5.1 HIS AGE

Horney (1909) claims that one of the most constant impressions which the writings of Rousseau have left with succeeding generations is that of a man in revolt. Because of this, his works cannot be satisfactorily expanded or discussed without a brief preliminary account of the order of life and thought against which he was reacting, and of various factors—historical, personal and philosophical, which can provide some general explanations of his attitude.

Hornson (1934) explains that the historical background of his works, on a broad view was European rather than national, but it must be recognized from the outset that in this respect his status is somewhat exceptional. Boyd (1911) maintains that although he wrote in French and belongs to the literature and the intellectual life of France, he was a native of the independent city of Geneva, which he left at an early age, and where he was unable to integrate himself again, although he tried to do so. Much of his thinking, particularly on politics and religion, is conditioned by the atmosphere of his native city, but on the other hand, his philosophy is largely a reaction against a form of civilization of which the France of the Seventeenth and Eighteenth century is in many ways epitome.
Browning (1903) describes that the contrast between the activity of speculation and the torpor of practice, which was the distinctive feature of European education as a whole in the Seventeenth Century, became still more marked in the century following. Knight (1940) maintains that in all manner of institutions, from the village schools up to the universities, decadence was well nigh universal. Except in Scotland and in some parts of Germany most of the common people got no education at all; and many of those who were relatively more fortunate, got their education under the worst possible conditions, their teachers were only too frequently ignorant men and women whose chief qualification might be their unfitness for any other occupation.

King (1967) recalls that school work was often done in the living-room or the workshop of the teacher alongside the ordinary business of the house or the trade. Even when there was a separate class-room, the children were taught together indiscriminately without any attempt to grade them in classes according to progress, and were left for considerable periods to their own resources. Boyd (1910) says that the usual subjects of instruction were the three R's—reading, writing and religion, arithmetic being frequently omitted because it was too difficult for the teacher. This inadequate schooling, moreover, was only given for a few years, the ordinary child's education finished at latest at ten or
eleven.

Mayer (1960) asserts that Grammar-school education was for the most part in the little better plight. Here and there, there were teachers of outstanding ability who kept up the standards of learning, but with the beggarly remuneration of the teacher's work that prevailed, the quality of the instructors and consequently of the instruction, progressively deteriorated. Jones (1963) holds that apart from this the classical curriculum, to which the established schools were limited by statute or by tradition, had lost the powers of inspiration it possessed in the days when people spoke and wrote in Latin, and was hopelessly out of touch with the contemporary needs. Kneller (1967) concludes, "Empty walls without scholars and everything neglected but the receipt of salaries and endowments— we get a painful impression of the sorry state into which the old time schools had declined."

Power (1962) brings home that to crown all, the universities throughout Europe had, with few exceptions, fallen from their high estate as centres of intellectual life. Boyd (1911) writes that in the course of the century old foundations, Paris and Oxford sank to depths unknown in their long history, and even the younger universities were in the majority of cases so feeble and inert that men of outstanding ability, like Leibnitz (1646–1716) were reluctant to associate themselves with
them. Sayers (1956) considers that the dominant instructional programme at the dawn of modern western civilization thus looked away from the new developments and discoveries of the period and gave its students a training in the rhetoric, grammar, and literature of a long-dead civilization.

Sells (1929) narrates that it is a dark picture, and yet it would be a mistake to paint it so darkly as to obscure the gleams of promise in the background. The most hopeful feature in the situation was undoubtedly the fact that most people were under no delusions about the badness of the schools and universities and were anxious to see them reformed. Sullivan (1970) pleads that a class of social critics appeared in Eighteenth Century France who have come to be known as the Philosophers: Voltaire, Diderot, La Chalotais, Helvetius, Rolland, Condorcet and others. Perhaps just because Eighteenth-Century France afforded so little opportunity for the social actualization and institutional expression of the advanced ideas and forces of the time, the philosophers expressed themselves in writing, developing a body of literature of unusual rhetorical and critical brilliance. Rousseau was much taken by the ideas of the philosophers, many of whom he knew personally although he did not always find himself in agreement with them. Price (1965) expresses that he has suffered as much as any one from critics without a sense of history. He has been cried up and cried down by democrats.
and oppressors. His name, nearly two hundred years after the publication of the Social Contract and the Emile, is still a controversial watch-ward and a party cry. He is accepted as one of the greatest writers France has produced, but even now men are inclined to accept or reject his doctrines as a whole, without sifting them or attempting to understand and discriminate. Certainly no other writer of that time has exercised such an influence as his. Thomas (1929) observes that indeed Rousseau contributed his own good share to the bitterness and dis-satisfaction that paved the way for the Revolution although he died some ten years before the event.

Ulich (1945) believes that actually, so depraved was the age and so wretched were the political conditions and educational practices of his time that inspite of the malevolent impulse which was his driving force, what he wrote actually contained many excellent ideas. Weber (1896) depicts that so corrupt and debased was his age that if he rejected everything accepted by it and adopted the opposite, he would reach the truth. He pointed the ways to better practices and became an inspiration for others who like Rousseau, were deeply interested in problems of education and child-welfare. Cubberley (1920) describes, "One cannot study Rousseau's writings as a whole. See him in Eighteenth-Century-setting, know of his personal life and not feel that the far-reaching reforms produced by his Emile are among the strongest facts in history."
Durant (1962) represents that Rousseau's essay was the most important challenge to science. In 1749 the Academy of Dijon offered a prize for an essay on the question "Has the progress of the Sciences and Arts contributed to corrupt, or to purify morals?" Rousseau was on his way to visit his friend Diderot, then a prisoner at Vincennes for violating the censorship. Paterson (1959) expresses that he was at once overwhelmed with excitement, rushed on to talk with Diderot and wrote out his answer with frenzied speed.

Boas (1957) maintains that in a red-hot, gospel-like essay (one commentator has perceived in it the tone of a Genevan preacher attacking the whole of Babylon) he indicted the art and science for corrupting morality of life. Bronowski and English (1960) point out that the real crisis in his life and belief occurred on a October afternoon in 1749. It was similar in its ecstatic quality to the episode of Descartes' suddenly realizing that the world was to be resolved by mathematics and to the experience of Hobbes in picking up the copy of Euclid in the library of the Cavendishes. It gave to Rousseau the vision of a world which he was henceforth to try to bring into existence. Baskin (1966) explains that fame came to him in 1750, when he received a prize for a composition in which he advanced the theory that
progress in arts and sciences, far from being a beneficent influence on society, had brought about its corruption.

His Discourse on the Arts and Sciences had little to say directly on the subject of education, although if it had been more substantial than it actually was, its inferences for education would have been notably radical. If civilization were indeed as unmitigated an evil as he said, there would be little place for formal instructions in its sciences and arts. Graves (1958) tells that so long as government and law provide for the society and well-being of men in their common life, the arts, literature, and perhaps sciences, less despotic, though perhaps more powerful, fling garlands of flowers over the chains which weigh them down.

The first part of an essay is an attempt at induction, seeking to establish from historical facts a general law to the effect that states and civilizations tend to decay as they allow the development of arts and sciences. In the second section, he examines the nature of these activities and tries to apply a method of deduction, demonstrating a priority that the encouragement of artistic and intellectual culture entails necessarily the historical consequences, which he has already indicated empirically.

The next phase of the Discourse turns, in fact, on the problem of luxury, which has been a source of perennial controversy and was one of the hotly debated
questions of Rousseau’s time. Roche (1973) conducts that as the conveniences of life increase, as the arts and sciences are brought to perfection, and luxury spreads, true courage flags, the virtue disappears, and all this is the effect of sciences and of those arts which are exercised in the privacy of men’s dwellings.

In itself, The “Discourse on the Moral Effects of the Arts and Sciences is not Rousseau’s best piece, as he himself was aware. According to Crocker (1969) Rousseau comments, “It was full of fire and force but lacking in logic and order. Of all the works that have come from my pen, it is the weakest in reasoning and poorest in rhythm and harmony.” According to Brown (1963) Rousseau remarks, “Of all my works it is the weakest in argument and the least harmonious. But whatever gifts a man may be born with he cannot learn the art of writing in a moment.”

5.3 ORIGIN OF INEQUALITY AMONG MEN -1755

Baker and Pasel (1968) emphasise that in his next major work, ‘The Discourse on the Origin of the Inequality of Mankind’, Rousseau attempted to define the character of ‘civilized man’ and to contrast it with the character of ‘natural man’. Price (1965) writes that the question was actually put by the Academy of Dijon in 1775, offering a prize for an essay on the subject, “What is the origin of Inequality among men and is it authorised by the Natural Law?” Why are there people
separated into rich and poor, powerful and weak, sovereign and subjects, masters and slaves? How have these things ever come to be? Is such an order right? This is what the question meant in simpler terms. Boas (1957) recalls that this piece did not win the prize, though it is better reasoned than the first, and would probably strike modern readers as a much more serious work.

Rousseau knew his own mind about these questions for he had long brooded over them. In the 'State of Nature', which means the state of affairs in human existence, there is social system, property and government, men are certainly not unfree or unequal, and no one of them ever has any right over the lives of others. In the words of Anchor (1967) Rousseau argues, "You are undone if you once forget that the fruits of earth belong to us all, and the earth itself to nobody. But the learned world was studying history and seemed to see a justification for the actual order there. Was not inequality among men really the law of history? Men have always lived in society with some persons superior and others inferior and government and law confirmed these distinctions of rank and class. While writing this essay Rousseau had certain points which he intended to prove.

(a) The Wrong and Evil of Equality

According to Durant (1926) Rousseau believes that the distinctions which nature has established are
greater than those which are made in any country by
birth, rank, wealth or caste. There are genuine
differences that exist in men which make some of them
better able to do one kind of thing than another. But
the existing order does repress ability by giving
undeserved advantage to those who are possessed of rank,
wealth, social eminence or political power. These fixed
advantages for some and disabilities for others,
regardless of the merits of men who have them—these
are the inequalities that are wrong. This throttling
of the good in people is the evil of the existing social
and political institutions.

(b) Ideas about the Natural Way of Life for
Man without Political Institutions

The argument was worked out partly from facts
and partly by imagination. Consider that picture of man
in a primitive state of nature. Rousseau describes one of
the things man wants most of all to have in life, no
matter when or where he lives, he loves independence.
Vivian (1969) holds that according to Rousseau, in
the state of nature man has a unique relationship with
things and he takes the fixity and constancy of these
things as a model. He always has the possibility of
breaking away from them since he is a free agent capable
of deviating from instinct of the rule of nature.
Windelband (1993) ascertains that speaking in his
Confessions about the second discourse, Rousseau says,
"I dared, by comparing man's man with natural man, to show them, in his pretended perfection, the true source of his wretchedness." By man's man he means man with all the acerations of his social life. Yet that is not enough for man. If that is all one has, it is but an empty independence. Another side of the happy life is seen when man settles into an abode with his wife and children and has constant attachments dear to him. This is the life of settled affection, so much better than casual impulses.

(a) Free Will in Man and the Making of Civilization: the Evil that Develops in Civilized Man

Then there is the fateful will in man that sends him on beyond the family into the world of civilization, society, the state and all its works. Drake (1967) conducts that the only way man's freedom could be established was to make the General Will supreme in the life of the community. This will to choose his own way is hardly active in a man living independently of others and very little more even in man living with his family. But this capacity of free will is only factor that explains some notable achievements; how man constructs weapons, tools, devices, and builds societies and sets up governments, in short, how he makes civilization.
Thilly (1999) tells that men are equal by nature; society, through the institution of property, has made them unequal so that we now have masters and slaves, cultured and uncultured, rich and poor. Russell (1957) considers that he dedicated his Discourse on Inequality to the City Fathers, but they were not pleased; they had no wish to be considered only the equals of ordinary citizens. According to Castell (1943) Rousseau states that the root of inequality is the division of labour within society which permits the strong and wealthy to the subject, the mass of mankind to toil and poverty.

As an institution, property represents a jealous intention to exclude others from enjoyment. And government follows suit and fixes for good and all, the previously existing, unjust social inequalities. And then comes the final folly; once the political state with its military power exists anywhere, it becomes the universal type of human society because all other people must in self-defence organise along the same lines. War is inevitable, consequence of this political and social system.

Julie or the New Heloise - 1761

Durant (1962) believes that in his famous novel, La Nouvelle Heloise, Rousseau illustrated the superiority of feeling over intellect; sentimentality became the fashion among the ladies of the aristocracy,
and among some of the men; France was for a century
watered with literary, and then with actual tears; and
the great movement of the European intellect in the
eighteenth century gave way to the romantic-emotional
literature of 1789-1848. Adams (1960) narrates that
The New Heloise was a protest against the artificialities
of marriage and the family. In its final form, consisting
of six parts, it expresses the conflict of nature and
existing society in the frustrated love of Julie d’Stange,
daughter of the Baron d’Stange, and her tutor Saint-
preux, and follows this with an account of her subsequent
marriage to M. de Solmar, the man of her father’s choice.

Babot (1919) depicts that in La Nouvelle
Heloise Rousseau celebrated the joys of married life and
described the dignity which such a relationship develops.
Love to him, he declared, was not a superficial emotion.
It is not to be taken lightly, he advised, it transforms
the inner being of man. Roche (1973) explains that
the way in which adult emotions depend on the order of
nature and its relationship with the progress of primitive
affections is also brought out by Rousseau’s discussion
of love, which reveals a similar process of development.
Contrary to popular belief, love is not simply a
spontaneous natural feeling, valid in its own right even
though it must originate in such a feeling. Sayer (1960)
also ascertains that Rousseau declared that marriage
should represent an indissoluble union. Love, he maintained,
is never to be taken lightly. It is to govern all of men's relations in politics, education and social relations.

Weber (1966) claims that in The New Heloise, Rousseau tells the story of three children, raised in an ideal family which provides for individual growth by allowing each child to learn from his own experience. Here, Rousseau envisaged the complete education of what we to-day call the pre-school years, (perhaps even to the age of six) taking place in the home under the guidance of a wise and loving mother and with the abler children playing an important part in helping the development of the younger ones. But this idealized home was a cultural one, in which both the mother and father were educated and thoughtful people. It was left for Pestalozzi (1746-1827), who took inspiration from D'alembert to carry this thought further and to envisage that even an ignorant mother could be converted into a potential teacher. And further it was from Pestalozzi (1746-1827) that Froebel (1782-1852) learned the possibilities that led to the kindergartens (Gardens of children) for little ones of pre-school age. Thus Rousseau's vision in Julie, of the early shaping of the child's interests and personality in pre-school years, finally meets its fulfilment.

La Nouvelle Heloise produced no sudden revolution in the eighteenth century attitude to external nature. Properly to describe, the impact of Julie and to
make clear the part it played in preparing the way for
""The book had a stupendous success, the like of which
himself has not achieved by no other novel of the century. We
possess a mass of evidence testifying to this fact. It
turned out that the avowed opponent of romantic literature
had written exactly the sort of novel to charm an age
which, after enjoying itself a great deal, had now grown
tired of its amusements and, having failed to find
complete happiness, once more developed a taste for
serious things. Yet the morality and the tone of the book
were entirely new."

Hall (1973) emphasises that Jean-Jacques
received innumerable letters which testify to the impact
the book made on public opinion. For a few weeks Jean-
Jacques was happy. The eyes of the world were fixed upon
him. He got rid of the interlopers, schemers and cranks
who are attracted by fame and who hope, by attaching
themselves to a fashionable writer, to share the limelight
and the radiance, and to advance their own careers.
Rousseau took childlike interest in his success. Just as
dearth is thirsty after the long summer months, so an
entire society desiccated through the abuse of the
intelligence, needed to start again to believe in love
and it was a recluse who, until then had been famous
only for his paradoxes and freakish behaviour, a man past
his prime and who had never known love. No writer, perhaps, had ever experienced the kind of fame which he enjoyed from then on. Already the nature of his previous works had compelled the public to consider him as a citizen and a man, rather than as a writer. Never before had he succeeded in establishing such profound and close understanding between his readers and himself.

5.5 EMILE - 1762

Bronowski and Baglish (1960) contend that the next work, Emile, was a more solemn and astringent book. It attempted to advise how a boy should be educated so as to become a good man, uncorrupted by existing society. In a sense, Emile was the boy Rousseau wished he had been. Cahn (1970) recalls that Rousseau's Emile contains a remarkable number of powerful ideas. Its insight into the special nature of a child's mind, its insistence that a child be treated as a person in his own right, combine to make this work a landmark in the history of educational philosophy. Anchor (1967) points out that Emile was his proposal for our education which would encourage the individual to develop naturally. Beardsley (1960) remarks that the book has an important place in the history of educational theory and its influence throughout Europe has been immense. Boyd (1911) describes that Emile is, after all, one of the half-dozen most influential books on education ever written. Graves (1958) holds that in Emile Rousseau applies his naturalistic principles to an imaginary pupil named Emile.
from the moment of his birth upto the time when, having become a mature man, he will no longer need any other guide than himself. This work is divided into five parts, four of which deal with male’s education in the stages of infancy, childhood, boyhood, and youth respectively, and the fifth with the training of the girl who is to become his wife.

Grosme (1963) narrates that in the first drafts of *Smile* circulated among Rousseau’s friends nothing was said about the nursing stage. One reader suggested him that he should tell about bringing up children from birth. His answer was that he knew nothing about the first stage of infant training. But under persuasion he proceeded to read about the subject and gathered information from mothers of his acquaintance and the outcome was an account of baby-management which caught the imagination of his contemporaries and led many young mothers to reform their ways. Claydon (1930) maintains that this collection of reflections and comments, loosely strung together, was begun to please a good intelligent mother who was concerned about the education of her son.

In the words of Butts (1955) Rousseau represents that during the first stage the child is virtually an animal in its physical need for activity, his reliance upon feelings, and his non-moral development. Education at this stage should consist
primarily in giving free play to motor activities, allowing free and healthy growth of the body and providing for the development of the senses through contact with a wide variety of objects. Here his main desire is for physical activities and he should, therefore, be placed under simple, free, and healthful conditions which will enable him to make the most of these.

According to Dele (1933) Rousseau supports that he must be removed to the country where he will be close to nature and farthest from the contaminating influence of civilization. His growth and training must be as spontaneous as possible. He must have nothing to do with either medicine or doctors, unless his life is in evident danger, for then they can do nothing worse than kill him. His natural movements must not be restrained by caps, bands, or swaddling clothes and he should be nursed by his own mother. He should not be forced into fixed ways of any sort. Ross (1947) writes that Rousseau keeps protesting that he is not educating Emile but merely preparing him for education. The art of teaching, at this stage is, to lose time and not to save it.

In the second stage Emile's education is to be primarily negative. There will be no verbal lessons for him. Drake (1967) remarks that Rousseau is especially critical of verbal learning, holding that children learn only words that have no meaning. Actually childhood is the sleep of reason. Positive education in this stage
consists in imparting physical education through a set of gymnastic exercises and exercise for the training of senses. Rousseau attaches great importance to sense training. Jones (1952) ascertains that his physical development is still imperfect and seems to await the call of the will. He is scarcely aware of extremes of heat and cold. He needs no coat, his blood is warm, no spices, hunger is his sauce, no food comes amiss at this age; if he is sleepy he stretches himself on the ground and goes to sleep, he finds all the needs within his reach.

Wynne (1963) conducts that in this stage Smilie must be shielded from the study of mere symbols, from all history, fables and abstract ideas, and even from the idea of God. Stewart (1968) considers that the child should receive no formal academic training but should be left to make the most of happy time that would never return. He is to receive no intellectual training but he must acquire some ideas about conduct and property through 'natural consequences'. If he breaks the furniture or the windows let him suffer the consequences that arise from his act. If he carelessly digs up to sprouting melons of the gardener in order to plant beans for himself, let the gardener in turn uproot the beans.

With his bodily organs and sense-trained, Smilie is now prepared to receive knowledge in the third stage. In the words of Cahn (1970) Rousseau expresses that a
change of mood, frequent tantrums, a constant unease of mind, make the child hard to manage. Accordingly, he will be taught physical science, language, mathematics, manual work, a trade, social relations, music and drawing. The purpose of teaching drawing is to train his eye and muscles whereas that of teaching sciences will be to inculcate a heuristic attitude. Ulich (1945) observes that now the tutor introduces the first book, Robinson Crusoe. Some manual work or trade will be taught to develop his powers of judgement, reasoning and cultivate in him habits of neatness, precision and work. Rousseau recommends carpentry and the making of scientific instruments.

With the beginning of the adolescent period, begins the moral and religious education of Émile. Moral education, says Rousseau, is to be preferably given through activities and occupations and not through lectures on ethics. Roche (1973) recalls that now history and natural theology must be used for leading child towards adulthood. History will be utilized in the service of moral instruction. Rousseau recommends the study of biography for Émile. Aesthetics is included in the curriculum for the development of taste. Physical training is to be recommended for keeping Émile busy, diligent and at hard work. It will keep a little longer the more dangerous passions. Sex instruction is to consist of direct moral exhortation of chastity and an explanation of the mysteries of creation in the world of plants,
animals and men in a dispassionate manner.

Dame (1938) claims that the educational and moral scheme is brought to its novel like conclusion with the introduction of Sophie, and the love and marriage of a young couple. This phase cannot be described by any one term, but may be thought of as an age of morality or social and civic responsibility, depending on the harmonious functioning of all the faculties previously brought into operation. Sophie, destined to marry Émile, must be as typically a woman as he is typically a man.

Men are active and strong; women passive and weak. Nature has therefore made the man master but his mastership is qualified by the need to please the woman which gives her the compensation power to control and direct him. Each must get the education called for by personal and social functions so that they can play their proper parts in man-woman relationship. Davidson (1898) describes that the story might have ended with their meeting and their courtship, but no, they are still too young to marry and bring up a family. So Émile is sent off on his travels for two years. When he comes back they fall into each other's arms and are soon married. Now we come to the climax of this last phase of the story of Émile.

According to Chapman (1956) Rousseau contends that one morning, a few months later, Émile enters my room and embraces me saying, 'My master, congratulate your son; he hopes soon to have the honour of being a father. What a
responsibility will be ours, how much we shall need you? But Smiles will undertake the sweet and holy task of education upon himself.

Burgess (1939) maintains that upon the publication of Smiles, Rousseau was forced to leave France because the educational theory advocated in the book was so far in advance of contemporary theory and practice as to cause considerable furore. Yet Coulter and Rimmon-psz (1956) point out that The Smiles, which Rousseau started in the Preface was a book on 'Child Study'. It was partly a novel, partly a polemic and partly a piece of maudlin sentimentalism, but whatever it was, it made Europe a child-conscious as no writing had done for centuries and became an inspiring source of eighteenth century reforms. Binder (1970) expresses that though he taught little, and had been a failure in his teaching, the mixed treatise and story which described the education of the Smiles and his wife-to-be Sophie, set all sorts of people educating Smiles and Sophies after his pattern, and gave education an entirely new direction.

**The Social Contract - 1762**

Vaughan (1962) represents that The Social Contract, is no more than a fragment of a larger work, the 'Institutions Politiques', the rest of which was destroyed by the author at the time when the fragment was detached from it and given to the world. Jones (1952) remarks that if one were to name the one book in which the
revolutionary aspirations of the period from 1760 to 1800 were most compactly embodied, it would be the Social Contract. Thakur Das (1976) asserts that the Social Contract was a proposal for a political constitution which would enable the individual to develop his personality in accordance with the principle of social equality.

According to Bear (1972) the leaders of former French colonies have turned to Rousseau for guidance. Fidel Castro had a copy of the Social Contract in his pocket while fighting in Cuba; later he was to turn to Karl Marx for whom Rousseau was a little bourgeois idealist. Yet it has been held by Middleton Murry and others that the Communist Manifesto cannot be fully understood without a grasp of Rousseau's character of social revolution.

According to Nash (1963) Rousseau writes in ringing first sentence: "Man is born free and everywhere he is in chains." Why? "Because," answers Rousseau, "he has had to exchange the state of nature for the state of civilization." Doas (1957) argues that the purpose of the Social Contract is stated in its opening sentence. He is to study what political constitution might be set up to harmonize with nature of man. He is to take man as he is, and the laws as they could be. The nature of man appears to be determined by natural law; that of the laws can be modified by man. In the state of nature
man obeyed no one, or obeyed his own whims and desires. Now in the state of civilization he must obey commands.

He explains since men have accepted the shackles of political organization as an escape from destructive anarchy, there arises the fundamental problem of who is to decide upon and impulse the constraint implied by the organization. Before giving his answer, he takes up some of the points made in the second discourse, and clears the ground of what he considers to be the false justifications of the state. These include anything having a natural origin in physical sense; and first the analogy of the family as depicted by Masters (1963). "The most ancient of all societies, and the only one that is natural, is the family; and even so the children remain attached to the father only so long as they need him for their preservation. As soon as this need ceases, the natural bond is dissolved. The children released from the obedience they owed to the father and the father, released from the care he owed to his children, return equally to independence. If they remain united, they continue so no longer naturally, but voluntarily, and the family itself is then maintained only by convention." Cassierer (1995) holds that the very Rousseau who in the Discourse on the origin and foundation of inequality had declared war on society and made it responsible for all the ills of mankind, should now, in the Social Contra
Having stated clearly where sovereignty must reside, Rousseau opens the second book of the Social Contract with an analysis of it through the concept of the General Will, as a prelude to the discussion of the law. Compayre (1907) points out that Rousseau fought for unity as well as for the authority of an absolute General Will. According to Thilly (1958) Rousseau states that sovereignty lies with the people; the General Will, that is, the will of the people in so far as it aims at the common good—is the highest law. Government executes the commands of the people, who can limit or recall the power delegated by them to the government.

Book III of the Social Contract leads on fairly smoothly from the point where Rousseau, having conceived his ideal state and brought it to birth with the help of the lawgiver, comes to the problem of who is to run it. This produces the discussion of government bearing first upon its principle and its forms and then upon its relation to the sovereign and the dangers arising from its presence. Rousseau's first point here is that all states must perish sooner or later. The best that can be done is to preserve them as long as possible by an appropriate ritual designed to maintain the sense of the authority of the sovereign people.
Cole (1972) tells that in the Social Contract Rousseau formulated his doctrine of popular Sovereignty: that the ultimate power of state rests in its people, not in its rulers. Crocker (1965) summarizes that Rousseau did not invent his ideas. It had flourished in the Republics of Greece and Rome and had been set forth a century earlier in the writings of John Locke (1632-1704). Sahakian and Sahakian (1965) claim that although Rousseau designates his political theory a 'Social Contract', it is what would be termed today a Democracy. Rousseau, however, reserves the term Democracy for a type of governmental organization, the manner in which a government is administered, not a form of state. Indeed, his Social Contract has been indirectly the foundation-stone of our modern democracy.

3.7

PROFESSION OF FAITH OF A SAVOYARD VICAR - 1752

Russell (1957) remarks that his Emile, which is a treatise on education according to natural principles, might have been considered harmless by the authorities if it had not contained 'The Confession of Faith of a Savoyard Vicar', which set forth the principles of natural religion as understood by Rousseau and was irritating to both Catholic and Protestant orthodoxy. Beas (1957) holds that the main theses which were to survive out of his philosophical writings appears in it and, though Rousseau puts the Credo into the mouth of a village priest it is generally believed
that it is his own.

The piece is divided into several parts.

Rousseau's enquiry begins, characteristically, from the 'fallen' position symbolized in this case by the misfortunes of the Vicar, who tells how, in spite of his training for priesthood and commitment to celibacy, he found himself unable to overcome normal sexual instincts. Forbidden to marry and left with a choice between the corrupt way of adultery, or a free natural union, he took the latter course; and, on being revealed as the father of an illegitimate child, was exposed to a disgrace which he would probably have avoided if he had chosen to mask his weakness by the morally inferior alternative of adultery. His subsequent despair, his sense of paradox and perverted values, and his conviction of the utter incompatibility of the dictates of nature and established human conventions, provide the pretext for Rousseau to embark upon a criticism of religious belief and institutions which is, in fact, a variation on the themes of the early discourses.

Cubberley (1920) considers that in the Profession of Faith of a Savoyard Vicar Rousseau points to the evils of the Christian church and advocates a natural religion which is one of feeling rather than reason. Revelation, dogmas, creeds, and miracles, all are considered means of enslaving the mind and cramping
the soul. To Rousseau, religion is a personal matter, not something imposed upon men by institutional means. He regards religion as having been a positive factor in human affairs from the time of the Golden Age; and his predilection for this phase can be inferred from his enthusiasm for both the patriarchal society of Old Testament times and the sublime simplicity of the Gospels, which play in his religious thought a part like that of classical antiquity in other fields. Some of his ideas concerning this can be seen in the political discussion of religion in the Social Contract, but most of them appear in the densely argued second half of the Profession de foi. According to Crimsley (1973) what is particularly repugnant to him is the thought that "not even the concept of the Deity can remain immune from the perverting influence of society; and that with the progressive debasement of religion, the fall of man can be said, in a sense to have involved the fall of God. Instead of being founded on admiration and gratitude for the power and love manifested in the Creation, religion has become a matter of fear, because competing sectional interests have destroyed the image of an all powerful, beneficent, God of peace or Universal Father, and substituted a series of World-pictures in which God can only figure as a tyrant."

The programme which Rousseau follows in the constructive thought of his Vioire appears to be
conceived in four stages, corresponding roughly to the system of 
smile, and the underlying theory of knowledge. 
The first of them is a consideration of our sensory 
knowledge of object, the second, an account of the cause 
of objects which are experienced through the senses and 
revealed by an instinctive judgment, the third is a 
deduction of the principal truths which matter in the 
practical business of living and the fourth is the 
establishment of rules and conduct which may help the 
Vicaire to carry out God's intentions for him on this 
earth and so complete a movement from speculation to 
action.

According to Cunningham (1940) Rousseau stat 
that it would indeed seem that 'the voice of the people 
is the will of God—but only if the people are really 
kept free from the taint of 'Selfish-Interest' by their 
consciences, or, putting it other way, by their 
appreciation of where their ultimate interest lies. It 
also appears that a collection of smile whose education 
includes religious enlightenment on the lines of the 
Profession de foi, must produce logically, the society 
of the Social Contract which may be described simply as 
the kingdom of God on Earth.

5.8

CONSIDERATIONS ON THE
GOVERNMENT OF POLAND - 1772

Horrish (1967) points out that in 1772, ten 
years after the publication of smile and just before
the partition of Poland, a Polish nobleman asked Rousseau for some advice concerning the reform of the Polish government. Rousseau characteristically replied with a treatise entitled 'Considerations on the Government of Poland'. Atkins (1950) tells that the description of the Government of Poland, and the various comments which Rousseau had added, are instructive documents for anyone who wants to form a regular plan for the reconstruction of that government.

In this writing Rousseau maintains that the laws of Poland, like all the rest of the Europe, were made by successive bits and places. The Executive power, being divided between several individuals, lacks inner harmony, and gives rise to a perpetual wrangling which is incompatible with good order. Again here, Rousseau has given his ideas on the national system of education. He says that national education is proper only to free man; it is they only who enjoy a collective existence and are truly bound by law.

A Frenchman, an Englishman, a Spaniard, an Italian, a Russian; are all practically the same man, each leaves school already fully prepared for license, that is to say for slavery. Harris (1873) maintains that at twenty, a Pole ought not to be a man of any other sort; he ought to be a Pole. When he learns to read, he should read about his own land; that at the age of ten he should be familiar with all its products, at twelve with all its provinces, highways and towns; that at fifteen he should know its
whole history, at sixteen all its laws; that in all Poland there should be no great action or famous man of which his heart and memory are not full, and of which he cannot give an account at a moment's notice.

Archer (1928) emphasises that Rousseau does not like the distinctions between schools and academies which result in giving different education to the richer and to the poorer separately. All, being equal under the constitution of the state, ought to be educated together and in the same fashion; and if it is impossible to set up an absolutely free system of public education; the cost must at least be set at a level the poor can afford to pay. Would it not be possible to provide in each school a certain number of free scholarships, supported at state expense, of the sort known in France as bursaries? Those who have been chosen would be called 'children of the State', and distinguished by some honorific insignia which would give them precedence over other children of their own age, including even the children of magnates.

In the words of Browning (1905) Rousseau further explains in this work that in every school a gymnasium, or place for physical exercise should be established for the children. This much-neglected provision is the most important part of education, not only for the purpose of forming robust and healthy physiques, but even more for moral purposes, which are either neglected or else sought only through a mass of vain and pedantic
precepts which are simply a waste of breath. Rousseau again laid stress that good education ought to be negative. It prevents vices from arising. In a good system of public education the way to accomplish this is simplicity itself: it is to keep children always on the alert, not by boring studies of which they understood nothing and which they have simply because they are forced to sit still; but by exercises which give them pleasure by satisfying the need of their growing bodies for movement, and which in other ways will be enjoyable.

According to Hudson (1903) Rousseau represents that children should not be allowed to play alone as their fancy dictates, but all together and in public, so that there will always be a common goal toward which they all aspire, and which will excite competition and emulation. Parents who prefer domestic education, and have their children brought up under their own eyes, ought nevertheless to send them to these exercises. Their instruction may be domestic and private but their games ought always to be public and common to all; for here it is not only a question of keeping them busy, of giving them a robust constitution, of making them agile and muscular, but also of accustoming them at an early age to rules, to equality, to fraternitiy, to competition, to living under the eyes of their fellow-citizens and to desiring public approbation.
Vaughan (1962) states that no matter what form is given to public education, it is proper to set up a college of magistrates of the first rank who will have supreme authority to administer it and who will name, dismiss and change at their discretion not only the principals and heads of schools who themselves will be candidates for the upper magistracies, but also the gymnasium coaches, whose zeal and vigilance will be carefully stimulated by the promise of higher positions which will be opened or closed to them according to the manner in which they performed those earlier functions. It is on these institutions that the hope of the Republic, the glory and fate of the nation depends.

Thompson (1958) conducts that Rousseau's purpose here is only to give a few general suggestions. These poorly developed ideas give a distant view of the paths unknown to the moderns, by which the ancients led men to that vigour of soul; to that patriotic zeal, to that esteem for truly personal and properly human qualities, which are without precedent among us.

TH. CONFESSIONS - 1772

Beau (1972) claims that while hopes still at Montmorency, after the success of the Nouvelle Héloïse and while he was finishing Adèle from which he expected to make a little money, Rousseau dreaming of retirement, reserved for himself an occupation which would fill his empty solitude, with no intention of publication during his life time.
Rolland (1953) refers that this was to be 'The Memories of Rousseau's Life'. He wished to make them a work unique for its truthfulness so that the world might possess for the first time the portrait of a man 'painted after nature'. Anchor (1967) maintains that Rousseau wrote in the introduction, "Let the numberless legion of my fellow-men gather round me and hear my Confessions. Let them groan at my depravities and bleed for my misdeeds. But let each of them reveal his heart at the foot of thy throne with equal sincerity. And is there any man who dare to say, I was a better man than he."

Rousseau started his work in 1765 in the solitude of Potter's Travers in Switzerland. He then gave to his memories the name of 'Confessions'. Again interrupted by his flight from Switzerland to London, then by the mental panic which followed, he returned to the Confessions in April 1759 and finished them in December, 1770 in Paris. Dibney (1898) pleads that the Confessions were published after Rousseau's death, the first six books in 1782, the other six in 1789. Baskin (1966) points out that he died in Paris on June 29, 1778, and his Confessions, one of the most celebrated biographies ever written, were published six years later.

Bells (1929) tells that it was the main source of his life-history, private as well as public, one of the world's great autobiographies. It is the candid, sometimes shocking, of an exceptional person. In the words
of Bronowski and Piglish (1960) he himself claims to be unique and on the first page of the Confessions, one reads:

"I have resolved on an enterprise which has no precedent . . . I am made unlike anyone I have ever met; I will even venture to say that I am like no one in the whole world."

In the preface to the 'Confessions' Rousseau seeks to bring out the human significance of his self-analysis. According to Griswold (1973) he affirms that no previous writer has had the courage or honesty to explore the individual in all the truth of nature; he claims to be producing the sole human portrait exactly according to nature which exists or probably ever will exist. Yet he considers that such a work will also be useful because it will serve as the primary criterion for the study of men. This unique portrait can thus become an example of universal truth.

Vaughan (1962) recalls that The Confessions not only seek to fix an image of Jean Jacques which will be accepted by the reader—Judge as an authentic likeness; they are also intended to destroy the false image of Rousseau which exists in other people's minds. Bernhard (1969) expresses that the text of the Confessions is much too long and complex to be considered in anything more than outline, but fortunately this outline can be conveyed in familiar terms. The work consists of twelve books, covering Rousseau's life down to 1765, and his ill-fated attempt to find refuge and peace in England.
There is increasing evidence of his mental torment in the second half, where the growing conviction that his persecution is the result of a plot involving his former friends, leads to a rather confusing use of actual documents and an obscuring of the main theme by the urge to immediate personal justification. This main theme is the 'Innocent fall' of Rousseau, from the relative simplicity of his childhood in Switzerland into the sophisticated society. Crocker (1963) considers that he could not publish them and when in 1770 and 1771, he finally gave readings of them in various Parisian circles, they were received, not surprisingly with the silence of disapproval and incomprehension. Masters (1968) narrates that his gamble had failed and he was, as he saw it, still the outsider and the object of persecution, with little hope of an equitable judgment, at least from his contemporaries. In these circumstances the only recourse left to him was to prepare an exemplary judgment of himself and this is what we find in the next 'monument of innocence' - The Dialogues.

5.10 THE DIALOGUES: 1776

Brooke (1963) contends that 'The Dialogues' establish Jean-Jacques as one of the most practical and most delicate psychologists in French literature and in his country. But among his major works 'The Dialogues' are probably most neglected and least appreciated. This is partly because they are difficult to digest being both dense and long but mostly because they are considered to show definite abnormalities connected with the author's persecution-mania which tends to put them outside the ordinary.
philosophical or literary categories. This is extremely regrettable since, in whatever mental state Rousseau may have been, when he wrote them, they provide the indispensable link between the realities of relatively popular Confessions and Reveries, both as an exercise in the introspective psychology, and in terms of dialectical positions.

Rolland (1930) holds that The Dialogues were composed very slowly from 1772 to 1776. They are, in fact, his supreme effort to justify the essential claim to goodness after the failure of Confessions and the basis of his argument is, that the existing state of public opinion concerning him represents a miscarriage of justice which must, sooner or later be put right.

Sells (1975) contends that this work contains the discussion, taken in the form of three dialogues, designed to analyse and then to rectify the existing situation. The first of them presents the public attitude in terms of a reaction of horror against the publication of virtue - principles by a person whose private effect is believed to be wicked. Following the line of the last books of the Confessions, it then offers, as the most portable explanation of the apparent unanimity with which this attitude is maintained, the hypothesis of a conspiracy, whose methods are considered at great length. At the end of it, as a means of confirming the hypothesis, the Frenchmen is put through a preliminary revolution, being prevailed upon to study carefully the works, which he has
previously condemned.

The second dialogue gives the subsequent discussion of it by the two interlocutors and contains a brilliant self-portrait which is previously famous in the annual introspective literature. In the third section, the Frenchman having examined the books, is brought to agree that they are consistent with the character of their author as reported by 'Rousseau', and also that they are consistent among themselves, forming a coherent system deriving from the principle of Criminal Innocence. Finally, the movement of the whole series of dialogues culminates characteristically, in a definite revolution in the mind of the Frenchmen, who now admits the favourable judgment of Rousseau, and agrees to associate with him.

Cole (1952) describes that the composition of 'The Dialogue' did not bring him peace, is proved by the extraordinary events which followed their completion and which Rousseau himself has chronicled in the history of the preceding work, appended to the main text. Rousseau searched desperately for a suitable person to whom he could entrust his manuscript. According to Grimaly (1973) after first placing his hopes in the Philosopher Condillac and the young Englishman Brook Boothley, he finally decided to put his trust in God by depositing the work on the high altar of the Cathedral of Notre Dame. The frustration of this attempt reduced him to a state of acute panic which he tried to overcome by distributing to the passersby a pamphlet entitled, 'To any Frenchmen still loving justice
and truth'. He eventually achieved some degree of inner resignation and was finally convinced that the image of Jean-Jacques which existed in other people's mind was no longer a matter of concern to him, since he would now remain content with his own immediate being.

Brumfitt and Hall (1975) plead that the main ideas in The Dialogues represent a rationalisation of Rousseau's situation in accordance with his philosophy. It can also be understood why this extremely interesting process can hardly be expected to appear in the eyes of the world as anything but an expression of Hamlet's madness. But if it is madness, 'there is certainly methods in it'.

5.11 Reveries du Promeneur Solitaire - 1778.

Yet the restless activity of self-consciousness could not be so easily stilled. The Dialogues were followed by a renewal of literary activity which produced the unfinished Reveries du Promeneur Solitaire. Rocha (1973) conducts that it contains an intimate record of his states of mind during the last two years of his life expressed in ten so-called Promenades, the last of which is a fragment, apparently abandoned less than three months before his death. Fletcher (1927) remarks that unlike Dialogues, they have exerted considerable influence on later literature. The first theme which gives an idea of what is most important to Rousseau in the first few Promenades is provided by what may be called the problem of resignation. This is a recurring element in his philosophy closely connected with the concept of
self-interest, and offering the key to contentment, which is the nearest approach to absolute happiness in this life. What is really at issue, here as in the Dialogues, is whether Rousseau can accept society’s rejection of him as an individual without repudiating a social philosophy which he has based upon himself.

At the end of the second Promenade, however, after allowing his mind to wander to completely different matters, Rousseau makes a further mental-adjustment. He now chooses to regard his condemnation as an expression of the corporate will of the most powerful body within the community i.e. the government itself, which includes apparently, all those who hold high of direct public opinion. It is probably in accordance with this trend of thought that in the third Promenade he goes on to review quite systematically his whole moral life with the object of defending his moral philosophy and recalling that the Profession de foi is its climax and ultimate gospel.

The fourth Promenade contains, of course, many other trains of thoughts. As ‘Law giver-Tutor’, he has proclaimed the principles of the new society. As a ‘Christ-figure’, he has suffered a social death or crucifixion to establish the New Order; and the only deity which he now has left is that of abstention from further social activity. This brings us to the second major theme of the Reveries, namely, that of Abstention and Disengagement. It serves to link together a number of Promenades which, on the surface, are quite independent.
The next important manifestation of this urge to withdraw occurs in the sixth Promenade, where Rousseau drifts into a comparable discussion of charity and alms-giving, to which he claims a natural inclination but which he now begins to find intolerable because in the social context, it is transformed into a kind of duty. The seventh Promenade is among the more rambling and complex ones and is related to more than one of the major themes. Its first links with the movement of abstinence and disengagement can be seen chiefly in a certain critical element whereby Rousseau gradually develops a broad attack on the exploitation of nature for purposes connected with the Selfish Interest which is generated in society.

In the ninth Promenade, Rousseau's thoughts begin to run on the subject of children. According to Linaye (1960) Rousseau points out that the child comes from Heaven - 'The trailing cloud of glory'. This leads him to efface the memory of the Foundling Hospital with recollections of acts of natural benevolence to children, to proclaim twice his own childlike condition and to make a last attempt at restoring his sense of human contact at the child's level by the remembrance of an impromptu scene of festivity, when he had distributed wafers to a crowd of little girls, to their general and uninhibited joy. This is Rousseau's last and curiously pathetic application of the theme to public rejoicing, which we have seen, for example, in the
wine-harvest of the Nauvelle Héloïse.

Crocker (1965) claims that in fact, 'Reveries' disclose Rousseau's feeling for nature and presents a curious variety of conscious state. In the words of Sehakian and Sehakian (1965) Rousseau maintains that since nature's edicts are good and civilization its evil perversion, only one recourse remains if social salvation is to be effected: Back to Nature. Ulich (1945) holds that return to nature does not necessarily mean going back to the animal states but giving man an opportunity to develop himself fully and harmoniously. Whilst studying the delicate structural perfection of plants and above all their ingenious reproductive mechanism, he experienced a satisfaction at once aesthetic and intellectual. More intense were the impressions made on his senses by the colours, scents and harmonies of Nature especially, says Jean-Jacques, in his old age when pleasure came to him almost exclusively through his sensations. But Nature was now, par excellence, a refuge from the cruelty of her children, a theme which constantly recurs in Reveries.

Hall (1973) supports that in the cool green depths of the forest or on some lonely mountain-side, he enjoyed a blissful feeling of security, 'forgotten, free and at peace as if I had no enemies'. On the other hand he always retained that 'terror' of uninhabited nature so typical of eighteenth century, a parade charmingly illustrated in the seventh Rousseau'sTotemising in the Jura, he found himself on the desolate upper slopes of Mount Rolain, a solitude broken only by screams of eagle and assay. In the words of Green (1955), 'To escape his sense of awe and fear, Rousseau pictured himself as a new
Columbus, the first ever to penetrate a sanctuary unknown to the whole universe."

5.13 CONCLUSION

Johnstone (1929) concludes that Rousseau's writings may seem to the reader today to be filled with suggestions that are crude and impractical. However, when considered in the light of the conditions that prevailed in his time, these writings are of the greatest significance. He created interest in educational reform in France. Its influence soon spread to Germany and to other European countries. In the words of Frasier (1965) the torch of educational reform along with humane and democratic lines that had been lighted by Comenius, was rekindled by Rousseau and handed on to the many men who were to follow him, both in Europe and in America. In particular, a young man in Switzerland by the name of Pestalozzi was greatly influenced and inspired by "Emile." He picked up the torch and carried it much farther ahead.