a discoverer.64"

Education for the Individual

Rousseau recognizes differences in humans. He believes
all men have a place but it is merely a question of discov-
ering it.65 "Every man is born with a character, abilities,
and talents peculiar to him."66 Each man makes progress
according to his own "character, his tastes, his necessities,
his talents, his zeal, and his opportunities."67

Talents may be developed in all men if they could be
placed in the proper setting. The same teaching approach
was not necessary for one as for another, as long as it
achieved a good end.68 To Rousseau, freedom was the key
to individuality and this resulted in a humanitarian, well-
adjusted human being.69

EVALUATION

Rousseau's general principles are widely accepted today.
They have proven to be an advantage to the educational field.
However, Rousseau was somewhat mistaken about the particulars
he advocated. For example, it is known that a child is
capable of understanding simple abstract principles long
before puberty. Also, he does not recommend fables for
they are a source of misunderstanding. Even though this
may be partially true in consideration of the meaning of the moral, he has overlooked one factor. The stories are a source of enjoyment and are an aid in developing appreciation of literature.

It is also common knowledge that subjects such as geography, science, math, and history can be comprehended far earlier than Rousseau relates. The author of this paper feels that his plea for inner motivation, prior to exposure to subject, is fine, but in our world it is ridiculous to expect all children to be self-motivated. The talented and bright teacher can awaken an inner motivation by using games and all types of schemes to make learning desirable to the child, who finds no interest in the unadorned subject. This is necessary to achieve the goal of an educated society.

Rousseau does not intend to present religion until the age of reason. This is the cause of confusion and misconception. In reality, the author of this paper feels Rousseau was in no position to claim the concept that a child possessed of God is detrimental or wrong. Each man views this differently, and since belief is merely a matter of faith, no one can prove a child's view may be a misconception.

On the whole, it is conceded that Rousseau's general principles are excellent. Rousseau's misconceptions lie in the area of trivia. When one realizes the progress the field of education has made since his time, it is easy to overlook these minor mistakes on the grounds of scientific progress.
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CHAPTER FOUR
Rousseau and the Education of the Female

This final chapter is added to show the opposite view Rousseau takes in establishing education for the female. Rousseau initiates his philosophy in this area by relating that woman was created to please the male, and this duty of the female to please the male need not be reciprocal. She is educated according to her role for the future, which was to unify the family and exemplify total sweetness.¹ He justifies a different approach to education by flatly stating that women are different, and therefore, merit a different type of education.²

The realm of the girl's education was to be household matters. Her teacher was to be the mother. Areas of study were needlework, physical fitness, and all matters which would help to establish a smooth-functioning home. All education was geared to making her realize her future adult duties. Doll play was an excellent source of knowledge, for it helped her view adult life. Also, a study of simple arithmetic was necessary, to help in maintaining the household.³

A girl was not allowed the same freedom as the boy, and she was denied an isolated environment to prevent entrance of vice. She was to experience constraint,
because this trained her to be continually docile. Her temper was trained to be mild, and the girl was taught to submit to all injustice which was placed upon her.4

The philosopher did, however, allow her the pleasures of her age. The young girl could play, dance, and sing at will.5 Rousseau does not allow her childish freedom in other areas. Her speech is always to be agreeable and never in the realm of knowledge.6 Religion was to be that of her mother, and it was not deemed necessary that she understand it. As she grew to maturity, her religion would become that of her spouse. She received her religion, not by introspection, but by authority.7 Investigation into the realm of abstractions was not a woman's world.8 The essential difference between the boy's life and the girl's life is that one develops at his leisure and learns various tasks at a proper age, while the other lives her life's work.

**Evaluation**

Rousseau's views about female education should not be considered backward. He thought in terms of his environment and times. Although the author of this paper feels that women should be granted equal opportunity for a formal education along with men, one must agree with Rousseau in one respect. Women of this world also need to learn their place as a wife and lady, and the best teacher for this "subject" is the mother.
The education of the female definitely needs to rise above the formal education of school systems. Today, mothers are rejecting one of their most important roles—educating their daughters in the skill of family unification and child rearing. They should learn that this is very vital to their family, their society, and the world. This is not a plea for a reversal of present female status, but a cry for moderation between a wage earner role and the silent, uneducated mother figure.
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SUMMARY

The author feels J. J. Rousseau's basic philosophy contains many excellent ideas which are the foundation for modern education. However, Rousseau's educational system for women is not comparable to the philosophical thinking involved in his plan for men. Rousseau also based some of his examples on misinformation, which has been proven untrue by research studies today. In the following paragraphs, the author will discuss the working principles and the misconceptions of Rousseau's comments.

Working principles:

1. To educate the child as a child, by observing his capabilities and providing him with meaningful experiences from which to learn.

The discovery method has proven to be an effective way of learning. Studies have shown retention is longer when pupils solve their own problem, rather than being lectured on the situation. First-hand experience tends to render learning more stimulating. Classroom contact has verified this for the author. Children at the West View Elementary School, in Muncie, Indiana, would grasp the new concept of placement of numbers in the addition process more quickly when allowed to manipulate concrete
materials, visualize, and discover the process themselves. When a new concept was presented with only verbal explanation, enthusiasm was minimal and written work contained more errors.

2. Awareness that various stages of learning existed in the course of life according to average age, and one is only capable of receiving certain principles if environment has provided the correct background.

Primary education initiates processes for motor skill development. It is known that the child who has advanced motor skills has a definite advantage in an educational system. Freedom to develop these via games is a primary goal in the early grades. After basic motor development, the educational system provides for more abstract and less physical types of knowledge. The amount of achievement in each stage depends on the thoroughness of perceivemnt and accomplishment in the prior stage. The stages in learning may be viewed in the reading process. Before one can gain meaning from the printed word, he must have developed certain physical skills—eye movement, left to right progression, auditory, and visual discrimination. At the age of 6½, he must perceive a need for accomplishing the task of reading. Following this, he first understands one word, then a series of words, and later paragraphs of words. How well each stage is comprehended will determine whether one will ever be successful in gaining meaning.
from the works of masters. This stage of learning continues through life.

3. Develop the body with the mind.

Physical ability is an acceptance factor in earlier life. Good health aids social acceptance, and social acceptance is a primary need in youth. It has been found that healthy bodies are conducive to healthy minds. If the ultimate goal is a thinking and functioning citizen, his early training should be geared to developing a healthy specimen, which can endure his role in a rigorous world. History has revealed that a people which becomes physically sloven, at the same time becomes intellectually weak, loses its prestige in the world.

4. A child is born good and society tends to corrupt it.

A child's future is determined by his inherited abilities and the set of attitudes, mores, and beliefs, which he obtains from his environment. His environment includes all things around him, among which are parents, school, and church. These are all a segment of society. If there should be a corruption of the child, it is gained from the already existing societal deviations which aids the child in developing his attitudes, mores, and beliefs. It has been noted that from a better environment the more admirable human is produced.
Misconceptions:

1. A woman's education should be purely domestic. Her realm is not the world of abstraction.

   Today, it is known that the only difference between the sexes is purely physical. Women are equally capable of intellectual knowledge. The more thinking people that inhabit the world, the less it is likely that great prejudices will continue to exist. It is not necessary here to extol the fine intellectual achievement the thinking female has wrought. Rousseau's sentiment in this area is pardonable, for he was only in keeping with the feeling of his age. It was not until the present century that the astounding phenomena was discovered--within any human's anatomy intellectual potential is only limited by inheritance, not the sex.

2. No allowance for the education of the lower class.

   There will continue to be a lower class, regardless, of the luxuries of wealth or education they enjoy. The achievement of a classless society has been shown only to be the unattainable ideal of a Marxist. Therefore, it is probable to assume that due to circumstances of birth inequalities, intellectual capacity, environment, etc., we will continue to produce men of varying status. Fine education of all men is the only answer to maintaining harmony among those of inequal opportunity and maintaining a progressing civilization.
3. A child needs only the social relations of educator and family.

The author believes Rousseau's adult will be socially retarded. Children who have few contacts with people other than family, are shy, timid, and fearful among strangers. It is found that social introversion in youth extends to adulthood. As Rousseau allows a child to be a child, we cannot judge the social relations of a child via adult social standards. It is logical to realize that a child is capable of social relations, but on a much more simple plane than adult social relations. The achievement of a harmonious society and world can only be realized when there is communication. This requires social skill, which should be developed early. Fear is not conducive to an "open line" between people or nations. Social contact reduces fear and produces a better atmosphere.

4. Child cannot reason until 15 and is not capable of understanding fables.

The age of reason determined by Rousseau is a marked error. A child is capable of reasoning much earlier. A youngster that possesses insufficient money to buy what he desires soon reasons that it takes more of the currency and thinks of ways of obtaining it. This is reasoning! A five year old is able to perceive the universality of tawness. A seven year old can connect the numeral two
with the property of 11. This is reasoning.

Rousseau's reluctance to expose a child to fables on the grounds of confusion and misunderstanding is not based on a real experience. A child is capable of seeing simple truth and enjoying simple stories. The author has had classroom experience in the fourth grade with fable instruction. Children of this age are very adept at perceiving and applying fable morals to daily living.

Rousseau's fundamental philosophy caused a revolution in all education and child rearing. It was not a panacea for all problems in this area; however, his good far outweighs the bad. Rousseau's misconceptions were basically an error in scientific knowledge of the learning process, which we presently possess. Some of his conclusions were purely personal prejudice, which is truly, a human shortcoming.
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