

# Rousseau Data Collection

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## A preface to future readers:

This annotated collection of data was compiled over the course of my project centered around Rousseau's *Emile ou de L'Education*. There are mistakes present within my citation, and the format changes subtly as I experimented with the best way to take notes and consider the ideas that I was encountering. This document exists to track the intellectual journey I took through my research, and has largely been organized in a chronological fashion aside from the primary source section.

I began with a look at the primary work, dissecting and contextualizing certain passages that I felt were relevant to my initial proposal. This formatting is shaky and occasionally ill-cited, but it has been left in this manner to preserve the educational process I underwent in completing this project. This section was the only that was addressed at later points for further research as I was faced with new perspectives, and as such it has a variety of formatting and citation that reflect a growth in my understanding of the research process. Often quotes are uncited, at times they are artificially translated, but eventually I was able to settle into recording the page numbers consistently, as best evidenced in the Raven and Fox notes, which were the last to be completed upon this preface being written.

Following work on the Primary selection, I introduced a copy of the paragraph that had originally won me the College of Arts and Sciences Undergraduate Research Scholarship. I would later refer back to this and take notes on what my original intentions would be, this became a sort of compass during the beginning of my research to ensure I was never straying too far from the core of my project.

I began my research with the "Anti Emile" from Gerdil, the goal was to establish historical context, but throughout the work I took notes that were often unrelated to my project, as such these serve as an example of my first misstep in research, trying to learn everything at once.

My next misstep appeared in the document *Prussian Schools Through American Eyes: A Report to the New York State Department of Public Instruction* a report I had hoped would give me a better understanding of historical American perspectives on the educational systems. Upon course correction with my professor, Dr. Cro, it was decided I ought to narrow the scope of what I intended to do with my project, and that researching the history of pedagogy to such detail would be largely unnecessary to accomplishing my project, and so this too ended unprofitably.

I strayed one final time in the wrong direction as I misunderstood the intent of an abstract and began taking notes on a document situated around the engravings and visual images presented in *Emile*. However, as this author began to discuss ideas that were pertinent to my topic, I researched his other work, and found the document that follows: *Do You See What I See? The Education of the Reader in Rousseau's Emile*. This was my first real step into the area of research I wanted to do, and from here things began to develop more smoothly.

Following this, I began to use better keywords to find more relevant works, and would then code them according to their relevance toward my essay. I worked to explore ideas somewhat outside of the intent of my project to understand a greater context behind this area. Following studies on Alienation, Enthusiasm, Simplicity, and exploration into the narrative structures, the largest steps in my project were undertaken during my reading of Romanticism, Rousseau, Switzerland: New Prospects, 2. Romantic Education, Concealment, and Orchestrated Desire in Rousseau's *Emile* and Frances Brooke's *Julia Mandeville*. A work I never would have touched had I not pursued such a deviating path of research from my initial goals.

From this work, I was led to Rosenow and her writings on Rousseau's Anti-Utopia, and since I have located the core of my topic direction.

Now I intend to return to the primary source, reviewing the notes I have taken and beginning new notes in light of these new perspectives in order to best construct my essay that now seeks to critique Rousseau, and couldn't be further from the initial research statement that I had tediously sought to follow at the beginning.

I hope this document will be illustrative in showing the many mistakes and missteps I had taken in this educational first foray into the exciting world of research, and the growth I have since made and I imagine will continue to make in the future.

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Rousseau, Jean-Jacques. *Emile, ou De L'éducation*. Nèaulme, 1762.

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## **Book 2 Notable Information:**

*Pages (89-209) (120 Pages)*

Discusses the ages of (5~12) Elementary School and Child Period

Development of language and behavior.

- Major Moments:

(122) Breaking of the Window Parable (Value of Experience)

(140) The Raven and the Fox (Failure of Abstractions)

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## Book 2 Notes:

### Breaking of the Window Parable (122-123)

- 'Il brise les meubles dont il se sert; ne vous hâtez point de lui en donner d'autres: laissez-lui sentir le préjudice de la privation.'
- 'Il casse les fenêtres de sa chambre; laissez le vent souffler sur lui nuit et jour.'
- 'Ne vous plaignez jamais des inconvénients qu'il vous cause, mais faites qu'il les sente le premier.'
  - Apparemment si il casse une fenêtre, laissez-le dans une chambre sans fenêtres jusqu'au point qu'il devient triste et vous demande pardon, vous demandez qu'il ne casse pas des fenêtres et voilà.
- 'Ne tarder pas à le faire enfermer'
- 'Il ne faut jamais infliger aux enfants le châtiment comme châtiment, mais qu'il doit toujours leur arriver comme une suite naturelle de leur mauvaise action.'

... Ça continue en expliquant les mensonges des enfants.

### The Raven and The Fox (139)

- 'Les fables peuvent instruire les hommes; mais il faut dire la vérité aux enfants: sitôt qu'on la couvre d'un voile, ils ne se donnent plus la peine de le lever.'
- 'On fait apprendre les fables de La Fontaine à tous les enfants, et il n'y en a pas un seul qui les entende.'
- (140) Rousseau parle maintenant dans la voix de son Émile qui pose des questions sur ce texte plutôt complexe. Des fois il assume des choses qui sont un peu trop. Par exemple, un enfant serait distrait si l'auteur n'a pas mentionné quel genre de fromage le corbeau tenait dans son bec. Ou même ce que c'est qu'un corbeau.
- (143) 'Voilà bien des détails, bien moins cependant qu'il n'en faudrait pour analyser toutes les idées de cette fable, et les réduire aux idées simples et élémentaires dont chacune d'elles est composée.'
- 'Nul de nous n'est assez philosophe pour savoir se mettre à la place d'un enfant.'
- (144) 'Les enfants se moquent du corbeau, mais ils s'affectionnent tous au renard'
- (144) 'On n'aime point à s'humilier : ils prendront toujours le beau rôle; c'est le choix de l'amour-propre... Or, quelle horrible leçon pour l'enfance!'
- (144) 'Ainsi donc la morale de la première fable citée est pour l'enfant une leçon de la plus basse flatterie.'
- (145) 'La lecture est le fléau de l'enfance, et presque la seule occupation qu'on lui sait donner.'
- (145) 'À peine à douze ans Emile saura-t-il ce que c'est qu'un livre. Mais il faut bien au moins dira-t-on qu'il sache lire. J'en conviens : il faut qu'il sache lire quand la lecture lui est utile; jusqu'alors elle n'est bonne qu'à l'ennuyer.'
- (145) 'Un moyen plus sûr que tout cela (Comment apprendre à lire) est le désir d'apprendre. Donnez à l'enfant ce désir, puis laissez là vos bureaux et vos dés, toute méthode lui sera bonne.'

- (146) Rousseau suggère qu'on attend jusqu'au Émile reçoit une invitation à quelque fête ou d'invitation pour un dîner. Quand il ne peut pas le lire, on attend pour qu'il le manque, et là il se rend compte à quel point il est important de savoir lire toute seule. Voilà l'inspiration qui va mener à l'alphabétisation.
- (147) 'Si, sur le plan que j'ai commencé de traces, vous suivez des règles directement contraires à celle que sont établies; si, au lieu de porter au loin l'esprit de votre élève; si, au lieu de l'égarer sans cesse en d'autres lieux, en d'autres climats, en d'autres siècles, aux extrémités de la terre, et jusque dans les cieux, vous vous appliquez à le tenir toujours en lui-même et attentif à ce qui le touche immédiatement, alors vous le trouverez capable de perception, de mémoire, et même de raisonnement; c'est l'ordre de la nature.'

#### Le conclusion (202-209)

- 'Ainsi ce que j'appelais raison sensitive ou puérile consiste à former des idées simples par le concours de plusieurs sensations; et ce que j'appelle raison intellectuelle ou humaine consiste à former des idées complexes par le concours de plusieurs idées simples.
  - En gros, il faut tout d'abord rendre l'étudiant confortable et même maître de ses cinq sensations, en le faisant il aura une sixième qui sera son capacité de raisonner avec les cinq.
  - Quand l'enfant comprend les sensations, il peut les utiliser pour comprendre son environnement parmi des hypothèses.
  - Avec sa compréhension plutôt naturelle du monde, il peut combiner ce qu'il sait déjà du monde avec ses questions non répondues. Avec cela, il crée des vrais abstractions qui le laissera explorer et comprendre plus du monde.
  - Sensations naturelles > Idées simples > Combiner ses idées simples pour des idées complexes > Ça continue.

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### Book 3 Notable Information:

*Pages (211-271) (60 Pages)*

Discusses the ages of (12~16) Years Old, Middle School and Teenage Period.

First formal notes of education, reading, and life orientation.

- Major moments:

(211) Introduction

(231) Justification of Astronomy (No Compass Story)

(265) Justification of Reasoning and Autonomy (Science Experiment)

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### Book 3 Notes:

- (211) Begins with:

- ‘While adolescence is a time of weakness, there is a point where the progression of the child goes beyond its needs and the child becomes strong.’  
 The growth of a child then is primarily focused on overcoming its initial needs, but it’s at this point of superfluous ability that a personality develops alongside higher skills.  
 Additionally, an adult faces greater needs than the child and must therefore develop greater faculties. It’s when we have excess ability in relation to need that we are able to develop.
- **The strength of the child in this moment is compared to the later weakness of the adult:**
  - ‘As a man develops more needs than his strength can sufficiently cover, they become as weak as the child is strong.’
- **This adult weakness is explained through desires:**
  - ‘Our passions render us weak because they are insatiably larger than the strength we are given by nature.’  
 Thus our needs will always be greater than our strength because as we learn more of the world we desire more.
- **So then the core of this third stage of childhood is:**
  - To maintain within the child a limited scope of knowledge and therefore desire, while building the child’s faculties in order to constantly maintain strength.  
 Reveal, then learn, then reveal, then learn. If we are to overwhelm the child, then weakness will quickly overwhelm the learning process. All in its due time.
- **In the child’s ignorance, his desires go no further than his arms reach, his capacities far exceed what is asked of him, and this point is the only time in his life where this will be the case.**  
**Teenage hubris.**
- **(231) ASTRONOMY PARABLE PREFACE (231-235)**
  - ‘Firstly understand that it’s rarely up to you to propose what he must learn, it’s up to him to desire it, search for it, and find it. It’s your responsibility to carefully craft this desire and furnish his capacity to satisfy it.’  
 This method forces the child’s education to constantly be within his control, allowing him to feel empowered and invested in his search for knowledge, with you as a clever guide as opposed to an authority oppressively pushing boring material upon him.  
 However much as this method is ideal, there are many problems with expecting the child to always be interested in what is significant for him to learn. Perhaps some knowledge is like the vegetables on our plate that we refuse to eat. Can everything be made into a desert?  
 In order to achieve such an ideal, this inspiration would have to be spread out across a class of 20+ children from varying backgrounds and family statuses. To expect every kid to be ravenous to learn everything, and especially to expect a regular rhythm and agreement between the children of the class on lecture material is impossible.  
 Still, fostering the desire to learn should be prioritized above all in our education, it may be impossible to base everything off of this, but it can no doubt be implemented around the course material.
  - ‘Furthermore, because it is insignificant whether he learns this or that as long as his understands well what he is learning and its usage, if he questions the significance of this education and you don’t have a good reason, admit you’re wrong, or if it really is important, it will eventually become clear for the both of you.’  
 Is this possible in our education system? Is it better to try and avoid the question ever needing to come up? As I’ve considered, ensuring a child learns specifically what he will use can help avoid such questions, and giving electives on the side to allow a child to grow in different directions allows a child to better develop his competencies in a liberal arts sense.
- **(232)**

- 'I don't like explanations and lectures, the kids pay no attention and retain very little, we give too much power to words instead of experiences.'

Rousseau prefaces his parable with an exclamation of frustration with words, while of course writing words. This is no doubt controversial and provokes intrigue into his justification for such a denouncement of reading, much like what he had originally said in Book 2 with regards to his child's literacy.

- ASTRONOMY PARABLE BEGINS

- 'Supposons que, tandis que j'étudie avec mon élève le cours du soleil et la manière de s'orienter, tout à coup, il m'interrompt pour me demander à quoi sert tout cela.'
- Il y a beaucoup de suppositions dans le style de Rousseau, souvent des parables dans un monde entièrement hypothétique, qui fait une philosophie romantique et divertissant mais qui n'est pas le meilleur pour vraiment prouver quelque chose car il y a autant de variables qui ne sont pas discutées ou même on peut dire considérées.
- (Après avoir expliqué beaucoup des possibilités liées au soleil qui sont plutôt compliquées et philosophiques) 'De manière à donner à mon élève une grande idée de toutes ces sciences et un grand désir de les apprendre.'
- Ceci Rousseau moque la façon dont les professeurs de son époque auraient l'expliquer. Cette façon d'explication suppose que l'étudiant connaît les grandes idées, qu'il comprend sa place en tout cela, et en plus que sa question était plus complexe qu'il aurait été vraiment.
- 'Quand j'aurai tout dit, j'aurai fait l'étalage d'un vrai pédant, auquel il n'aura pas compris une seule idée.'
- Une critique sur les façons dont les professeurs répondent aux questions tels que - 'Pourquoi est-ce que je dois prendre des cours des maths, quand est-ce qu'on va vraiment les utiliser dans le vrai monde?' - Oh bah, si vous êtes astronaute! - Mais je ne vais pas l'être...
- Il continue en disant que l'étudiant à ce point là aurait grande envie de lui demander la même question, mais aurait peur de son prof.
- Mais notre Émile...
- Une belle phrase qui se répète partout dans ce texte, toujours en opposition, et toujours mieux et sans problème.
- 'Plus rustiquement élevé...' 'N'écouterait rien de tout cela. Du premier mot qu'il n'entendra pas, il va s'enfuir...'
- S'enfuir? Vraiment?
- (233)
- Nous observons la position de la forêt... quand il m'a interrompu par son importune question...
- Encore un moment bien construit, mais s'il l'a demandé n'importe où d'autre? C'est un exemple qui ne pourrait pas toujours marcher.

- ‘Vous avez raison... ne le reprendrons plus... on s’occupe d’autre chose, et il n’est plus question de géographie du reste de la journée.
  - Évidemment ce type de ‘timing’ ne serait jamais possible dans le vrai monde ou dans une salle de classe avec 20+ étudiants. On ne peut pas simplement changer le topique de la classe, il doit y avoir un progrès assez stable et prédictible.
  - En plus, il faudrait faire ça avant que la question soit même posée, sinon on devrait toujours faire une pause dans la classe pour avoir une activité telle qu’il propose.
- ‘Je lui propose un tour de promenade.... Nous nous égarons, nous ne savons plus où nous sommes...
- Après quelques moments de silence, je lui dis d’un air inquiet: Mon cher Emile, comment ferons-nous pour sortir d’ici?
- ASTRONOMY DIALOGUE BEGINS
  - ‘Voyons votre montre; quelle heure est-il?’
    - Bien sûr Émile ne comprend pas pourquoi il le demande et il croit que ça veut dire qu’il est déjà le déjeuner et qu’ils ont faim.
    - Et puis il commence en disant, ça serait bien de voir Montmorency d’ici, car il était midi quand ils l’ont observé hier, et que le forêt était au nord de Montmorency, donc le forêt est au sud, et on peut trouver le nord à midi par la direction de l’ombre... (Ce que je pensais était quelque chose qu’ils ont décidé à ne pas étudier...)
    - Et puis il trouve le nord, ils vont au sud, et voilà, pourquoi il vaut mieux comprendre les directions et l’orientation du soleil, dans une position qu’il peut comprendre. (234, 235)
  - Émile... L’astronomie est bonne à quelque chose!
  - Prenez garde que, s’il ne dit pas cette dernière phrase, il la pensera; peu importe, pourvu que ce ne soit pas moi qui la dise.
    - Très important, ça vient d’Émile lui-même, donc il y a là de la vraie valeur et une vraie compréhension.
  - ‘Si je n’avais fait que lui supposer tout cela dans sa chambre, mon discours eût été oublié dès le lendemain. Il faut parler tant qu’on peut par les actions, et ne dire que ce qu’on ne saurait faire.’
    - Encore le cœur de ses arguments, mais si on ne peut pas faire cette expérience? Il est beaucoup plus facile à le dire n’est-ce pas? Est-ce que c’est vraiment le plus pratique?
  - ‘Le mal n’est pas dans ce qu’il n’entend point, mais dans ce qu’il croit entendre.’
    - En le faisant en vrai il entend mieux qu’en écoutant.

D’ici il continue avec une histoire de chimie de la même idée qui pourrait être utile.

- (267) Justification of Reasoning and Autonomy (Science Experiment)

- Avant qu'il commence à expliquer cette parabole, il parle de l'importance de l'expérience, que les jugements sont difficiles si on ne les voit pas d'abord.
- "Prenons Émile et moi par exemple."
  - Il commence en disant que les enfants normaux auraient cru que le « bâton en l'eau » était sûrement brisé, mais qu'Émile aurait été sceptique à cause de son genre d'éducation.
  - Après, il y a une liste d'interactions qu'ils utilisent pour résoudre leur problème et le comprendre. Tout en utilisant leurs sens et ne pas en lisant un livre ou comprenant une idée abstraite.
- « Sitôt que l'on compare une sensation à une autre, on raisonne. »
- « [Émile] ne saura ce que c'est qu'un microscope et un télescope. Vos doctes élèves se moqueront de son ignorance. Ils n'auront pas tort; car à ton de se servir de ces instruments, j'entends qu'il les invente. »
- « Je lui montre la route de la science, aisée à la vérité, mais longue, immense, lente à parcourir. Je lui fais faire les premiers pas pour qu'il reconnaisse l'entrée, mais je ne lui permets jamais d'aller loin. »
- Le conclusion
  - « Forcé d'apprendre de lui-même, il use sa raison et non de celle d'autrui; car, pour ne rien donner à l'opinion, il ne faut rien donner à l'autorité; et la plupart de nos erreurs nous viennent bien moins de nous que des autres. »
  - « Un autre avantage est qu'on n'avance qu'à proportion de ses forces. L'esprit, non plus que le corps, ne porte que ce qu'il peut porter. »
  - « Émile a peu des connaissances, mais celles qu'il a sont véritablement siennes; il ne sait rien à demi. »
  - « Dans le petit nombre de choses qu'il sait... La plus importante est qu'il y en a beaucoup qu'il ignore et qu'il peut savoir un jour. »
  - « Il a un esprit universel, non par les lumières, mais par la faculté d'en acquérir; un esprit ouvert, intelligent, prêt à tout... »
  - « Il me suffit qu'il sache trouver l'à *quoi bon* sur tout ce qu'il fait, et le *pourquoi* sur tout ce qu'il croit. Car encore une fois, mon objet n'est point de lui donner la science, mais de lui apprendre à l'acquérir au besoin, de la lui faire estimer exactement ce qu'elle vaut, et de lui faire aimer la vérité par-dessus tout. »
  - « Avec cette méthode on avance peu, mais on ne fait jamais un pas inutile, et l'on n'est point forcé de rétrograder. »
  - « Il ne sait pas même le nom de l'histoire, ni ce que c'est que métaphysique et morale... Il sait peu généralisé d'idées, peu faire d'abstractions. »
  - « Il est seul dans la société humaine, il ne compte que sur lui seul. »

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## Book 4 Notable Information:



Pages (273-464) (191 Pages)

Discusses the ages of (16~20) Higher Education and Young Adult Period.

Establishment of Autonomous Morality and Attitude.

- **Le conclusion**

En gros, comment il apprendra les moraux, et enfin comment il trouvera une 'Sophie', qui se trouvera dans une ville comme Paris. Alors il se prépare en compagnie avant de lui jeter dans le monde vrai en cherchant une femme.

*Cette partie n'est pas trop pertinent aux questions posés, sauf que son élaboration de cet isolation qu'il retient pour Émile.*

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## Initial Research Statement Highlights and Expansion:

The purpose of this project is to investigate Rousseau's oeuvre *Émile* through three episodes that point to the importance of pedagogical individualism and self-reliance as an impulse for self-education.

- Relating to the 'Volonté d'étudiant' the question really seeks to explore *how* Rousseau conjures up this self-reliance within a child, and *then* how they are useful in society as an ideal.

Further, this will serve as both an opportunity to review how Rousseau's work sought to reform education at the time and what relevant insight we might bring to our current educational system.

- This would be done through exploring the Anti Emile, the History of Childhood Pedagogy, and an analysis of the impact and acceptance of Rousseau's work.
- With my current understanding of the work, there's already much relevant insight that's been directly pulled from the text, the interesting parts I may add to this will be no doubt found in the spaces between, *why* certain things did not last, *what* certain ideas were turned into, and *how* to further develop these ideas along the values of Rousseau.

Within the first episode, Rousseau's hypothetical child Émile breaks a window. Instead of reprimanding Émile or replacing the window, the window is left unfixed and as a result Émile must deal with the value of property and its necessary respect as the cold and rain freely enter his room. Rousseau avoids needless abstract explanations and instead uses this raw experience to better instill behavioral and societal values within Émile.

- This has still been largely unexplored.

In the second episode, Rousseau takes Émile into the woods and becomes lost before asking Émile what direction home is. Given that they lack a compass, Émile is forced to use the astronomy that he had previously questioned the use of, proving its necessity and further comforting Émile in the significance of his studies. Here Rousseau teaches Émile the significance of education in relation to self-reliance,

- Though much of this self-reliance is also tied into raw experiences, Self-reliance is almost more in relation to his development of microscopes and telescopes, or how he creates everything before learning about it.

and as a result to respect both the educational and societal institutions of the time.

- This has still been largely unexplored.

Within the third episode, Émile asks a question to which his mentor doesn't know the response. Instead of leading to a questioning of his mentor's capacities, Émile realizes he is beginning to think for himself. Émile is encouraged to use what he has learned in order to search out the answer to his problem through experimentation.

- This moment is yet to have specifically been found

In this way, Rousseau argues for the significance of education in relation to individualism, showing that the learner's free will can be freely exercised through self-education.

- In line with the second episode conclusion.

In all three of these episodes we see how Émile is pushed to lead a more self-sufficient existence and therefore Rousseau's greater pedagogical aims to create this within the individual. Through contextualizing these events within history, we can see the greater implications for our modern educational system which often faces the same questions Rousseau posed.

- Finding similarities between the Anti-Emile and today, as well as Emile and today.
- History of Education
- Why did some stay and some didn't?

Do students spend an excessive amount of time learning from abstractions as opposed to the experiences of Émile?

- How practical is it for students to constantly be learning from experiences? Are abstractions not more feasible?

Do students share the same doubts as Émile about the legitimacy of their education?

- This goes without saying.

Are students encouraged to discover through their own exploratory methods as Émile does? The ultimate goal of this project is to examine with detail the ways in which Rousseau conceives of and structures educational experiences in *Émile*. Through a textual analysis as well as an elaboration of the historical pedagogical context within which it was written,

- The major textual analysis focus, in comparison with previous methods.

I intend to reflect on the nature of our current didactic practices and their evolution, and search for potential insight or benefits that could be gained from following or integrating Rousseau's methods into a contemporary curriculum.

- But also why much of it is impossible, or how his methods may be modernized in order to function under the classist structures we have in place.
  - It is no longer possible nor helpful to suggest a singular mentor for each child, how could these methods be applied to a class of 30 children all from varying backgrounds and home lives?
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# Secondary Sources

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## The Anti Emile Notes:

Gerdil, Hyacinthe-Sigismond, and William A. Frank. *The Anti-Emile: Reflections on the Theory and Practice of Education Against the Principles of Rousseau*. St. Augustine's Press, 2011.

The Reflections on the Theory and Practice of Education Against the Principles of Rousseau

Published in (1774), two years after Emile's (1772) date.

This essay represents the original response to the novel's release.

## Preface (Rocco Buttiglione)

- The text was written by Gerdil, a disciple of Malebranche and Christian Cartesianism, representing traditional ontologism as Rousseau did.
  - **Ontologism:** God and divine ideas are the first object of our intelligence and the intuition of God the first act of our intellectual knowledge. (Pioneered by Malebranche)
- “Rousseau proposes a complete break with tradition, a new man who arises severed from the whole heritage of the past, allowing the history of mankind to begin anew.”
  - Gerdil however, insists on traditionalism. “We have not made ourselves, our parents have procreated us.”
  - Additionally, parents introduce their offspring to the world, in short, educating them.
  - Therefore, no education is possible without a lively dialogue with history and society.
- Additionally, Gerdil represents the Italian perspective on this French philosophy.

## Introductory Essay

- Rousseau's Emile was immediately denounced at the Sorbonne, its author was ordered to be arrested after copies of the book were confiscated. In Geneva the book was burned.
- In the context of this backlash, Hyacinth Sigismond Gerdil (one of the most accomplished philosophers of Northern Italy) was asked to review the book to see if there were anything “contrary to the principles of religion and sound morality.”
- Through this review, Gerdil articulates his own philosophy of education.
- Emile's principles of education are still very much with us, thus the importance of Anti-Emile is its allowance to cast back the mind's eye to the past, when the power of Emile was seen for what it proved to be.
- Rousseau's influence was majorly found in America, discipline became more liberal, the child was kept in a state of interest and curiosity, and his dignity respected.

- **John Dewey's** progressive, child-centered theory of education was a major conduit of these ideas in American schools. (**Introduction to Philosophy and Education in Their Historic Relations**)
- We see these today in discovery methods, group projects, interactive and manipulative methodologies, and the appeal to different learning styles.
- **Read Allan Bloom's writings on Rousseau. ("Introduction" to Jean-Jacques Rousseau, Emile or on Education.)**
- The major issue is centered around radically different views of human nature and what counts as the final achievement in the work of education. These two are what govern the practical matters of curriculum and pedagogy.

## **I. Interpretive Essay**

- The ethical and social consequences one might expect if the principals of Emile are taken to heart by educators are assessed, alongside the elements of Gerdil's own philosophy of education, which perhaps relate closer to the pervading theories of that time.
- Gerdil thinks that Rousseau's pedagogy would succeed in inspiring a vexation with and an aversion for religious and social institutions.
- Gerdil refuses to believe philosophy is sufficient in forming moral convictions requisite of citizenship, and that religion must maintain this role irreplaceably.
- Gerdil believes that humans possess an innate benevolence, but that this is clouded by other desires and conflicting emotions. Education is then supposed to clarify and disentangle these haphazard morals, reducing them once again to instinctual goodness.
- Gerdil upholds that man is essentially a social being, one of his main critiques of Rousseau's principles.
- Rousseau ensures the individualism of Emile by maintaining isolation even to the age of 15, feeling that society could potentially ruin, dissuade, or disrupt Emile's education and rise into enlightenment.
- Emile will then become a "full man" between the ages of 16-24, as covered in books 4 and 5, socializing and reckoning with others.
- Rousseau conceives that "Historical man has always been caught in the contrairity between being a Man and a Citizen."
- Gerdil however feels that "Incivility and unabated egoism are moderated by civil society and its institutions, making it necessary in moral development."
- To Gerdil, reason is by nature a social faculty. A reasonable man is a sociable one.
- Gerdil insists that the studying process must be difficult as it is unrealistic to always inspire the student, some work must be done in order to build a foundation. By contrast, Gerdil wants reading to be a moment of pleasure for the student, but pleasure reading and study must be distinguished from one another.

- Gerdil sees education as a means of socialization, Rousseau sees education as a means of self-realization.

## II. Situating Gerdil

- For the last 26 years of his life he served as a cardinal bishop and worked in Rome as a theological advisor to Pope Pius VI and Pope Pius VII. Politically this was a time dominated by the French Revolution and Napoleon Bonaparte's European conquests. Massive shifts in classical thought.
- At odds against Gerdil were the ideas of moral libertinism against which he set *bonnum honestum*, (essentially subjective morality v. objective morality), secularism against ecclesiasticism, and liberal philosophies of civil society that undercut the natural authority of the family and the Church.
- Represents the historical philosophical cannon and traditional thought of Europe at this moment of revolution.

## Preface

- Rousseau's maxims according to Gerdil:
  - The condition of man living in the state of nature is for him to be self-sufficient and to be happy.
  - We were born to be men, but laws and society plunge us back into infancy.
  - The dependency upon other men that is the consequence of laws and society is repugnant to nature and the source of all the vices.
  - It is impossible to educate a man for himself and for others.
  - A father himself has no right to command his children in that which is not ordered to their good.

## PART ONE: Reflections on the Basic Principles of the Theory of Education

- 1. Rousseau's seductive rhetoric:
  - "I shall take note of those passages in which the author abandons himself so much to his own particular view of things that one is forced to the extreme choosing between him and the rest of mankind."
- 2. Emile is an unreal abstraction:
  - "Rousseau acknowledges that his plan of education embraces many articles that cannot be realized in the world as it now is."
  - "Nothing would do better than to educate children for the various positions of society, for one man properly placed may do a great deal of good and prevent much evil."
- 3. Whether contrariety is part of man's original nature:
  - Rousseau: "Everything we do not have at our birth and which we need when we are grown is given us by education."

- “There are very few good men who do not rejoice that they have been contradicted and corrected in their infancy.”
- 4. Whether the self is ordered to others’ selves from the beginning
  - Why not educate the child for himself *and* for others?
- 12. “Man’s Reason, the natural analogue to animal instinct, requires education.”
- 13. “Whether children are capable of understanding moral categories”
  - A religious issue with having a child be independent and not commanded about as God wishes.

## **PART TWO: Reflections on Particular Educational Practices and Most Especially on Matters of Curriculum**

- Conclusion:
  - “A contempt for all religion and Christianity in particular, a neglect for the Divinity, a hatred for all established governments, revolt against all legitimate authority, a mind of unbridled independence and liberty, and a false reserve that will not cultivate their minds by studies suited to their age.
  - He warns parents to avoid being seduced by novelty and to remember the great foundations upon which society is currently resting. Traditionalism opposed liberalism.

Altogether not fantastically helpful beyond revealing to what extent these ideas were lunacy to the people of the 1700’s, and more clarity as to why these books would have been burned. It’s clear even some of the notions could seriously destabilize society if they gained traction.

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## **Prussian Schools Through American Eyes: A Report to the New York State Department of Public Instruction**

Parsons, James R. *Prussian Schools Through American Eyes: a Report to the New York State Department of Public Instruction*. C.W. Bardeen, 1891.

- ‘In 1867, Superintendent Victor M . Rice presented to the Legislature a special and elaborate report, attempting to set forth the educational conditions of all the enlightened nations of the world.’
- ‘It enabled the educators of the State to compare their own with other educational systems, and it was likewise prolific of suggestions.’

### **Introduction**

- (16) ‘Since 1816, Prussian common schools have been the best in the world.’

Pages of Chapter 1 (1-5) (6-7) (8-11)

- (17) ‘In Prussia the support of the elementary schools is considered the first and most important duty of the State. Even in time of war these schools must not be closed.’
- (19) ‘Every Prussian child between the ages of 6 and 14 must, except in cases of severe illness or other extraordinary cause, be present at every session of the school he attends.’ ‘It is impossible to escape the provisions of the compulsory education laws, as much so as it is to evade the military service.’

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## The Illustrative Education of Rousseau’s Emile (Low Use)

John T. Scott University of California, Davis

Scott, John T. "The Illustrative Education of Rousseau's Emile." *The American Political Science Review*, vol. 108, no. 3, 2014, pp. 533-546. ProQuest, <https://er.lib.k-state.edu/login?url=https://www-proquest-com.er.lib.k-state.edu/scholarly-journals/illustrative-education-rousseau-s-emile/docview/1555236341/se-2?accountid=11789>, doi:<http://dx.doi.org.er.lib.k-state.edu/10.1017/S0003055414000215>.

- “Rousseau’s mission as an author was to make his readers see what he saw in his philosophical “illumination,” yet his task is a paradoxical one, for he must persuade his readers that they are deceived by what they see before their own eyes and must learn to see anew.” (Page 1)
- “As a former engraver’s apprentice, he was particularly interested in educating his reader through actual images such as frontispieces or illustrations.” (Page 1)
- “...in order to investigate how Rousseau educates his reader through challenging the reader’s preconceptions concerning human nature and replacing traditional exemplars of human nature and virtue with a new exemplar seen in his imaginary pupil.” (Page 1)

The rest of the work is interested in investigating the literal engravings that illustrate the original Emile, which I feel is unrelated to my point.

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## Do You See What I See? The Education of the Reader in Rousseau’s Emile (High Use)

John T. Scott University of California, Davis (The Review of Politics)

Scott, John T. “Do You See What I See? The Education of the Reader in Rousseau’s ‘Emile.’” *The Review of Politics*, vol. 74, no. 3, 2012, pp. 443–464. JSTOR, [www.jstor.org/stable/23263384](http://www.jstor.org/stable/23263384). Accessed 26 Apr. 2021.

- “Rousseau must persuade his readers that they are deceived by what they see before their own eyes and that they must learn to see anew—through his eyes.” (443)

- A rephrasing of the previous text's thesis. This text dives into the literary devices with the same intent.
- "The present analysis examines Rousseau's education of the reader of his pedagogical treatise, especially through comparisons he draws between his imaginary pupil, Emile, and actual children that are meant to persuade the reader of the truth of what first appears to be imaginary and the falsity of what the reader previously believed was real." (443)
- "Rousseau 'saw' something he had hitherto not seen, and he makes it his mission as an author to make his readers see what he saw." (In Reference to *The Illumination of Vincennes*, the work that launched Rousseau's philosophical career) (444)
- "Through a combination of reason and seduction, the reader comes to view Rousseau's images—which often first seem to be the product of his imagination—as true and, conversely, to see what at first appeared to be real or true as false, artificial, and even chimerical." (444)
- "The present analysis is inspired and guided in part by the school of literary criticism known as the 'reader response' approach and its concept of the 'implied reader.'" (445)
- "Iser argues that a central purpose of the novel is to challenge the reader to examine his or her own world in light of an alternative world presented in the novel, which is at once similar to the reader's world—and hence 'realistic'—and yet different." (445)
- "As we shall see, Rousseau utilizes a number of techniques that force his reader to compare his imaginary pupil to real-world examples and thereby change the reader's perspective." (445)
- "Whether susceptible or immune to the force of Rousseau's prose, readers have recognized that he is engaged in his writing in an attempt to persuade, and that he therefore employs the full arsenal of rhetorical and literary devices." (446)
  - Rousseau's style is almost overdone.
- "Vanpée broaches an examination of that work in a manner that anticipates the present analysis when she explains: 'The text conveys its pedagogical mission in at least two modes: as a story describing the process by which an orphaned child will be educated ... and thus become the ideal pedagogue of his own offspring; and as a performative discourse enacting the very process it describes and implicating the reader as the agent by whose means its transmission proceeds.'"
  - "Janie Vanpée, 'Rousseau's Emile ou de l'éducation: A Resistance to Reading,' Yale French Studies, no. 77 (1990): 157–58."
- "'Childhood is unknown. Starting from the false idea one has of it, the farther one goes, the more one loses one's way.' The utility of his work, he claims, is therefore found foremost in his study of childhood." (447)
- "The correct observation of children, and of human nature as a whole, in fact requires accepting Rousseau's 'method,' that is, the premise of the natural goodness of man and the educational method suited to it." (447)
- "In order to make his readers see as he does, to make them accept his 'visions' as real, Rousseau adopts a device that underscores the importance of the education of his readers by making them visualize the world anew." (447-448)



- “Rousseau typically juxtaposes important methodological statements concerning the fundamental principles of his thought with comparisons between “his pupil,” who exists only in the mind’s eye, and “your pupil,” the child actually visible to the reader.” (448)
- The education of the reader advances as he or she becomes more persuaded by the “reality” of the imaginary pupil through these comparisons. (448)
- The distance between Emile and other examples will grow as the work progresses: (448)
- “As the author already indicates near the outset of his work, Emile becomes more novelistic as it progresses. The rationale for this procedure is in part that his imaginary pupil becomes more and more unlike the children we have before our eyes.” (449)
- “In order to highlight Rousseau’s method of composition in Emile, it is instructive to consider how the final version of his work differs from the earlier version.” (449)
  - “The first version of Rousseau’s educational treatise is in large measure just that: an educational treatise.” (449)
  - “Perhaps as much as eighty or ninety percent of the original material is incorporated into the final version, often without change, but in the final version Rousseau interweaves this material with stories of Emile and also of other children.” (449)
  - ““But as for the rules which might need proofs I have applied them all to my Emile, or to other examples, and I have shown in very extensive detail how what I have established could be put into practice” (51). The “I” in this passage slides from the authorial “I” of Rousseau the author into a new character who is introduced after having imagined and named the pupil: the governor. That governor turns out to be Jean-Jacques himself, although in idealized form. Rousseau the author now stands apart from his own work, as the “implied author” who addresses the “implied reader.”<sup>21</sup> The gap between Rousseau the author and Jean-Jacques the tutor affords Rousseau several luxuries as a writer aiming to persuade his reader.” (451)
- My Pupil vs. Your Pupil
  - “If book 1 is largely devoid of Emile and stories of other children, such examples become more prominent in book 2. This is appropriate, for at the outset of the book Rousseau states: ‘It is at this second stage that, strictly speaking, the life of the individual begins’” (456)
  - “After developing his argument concerning happiness consisting in a proportion between desire and the ability to satisfy it, the dangers of imagination, the unnaturalness of anger, and such, Rousseau is ready to return to his dubious reader and educate him through example.” (457)
  - ““Let us set down as an incontestable maxim that the first movements of nature are always right.” This fundamental principle of his thought contains a corollary for his method of education: “Dare I expose the greatest, the most important, the most useful rule of all education? It is not to gain time but to lose it.” (457)

- “Rousseau directly addresses the reader from almost the outset of Emile, but his direct communication with the reader increases as his vision and the vision of the reader—or at least the unpersuaded reader—diverge.” (457)
- “The author is becoming increasingly familiar with his dubious reader, and is attempting to make him his ally.” “Reader Harassment” (458)
- ““As for my pupil, or rather nature’s, trained early to be as self-sufficient as possible”” (118-19), (458)
- ““This is your pupil. Let us see mine”” (229), (459)
- “Having said enough on this matter to persuade “a reasonable reader,” Rousseau concludes: “I return, therefore, to my method” (230).” (459)
- Who is the “Real” Emile?
  - “Rousseau presents one of his many “set pieces,” that is, illustrative stories, in this case to illustrate his stricture that the utility of a given educational lesson should be the touchstone for providing it.” (460) (In Relation to the Astronomy Story)
  - “The apparent lesson learned is that astronomy is good for something, since Emile is able to locate the town by reasoning from the direction of the shadows.”
  - “Rousseau thus surrounds the story of the forest with two examples of misapplied lessons.” (460)
  - ““Let me see your watch. What time is it?” Does Emile possess a watch? A half-dozen pages after the story, Rousseau reveals his trick. “In assuming he has a watch as well as making him cry, I gave myself a common Emile, to be useful and to make myself understood; for, with respect to the true one, a child so different from others would not serve as an example for anything” (188). Now we have a “true” Emile and a “common” Emile. The contrast between them tests the reader: Would the “true” Emile possess a watch? The imaginary pupil has now become somehow real. Such, in fact, is Rousseau’s aim: to persuade his reader to take Rousseau’s “visions” for true and what he sees before his eyes as false.” (460)
  - “Rousseau has made his imaginary pupil and his imaginary wife exemplars for the reader who has been successfully educated by the book itself.” (462)
- Rousseau uses Emile and various versions of Emile to define an ideal child and the various potential strays from this ideal possible. The same goes for Sophie. The stories are presented as if visions into the ideal, and the viewer is asked again and again to contrast their own conception of a child with the ideal of Emile, and then to better understand this ideal of Emile by challenging them with false versions, or failed versions of Emile in order to reinforce the principles that form a perfect child, to become a perfect “natural” man.
  - It’s similar to his way of framing the lost in the forest story with two other failed accounts. In order to reveal the object in question, the edges are revealed via dark background of failed attempts. What is in and out of the overall idea is encompassed by

explaining the interior of the idea through ideals and what narrowly escapes succeeding on the outside through stories of a failed idea.

- Conclusion: Surprised by Goodness
  - The book is not entirely focused around pedagogy, but rather a proving of Rousseau's philosophy of natural goodness. Of course any societal education would cut apart the natural impulses that Rousseau treasures, so in allowing a child to grow by these, the point is proven in the child's final state. It is at the same time a method of education for a child, but it is intentionally incomplete as it does not serve to answer all questions on education, rather to prove the natural goodness of man, and then to allow this idea to embed itself within the way we handle all aspects of humanity.
  - "Certainly, his generally low reputation among academic philosophers, at least of the analytic persuasion and at least until recently,<sup>35</sup> owes much to the fact that Rousseau does not present his argument in anything like syllogistic form, at least outside of the Social Contract. Certainly not in *Emile*, or in the Discourse on Inequality, for example, where he often appears to argue through assertion, assertion often first posed in the form of an image" (463)
  - "Yet Rousseau himself claims to be a philosopher of a certain kind: not a "systematic" thinker along the lines of Locke or Leibniz, but a thinker with a "system" that consistently grounds all of his works, including *Emile*." (464)
  - "In order to educate, Rousseau must involve the reader in Rousseau's own mistaken observations and in his alternative visions, so that the reader will see anew through the prism of the doctrine of the natural goodness of man." (464)

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## Émile et la simplicité (Mid Use)

Jérôme Brillaud, The University of Manchester

Brillaud, Jé. "Émile Et La Simplicité." *Neophilologus*, vol. 101, no. 1, 2017, pp. 29-37. ProQuest, <https://er.lib.k-state.edu/login?url=https://www-proquest-com.er.lib.k-state.edu/scholarly-journals/émile-et-la-simplicité/docview/1856819505/se-2?accountid=11789>, doi:<http://dx.doi.org.er.lib.k-state.edu/10.1007/s11061-016-9507-3>.

- "Rousseau fait de la simplicité un concept opératoire mais ouvert, comblant ce creux sémantique dont il semble avoir saisi toute la profondeur par des notions connexes. Ainsi trouve-t-on des références à la vie simple, à la simplicité de mœurs ou encore à la simplicité naturelle, en somme à une simplicité toujours prédié à autre chose qu'elle même' (29)
- 'Rousseau ne propose aucun lien logique entre la simplicité, la sagesse et le bonheur comme si leur seule proximité dans la phrase suffisait à les faire entendre. « Simples, sages, heureux » , qualificatifs qui sans être synonymes se complémentent ou plutôt se suppléent.' (30)

- Rousseau utilise la simplicité épistémologique surtout avec *Émile* car il croit que le fait de suivre la simplicité et de suivre la nature, donc le bonheur. La simplicité épistémologique était popularisée par Descartes. Je pense donc je suis, la logique inductrice.
- “Fénelon et Rousseau se situent en marge de la réflexion épistémologique sur la simplicité. Elle est bien moins, pour eux, une méthode qu’une manière d’être au monde.” (31)
- ‘Le respect de la simplicité de la nature comme premier principe pédagogique fait toute l’originalité de l’éducation d’*Émile* et d’un ambitieux projet d’éducation dont le roman pose les assises’ (33)
- ‘« Les idées simples ne sont que des sensations comparées. Il y a des jugements dans les simples sensations aussi bien que dans les sensations complexes [la vue par exemple], que j’appelle idées simples » (*Émile*, p. 481). L’idée simple se distingue de la sensation simple par la nature du jugement opéré: le jugement sensoriel est passif (je sens ce que je sens), alors que le jugement intellectuel est actif.’ (35)
- ‘« La meilleure manière d’apprendre à bien juger, poursuit-il, est celle qui tend le plus à simplifier nos expériences et à pouvoir même nous en passer sans tomber dans l’erreur. D’où il suit qu’après avoir longtemps vérifié les rapports des sens l’un par l’autre, il faut encore apprendre à vérifier les rapports de chaque sens par lui-même, sans avoir besoin de recourir à un autre sens. Alors chaque sensation deviendra pour nous une idée, et cette idée sera toujours conforme à la vérité » (*Émile*, p. 484).’ (35)
- ‘Ultime étape, on se passera de l’expérience pédagogique, heuristique, pour arriver à cette fusion de l’idée et de la sensation. L’esprit ainsi entraîné reçoit désormais le monde directement, non pas passivement, mais immédiatement dans le double acte intellectuel et sensoriel.’ (35)
- ‘Ainsi, la simplicité dans l’*Émile* prend plusieurs formes. Elle consiste en premier lieu en une simplification ou un resserrement de l’être tout entier présent en soi, oublieux de son histoire, passée et future. En second lieu, la simplicité résulte de l’union des perceptions sensorielles et intellectuelles, union obtenue par une simplification de l’activité des sens et du jugement, notamment du toucher.’ (36)
- ‘L’être simple tel que le peint Rousseau, n’est pas un être en devenir — devenir point trop vers une finalité — mais un être qui est présent, autrement dit, un être toujours naissant.’ (36)

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## L’Enthousiasme dans *Émile* (Mid Use)

Tanguy L’Aminot, Paris-Sorbonne

L’Aminot, Tanguy. “L’Enthousiasme Dans *Émile*.” *Esprit Créateur*, vol. 52, no. 4, 2012, pp. 120-131.

ProQuest,

<https://er.lib.k-state.edu/login?url=https://www-proquest-com.er.lib.k-state.edu/scholarly-journals/lenthouasme-dans-émile/docview/1318509069/se-2?accountid=11789>.

- 'L'ENTHOUSIASME SEMBLE ÊTRE une composante essentielle de la pédagogie moderne. Tout comme la notion de citoyenneté en politique, il apparaît comme un idéal à réaliser et suscite du même coup la nostalgie de ceux qui y aspirent, puisqu'ils ne parviennent pas à lui donner existence' (120)
- 'On se fait une grande affaire de chercher les meilleures méthodes d'apprendre à lire, on invente des bureaux, des cartes ; on fait de la chambre d'un enfant un atelier d'imprimerie : Locke veut qu'il apprenne à lire avec des dès. Ne voila-t-il pas une invention bien trouvée ? Quelle pitié ! Un moyen plus sur que tout ceux-là, et celui qu'on oublie toujours, est le desir d'apprendre. Donnez à l'enfant ce desir, puis laissez là vos bureaux et vos dès; toute methode lui sera bonne' (120) (Emile)
- 'L'enfant doit avoir un contact direct avec la nature et le monde sensible et ne pas être soumis au savoir livresque des adultes.' (126) (Rousseau)
- 'L'enthousiasme n'est donc pas une émotion naturelle ou innée. Elle est acquise et susceptible d'être influencée et orientée. Tout comme il y a un âge pour lire, il y a un âge pour s'enthousiasmer. Les deux activités sont d'ailleurs associées dans la même période chez Rousseau.' (128)
- 'Ce dernier n'aborde ce sujet qu'au début du Livre III, au moment où l'enfant a une douzaine d'années, après avoir montré que les précepteurs se trompaient le plus souvent quand ils pensaient la transmettre à leur élève avant.' (128)
  - « Il faut une expérience qu'il n'a point acquise, il faut des sentiments qu'il n'a point éprouvés pour sentir l'impression composée qui resulte à la fois de toutes ces sensations »
- 'Élevé dans l'esprit de nos maximes, accoutumé à tirer tous ses instruments de lui-même et à ne recourir jamais à autrui qu'après avoir reconnu son insuffisance, à chaque nouvel objet qu'il voit il l'examine longtemps sans rien dire. Il est pensif et non questionneur. Contentez-vous de lui présenter à propos les objets ; puis quand vous verrez sa curiosité suffisamment occupée faites-lui quelque question laconique qui le mette sur la voye de la résoudre.' (Emile) (129)
- 'L'enthousiasme d'Émile reste donc sélectif et raisonnable, approprié aux passions qui lui importent. Le jeune homme n'est pas un froid raisonneur, il est jusqu'à la fin du livre un être de cœur et de passions, mais éduqué pour les faire servir à l'accroissement de son être et à la félicité des siens.' (129)
- 'Il ne sera pas un esprit obéissant, facilement malléable, mais restera audacieux et curieux, dans quelque circonstance qu'il se trouve, comme un enfant qui découvre le monde.' (129)

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## Re-enchanting the Enlightenment with Thinking and Unthinking Fictional Machines (Low Use)

Yves Citton, University of Pittsburgh, Université de Grenoble

Citton, Yves. "Re-Enchanting the Enlightenment with Thinking and Unthinking Fictional Machines." *Eighteenth - Century Studies*, vol. 38, no. 2, 2005, pp. 381-385. ProQuest,

<https://er.lib.k-state.edu/login?url=https://www-proquest-com.er.lib.k-state.edu/scholarly-journals/re-enchanting-enlightenment-with-thinking/docview/198641902/se-2?accountid=11789>.

- “[Julia Douthwaite] does acknowledge that Rousseau himself was horrified by the accounts he received from those of his correspondents who attempted to jouer au petit Emile (“to play Emile for real”), and that he was often the first to discourage them from reading his fiction as a do-it-yourself kit for child raising.” (382) (Potential Secondary Source for a literary analysis)
- Laurence Mall, *Emile ou les figures de la fiction* (Potential Secondary Source for a literary analysis)
- Rousseau should be read in the context of a literary work as opposed to philosophical, which actually respects its philosophical dimension. Rousseau used both modes.
- “Lauren Mall’s main message might very well be that it is okay- or rather, that it is necessary- to be confused when one reads *Emile*. Both *Emile* and he study are machines made to shake us out of our categories of thought and habits of reading. Our first reaction should be to stop thinking (along the conceptual lines we are used to) and to trust new truths to come from the unthinking parts of our cerebral and textual machines.” (385)

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## The Anti-Emile: Reflections on the Theory and Practice of Education against the Principles of Rousseau (Low Use)

Brandon Zimmerman, *The Review of Metaphysics*

Sherman, R. R. "The Anti-Emile: Reflections on the Theory and Practice of Education Against the Principles of Rousseau." *Choice*, vol. 49, no. 9, 2012, pp. 1708-1709. ProQuest, <https://er.lib.k-state.edu/login?url=https://www-proquest-com.er.lib.k-state.edu/trade-journals/anti-emile-reflections-on-theory-practice/docview/1018174423/se-2?accountid=11789>.

- “In addition to his impact on philosophy of education, the idea of childhood as a blissful and carefree time to be preserved as long as possible, the model of a guardian carefully controlling all aspects of his charge’s life while the charge believes himself to be free, and the privileging of the supposedly natural and intuitionist over the institutional and traditional can all be found in Rousseau.”
  - This is effectively a critic’s column on the first secondary source I reviewed.
  - “...Gerdil argues that reason is by its very nature social, that man is naturally perfected through living in society, that goodness is not reducible to pleasure, and that humans have a natural desire for order that culminates in the establishment and maintenance of political society.”
-

# Self-Sufficiency and the Alienation of the Other in Modern Education, The Case of Emile (Mid Use)

Abdullah Almutairi, King Saud University

Almutairi, Abdullah. "Self-Sufficiency and the Alienation of the Other in Modern Education: The Case of Emile." *Journal of Thought*, vol. 52, no. 3, 2018, pp. 32. ProQuest, <https://er.lib.k-state.edu/login?url=https://www-proquest-com.er.lib.k-state.edu/scholarly-journals/self-sufficiency-alienation-other-modern/docview/2161692582/se-2?accountid=11789>.

- Abstract

- "In this article I analyze Emile's relationships with others in accordance to Martin Buber's philosophy of dialogue." (32)
- "I proceed first by introducing Rousseau's educational program." (32)
- "Third, I analyze four of Emile's important relationships with others: his tutor, Robert the Gardner, the magician, and Sophie according to Buber's framework." (32)
- "Finally, I conclude with general comments on the concept of otherness in Emile, and its educational consequences, to show how Rousseau's educational philosophy sacrifices the Other in the name of its natural education." (32)

- Rousseau's Proposal

- "The main link between Rousseau's educational philosophy and modern education is the primacy/centrality of the child." (33)
- "(Maria Montessori, 1995) Education is not something which a teacher does, but that it is a natural process which develops spontaneously in the human being. It is not acquired by listening to words, but in the virtue of experiences in which the child acts on the environment. The teacher's task is not to talk, but to prepare and arrange a series of motives of cultural activity in a special environment made for the child." (34)
- "Emile can be divided into two major parts. The first part, I-III, is dedicated to raising a natural child who cares only about himself. Books IV-V, on the other hand, are devoted to raising a social and moral person in relations with others (Bloom, 1979)." (34)
- "Emile's communication with other people is very limited. Reading books, which is another way to communicate with and relate to the Other, is discouraged. At the age of twelve, Rousseau plans, "Emile will hardly know what a book is" (p. 116). Emile's written communication will be limited to short notes from relatives. The first book Emile will read, sometime between the ages of twelve and fifteen, is the book that "provides the most felicitous treatise on natural education" (p. 184). It is Robinson Crusoe, a novel by Daniel Defoe published in 1719. The main character in the book is Robinson Crusoe who is "in his island, alone, deprived of the assistance of his kind..." (35)

- Emile and Jean-Jacques
  - “According to Rousseau the ideal teacher should be as similar as possible to his student “I would want him to be a child himself if it were possible”(p. 51).” (37)
  - “The teacher must not work against the goal of the student’s self-sufficiency. This needs a trick. Rousseau wants a teacher who does everything without appearing to do anything.” (37)
  - “For Rousseau, dependence on nature is compatible with freedom. Freedom is a moral phenomenon that only can be threatened by others’ wills. The teacher then becomes a natural force. That is to say, his teaching methods and practices must be: internal (i.e., consistent with inner development), objective (i.e., with no distinguishable will), deterministic, and necessary” (37)
- Emile and Robert the Gardener
  - “Thus, according to the plan, Emile will think that there is no otherwise in this situation because Robert is acting according to the law of nature. If Robert cannot do otherwise, then Emile has no choice but to accept Robert’s response as natural without anger or any negative feelings.” (39) (In Relation to Emile accidentally stealing his land for the bean crops)
- Conclusion
  - “Emile is meant to have no essential other, to be self-sufficient and not to rely on any other as a necessary condition for happiness. However, Jean-Jacques himself is an essential, perhaps too essential, other for Emile. Emile appears to be the most insufficient person when his tutor leads/monopolizes his life even in his adulthood.” (44)
  - “Individual grades are what determine the student’s success or failure in schools which devalues their social contributions” (45)
  - “This environment is not likely to foster a good relationship between students and their schools since the whole set of school-based relationships, which are essential for a sense of belonging, is subordinated to getting grades that meet the standards. The school says to its students: be-for-yourself, the new, the surprising, and the strange cannot be measured by our standardized tests and hence are not welcomed.” (45)

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## Romanticism, Rousseau, Switzerland: New Prospects,

### 2. Romantic Education, Concealment, and Orchestrated Desire in Rousseau’s *Emile* and Frances Brooke’s *Julia Mandeville* (High Use)

Enit K. Steiner

Esterhammer, Angela, et al. *Romanticism, Rousseau, Switzerland: New Prospects*. Palgrave Macmillan, 2015.



- “Rousseau, possibility sensing the unfeasibility of his project, took up the pen to depict its failure. In 1780, with the posthumous publication of *Emile et Sophie, ou les Solitaires*, the disenchanted reader saw the life of Emile derail, the precepts of his tutor turn into vagaries and sociability into dreary solitude.” (22)
- “Broke is among the few to imply that Rousseau’s agenda may be only deceptively progressive.”
- “Brooke posits the fear that Rousseau’s pedagogical program, instead of maximizing the citizen’s freedom, produces a totalitarian system that undermines the prospect of a good personal and civic life.” (23)
- “Rousseau wrote *Emile* primarily inspired by the sensational approaches to human knowledge of John Locke and his French follower Etienne Bonnot de Condillac” (23)
- “The method of his education is to keep at bay society’s perverting influence so that the child can grow according to nature and to her or his original innocence.” (23)
- “The tutor has very clear maxims about the education of his charge: it should be an education that respects the natural dispositions of the boy, follows the exigencies of nature and age, and culminates with Emile’s introduction into public life and civic duties.” (23)
- “*Emile* is not just another treatise on education: it is that and more. The astounding novelty resides in the fact that Rousseau clothes his project in the endearing dress of a sentimental novel, so that ‘in the midst of a dry didactic discourse, he twitches the heart and bedews the face with sympathetic tears’. (24)
- “As Rousseau himself notices, becoming independent is no easy feat, because human beings from early years on are predestined by nature to be dependent on others: ‘With life there begins needs’ (56). The laws of nature are nothing else but laws of necessity, which explains why Rousseau’s maxims ask tutors to supplement what the child lacks in strength or intelligence. At the same time, this supplement should be limited ‘solely to the really useful, without granting to him or to desire without reason’ (68), because whim comes from education, whereas the ‘really useful’ coincides with the really necessary that originates in nature.” (24-25)
- “In Rousseau’s book, the child does not act out of obedience (as he/she did in the conduct manuals of the time) but out of all kinds of necessity thrust upon him/her by life. For this reason, experience rather than lengthy instructions on the tutor’s part teach him/her to submit to necessity.” (25)
- “In this way, learning from his own deductions and reactions, Emile has no other authority on which to rely than himself, so that ‘no authority governs him beyond that of his own reason’ (255), where reason combines ‘reason of the senses’ with ‘intellectual reason’. (25)
- ‘Emile is not a savage to be relegated to the desert. He is a savage made to inhabit cities. He has to know how to find his necessities in them, to take advantage of their inhabitants, and to live, if not like them, at least with them’ (205) (*Emile*)
- “A balanced mixture of desire and willpower makes up the recipe for happiness, where self-control, a practice taught by acceptance of the unavoidable, reduces desire and increases one’s willpower.” (26)

- “In Book V, Rousseau’s work transforms into a real novel. If until Book V, the characters must subordinate themselves to pedagogical principles, in Book V, the characters usurp the pedagogical doctrine.” (28)
- “Unlike Locke, who takes leave of the young gentleman at the time of marriage, Rousseau must direct this last act. All that went before, the entire education of Emile (and Sophie), appears to be organized around their love and marriage. In what seems a protest against the reader’s imagined incredulity, Rousseau insists that he will have the final say that will reward all his efforts: ‘I would have refused to raise him if I had not been the master of marrying him to woman of his choice - that is, *of my choice*’ (407). (28)
  - Is Rousseau in any way giving Emile choices or freedom with this in mind? If he abandons freedom here, who is to say it is upheld in the rest of the novel? What does Rousseau intend?
- “...However, this should not lead us into thinking that Sophie’s and Emile’s choices are left to chance. Thanks to the tutor’s quasi-providential omniscience, and without Emile’s knowing, Sophie ‘has been found for a long time’ (406).” (29)
- “It is the tutor’s duty to find out ‘the choice that nature has made’ for his pupil and create circumstances that will induce Emile to fall in love with the woman of his tutor’s choice (407).” (30)
- “Rousseau teaches his readers that confrontation and lectures on filial obedience are counter-productive. Instead they should take an ‘opposite route’: ‘Let him always believe he is the master, and let it always be you who are. There is no subjection so perfect as that which keeps the appearance of freedom’ (120).” (32)
  - Rousseau’s educational style is almost entirely authoritarian in this sense.
- “The principle of concealment and deception practiced by an all-monitoring guidance of the tutor/legislator justifies readings of Emile as a ‘handbook on trickery’ (Crocker 251), a ‘totalitarian anti-utopia’ (Rosenow 217), and of Rousseau as ‘the inventor of pseudo-democratic dictatorship’ (Russell 660).” (35)

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## Rousseau’s “Emile”, an Anti-Utopia (High Use)

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British Journal of Educational Studies

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- “His demand to acknowledge childhood as a stage in man’s life which has a value in its own right, and the practical rules of education which he laid down, are basic assumptions in progressive education.” (212)
- “Rousseau’s aim in Emile is therefore the education of the citizen, not of natural man, while his challenge is not the aim of his educational system but its method, which is purely individualistic. True, nature serves as his point of departure-but no more than that; it is not an aim and a purpose, as Dewey and others mistakenly assumed.” (214)
- “...Rousseau does not deal in the novel with the image of the ideal society; his attention is focused on the best education which is possible within the framework of existing society with all its faults. Considered thus, Emile does not answer the standard criteria of a utopian novel.” (215)
- “The same applies to Emile’s tutor as well: Jean-Jacques, too, has no private personality of his own. Rousseau gives us no information whatsoever about him. Accompanying Emile for about 25 years he has no other destination than the single task of educating Emile.” (215)
- “The educational programme which Rousseau suggests in Emile is therefore not merely a collection of practical educational rules, but a programme for reconstructing society by means of education. In Emile Rousseau points at the method of reforming society into the image of the perfect society he offers in his Social Contract. Both works are complementary; considered as a unit they constitute a utopia indeed, but a very special one.” (216)
- “In short: the tutor, Jean-Jacques, is the one who creates his pupil, moulds and polishes his personality and defines his destiny. The pupil is his tutor’s ‘work’.” (217)
- “In order to establish a perfect hold on Emile, Jean-Jacques never leaves him alone: he follows him everywhere, watches and studies him constantly, spends his days in his company and his nights in his room. Emile is thus under the permanent control and complete rule of his tutor, who manages in this way to guide and direct him according to his programme.” (217)
- “Yet the basic condition for the successful operation of the tutor’s programme is, that this control be concealed from Emile and that he shall never feel it.” (217)
- “Throughout his childhood and adolescence Emile should be convinced that he is absolutely free, that he is doing what he wants to do, that he is gratifying his own wishes and that the only limit set to his freedom of volition and action is objective necessity” (217)
- ““(From Rousseau) Take the opposite course with your pupil; let him always think he is master while you are really master. There is no subjection so complete as that which preserves the form of freedom; it is thus that the will itself is taken captive.... No doubt he (=the child) ought only to do what he wants, but he ought to want to do nothing but what you want him to do. He should never take a step you have not foreseen, nor utter a word you could not foretell.” (218)
- “If Rousseau adapts his educational system to the child’s stages of development-he does so only with the aim of establishing his perfect authority over Emile. It is true that Emile learns only such things as are useful to him and only at the moment he realizes that he is in need of them, and it is true that he learns them through immediate experience-yet he never realizes either need or

usefulness unless challenged by his tutor. It is true that Jean-Jacques never openly intervenes in Emile's course of development - yet he regulates this development secretly." (218)

- "Throughout Emile's education nothing happens by sheer accident or as a result of some uncontrolled coincidence: all along the process of education Emile is led, controlled and dominated by his tutor. This applies not only to Emile's childhood and adolescence, but to his maturation and adulthood as well: the tutor is the one who decides when Emile is to fall in love, with whom and in what way." (218)
- "Emile, then, acts under the assumption that he is free and independent, though in fact he is the product of total environmental manipulations. He believes that Jean-Jacques is his friend, despite the fact that he controls him." (219)

Rousseau is creating a false reality for Emile, a sort of behavioural engineering. The controlled feel free. According to Frazier's *Walden Two*, "They are doing what they want to do, not what they are forced to do... there's no restraint and no revolt. By a careful cultural design, we control not the final behavior, but the inclination to behave - the motives, the desires, the wishes."

Techniques of operant conditioning over negative reinforcements

- "With Rousseau things work quite differently. Rousseau never gives as much as a hint that the manner in which Emile has been conditioned is revealed to him. The coincidences which constitute his educational programme appear to him as the product of some natural and therefore necessary process, never as the result of the meticulous planning of his tutor. Emile is convinced to the end that he acts autonomously and that his decisions are his own, he is given no opportunity whatsoever to put an end to his alienation; his conditioning is a total one. Emile is, therefore, a perfect anti-utopia and, as such, it is more radical than any anti-utopia ever written so far." (223)