

BLOCK II
JEAN JACQUES
ROUSSEAU

BLOCK II INTRODUCTION

Block two has three units which highlight ideas of Jean Jacques Rousseau. He criticised enlightenment and believed that luxury and affluence degraded the morality of human beings making them selfish and individualistic. He criticized the proliferation of arts and sciences as he saw them causing depravity in society. Rousseau was a keen moralist who believed in the tall moral order of society. He understood that it is impossible for man to go back to the state of nature where he lived a peaceful and contented life. So he wanted the society to be governed on morality. Rousseau had propounded *General Will* as the basis for making laws in society. General Will depends on the interests of all in contrast to the Particular Will that takes into account only selfish and vested interests of individuals. Constitution made on General Will would enhance liberty and autonomy of individuals. It will transform an individual from the noble savage to a humane person. But this General Will has to be instituted in the form of laws, according to Rousseau. The pedagogy prescribed by Rousseau's system of education is to learn from experience and observation. He suggested positive discipline rather than punishment for correcting the behavior of the child. However, Rousseau's ideas about education of women were regressive and were criticized by Mary Wollstonecraft. His ideas of equality of all human beings, democracy and freedom have influenced Modern republican governments.

THE PEOPLE'S
UNIVERSITY

UNIT 2 STATE OF NATURE AND THE 'NOBLE SAVAGE'*

Structure

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Life and Times
- 2.3 Rousseau's Critique of Enlightenment
- 2.4 Rousseau as a Republican
- 2.5 State of Nature
- 2.6 Emergence of Civil Society
- 2.7 Let Us Sum Up
- 2.8 References
- 2.9 Answers to Check Your Progress Exercises

2.0 OBJECTIVES

The aim of this unit is to familiarize you with Rousseau's ideas of the State of Nature and The Noble Savage. After studying this unit, you should be able to:

- State reasons for Rousseau's State of Nature : His background
- State reasons for Rousseau's criticism of Enlightenment
- Understand Rousseau as a Republican
- Understand the emergence of civil society

2.1 INTRODUCTION

Jean Jacques Rousseau (1712-1778) is regarded as the greatest thinker the French have ever produced. He was a critic of enlightenment ideas. He believed that luxury and affluence have degraded the morality of human beings and has made him selfish and individualistic. He criticized the proliferation of arts and sciences that have caused depravity in society. Rousseau was a keen moralist who believed in the tall moral order of society. Rousseau understood that it is impossible for man to go back to the state of nature where he lived a peaceful and contented life.

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So he wanted society to be governed by morality. Rousseau was one amongst the three thinkers including Hobbes and Locke who enunciated the theory of social contract.

Inequalities existing in the French society of eighteenth century shaped Rousseau's political thought. Though he was regarded as one of the controversial thinkers who had contradictions and paradox in his ideas some regard him as the greatest mind of enlightenment. Contradiction in Rousseau's thought can be observed where he champions revolutionary changes in society on one hand, and defends the status quo on the other. Rousseau said that man would go for perfection that will allow him to abandon the peaceful state of nature and form civil society but at the same time he would like to sustain the formation of civil society, as it gives him a platform to advance his civilization.

The confusion persists over where Rousseau should be placed. Some regard him as an individualist who believed in upholding the freedom of individuals. Others considered him to be a collectivist as he gave priority to the *General Will*. For this reason, he is also regarded as a *Modern Totalitarian*. But others also call him a romantic collectivist for his General Will theory.

2.2 LIFE AND TIMES

'Trust your heart rather than your head.'

The romanticism of Rousseau in the age of reasoning gained him immense popularity that invited the envy of notable stalwarts in philosophy namely *Diderot, Hume and Voltaire*.

Rousseau was born on June 28, 1712 in Geneva that was a city-state at that time and had embraced Protestant culture. Protestantism arose in protest against Catholicism and it refuted papal supremacy and sacraments. Originated in 16th century reformation, Protestants asked for reforms in the ill practices of the Church that was very powerful in Western Europe and was plagued by internal struggles for power and corruption. Protestants believe that God can be attained by good and noble works rather than relying on proficiency of sacred knowledge or being born in a particular race and caste.

Rousseau's father was amongst the 1500 eligible male citizens out of a population of 25,000 who was constituted in the General Council and had the right to vote. Geneva had a system of General Council that was governed by all the eligible male citizens, but they did not have any real powers. In reality, it was ruled by some 20 members of patrician families belonging to aristocrats and the upper class. But the voting rights created enough division between the ordinary class and the bourgeoisie. From 1707 to 1738, Geneva was a witness to the constant conflicts between the patricians and ordinary citizens over governance issues that also stimulated his writings on popular sovereignty and General Will.

Rousseau was born to a mother who hailed from an upper class family and his father was a watchmaker. Rousseau's mother died in just nine days after giving him birth and his father abandoned him when Rousseau was ten. Rousseau was taken care of by his mother's brother who attended a reputed school along with his cousin. Having to fend off his expenses, Rousseau took up an apprenticeship with an engraver at the age of 13 after completing his schooling whereas his cousin was sent off to an army training. His adverse social circumstances shaped his philosophical thoughts to an extent that he said "Man is born free but everywhere he is in chains". At 16, Rousseau abandoned the work, got converted to Catholicism and became a vagabond moving from one European country to another. He came in liaison with many women from whom he also enriched his philosophical ideas. *De warrens*, whom Rousseau called the greatest love of his life, introduced him to the world of letters and ideas. At the age of 30, he moved to Paris and tried his hands at music, theatre, opera, poetry and writing. He also developed an intimate relationship with *Theresa* during this period who bore him five children and all were later abandoned in orphanage. This act came severe criticism of many philosophers including Voltaire. Hailing from a lower middle class family background and holding on to the belief that riches and wealth are a cause of immorality and corruption, he shunned the city life and moved on to the countryside. There he produced his notable works, *The Social Contract* and *Emile*. During his stay at different places, he befriended many great philosophers namely Diderot, Hume and Voltaire. With no formal training and an incomplete education, Rousseau's intellectual tryst with philosophers and his travels helped him in his self-education. The book *Confessions* that was published posthumously, in two parts, in 1782-1789 has the autobiographical details of the Swiss author.

Rousseau is a product of his times. He existed at the time when absolute feudal order reigned large. Hierarchy was the order of the day and political privileges and power and social prestige were confined to nobility and aristocracy. Access of decent standard of living and survival became difficult for the commoners. The expenses for the profligacy of the ruling classes were borne by the masses in whom the discontentment and disenchantment were brewing. A new class of French bourgeoisie emerged that joined hands with the peasantry and desired change of the social, political and economic order. Class conflicts and desire for change strengthened the calls for the revolution finally leading to the French Revolution in 1789, eleven years after Rousseau's death. Rousseau's ideas on equality, freedom and democracy provided the much-needed leadership to the ideas and lent a strong foundation to the thoughts of the revolution. That is why Rousseau is also regarded as the *spiritual father* of the French Revolution. It is also important to note that though he was an Enlightenment thinker giving modern ideas of equality and democracy, he did not come close to modernity. For him, modernity has resulted in immorality and corruption and devoided the individual of feelings. Reason has replaced the sentiments of an individual making him cold and pleasure seeking. For this reason, Rousseau was also called as a romantic.

Check Your Progress Exercise 1

Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Discuss the life and times of Rousseau.

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2.3 ROUSSEAU’S CRITIQUE OF ENLIGHTENMENT

“Man is born free but everywhere he is in chains.”

These contradictory lines of Rousseau in his seminal work *The Social Contract* reflect his love for freedom and happiness and sadness over the loss of it in modern society. Rousseau has attacked enlightenment as it enchains and enslaves the individual to the unnecessary needs and demands in life. Modernity has brought along with itself extravagant demands and needs which is contrary to his real self and he pursues those things just to fit in a society. He aggressively nurtures ambitions and goals and many a time, even marginalizing his fellow being. This has taken a toll of compassion, empathy, love and warmth. Man has become selfish in modern society. He looks at others as his competitors and not a part of society. He learns to rule and exclude rather than cooperate, enjoy and becoming a part in a society. Man forgets his real nature and starts conforming to the vanity of civil society. This makes him isolated from his real self and he becomes morally void. Modernity, according to Rousseau, has made man morally corrupt. It has deprived him of his sentiments, feelings, love and happiness and made them more self centered, competitive and aggressive towards others and himself. And this cunning behavior of man has been institutionalized by the creation of the modern state. Rousseau believes that the formation of *the modern state* has furthered the vices of modernity. The modern state has been created for the purpose of self-preservation. The purpose of the modern state is not to look after the well-being and happiness of the individual, but rather to preserve the distinction between the rich and the poor. Since, the superfluous wants of the modern man cannot be satisfied in a modern society, so it becomes important for him to oppress the other. The reason for his non-fulfillment of demands is that he is *not* in his *real self* where he will be satisfied with minimal resources required for survival. But in modern society, he seeks comfort in luxury and wastes or exploits resources for his cheap thrills. Man turns into a pleasure-seeker in modern society. The sustenance of his pleasures can only happen when he deprives the other being of his rightful resources. Therefore, he marginalizes the

weak and does not allow them to emancipate. The mechanism of the modern state and its laws are designed in such a way that it allows each man to pursue his selfish gains. He concentrates wealth and power to aggrandize himself and oppresses the poor and the weak. Therefore, modern state sows the seeds of hierarchy and derives benefits in sustaining divisions in society. The relationships are then based on money and private interests rather than on trust, sociability and welfare. Therefore, the civil society which was built for mutual interdependence and mutual aid has now become an arena where men pursues their self-interest and work only for their own advantage. Modern state and civil society have, therefore, sowed the seeds of conflict and discontentment in society. For this reason, Rousseau despises modernity and enlightenment. He says modernity is not the indicator of progress and prosperity; rather, it is a sign of depravity and an impoverished mind. It has resulted in the destruction of good life.

Rousseau also attacks *arts* and *sciences*. In his first major *Discourse on the Arts and Sciences* in 1750 that won the prize in an annual essay competition organized by the Academy of Dijon. The question asked in the competition was 'Whether the progress of the Arts and Sciences has contributed to the purifying of the morals?'. And Rousseau answers it *negatively*. He was not in favor of the idea that Arts and sciences are an indicator of progress and human civilization. He articulates "Our minds have been corrupted in proportion as the arts and sciences have improved". He rather says that Arts and sciences have become a cause of moral corruption. The nourishment and sustenance of arts and sciences requires an ambience of luxury and comfort. It is required to feed the idle curiosity of men. Only the rich and the upper class can derive the pleasure from the Arts and sciences as the poor and the weak have no idle time and luxury to rejoice in it. Arts and sciences have further perpetuated the distinction between the rich and the poor. Lot of money is spent to preserve those arts and sciences whereas the marginalized have to guard those very same commodities that have caused their impoverishment. The modern society is, thus, characterized by inequality and injustice.

Rousseau says "The arts, literature and the sciences, less despotic though perhaps more powerful, fling garlands of flowers over the chains which weigh them down. They stifle in men's breasts that sense of original liberty, and cause them to love their own slavery."

Rousseau's infamous essay *Discourse on the Arts and Sciences* led to a lot of criticisms in which it was argued that he has simply underestimated the cruelty of the barbarians in ancient society. To which Rousseau replied that private property, wealth and inequality are the prime motivators of injustice and immorality in modern society.

Check Your Progress Exercise 2

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Why did Rousseau criticize Enlightenment?

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2.4 ROUSSEAU AS A REPUBLICAN

Rousseau was a republican at heart. He favored that society should be governed with the consent of man and there should not be an imposition by a majority on a minority. He admired the virtuous life in the ancient cities of Greek and Rome. According to Rousseau, these cities were built on the virtues rather than the comfort, luxuries and oppression of men. Virtues mean good citizenship in which men work efficiently and do their duties well. For Rousseau, state has to be formed on the basis of virtues and in a civil society, men have to give up their private wishes for the benefit of all. The size of cities was so small that everybody knew each other and there was no difference between the ruler and the ruled. Though he also said that there was a need to improve upon this and moral education is a pre-requisite for a sound civil society.

2.5 STATE OF NATURE

Rousseau believed that the modern state and civil society are the artificial constructs of the human. The purpose was self-preservation. They aimed to sustain the distinction between the rich and the poor so that the powerful and rich can enjoy the luxuries and comfort at the cost of the poor. The state and civil society are not natural, but an artificial edifice. It is man-made. It, therefore, becomes important to understand how state and civil society originated.

Rousseau bases his theory on the state of nature. He joins the triumvirate along with Hobbes and Lock to enunciate his theory on the state of nature.

He says man is not primarily a social and a political being. He also does not have rationality in him. In the state of nature, man does not require a reason because his interaction with his fellow being is very limited. Since he has no social life, so words and communication have not been founded. For Rousseau, man in the state of nature is just like any other animal. He is free and roams around in forest in search of his food. He tries to secure his minimum necessities of daily life. His needs do not include any comfort and luxuries of life, but has simple needs of food, clothing and minimal shelter. Man in the state of nature does not have the tendency of accumulation also. They are not afraid of their future. Since the resources are freely available in nature to man, therefore he does not accumulate also. Man is not frightened of death because he does not conceive it. He just avoids pain to himself and does not intend to harm others.

For Rousseau, man in a state of nature is idle. He enjoys his freedom from danger, freedom from lack of resources and freedom from inequality and injustice. He is in one with nature and has no demand that is in conflict with nature. He is able to enjoy his existence and his true being. He possesses no evil qualities of greed, concentration of wealth, killing, harming others. He makes a move only when it is required for him to have his bare necessities. Only a man who has foresight, a desire for accumulation and fear of the future that he moves beyond his natural capacity and starts working and oppressing others.

Man in a state of nature has two fundamental passions- one, desire to preserve himself and second, a pity and sympathy for those who are suffering. The second feeling does not put him in conflict with nature and other beings. He lives in peace and does not intervene and harms his fellow beings. Since nature provides for free his bare necessities, he does not find the need to interact or compete for resources. Therefore, man needs no virtue or qualities in the state of nature. Virtues are required only when the functioning of the society has to be organized and ordered. Since, the state of nature is already peaceful and naturally well organized, virtues are not a pre-requisite. Even morality cannot be commented upon because whatever man does, is for his own appeasement and pleasure without harming the other.

All the men are by themselves. There is no inequality in access to natural resources as no one person or authority has the control of resources. Even if the men are different in terms of physical strength, there is *no* Darwinian state in society. Survival of the fittest rule does *not* apply here. A big fish eats a small fish is not applicable in Rousseau's state of nature. So differences in physical strength are not important, as there is no conflict or war over resources. This is entirely different from the description of state of nature given by Thomas Hobbes and John Locke.

Hobessian state of nature was horrid and cruel. It resembled a state of war. Hobbes describes man as solitary, poor, nasty, brutish and short. In his pre-political and pre-civil society state, man is always fighting with another for his survival. His life is always under threat. In this volatile environment, there is no industry, no knowledge, no civilization, no culture, no navigation, no use of commodities, no arts and letters, no time, and danger of death is always lurking. That is why men mutually agree to form a State that Hobbes names it as *Leviathan*. The powers of Leviathan are absolute, undivided and unlimited. Hobbes does not grant the men the right to question or revolt against the state. The purpose of the formation of Leviathan is that of self-preservation. If any individual feels that the sovereign has become incapable of protecting his life, only in that condition can the individual resist and refuse the authority of the state. Hobbes's political philosophy on social contract has to be read in his context. A 17th century English philosopher, Hobbes lived through the *English civil war*. A long and a bloody struggle between the parliament and the crown shaped his political ideas.

John Locke was another social contractarian. But his state of nature was *not* a state of war like Hobbes. Locke's state of nature was a state of freedom and equality. It was a state of peace, goodwill, mutual assistance and preservation. Men governed according to the *laws of nature*. And the laws of nature were based on reason. Men were granted liberty and equality, but within the limits of reason. They were not supposed to harm other individuals. There was a difference between liberty and license. Liberty is based on reasoning whereas license is unhindered freedom without taking care of any one's rights. Therefore, Locke's state of nature was governed on the principle of liberty and equality. But he feared that there might be some men that will disturb the order of pre-political and pre-civil society. And to discipline such men, state is required. The state is entrusted with *three* functions namely to legislate, to execute and of the judiciary. But if the government, which is the head of the state, fails to protect the life, liberty and property of an individual then the government can be overthrown and replaced by a new government. Locke distinguishes between state and government. State is indivisible but the government can be revolted against and replaced with a new government. Locke was writing at the time of a peaceful English civil war that shaped his political ideas.

In Rousseau's state of nature, the contact and interaction with fellow beings are miniscule. There exists no hierarchical relation with one another. No man rules over another and oppression does not exist. Strong has no right over the weak and the enslaved can any time revolt and get back his freedom. No one can make any one his slave because they do not need one. With their simple needs, they are sufficient to take care of themselves. In the state of nature, no one has moral obligation towards another. Relations are casual. The concept of family does *not* exist. Mother takes care of her children till they are ready to fend for themselves. There is no duty towards one another.

But he differentiates between man and animal. He says man does *not* become an animal in the state of nature, as man possesses two qualities – freedom of will and perfectibility. In this state, man is not governed by his instincts. He is at his free will. He can choose, accept or reject. No amount of greed, lust, pleasure or vices attract him. He is in full control of himself. This liberty helps him in attaining the spirituality of his soul. Rousseau calls him a *noble savage*.

The second quality of perfectibility does not allow him to be satisfied with what he has. But this perfectibility cannot be equated with restlessness, aggressiveness or competition. But rather the passion for perfectibility in man in Rousseau's state of nature is for his own improvement. He wants to improve his faculties and advances his civilization. Only a man has the faculty to improve his race. This distinguishes him from an animal. He wants to better himself to that he can further develop his potential. He does not want to sit idle. He does not want to be lazy and spend his life in everyday routine. He does not want to confine his existence to just self-preservation and having sympathy for the suffering of others. He wants to do more with his life. He wants to contribute to enhancing his

capacity and developing society. Though man is very happy in a state of nature where there is no conflict for resources, his passion for perfection leads him to a civil society. He leaves his peacefulness, contentment and happiness behind which he was enjoying in the state of nature and moves towards mastering himself and developing society. Rousseau says man moved towards misery in order to perfect himself.

Check Your Progress Exercise 3

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Explain Rousseau's concept of State of Nature.

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2.6 EMERGENCE OF CIVIL SOCIETY

The reason that Rousseau gives for abandoning the peaceful state of nature is *unfortunate accidents*. Man leaves his peaceful and contented state because of natural catastrophes. These unforeseeable accidents force man to seek protection and come in closer contact with another. When he comes closer to another, he develops speech that further helps in binding them together. He starts establishing further contacts and securing his women and children. Now man has become dependent upon another. But even at this earlier stage, man is free. There are no laws, no state and no inequality. He can withdraw from this early-civilized state at any time. If he feels that his liberty has become restricted due to his interaction with men, he is free to withdraw. But now the men feel that being engaged with one another has its own benefits so he continues further advancing in this civilized state. Though he still prioritizes and protects his freedom to withdraw from it at any point of time.

The formation of this society gives rise to a new evil; that is of *vengeance*. In Rousseau's state of nature, men possessed the qualities of natural pity and passion for perfectibility. But due to frequent interactions and the lack of laws and a central authority, frequency of conflicts and friction also increased and the natural pity towards fellow being weakened. But interestingly, frequent conflicts do not become the predominant reason for the formation of civil society. It is the protection of private property that becomes the reason for the formation of civil society. Private property arose when man started cultivating land and claiming it as his own. When man was in the state of nature, he did not have any aspirations. Clothing, food, shelter was freely provided to him by nature.

But when man started possessing property, he became prone to thoughts. He starts thinking of future and fearing for the protection of his property. He wants to save his property/land that he acquired by working and cultivating on it. The man now also aspires and thinks about increasing his wealth and power.

Possession of property gives rise to another major problem. And that is, the *origin of inequality*. The rise of inequality happens because different men have different capabilities and talents and this will cause the difference in possession of property also. Men who are more talented and skilled will come to possess more property than men who are weaker in strength and talent. Since there exists no state and laws, there is no judge to resolve the difference in claims of property. And since the need for property is not natural, but manmade, so there exists no natural law to resolve the issues. This causes state of war between the haves and have-nots.

At this point, man has made his life miserable. He is now dependent on others for money and glory. The feeling of pity for others and self love has been replaced with vanity and selfish desires for infinite possessions, and man gets into endless quarrels to sustain that vanity and acquire more possessions.

This insecure man gets into a social contract and forms a civil society to protect his property and possessions. He seeks consent of other men in this vulnerable social formation to maintain peace and protect himself and his property from aggression. Nature no longer protects him and satisfies his increasing need. The poor can rebel anytime at the unequal possessions of property and loot his property. The man at this stage has become so fearful that he devises social contract that seeks acquiescence of the poor. This social contract appears to give legitimacy to the inequality originating in society. Laws are made to justify the inequality. In this situation, the rich are able to maintain their property while the poor hold themselves responsible for their own destitution. So the naturally free man in the state of nature has now become a miserable man where the rich are scared of losing the property and the poor is suffering from wretchedness.

The government that has been formed is also not neutral. It does not contribute much in mitigating the rising inequalities and forming a just society. Rather the government gets to be governed by those who are driven by infinite passions, selfish needs and particular demands. Rousseau demands that only *stringent moral education* can rectify the faultiness in civil society. So man creates morality so that the interests of the common good can be prioritized over the interests of the individual and the conflict between the society and individual can be resolved.

Rousseau contrasts this paradoxical man who is free yet everywhere he is in chains in civil society. He compares it with the natural man of Hobbes and Locke.

In Rousseau, man becomes miserable after he leaves the state of nature and adopts morality so that interests of common good can be put forth. Otherwise, if the individual keeps pursuing selfish interests, it will lead to anarchy and tyranny in society.

But Hobbes's natural man is driven by passions and selfish desires in the state of nature for which the sovereign is created so as to protect the life of the individual. And Locke said that the right to property is a natural right of an individual for which the civil society is formed to protect it.

Rousseau's *Social Contract* resolves the conflict between self-interest and duty and gives emphasis to General Will. General Will is governed on the principles of mutual sympathy, common good and interests of the whole.

Therefore, a closer look at Rousseau suggests how man was enjoying his natural freedom in the state of nature. He was independent and the resources available in nature satisfied his limited needs. Rousseau calls this man as a *Noble Savage*. As in the state of nature, he was not driven by unlimited desires and selfish needs and carried the heart of mutual pity.

Check Your Progress Exercise 4

- Note: i) Use the space given below for your answer.
- ii) Check your progress with the model answer given at the end of the unit.

1. According to Rousseau, how did civil society emerge?

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2.7 LET US SUM UP

In this unit, we dealt with the life and times of Jean Jacques Rousseau. Rousseau, whose thought was shaped by his circumstances. The travels he took ended up educating him on the philosophy of life. His freedom to move around at different places encouraged the thought that man is born free. This was also one of the reasons that he was termed a romantic. But his desire to being dependent and to stay in society and with his family, made him say that Man is free but everywhere he is in chains. He applied the same thought to the origin of social contract as well.

Man for Rousseau is a free animal in the state of nature. He is not dependent for his needs on anyone. Man also maintains limited contact with his fellow beings as his needs are controlled. But man is driven by two desires- Freedom of will and the passion for perfectibility. Man is free because he is not governed by any ill feeling of greed, jealousy or lust. He is in full control of himself that also allows him to develop spirituality of his soul. That is why Rousseau calls him the Noble savage. But this noble savage also has an innate desire of perfecting himself. He does not want to spend his life idling away in his daily routine. He wants to

contribute to society and help in the advancement of human civilization. This earnest desire to be significant takes him away from the life of peace and contentment to a civil society that is unequal, unjust and miserable.

Later, in this unit, we talk about how men keep entering the life of misery in civil society.

Man comes in close contact with one another due to some unfortunate accidents or natural fury. Once he comes into contact, he starts building closer alliances with fellow beings and develops a family. He also starts cultivating the land to feed his family and claiming it as his own. This gives rise to private property. But different men possess varied skills and talents that cause difference in acquisition of property. In this case, some men get to possess more property while others possess less, dependent on their skills. This creates a divide between the haves and have-nots. Class inequality has developed at this stage. And the feeling of misery, vengeance and ill will has also developed. Rich now fear an attack on their property. To save their property, they enter into a social contract. Social contract means an agreement where everyone agrees to follow the laws of society. This social contract takes the consent of the poor to follow the rules and regulations of society. But actually this social contract appears to give legitimacy to the unequal social order so that the property of the rich can be saved. The government that is formed out of this social contract is also run by people that are driven by insecurities over their property, passion and greed. In that case, expectations of justice and equality from the government become a far-fetched dream.

Rousseau says that moral education is a must to improve upon this unjust and an unequal state. Man creates morality so that society gives preference to community's interests rather than individual or selfish interests. General will of community should precede particular will of individuals.

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2.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

State of Nature and
the 'Noble Savage'

Check Your Progress Exercise 1

1. Your answer should highlight the following points:
 - Embraced Protestantism
 - Situation in Geneva
 - Rousseau's works

Check Your Progress Exercise 2

1. Your answer should highlight the following points:
 - Explain man is born free but everywhere he is in chains
 - Elaborate on his work 'The Social Contract'
 - Criticised modern state
 - Attacks arts and sciences

Check Your Progress Exercise 3

1. Your answer should highlight the following points:
 - Man in a state of nature
 - Two passions of man in State of Nature
 - Differentiates between man and animal

Check Your Progress Exercise 4

1. Your answer should highlight the following points:
 - Protection of private property
 - Emergence of thoughts
 - Man adds misery and insecurity to life. Forms civil society

UNIT 3 GENERAL WILL AND SELF GOVERNMENT*

Structure

- 3.0 Objectives
- 3.1 Introduction
- 3.2 General Will
- 3.3 Role of Legislator
- 3.4 Critique of Liberal Representative Government
- 3.5 Federation of Nations for World Peace
- 3.6 Criticism
- 3.7 Let Us Sum Up
- 3.8 References
- 3.9 Answers to Check your Progress Exercises

3.0 OBJECTIVES

The aim of this unit is to familiarize you with the ideas of General Will and Self – Government of Rousseau. After studying this unit, understand:

- The concept of General Will
- Rousseau’s criticism of liberal representative government
- The role of legislator as defined by Rousseau
- Rousseau’s concept of Federation of Nations
- Limitations of Rousseau’s thought

3.1 INTRODUCTION

Born in Geneva in 1712, Jean Jacques Rousseau was one of the prominent social contractarians along with Hobbes and Locke. His work on social contract theory was based on the objective of enhancing freedom, equality and democracy for an individual. Rousseau is called a democrat, as he wanted individuals to be enjoying the same sense of freedom as they were relishing in the state of nature.

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Rousseau's theory on social contract is starkly different from Hobbes and Locke. For Rousseau, man in the state of nature was a happy, contented and a free being. Unlike Hobbes, whose man in the state of nature was brutish, selfish, greedy and short. Locke's man in the state of nature was a friendly and social man but they required a neutral government that could take care of him when the social order was disturbed.

But Rousseau calls his man in the state of nature as a *noble savage*. State of nature is a condition where no government or authority is present to govern the society and the people govern themselves.

So Rousseau said that man was free to roam around in the state of nature, use resources for his survival that were freely available in nature, had no desires, no lust, no greed, no passions, and had no competition. Man was not in conflict with another as there was less interaction and socialization with other beings. Man in the state of nature possessed only two feelings- the feeling of self-preservation and the feeling of pity and empathy towards other being. The need of self-preservation allowed man to devote himself for his survival. Man had no stress of accumulation or savings, as resources were freely and equally available in nature. There was no hierarchy in the state of nature and everyone was considered equal. Even if a man was working under another, he was free to leave and be on his own. So man was happy, free and a satisfied being. But man possessed two more qualities- Freedom of Will and Perfectibility. Freedom of Will allowed him to have full control over himself. And the passion for perfectibility made him eager to advance his development. He wanted to improve upon his civilization and progress in his talents and skills. Therefore, he abandons his peaceful and tranquil state and enters into a state of misery. Man comes into social contact with another and develops an ill feeling of vengeance that starts leading to frequent conflicts. But he does not require an authority or state to intervene and resolve the tension. The need of a central authority, that is the state is only felt for the protection of private property of rich. When man leaves the state of nature, free availability of resources becomes difficult. This leads to emergence of thought for future preservation and for future survival. Man starts accumulating for future needs and expands his private property. Now different men will accumulate according to their skills and talents. This gives rise to inequality in society and division between the rich and the poor. Rich wants to save his property from the assault of the poor. This is the time when rich consents to a contract for the creation of civil society and the state. The rules and regulations made by the state give protection to the property of the rich. Most importantly, it gives legitimacy to the division between the rich and the poor in society. The state seeks consent that everyone including the poor will respect the laws in order to maintain peace and order in society. But Rousseau says that the government that comes into power is also driven by the same people who are guided by their own vested interests, and are selfish and lack empathy towards other beings. To rectify this anomaly, Rousseau suggests *moral education*. He says that the teaching of morality will bring respect for the values of peace, equality and democracy. Morality will help individuals

decide on the constitution of General Will. The society has to be governed on the basis of welfare of all. No private or vested interests should intervene in the making of rules. This section will deal with what constitutes General Will? And how it is different from Particular Will?

3.2 GENERAL WILL

In the earlier section, we delved at how man moved from the state of happiness and contentment to the state of misery. Rousseau proposed that laws should be formulated on the premise of General Will to rectify the faults in a civil society.

Abandoning the tranquility of state of nature, man has invited upon himself the state of misery. In an attempt to advance his faculties and civilization, he has rather ended up living a life of depravity. Modernity has sowed the traits of self-centrism, jealousy, cruelty and snatched away the feeling of empathy and sensitivity among human beings. It has deprived them of their humanity. Accumulation of private property has led to the inflation of vanity and caused dependency on others. This has built up the feeling of hierarchy and a superiority complex. At this stage, man has been deprived of his freedom and self-contentment.

But unfortunately there has been no going back from civil society. Man cannot go out of social contract and return to the state of nature. But luckily he has an option of improving the miserable state of civil society.

Rousseau elaborates in his notable work *Social Contract* that a right kind of polity will emancipate the society and transform the individual from a noble savage to a humane person. From a harmless wanderer in a state of nature, he can become a genuine and a moral being in a civil society. And this is what Rousseau intends to create in a civil society. Rousseau's prime objective of forming a social contract is to develop the right kind of society where a man can live happily and peacefully and enjoy his freedom as he did in a state of nature. That is why Rousseau says 'Man is born free but everywhere he is in chains'.

It implies that only in chains can a man enjoy his freedom. By chains, Rousseau implied rules and regulations of society.

But the laws of society have to be formed on the basis of General Will and not on the particular or selfish interests of the community members. The welfare of the community has to be prior than the particular interests of its members. The particular/selfish interests of its members will not take care of the interests of the Whole. Rather the members under the influence of Particular Will would focus on expanding their own greed, wealth and private property that will further exacerbate the divisions in society. The society driven by particular interests of its members leads to furthering of inequality. Therefore, Rousseau proposes that when the members will first decide about the order and welfare of its community, its then that the fuller development of society and advancement of civilization will

happen. In welfare of the community lies the benefit of the individual. Rousseau believes that the growth of the individual would be severely impacted if the order and peace of the society gets disturbed.

Liberty was fundamental to Rousseau's theoretical construct. His aim was to reconcile liberty with authority. He believed that the presence of authority should not lead to the curtailment of basic rights of freedom. Rather the presence of authority should facilitate in enhancing the freedom of the individual. Presence of authority does not imply surrender of freedom to the third person. Rousseau says the right kind of polity had to "defend and protect with the whole common force the person and goods of each associate, and in which each while uniting himself with all, may still obey himself alone and remains as free as before".

Rousseau's ideas on community find a resonance with the ideas of ancient Greek philosophers of Plato and Aristotle. Aristotle emphasized the importance of community over the individual. He had said Whole is prior to the Parts.

Similarly for Rousseau, community was important to preserve individual freedom. He admired the cohesiveness of ancient Greek polis. He considered Sparta and Ancient Rome as ideal republics. Rousseau emphasized that ideal republic would be a community of virtuous. Virtues were important to sustain the freedom in society. An unlawful miscreant in a society would only cause disorder and trouble.

But he differed from Plato and Aristotle in the sense that community has to be formed with the consent of members. Individuals have to freely consent and voluntarily submit to the General Will to form the free society. General Will is the will of the individuals to think of general and public interests. When an individual will think good of others, he will become more compassionate, amiable and social. He will be morally transformed and will thus abandon his selfish nature. This will enhance his moral autonomy and a virtuous society will be built.

All the laws in the society will be made on the basis of General Will. Human beings can enjoy freedom when they will follow the laws. Arbitrariness will cause violation of rights and freedom and disturb the harmony of society. Rousseau's idea of liberty was similar to *Locke*. Locke said that the right to liberty is a natural right and it can be enjoyed when injury/harm from others are prevented. For this, Locke demanded establishment of law that will take care of any violation. Rousseau said no one should be above the law as it is made from the General Will. He also adds that dependence on democratic law is emancipatory and uplifting for the society but dependence on the arbitrary will leads to chaos and disorder. Rousseau categorizes *two* kinds of dependence- dependence on *things* that is the work of *nature* and secondly, dependence on men, that is the work of *society*. For Rousseau, dependence on nature will lead to harmony and peace in society and will not cause depravity of individuals. But dependence on men might evoke the feeling of conflicts and stress causing misery in society. Rousseau is equating General Will to the work of nature. Individuals acting on General Will

would act in accordance with the harmony of society. But General Will has to be strengthened with laws. Implementation of General Will would lead to the culmination of participatory and consensual democracy where the lawmakers are equal amongst themselves.

Rousseau's idea of freedom differed from other social contractarians Locke and Hobbes. For Locke and Hobbes, freedom was merely defined as absence of restraints. Rousseau defined freedom as moral self-determination or the ability of the individual to exercise his autonomy. He believed that laws made on General Will will expand the freedom of an individual. His General Will was general in *two* respects: *Generality of Origin* and *Generality of Object*. Generality of Origin implied that *all* the laws are to be made by *all* the citizens and Generality of Object meant that it was in the *interests* of all. The Generality of Will will promote the good of all.

Rousseau regarded equality and liberty as interdependent. An individual cannot be free unless he is not equal to other members. Inequality in the society is a threat to liberty. Any domination or unlawful rule over others amount to slavery. Rousseau rejected the idea of total surrender of powers to third party. Though submission of powers will result in social peace, it will not lead to attenuation of liberty. His stark response to Hobbes on liberty was "tranquility is also found in dungeons, but is that enough to make them desirable places to live in?"

Sovereignty, for Rousseau, was indivisible. It is interesting to note his views on sovereignty as he laid too much emphasis on *freedom*. Rousseau stated that the sovereign power has to be inalienable and indivisible. But here the powers of the sovereign do not lie in some *third* party/government or some monarch, but the powers of the sovereign is vested in the people. Sovereignty belongs to all the members in the community. That is why he christens his idea of sovereignty as *Popular Sovereignty*. Popular sovereignty meant the power of governance solely lies in the hands of the public and their general welfare. No one person or even majority has the right to decide on the policies and affairs of the public. Rousseau even despised the idea of majoritarian democracy. He did not want to give powers even to the majority to determine public policies. He clearly stated that the interest of the majority is not General Will. General Will constitutes interests of all. Community is an arena of morality and there cannot be different opinions as to what constitutes morality. Therefore, General Will and popular sovereignty are based on the premise of morality.

Hobbes and Locke, the other social contractarians, had a starkly contrasting view on sovereignty. For Hobbes, sovereign was the absolute ruler, the legal state. There cannot be any rebellion or protest against the sovereign state as it protects the life of community members. But once the Hobbesian sovereign state is no longer able to protect the life of community members, only then the state can be overthrown. Otherwise Hobbes asks for absolute obedience to the sovereign. In Locke's philosophy, the idea of sovereignty is not absolute. The people had the right to replace or protest against the government if it cannot protect the natural

rights of life, liberty and property. Absolute power to a single source of authority in Locke's state was a complete no-no.

But Rousseau's popular sovereignty is based on moral foundations. The power vests in public. The people have to directly participate in the decision-making process. Rousseau also terms it as *Direct Democracy*. Rousseau had complete faith in the educative capabilities of public institutions. He stated that public institutions will inculcate the values of morality that will aid in shaping a moral man. Legislature was supreme for both Locke and Rousseau. Executive Will did not matter for both. The Will of the legislature was important as it contained the voice of the people.

Rousseau articulated that civil religion would cultivate the moral foundations of the state and inculcate the positive thoughts of discipline, general public welfare, and goodness for all and make them dutiful towards the laws of the state. Rousseau's ideas on religion have a resonance with Machiavelli who believed that religion is important to emotionally connect the citizen to the state and to respect the codes of conduct in society. Religion is also significant for instilling the values of nationalism. Rousseau wanted individuals to free themselves from the tyranny of clergy and subject themselves to religious practices as dictated by nature and requirements of the state. He also demanded national education for infusing national spirit and character building of the individual that was more important than reasoning and intellect.

Rousseau stated clearly that the membership of the community is granted only to those who accept the laws of the state. He demanded punishment for the violator of laws. Abiding laws will enhance freedom of individuals. Since man is born with freedom, it should remain intact even within the state.

He placed importance on toleration. Locke also emphasized toleration, as the individual should have self-control over negative qualities like lust, greed, and selfishness residing in him. An individual will be able to fully enjoy the state of freedom only when he has self-mastery over himself. He is in complete self-realization of his powers, potential and faculties that will enable him to enjoy his liberty and fully develop himself.

Check Your Progress Exercise 1

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Discuss Rousseau's concept of General Will.

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3.3 ROLE OF LEGISLATOR

Rousseau attributed the success of ancient republics to the role of the legislator. He believed that the success of General Will also depended on the functioning of the legislator. He defined legislator as the one possessing super human responsibilities and with the capability to create persons who will be able to constitute the General Will. The legislator's role is to transform the individuals and bring a change in human nature. The legislator will also bring a change in the constitution and make it in accordance with moral laws. He is a charismatic personality with semi-divine qualities. He carried neutral ideas and thoughts and stood independent of the selfish and particular interests of the people. But he made policies that were in the general interests of the people. Though he played a vital role in the establishment of the state, he was not involved in the formulation of laws. He proposed laws only with the support of people. For maintaining self-sufficiency and self-governance, the legislator should have the knowledge of the size of territory that has to be small and compact. Rousseau, like Plato and Aristotle believed that moral character and political participation were best possible in a fairly equal society and that is also sufficient in resources. He emphasized the role of education in building moral character of society and shaping opinions and tastes. He was of the view that public ceremonies and public education are an important means for instilling national pride and teaching the importance of duties and self-discipline in a society.

3.4 CRITIQUE OF LIBERAL REPRESENTATIVE GOVERNMENT

Rousseau detested the liberal representative form of government. He said voting once every five years in elections does not guarantee freedom. He endorsed participatory form of government for its qualities of freedom, equality, self-rule and virtue. The values endorsed by the participatory government will make the individual truly free, liberal and happy. But he said that none of the government possesses the virtues of a participatory form of government. So the governments have no right to seek complete obedience of the community members, if they cannot guarantee them freedom and happiness. Rousseau said that salvation of the individual would come only through politics and not through religion. Like Plato, Rousseau gave primacy to politics. But politics should be participatory in form. He was not in favor of representative government.

Rousseau said "Sovereignty cannot be represented, for the same reason that it cannot be alienated ... the people's deputies are not, and could not be, its representatives; they are merely its agents; and they cannot decide anything faintly. And law which the people have not ratified in person is void; it is not law at all. The English people believe itself to be free; it is gravely mistaken; it is free only during the election of Members of Parliament; as soon as the Members are elected, the people is enslaved; it is nothing".

Rousseau firmly believed that freedom could be accomplished only when the people governed and took part in the law making process. Only when people are free from their selfish interests, they will be their own masters and will be able to enjoy freedom. Only direct participation in legislation will enable realization of General Will. Such a contract based on General Will would help in realization of freedom.

Rousseau's idea that obedience to laws leads to enlargement of freedom was a cause of irritation for many liberal critics. The critics argued that compliance with the General Will to enhance freedom would result in submergence and marginalization of individual's autonomy. Rousseau was blamed for putting authority as sovereign at the cost of individual rights. Liberals believed that rights of an individual act as a shield against the arbitrary nature of state. If ever the state over stepped the limits on its authority, individuals can anytime safeguard their autonomy by invoking their rights.

Rousseau answered his critics by devising a public life that would protect the moral liberty of individuals. He was in favor of democratic institutions that would protect morality of public life. Representative institutions according to Rousseau corrupt a man. They create a feeling of competition amongst groups and kill cooperation and fellow feeling. Representative institutions are also based on the idea that the 'winner takes all'. These institutions create a divisive feeling by organizing factions and interest groups and undermine popular sovereignty and morality. Here, Rousseau differed from the Lockean theory of State. For Locke, the state was formed with the objective of protecting the life, liberty and property of individual members. But Rousseau believed that protection of property by the state would only lead to formal equality. This would be advantageous for the rich as they wish to defend their property from the poor. Though Rousseau derived immense inspiration from Locke's social contract theory, they both differed in terms of objectives of the state. For Rousseau, individual members of the community have to be equal for them to make laws on General Will. Equality will lead to morality that will lead to the constitution and obedience of General Will.

Check Your Progress Exercise 2

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Why did Rousseau criticize liberal representative government?

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3.5 FEDERATIONS OF NATIONS FOR WORLD PEACE

Rousseau was aware of the grave crisis afflicting Europe in his time. Europe was engrossed in severe problems. Insecurity and injustice prevailed amongst poor nations. There were heavy military expenses due to external attacks or impending threats of war. Lack of guarantee for international agreements existed. There were expensive and unsafe means of obtaining justice on issues. The unbearable loss of trade and impoverishment of nations were rampant.

Rousseau’s application of General Will can be gauged at the international level also when he sought for the federation of nations under the authority of law to attain peace and harmony in the world and abolish wars. Rousseau stipulated *four* important conditions to form the federation – Firstly, every important power has to be the member of the federation; second, the laws legislated by the nations have to be binding; third, a coercive authority has to obey the common resolves and lastly, no member may be allowed to withdraw from the federation.

Rousseau charted out a plan that consisted of *five* articles for building a federation and abolishing wars. First is to set up a permanent alliance with a Congress to settle and terminate all conflicts by arbitration or judicial pronouncements. Second is to decide on which nations shall have a vote, how should presidency pass from one to another and how should the contribution quotas be raised so as to provide for the common, general expenses. The third was to declare that all the existing boundaries were to be considered permanent. The fourth articulated banning of the violators and forcing them to comply with the laws. The fifth suggested vote of the majority for decision-making.

Rousseau was of the idea that his plan would remove the ill motives behind any war. He listed those motives as making conquests, protecting from aggression, weakening a powerful neighbor, maintaining the rights of the nations against attack, and settling a difference that defied amiable negotiations and to fulfill certain treaty obligations. He believed that building a federation would diminish all the ill motives of any war.

Check Your Progress Exercise 3

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Discuss Rousseau’s concept of Federations of Nations.

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3.6 CRITICISM

Rousseau's theory of General Will came under severe criticism. He was castigated as a totalitarian. Critics said that Rousseau's theory of General Will is tantamount to Hitler's and Stalin's dictatorship.

In Rousseau's civil society, no member can move beyond the laws of the General Will; otherwise that will invite punishment. Critics also called him tyrannical. They stated that his theory has left no place for the diversity and variety of opinions. Rousseau was blamed for creating single homogenous units. For Rousseau, morality had to be defined in only one particular way and that is the General will. He does not accept other aspects on morality. For him, there exist no contending perspectives on morality. It seems difference does not exist in Rousseau's civil society. The beauty of the various societies is their difference and diversity. Asking everyone to follow the law of General Will will bring in monotony and uniformity. This was also the prominent reason that Rousseau's concept of popular sovereignty was criticized.

Feminists critiqued Rousseau's theory of General Will as it will lead to assertion of patriarchal laws. The powerful men will define morality in such a way that will cause subjugation and marginalization of women. They will end up being a second sex.

Secondly, Rousseau is confident that only good and moral laws will be created for society. He is so self-assured that people will be governed only by their Real Will. The Real Will in members will allow them to make selfless laws based on general and public interests. Their Actual Will will not drive them. Plato said that acquisition of private property and having a family brings in vested interests. So can Rousseau ensure that a man will not be driven by his lower and selfish interest when he enters into civil society, makes his family and acquires private property.

Thirdly, constitution of General Will would be very difficult given the size of countries and their huge population. It is also time consuming and would take longer for the making and execution of laws.

Rousseau understood that man in the civil society will turn selfish and for this, he suggests building of democratic institutions that will advance moral laws and common interests. He places an important pre-condition that a certain level of social and economic equality has to exist. Rousseau says even if man errs in the presence of democracy and with a fundamental level of equality, then that man has to be 'forced to be free'. It implied that a man has to be forced to obey the laws based on General Will.

Rousseau also ensured that he has not propounded a tyrannical idea of General Will. The Real Will of individuals will not end up in tyranny. He advocated liberty that was premised on self-mastery. Liberty can be attained only through

General Will. And the individuals designing General Will would have already attained self-mastery over their unnecessary desires and selfish demands in society. But critics continued challenging the idea of General Will of Rousseau.

In fact, Rousseau’s idea of General Will inspired many contemporary theorists of participatory democracy. *Carole Pateman* strongly criticized liberal democracy for its inability in protection of individual rights. She said that liberal democracies have not been able to resolve the contradiction that exists between the universality of formal rights and prevalence of class inequality at the same time. She suggested self-management and participation of the members of community for enhancing democracy and decision-making in a polity. This will mitigate the inequalities existing in a society resulting in justice, peace and social order. She also sought democracy at the workplace to deal with the various issues of instabilities of market, effective coordination of resources and availability of different types of skills and labor. She was aware that democracy has to be reconciled with efficiency and leadership. She was in favor of political institutions, political parties, periodic elections, political representatives but wanted direct democracy and competitive participation of party and interest groups in it. Therefore, Rousseau’s General Will, though, that unruffled many feathers of liberal theorists terming his theory as totalitarian, but it has also encouraged people’s participation and involvement in decision-making for building substantive democracy.

Check Your Progress Exercise 4

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Critique Rousseau’s concept of General Will and his response to it.
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3.7 LET US SUM UP

In this unit, we studied how a man who has voluntarily moved from the state of nature that represented harmony and happiness to the state of misery can again attain morality and liberty in civil society.

Rousseau propounded General Will as the basis for making laws in society. General Will depends on the interests of all. This is in contrast to the Particular Will that takes into account only selfish and vested interests of individual members. Constitution made on General Will would enhance liberty and

autonomy of the individuals. It will transform an individual from the noble savage to a humane person. But this General Will has to be instituted in the form of laws. General Will has to be reflected in the laws. Public has to make the laws based on morality. On this idea, Rousseau gave his famous lines 'Man is born free but everywhere he is in chains'. It meant that man was born free by nature but when he moved into a sovereign state, he was put in chains of rules and regulations that were made on morality.

Rousseau dismissed different conceptions of General Will. He said that there exists no different idea of General Will for different people/groups. General Will or welfare of public is *same* for all. Peace and order in society can be accomplished through the successful implementation of General Will. A person will be morally transformed when he will think good of others.

Rousseau said that liberty and authority are not antonyms. They don't stand in opposition to one another. Authority does not mean complete surrender of powers to a third party. Rather the noble authority would facilitate in enlargement of freedom. But he added that no individual should be above the authority and laws as they are made on the basis of General Will. Rousseau equated General Will with the work of nature. As nature is harmonious, peaceful and tranquil, similarly General Will would bring in harmony and peace in society.

Rousseau has also devised ways to deal with the violators of General Will. He says those who will not abide by General Will, have to be then forced to be free. It means that laws and punishment have to be then imposed to make the society free.

Rousseau's General Will was general in two respects- Generality of Origin and Generality of Object. The former meant that laws have to be made by people and the latter meant that laws have to be in the interest of all.

He also regarded liberty and equality as interdependent. Unequal society cannot be liberal. Anyone who dominates or rules over others amounts to slavery not liberty. Sovereignty, for Rousseau was indivisible and inalienable because sovereign power does not in some third party or monarch, rather it vests in the people. He also despised the idea of majoritarian democracy because majority rule does not represent the General Will.

He was in favor of civil religion, as that would cultivate moral foundations of the state and positive thoughts of discipline, good will in the community members. He believed that national education was important for infusing national spirit and character building. He placed importance on toleration as it would inculcate the value of self-control over the negative qualities like greed, lust and selfishness in him.

Rousseau also wanted the reign of General Will at the international level. He aspired for a federation of nations at the world level to tackle the recurrent crisis of conflicts and wars.

Rousseau has earned lot of criticism from liberal theorists. They castigated his General Will theory as totalitarian. Secondly, constitution of General Will is time consuming and a very long process that will delay the legislative work. Thirdly, his belief that society could be ruled only by Real Will was too utopian. That's when Rousseau says 'Man has to be forced to be free'.

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3.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

1. Your answer should highlight the following points:
 - Rousseau's social contract
 - Difference between General Will and Particular Will
 - Basis on which laws are formulated

Check Your Progress Exercise 2

1. Your answer should highlight the following points:
 - Endorsed participatory government and state reasons for same.
 - Rousseau's definition of freedom
 - Wanted realization of General Will

Check Your Progress Exercise 3

1. Your answer should highlight the following points:
 - Reasons for formation of federation of nations
 - Four conditions for formation of federation

- Five articles for building a federation

Check Your Progress Exercise 4

1. Your answer should highlight the following points:
 - Is a totalitarian
 - Feminist critique
 - General Will will lead to realization of freedom. Inspired contemporary theorists of participatory democracy.



UNIT 4 CRITIQUE OF LIBERAL EDUCATION*

Structure

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Criticism of Liberal Education
- 4.3 Rousseau's Idea of Education
- 4.4 Rousseau's Concept of Natural Education
- 4.5 Rousseau's Concept of Negative Education
- 4.6 Rousseau's Aim for Education
- 4.7 Rousseau's Framework of Curriculum
- 4.8 Rousseau's Methodology for Teaching
- 4.9 Rousseau's Views on Discipline
- 4.10 On the Role of Teacher
- 4.11 On Women's Education
- 4.12 Rousseau's Contribution to Education
- 4.13 Criticism
- 4.14 Let Us Sum Up
- 4.15 References
- 4.16 Answers to check your progress Exercises

4.0 OBJECTIVES

The aim of this unit is to familiarize you with Rousseau's ideas of education. After studying this unit, you should be able to:

- Understand Rousseau's contribution to education
- His concept of Negative Education
- His concept of Natural Education

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4.1 INTRODUCTION

Born in Geneva in 1712, Jean Jacques Rousseau has been hailed as a great thinker. He was one of the thinkers along with Thomas Hobbes and John Locke who enunciated the Theory of Social Contract. Rousseau was born in a divisive society where the ordinary citizens were fighting for their rights from the aristocrats. The society was also up against the ill practices of the Church and the conservative ideals of Catholicism that had declared the stringent code of living according to the sacred scriptures. The French people wanted to embrace the values of Protestantism where the individual is dignified for his hard work and merit rather than the class he was born in. The adverse social circumstances of Rousseau shaped his political thought and he talked about the General Will for governing society.

Rousseau's famous statement that Man is born free, but everywhere he is in chains emphasizes the importance of freedom in the life of the individual. To explain his theory of General Will, he elaborates on the State of Nature. Rousseau says that the man born in the state of nature was happy, free, jovial and satisfied. He had very less interaction with his fellow beings and did not conceive of his future as the nature fulfilled all his minimum needs. He was neither a social nor a political being. He just wanted to avoid pain and prevent harm to others. There was equality in access of resources and no hierarchy, exploitation, suppression and oppression. Man in the state of nature was also governed by two very important qualities: *Freedom of Will* and *Perfectibility*. Under Freedom of Will, man is in full control over himself and does not possess any vices of lust, revenge, jealousy and hatred. This liberty allowed him to attain spirituality of his soul.

The second quality of man is that of perfectibility. This innate desire to be perfect pushes man to better himself. He wants to improve upon his faculties and advance upon his civilization. Therefore, he leaves a state of peacefulness, contentment and happiness that existed in the state of nature and moves towards mastering himself and improving upon society. When a man moves out of the secured state of nature, he becomes an insecure and a fearful man. He starts thinking about his future and accumulates property for his survival. Men with different capabilities cause the unequal accumulation of property. This leads to inequality where the society gets divided between the rich and the poor. The rich further fear for the safety of their property from the attack by the poor. Laws are then formed because natural law did not exist to deal with the unequal access of resources in the state of nature. These laws legitimize the inequality in society and protect the property of the rich. The poor also accepts his destitute condition. The government that is formed is also not neutral. The people in the government are also governed by their infinite passions and greed and their laws are not moral. Rousseau thus laments that man in order to perfect himself and advance upon his society, enters into a miserable state of wretchedness, insecurity, fearfulness and inequality where the rich and poor struggle for acquiring more resources. The man enters into a civil society from where he can't now return to his state of nature.

To rectify the moral decline in civil society, Rousseau proposes moral education. Moral education will create virtuous citizens that will help in building the moral order in society. Rousseau also proposed to inculcate the values of nationalism so that all the citizens can think alike in the interests of their society and the General Will can be more easily obtained without much of conflict.

Rousseau wanted the governance of the society on the basis of the General Will. The laws of the society formed on the General Will will give priority to the interests of the community. Welfare of the society will be important rather than the advancement of personal interests. Members under the influence of Particular Will will focus on increasing their greed, private property and self-interests at the cost of the others. The concept of General Will will inculcate the virtues of self-pity, generosity, sympathy and empathy. This will make man more compassionate, humble and generous towards each other. Laws and government formed on these values will lead to the formation of moral society. Therefore, Rousseau famously remarked that Man has to be forced to be free. Rousseau believed that society would be free if it follow the rules and regulations made on General Will. Rousseau highlighted that education will help in shaping the General Will and getting rid of the particular and selfish interests of people. But he was in favor of only moral education for attaining a free and equal society. He was against the liberal education that promoted the ideas of modernity and deprived the individual of his true self. Rousseau's idea of education was to inculcate the noble qualities of honesty, integrity, peacefulness, contentment and happiness. Rousseau wanted to create a virtuous citizen that will facilitate the formation of society on General Will. The education that will not get rid of the vices in the individual is a useless system of education and it will create only disharmony in society. Rousseau despised liberal education. He was in favor of moral education that instilled the individual with virtues, physical strength at the earlier stage in his life and knowledge at the later stage.

4.2 CRITICISM OF LIBERAL EDUCATION

Rousseau was born to a mother who died just a few days after his birth and lost his father at a tender age. He led a life of a vagabond and travelled across Europe. He was self-educated as he learnt from his own experiences, observations and adverse social circumstances. Based on his learning and experience; he professed a system of education that allowed a man to remain in his natural form. He said education should be such that inculcate virtues in a child. The child should become a virtuous and a responsible citizen. Education for aggrandizing its own self-interest is a deterrent for society. Liberal Education has deprived the individual of his real self. In the state of nature, men preserved their fundamental emotions of self-pity and do not harm others. But when they entered the civil society, the basic civility was reduced to jealousy, envy, revenge, obsession and consumerism. The modern education has reduced humanity to machinery. The social interaction is based on greed and self-interest. The liberal education has taught the child that the source of knowledge is external. On the other hand,

internal knowledge has been completely sidelined. It has taught that the knowledge of books written by great scholars was the only true source of knowledge and the child is not capable of forming his own opinion and thought. The liberal education has made the child a depraved individual. It has deprived him of independent thinking and decision making capabilities. In liberal education, the teaching is not based on the capabilities of the child. Rather same books and teachings are given to all the children. This has created homogeneity and marred the diversity in society. Liberal education has weakened the trust and confidence in the innate abilities of the child. It imposes knowledge of the external world on the undeveloped, naïve minds and does not allow creative talents to flourish. This knowledge of the external world causes the child to attach and trust the outside world. They start believing that the external world is more powerful and correct in their thought, opinions and actions. This enfeebles the faculties of mind of the child. The desire to be connected with the outside world increases. This diverts their concentration from developing their own individual and distinct personality. This initiates the race for unlimited acquisition of material goods and property. People with different capabilities acquire different assets and private property. It gives rise to inequality in society. Therefore, liberal education sowed the seeds of inequality, first, by giving unequal education to children with different capabilities and second, by preaching unhealthy competition, greed, envy and jealousy regarding the possessions of others. The modern liberal education has enchained and enslaved the minds towards materialism. The horde for material goods deviates man from the virtues of nobility, generosity, humanity, goodness and equality, leading to the creation of a depraved society. Liberal education alienates a man from himself, as he no longer feels attached and integrated with his mind, body and soul. Modern education does not focus on the integrated development of the child. A child is not connected even to his environment and nature. He feels alienated from nature. Rousseau says nature is a great teacher. But liberal education does not make any attempt to connect the child with the nature. This deprives the child of his naturalness and he ends up being an artificial man connected to outwardly desire. He does not remain a natural man. Rousseau says the biggest tragedy of the society is to deprive the individual of his natural behaviour that will lead to natural order and harmony in society. By promoting and instilling artificiality in the child, the state and society do not remain natural constructs. They devise ways to sustain inequality so that their authority does not get challenged. Liberal Education aids in the legitimization of inequality in society. Therefore, Rousseau developed the modern theory of education that focused on the development of physical well-being and mental and emotional health. Rousseau ensured in his work *Emile* that the child remained in close touch with nature. He firmly believed that nature, things and men were the teachers of the child. At a later stage, when the child grows up he will be reading language, religion, philosophy, arts and literature.

Check Your Progress Exercise 1

Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Why did Rousseau criticize liberal education?

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4.3 ROUSSEAU’S IDEA OF EDUCATION

Rousseau has creatively developed his ideas on education through his fictional work *Emile*. The book narrates a story of a boy named Emile and a girl Sophie and the kind of education they undertake for the purpose of building a moral and just society.

After Plato, Rousseau is regarded as a significant scholar who has exhaustively worked upon the system of education. Plato talked about the ancient education system and Rousseau is regarded as the father of modern education. He has advanced the idea of *Negative Education*. Negative education dismisses the authority of a teacher and allows the child to develop his nascent mind and values through his own autonomous discovery. Rousseau is of the idea that the teacher should not bombard the child with the knowledge and skills according to some pre-determined curriculum. Rather the child should remain free in discovering his own ideas and values himself. The basic objective of Rousseau’s education is that man should be free to protect and develop his natural goodness and does not get dominated by the will of others. He was of the view that man was a noble savage in the state of nature and did not possess any ill feelings of passions, lust and revenge or did not engage in any conflict. But when man decides to move to civil society to advance himself and develop his faculties, he becomes competitive, conflictual, selfish and develops a distrust towards other beings. Rousseau wanted to protect the natural goodness in a man and prevent him from getting corrupted by society. Rousseau states “Everything is good as it comes from the hands of the Author of Nature; but everything degenerates in the hands of man”.

4.4 ROUSSEAU’S CONCEPT OF NATURAL EDUCATION

He emphasized ‘Return to Nature’ to reform the society. He said the answers to all the evils lie in nature. He was in favor of giving a natural education to the child. A child should be left free to develop his innate capabilities, instincts, pure emotions, compassion, empathy in nature and not be burdened with political and social institutions, traditions and norms. A child who is kept away from the

corrupt society and is in consonance with nature will be free from unbridled passions, greed, prejudices, feeling of revenge and will develop a personality that will take care of the needs of his fellow beings and contribute to General Will. Particular Will will not develop in a child who in his early years is refrained from modern schooling. He professed non-social education that is preventive in character. A child who is nourished and taught in nature, according to Rousseau, automatically becomes a natural man. The child learns better when he is in close contact with mountains, streams, trees, sunshine and animals.

Rousseau writes, “Education is no longer a procedure, artificial, harsh, dull, unsympathetic and repressive of all inclinations. It is on the other hand an organic growth, it is a development from within”.

In *Emile*, Rousseau says that there are *three* sources of education of a man – Nature, Things and Men.

The education from nature aids in development of natural powers in a child. And education from things and men helps in acquiring knowledge and gaining experience from the social environment.

4.5 ROUSSEAU’S CONCEPT OF NEGATIVE EDUCATION

Rousseau’s education was negative in character. He firmly believed that education should not be in terms of teaching virtues or truth (which form a part of positive education). Rather education should be provided in such a way that the heart and mind of the child is protected from corrupt influences and the vices in society.

The key aspects of Negative Education are:

1. He did not believe that child should spend time in intensive reading and studying of books. Rather he should spent time in playing all day, hopping, jumping, running and being with nature and leave him free to acquire knowledge at the right time.
2. Rousseau said “I hate books. They are a curse to children. They teach us to talk only that which we do not know.” He was against learning from books. He doubted the efficacy of books. A child should learn from his own experience and through his own efforts.
3. He was against any formal lessons in the class and treated it as an educational waste.
4. He was not in favor of any habit formation. He said that the best habit of the child is not to have any habit at all. A child should form natural habits.
5. He wanted that children should study amidst nature and remain away from corrupting influences of society. It is only when their reasoning and judgment get developed in nature that they should come in contact with society.

6. He emphasized that child will learn right and wrong from the consequences of his actions. He forbade any moral teaching for children.
7. Rousseau wanted a free and positive discipline. He wanted that child should learn from his own actions. In *Emile*, he said that if a child falls from a tree, then let him learn from his pain on how best to climb the tree.
8. He debunked the current practice of education as it was against the natural powers of the child.

Check Your Progress Exercise 2

Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. What has been the idea of education for Rousseau?

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4.6 ROUSSEAU’S AIM FOR EDUCATION

“To live is not merely to breathe. It is to act, to make use of our organs, senses, our faculties and of all those parts of ourselves which gives us the feeling of our existence”.

Rousseau’s primary aim for education was to restore man to his natural goodness. He wanted man to attain the fullest natural growth so that he can lead a balanced, harmonious, enjoyable, useful and natural life. He underlined the importance of physical development because a healthy and a strong child is necessary for a healthy mind. The natural form of education will also allow the integration of the child with his mind and body and he will be able to feel and train his bodily sense organs to acquire knowledge and skills. Rousseau’s education was comprehensive in including social, moral and spiritual values in the child. He focused on the intellectual development and training of the child for meeting any crisis or challenges in future life.

4.7 ROUSSEAU’S FRAMEWORK OF CURRICULUM

The curriculum has been devised according to the developmental stages of the child.

In the first stage when the child is an infant and till the age of five, Rousseau enunciates the physical and emotional development for the child. He is completely against the provision of artificial or positive education to the child. He stood for complete freedom for the child.

In the second stage, when the child is between the ages of 5 and 12, the education has to be negative in character. Rousseau wanted the free development of the organs of the child and exercises for his senses. Training of the senses will develop his faculty of reasoning and judgment. The child should be learning from his experience designed according to his wishes and interests. Verbal lessons are not to be given and the child will not be instructed in any language, history and geography. There should be complete freedom of physical movement, simple diet and light clothing.

In the third stage when the child is between 12-15 years, Rousseau suggests natural science, physical science, transportation, banking, trade, mathematics geography, history, manual and industrial training etc as the subjects for study. The objective was to arouse the curiosity of the child in acquiring knowledge. Rousseau dedicates this short period in intellectual development that paves the way for the next stage.

In the fourth stage when the child has become an adolescent and is between 15-20 years, he emphasizes the training of heart because mind, body, senses, and heart constitute the whole man. Therefore he recommends moral, social and religious education for building a control over passions. He proposes study of language, religion, philosophy, arts and literature for developing an aesthetic sense and inculcating the values of spirituality and morality.

In this stage, he is also in favor of reading biographies so as to impress the tender minds. For understanding the complex web of relationships, he includes the study of politics, society, history, economics and travel. Rousseau also includes physical training for keeping the mind and body healthy.

Rousseau highlighted the importance of *sex education* that constituted of the moral exhortations on chastity and a dispassionate explanation of the mystery behind creations in the world.

4.8 ROUSSEAU'S METHODOLOGY FOR TEACHING

Rousseau criticized the use of books and verbal language in delivering education to the child. Since he talks about natural education, he was in favor of learning from experience, activity and nature.

He suggested the following methods.

1. Learning by Doing

Rousseau highlighted that learning by doing is the best teacher and words should only be fallen back upon when doing is not possible. He was against the use of books as books stifle the creative growth in the child.

2. Direct Experiences of the Child

Experience will give the child first hand knowledge and also permanent to knowledge.

3. Play-way Method

This provides a sense of joy to a child while learning.

4. Heuristic Method

In this method, the child is put in the role of the discoverer. The objective is to make the child inquisitive for self-making and self-inventing his own apparatus. In this way, he will learn mathematics, social relations, morality, history and geography.

5. Morality to be taught by example

Morality cannot be taught through lectures. It is to be learned by experience. The child should be given every opportunity to learn virtues.

6. Social Participation for teaching Social Relations

Child will learn and give importance to social relations by engaging with different relations and lectures will not help in it.

7. Learning from concrete things or objects

He castigated the cramming method of learning. Learning has to be done through concrete objects or things.

Check Your Progress Exercise 3

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

1. Discuss Rousseau's curriculum and methodology for teaching.

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4.9 ROUSSEAU'S VIEWS ON DISCIPLINE

Rousseau was against the punitive method for inculcating the values of discipline. He said that punishment is not the correct way of disciplining children. He insisted that the child should be left alone. He should have the full freedom to develop his innate qualities. The child should be left to nature where he learns,

makes mistakes and learns from nature the correct way of leading life. Nature is a great teacher, Rousseau says.

4.10 ON THE ROLE OF TEACHER

Rousseau has given a secondary role to the teacher. Child should have the complete freedom to learn from nature, men and things and no value or punishment should be imposed on him. Teacher's role is that of a motivator where he understands the capacities and psychology of the child and encourages him for self-discovery, self-innovation and pursuit for knowledge. The teacher has to be a friend, guide and philosopher.

4.11 ON WOMEN'S EDUCATION

Rousseau talks about women's education in the last part of his book *Emile* by focusing on the imaginary girl named Sophie. He was of the view that women should *not* receive same education as that of men. They are not to be considered as having the same character and temperament as of men. He said, "Women are the chaste guardian of the morals and the sweet security for our peace". He suggested that the education of women should be relative to a man's as woman is made to please the man. He did not believe in the separate individuality and identity of women. Her identity and existence is related to man. He prescribed a repressive and passive training for women. A woman's education should be in consonance with the preservation and sustenance of family values. He suggests education of ethics, religion, in place of science and mathematics as Rousseau considered women to be inferior in abstract reasoning than men. He was not in favor that women should gain knowledge; rather they should develop manners and politeness to achieve her life's aim. Literacy education will not help in her fuller development.

4.12 ROUSSEAU'S CONTRIBUTION TO EDUCATION

William Boyd appreciated the work of education written in *Emile* as the most considerable book ever written on the education system. He said Rousseau preferred unbridled freedom for the child, had immense faith in his natural tendencies, gave regard to his goodness and respected his individuality and emphasized the recreational activities and play way method for the learning of the child. His theory on education is a strong protest of the traditional system of education that is premised on cramming, top down learning method and imposition of external knowledge.

Lord Morley remarked that *Emile* is a seminal work by Rousseau on education. He said the education enunciated by Rousseau has given a sense of dignity to parents. Morley said it seemed that the education pedagogy of Rousseau has admitted floods of air and light into the tightly closed schoolrooms and nurseries.

Rousseau's theory of education is also categorized as the *forerunner* of *modern psychology*. He emphasized the understanding the psychology of a child by giving importance to individual differences, growth and learning by developing his own judgment and reasoning. He underlined the importance of paedo-centric education than subject centric. It implied that education has to be child centric that caters to the needs and demands of children. Rousseau is heralded as the *first* great educator who gave the child his rightful place. He firmly believed that child has his own way of thinking, feeling, behaving and it is foolish if we impose a thought process and behaviour on them. We deprive them of their originality. We produce homogenous beings where diversity finds no place. Rousseau believes that society is lazy in not recognizing the specific talent or capacity of the child and making learning a one-sided process. He wanted the learning to be a two-sided process where child converses with nature, men and things and not only with the teacher. Rousseau had firm belief in the innate goodness of the child and wanted to bring out the best. He upheld the view that childhood should be loved. He wanted the emancipation and discovery of the real capabilities of the child.

Rousseau was also complimented for learning from objects or things rather than books as it perpetuate rote learning.

He also gave the modern concept of free and positive discipline. He criticized punishment as a method of correcting the child as it obstructs child's original thinking and intellectual interests. He said that every teacher is a learner, as they have to study and assess the mind of a child, their habits, likes and dislikes, moods and mentalities.

Rousseau is commended for instilling the values of community and its prosperity in the child. He emphasized how the child should live in a society. He wanted to eliminate the ideas and values that perpetuate social inequalities. Therefore, he highlighted the sociological tendency in modern education. One also finds the same link between education and society in *Mahatma Gandhi's* theory of education (*Nai Taleem*).

Rousseau's theory has also been commended for being scientific as it links education to observation and experience.

4.13 CRITICISM

Though Rousseau's work *Emile* has been heralded as the greatest work on modern education, his views on the education of *women* have come under severe *criticism*. Rousseau believed that women should *not* get the same education as men. He did not consider women to be equal in character and temperament to men. He also said that he would prefer a woman as his wife who is gullible rather than a woman with intellect who would act like a president in the house. Such harshness of Rousseau towards women has earned severe ire from feminists. *Mary Wollstonecraft* has severely attacked Rousseau in *Vindication of the Rights of Women* and said that if the job of the woman is only to please the man, then the

society is at a very low level of reasoning. She says that the woman, whose role is confined only to homes and family, is not able to develop complete affection and a fuller sense of public responsibility. She cannot participate as a virtuous and a vigorous citizen. *Wollstonecraft* opines that a woman who earns her living also earns self-respect and dignity. She demands the same kind of education for women as Rousseau gives to men. She maintained that educating women and developing her virtues no way hinders her role as a mother and wife. She rather says that meek wives will end up being foolish mothers. She argues that women should be empowered not to rule over men, but to have power over their own selves. Women need to be given an equal opportunity to develop themselves as rational creatures so that they can also become successful professionals.

Apart from the feminist criticism of Rousseau’s theory of education, he is also criticized on other vital aspects. His concept of negative education has not gone down well with educationists. They believe that children will not be able to inculcate positive virtues in negative education that will make their life enriched and substantial. His theory of discipline is also challenged, as the critics believe that the child will not be able to develop positive discipline by just leaving him free.

Rousseau’s denial of any useful knowledge available in books is also questioned, as the books are a treasure house of knowledge. Books contain a lot of important information, events, opinions and insights that give a broad picture of the world. Absolute freedom is a utopian philosophy because the present educational system and the larger population of students do not permit attention to each child. Also, the secondary role accorded to teacher is also not possible because the child needs some guide, mentor in his life for positive directions.

Rousseau has been compared with Plato. It is said what Rousseau stands for modern education, Plato is for ancient education. His concept of education and freedom is a guide for many educators across the world.

- 1) Discuss Rousseau’s curriculum and methodology for teaching.

Check Your Progress Exercise 3

- Note: i) Use the space given below for your answer.
ii) Check your progress with the model answer given at the end of the unit.

- 1. Critically analyze Rousseau’s theory on education.

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4.14 LET US SUM UP

The unit gives the reasons for criticizing liberal education. It says that liberal education creates an alienated man who is isolated from his environment, his family and friends and also from himself. The child is taught within four walls away from nature and he is not able to develop a natural bond. Liberal education has enslaved the minds of men and pushed them for material greed to an extent that they have forgotten their virtues and ended up as a depraved animal. Liberal education has sowed the seeds of inequality and created a hierarchical and an unfair society that privileges the powerful and the strong. Laws made by men also institutionalizes the inequality. Rousseau professes moral education so that the child instills the values of generosity, humility and of cooperation.

Rousseau through his fictional work narrates the story of a boy and girl and devises an education system for each so that they are able to lead a fulfilling life. He puts forth the idea of negative education where the child develops his own mind and is not dependent on the teacher. He also wanted to impart natural education where the child develops his talents in natural environment.

Rousseau devises an education system according to the developmental stages of the child. In the first stage when the child grows up till the age of 5, he advises only physical and emotional development for the child. In the second stage, when the child is between the ages of 5 and 12, he recommends negative education where the child trains his senses to develop judgment and reasoning. He says there should be complete freedom of physical movement, simple diet and light clothing. In the third stage when the child is between 12-15 years, Rousseau emphasized intellectual development and suggested natural science, physical science, transportation, banking, trade, mathematics geography, history, manual and industrial training etc as the subjects for study. The objective was to arouse the curiosity of the child in acquiring knowledge. In the fourth stage when the child has gained adolescence and is between 15-20 years, he emphasizes the training of heart because mind, body, senses, and heart constitute the whole man. Therefore, he recommends moral, social and religious education for building a control over passions.

The pedagogy adopted for Rousseau's system of education is to learn from experience and observation. He suggested positive discipline rather than punishment for correcting the behaviour of the child.

In the last part of the book in *Emile*, he writes on the kind of education that has to be imparted to women. He prescribes a passive and a repressive training for them. He suggests education of ethics and religion that is helpful for the sustenance of the family values.

Rousseau has earned immense criticism for his idea of education for women from *Mary Wollstonecraft* in her book *Vindication of Rights of Woman*. She says that

woman who is confined to homes cannot participate as a virtuous and a vigorous citizen.

Rousseau's negative and natural education concept has also been criticized. Rousseau's system of education has been appreciated widely and he has been regarded as the father of modern education.

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4.16 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

1. Your answer should highlight the following points:
 - Education to be based on experience and learning
 - Source of Knowledge not to be external but internal.
 - It sows the seeds of inequality and deprives him of his naturalness.

Check Your Progress Exercise 2

1. Your answer should highlight following points
 - Concept of Natural Education
 - Concept of Negative Education

Check Your Progress Exercise 3

1. Your answer should highlight following points
 - Discuss the curriculum devised according to the Developmental stages of the child
 - Various methods for teaching

Check Your Progress Exercise 4

1. Your answer should highlight following points

BLOCK II
Jean Jacques
Rousseau

- Feminists perspective
- Educationists perspective

