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Bachelor's Thesis

**Rousseau's Philosophy of Education: *Emile* and the Case of James  
Boswell**

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Bakalářská práce

**Rousseauova filosofie výchovy: *Emile* a případ Jamese Boswella**

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I hereby declare that this thesis is an original work, written by myself, and all the literature and sources, that I have used, are properly cited and provided in the list of literature. This work has not been used to obtain any other university level or similar degree.

In Prague

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I would like to thank my thesis supervisor, PhDr. Tomáš Kunca, Ph.D., for inspiring me, for introducing me to the diaries of such an interesting and multifaceted person as James Boswell, for guiding and supporting me, and for always leaving space for my own self-expression and vision. I would also like to thank my family, who always truly believe in me and my ideas, support me, and stand by my side in spite of everything.

## **Abstract**

The purpose of this thesis is to analyze Rousseau's philosophy of education from infancy to adulthood. Jean-Jacques Rousseau's philosophy of education is presented in his book *Emile, or On Education*. In this work, which is significant in the field of educational philosophy, Rousseau confronted the educational practices of his day by presenting innovative theories about human nature and the development of reason.

The first part of the thesis will analyze Rousseau's methods of education, demonstrated through the example of the abstract pupil Emile. The purpose is to analyze the concept of natural and negative education, and Rousseau's concept of human nature, which, although inherently good, has become corrupted due to the influence of social institutions. The primary work for analysis will be the main educational work of the philosopher *Emile, or On Education*. It will be also supplemented by the reaction of our contemporaries to Rousseau's educational theories and the ensuing impact of these ideas on the evolution of pedagogical thoughts and practice. Special attention will be paid to religious education and Rousseau's broader views on religion. This thesis will be primarily focused on the education of a boy, but attention will also be paid to the contradictions and limitations of Rousseau's views on girls' education as presented in the fifth book of *Emile*.

The second part of this work analyzes the case of James Boswell, a Scottish biographer, diarist, and lawyer. His letters and notes of conversations with Rousseau demonstrate his understanding of Rousseau's educational ideas and his admiration for Rousseau as a philosopher. For Rousseau, specifically James Boswell wrote a sketch of his childhood and education. His religious wanderings, his difficult relationship with emotionally distant father, his melancholy, and his education received from governors and school were the main subjects of this sketch. Boswell underlines negative aspects of education, which were criticized by Rousseau, and as he calls it himself, he presents an example of bad education. Selections from his sketch about his life and evidence from their conversations will be analyzed in this work. It will allow us to confirm, deny, or complete some of Rousseau's ideas.

## **Key Words**

Jean Jacques Rousseau, James Boswell, educational philosophy, human nature, natural education, negative education, childhood, natural religion.

## **Abstrakt**

Cílem této práce je analyzovat Rousseauovu filozofii výchovy od kojeneckého věku do dospělosti. Jean-Jacques Rousseau svou filozofii výchovy představuje v knize *Emile aneb O výchově*. V tomto díle, které je významné v oblasti filosofie výchovy, se Rousseau postavil tehdejší výchovné praxi tím, že předložil inovativní teorie o lidské přirozenosti a vývoji rozumu.

V první části práce budou analyzovány Rousseauovy metody výchovy, demonstrovány na příkladu abstraktního žáka Emila. Cílem je analyzovat pojetí přirozené a negativní výchovy a Rousseauovo pojetí lidské přirozenosti, která je sice ve své podstatě dobrá, ale vlivem společenských institucí se zkazila. Základním dílem pro analýzu bude hlavní dílo filozofa v oblasti výchovy *Emile aneb O výchově*. Doplněno bude také o reakce současníků na Rousseauovy teorie výchovy a následný dopad těchto myšlenek na vývoj pedagogického myšlení a praxe. Zvláštní pozornost bude věnována náboženské výchově a Rousseauovým širším názorům na náboženství. Práce bude zaměřena především na výchovu chlapce, ale pozornost bude věnována i rozporům a omezením Rousseauových názorů na výchovu dívek, jak je prezentuje v páté knize *Emila*.

Druhá část této práce analyzuje případ Jamese Boswella, skotského životopisce, deníkáře a právníka. Jeho dopisy a poznámky z rozhovorů s Rousseauem dokládají jeho porozumění Rousseauovým výchovným myšlenkám a obdiv k Rousseauovi jako filozofovi. Speciálně pro Rousseaua napsal James Boswell nástin svého dětství a výchovy. Jeho náboženské bloudění, obtížný vztah s citově odtahitým otcem, melancholie a vzdělání, které získal od guvernérů a ve škole, byly hlavními tématy jeho nástinu. Ve svém nástinu zdůrazňuje negativní aspekty výchovy, které Rousseau kritizoval, a jak sám říká, představuje příklad špatné výchovy. V této práci budou analyzovány vybrané pasáže z nástinu jeho života a a evidence z jejich rozhovorů. Umožní nám potvrdit, zvrátit nebo doplnit některé Rousseauovy myšlenky.

## **Klíčová slova**

Jean Jacques Rousseau, James Boswell, filosofie výchovy, lidská přirozenost, přirozená výchova, negativní výchova, dětství, přirozené náboženství.

# Table of Contents

Introduction.....	1
1. Rousseau's educational philosophy: Emile.....	2
1.1. Raising a noble savage.....	3
1.1.1. Responsibilities of a mother.....	5
1.1.2. Responsibilities of a father.....	6
1.2. Emile's education from birth to two years of age.....	9
1.3. Emile's education from two to twelve years of age.....	10
1.4. Emile's education from the age of twelve to fifteen.....	13
1.4.1. Reading books.....	16
1.4.2. Education in the arts.....	18
1.5. Education during Emile's adolescence.....	18
1.5.1. Social Education.....	20
1.5.2. Religious education.....	22
1.6. Education in Emile's adulthood.....	25
1.6.1. Travel.....	27
2. Case of James Boswell.....	28
2.1. The reaction of Rousseau's contemporaries to Emile.....	29
2.2. James Boswell.....	29
2.3. Boswell and Rousseau.....	31
2.4. James Boswell's health.....	34
2.5. James Boswell's relationship with religion.....	36
2.5.1. Religion and James Boswell's Mother.....	36
2.5.2. Religion and melancholy.....	38
2.5.3. Boswell's religious education.....	39
2.5.4. Religion and Catholicism.....	40
2.6. James Boswell's father.....	41
2.7. Boswell's intellectual education.....	42
2.8. James Boswell's relationships with women.....	45
Conclusion.....	46
Bibliography.....	48

# Introduction

Jean-Jacques Rousseau was one of the most outstanding philosophers of the 18th century and an important figure of the Enlightenment. It was a pivotal time in history when new perspectives on society, the man, and the state emerged. Rousseau actively participated in these transformations, in an attempt to change the existing order. Although today he is primarily known for his ideas in political philosophy, his contribution to the philosophy of education, in my opinion, still remains underestimated. Rousseau himself, however, also remains a controversial figure whose ideas and their application in practice quite often conflicted with his own life. *“He criticized art and science despite being a practitioner of them himself.”*<sup>1</sup>

For my bachelor's thesis, I decided to analyze the educational ideas of Jean-Jacques Rousseau, because as I believe that one of the most relevant issues, which humanity is facing, always was the education and upbringing of future generations. In my opinion, many of Rousseau's ideas, presented in his work *Emile, or On Education*, remain relevant today, but probably their realization in the modern school system would require significant investment and resources, although for some of them there were attempts to put it into practice. In addition, since one of Rousseau's primary interest was to liberate people from influence of prejudices, authorities and opinions of others, I would like to analyze to what extent he succeeded in doing so himself. Therefore I also intend to examine some facts from his autobiography *The Confessions of Jean-Jacques Rousseau*, as they may have influenced the formation of his ideas.

In the first part of my thesis, I will introduce Rousseau's general concept of education and the objectives he aimed to accomplish through it. In my thesis, I will examine the concept of nature in Rousseau's works, in the context of its application to his views on intellectual, moral, social and religious education. I will divide the analysis of Rousseau's educational method into chapters, according to age stages, as he himself did: education from birth to two years of age, then from two to twelve, from twelve to fifteen, and finally education in adolescence and adulthood. And since Rousseau wrote primarily about the education of men, I will mainly examine Rousseau's recommendations for men's education. With regard to the education of women, I would only like to clarify why these ideas might be considered as unacceptable by our contemporaries.

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1 Rousseau, Jean Jacques. *Emile: or, On education*. Translated by Allan Bloom. New York: Basic Books, 1979. 3p.



In the second part of my thesis, I would like to present the case of James Boswell. A Scottish lawyer and eldest son of the Scottish laird and judge Alexander Boswell. James Boswell was educated according to the ideals of Rousseau's time, which Rousseau criticized. Therefore he demonstrates the effects of an unnatural education through his own example. James Boswell aspired to meet Rousseau in order that Rousseau might give him answers to his most critical problems. First I would like to present a brief biography of Boswell himself, because he represents a very interesting personality. Then I would like to present his main motivations for meeting the philosopher of his time, Jean Jacques Rousseau. And based on their conversations with Jean-Jacques Rousseau and his sketch of his childhood, I will try to confirm or deny or complete some of the ideas presented in Rousseau's work *Emile or on Education*.

## **1. Rousseau's educational philosophy: Emile**

This part will focus on the educational ideas of Jean-Jacques Rousseau, they will be divided into several chapters, which describe education of the abstract pupil Emil according to his age. Within each chapter, attention will be drawn to one or more aspects of education that are consistent with the primary goal of the age stage. However, I will first analyze Rousseau's general views on natural and negative education in the first chapter, along with the objectives of his education. Attention will be given specifically to the importance of maternal and paternal care in child's upbringing. The first stage will focus primarily on physical education. The second stage will describe primarily Emile's sensual education. The third stage will focus mainly on Emile's intellectual education and his education in the sciences. Particular attention will be paid to education getting by reading books. The fourth chapter will be focused on Emile's introduction to society and, consequently, on his social and moral education. Special attention will be paid to Rousseau's religious ideas and his idea of a naturist religion, which takes the central role of his fourth book. In the last chapter, I will focus on Rousseau's controversial views on the education of women, as well as Rousseau's views on marriage. Attention will also be paid to the final step of Emile's education, which he is supposed to receive during his journey.

### **1.1. Raising a noble savage**

Rousseau's ideas were ahead of their time in many aspects, and his accurate description of the

developmental process of children's thinking is fascinating. It is therefore not surprising that the discoveries made by psychologist Jean Piaget, who studied children many years later, empirically confirmed some of Rousseau's ideas<sup>2</sup>. However, Rousseau's philosophy is full of paradoxes and contradictions. Some of his ideas actually predated discoveries in psychology by several centuries, while others reflected the conservative views of his time.

Rousseau presented his educational ideas in his book *Emile, or On Education*. However, it would be wrong to consider this work as a literal guide for education of children; in his book, Rousseau rather provides an unachievable ideal to aspire to, and Rousseau himself repeatedly emphasizes this in his work. This work is divided into five books, each of them describing the education according to the age of a pupil. In the first book, Rousseau as well presented his concept of natural education, stating that everything that comes from nature or the "Author of things" is inherently good; however, in the hands of man, everything become degenerated. Therefore man is born good, but under the influence of social institutions, prejudice, and authorities, man deviates from his true nature.<sup>3</sup> For this reason, Rousseau believed that to correct this, education should not interfere with man's natural development.

For this purpose, Rousseau suggests the concept of negative education. This concept involves protecting the child from destructive influences, especially the negative aspects of social life, so that the natural qualities inherent in every human will not be degenerated. Rousseau believed that early contact with social world could lead to "infirmities of the body" and "vices of the soul"<sup>4</sup>. In general he expresses a disapproving attitude toward life in large cities, believing that the more people crammed together, the more they become corrupted<sup>5</sup>. However, Rousseau does not recommend turning children into real savages, by isolating them completely from the world. Rather, Rousseau introduced the idea of "negative education" as an alternative to the "positive method" that was favored by Enlightenment intellectuals. The positive method viewed children's minds as a blank slate on which ideas about the world and society could be "written" at an early age, making learning a process of transmitting suitable ideas.<sup>6</sup> In contrast, for Rousseau, children should learn to think

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2 Koops, Willem. "Jean Jacques Rousseau, Modern Developmental Psychology, and Education." *European Journal of Developmental Psychology* 9 (2012): 49p.

3 Rousseau, *Emile: or, On education*. translation by A. Bloom. 37p.

4 Rousseau, *Emile: or, On education*. translation by A. Bloom. 59p.

5 Rousseau, *Emile: or, On education*. translation by A. Bloom. 59p.

6 Parry, Geraint, and Patrick Riley. "Émile: Learning to Be Men, Women, and Citizens." in *The Cambridge Companion to Rousseau*, edited by Riley, Patrick. Cambridge: Cambridge University Press, 2001. 252p.

autonomously without relying on other people's wisdom<sup>7</sup>.

Due to Rousseau's devotion to natural education, he emphasizes that it is impossible to educate a person as a natural man and a civil man at the same time because there is a contradiction between them. Man is not by nature a political being, he is naturally free, and are not subject to any authority.; his main objective is to preserve his life, which he learns to do. The natural man lives for himself, acting in accordance with his needs, alone and dependent only on himself and its kind<sup>8</sup>. The civil man, on the contrary, is part of of the social body, and he is dependent on it.<sup>9</sup>. Therefore “*whereas Emile is given an education in accordance with nature, the objective of citizen education is to "denature" men.*”<sup>10</sup> This is why successful education is impossible when one attempts to combine both aspects, as their requirements contradict each other and lead to conflicts, preventing one from becoming a natural man or civil man. If the goal of education is to create a civil man, Rousseau recommends to read Plato’s Republic <sup>11</sup>.

Rousseau notes that in a social order where each role and position is clearly defined, the man is educated according to his future position. In this approach, the man is taught the skills and knowledge necessary to fulfill his duties and tasks in a particular role. Rousseau, however, emphasizes the importance of being educated first and foremost as a human being in a broad sense, not just for a specific social role. A man should be prepared for different situations and circumstances, thus, if a man finds himself in a different social position or goes beyond his original role, he still remains adaptable<sup>12</sup>. “*One ought to teach him to preserve himself as a man, to bear the blows of fate, to brave opulence and poverty, to live, if he has to, in freezing Iceland or on Malta's burning rocks.*”<sup>13</sup>

Further Rousseau describes the child, he introduces in his book, to demonstrate his method of education, he calls him Emile. Rousseau emphasizes that Emile and his governor are fictional characters, abstractions created to illustrate his educational ideas. An important aspect is the fact that Emile is an orphan. He is an ordinary healthy child, without any peculiarities. Rousseau emphasizes the importance of a child's health because if a governor takes care of a weak or sick

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7 Koops. “Jean Jacques Rousseau, Modern Developmental Psychology, and Education.” 50p.

8 Rousseau, *Emile: or, On education.* translation by A. Bloom. 5p.

9 Rousseau, *Emile: or, On education.* translation by A. Bloom. 39-40pp.

10 Parry, and Riley. “Émile: Learning to Be Men, Women, and Citizens.” 263p.

11 Rousseau, *Emile: or, On education.* translation by A. Bloom. 40p.

12 Rousseau, *Emile: or, On education.* translation by A. Bloom. 41-42 pp

13 Rousseau, *Emile: or, On education.* translation by A. Bloom. 42 p

child, his role changes from that of a governor to that of a nurse. Also education for wealthy and poor should be the same, but Rousseau chooses to educate a child from a wealthy family in order to raise him suitable for any social role, believing that people from higher social classes are more likely to lose their status than people from lower social classes are to rise, and they however receiving more natural education than children from wealthy families<sup>14</sup>.

Even at this stage it becomes obvious that this concept of education cannot be applied equally successfully to all children, because the child, that is Emil, has no parents, only a governor; he has no brothers and sisters, no health problems or particularities. Therefore, this context must be kept in mind when analyzing this concept of education.

### **1.1.1. Responsibilities of a mother**

Despite the fact that Emile is an orphan, Rousseau still described the responsibilities of a mother and father. In his book, he primarily addresses mothers, emphasizing their significant role in the early stages of a child's education. He is convinced that mothers are better able to take care of children at an early age, because their status is more certain, they by nature are more attached to their children, and they have more interest in its success. Rousseau argues that if nature had meant men for this role, it would have endowed them with the ability to breastfeed<sup>15</sup>. But from the first steps, people disturb the natural course of things. At that time, it was common practice to give children to a nurse in their first years of life, which Rousseau strongly disagreed with, believing that it destroys families. He believed that the care of a mother could not be replaced. In his opinion, because of this families are separated, they almost do not know each other, which makes it difficult to form love and close relationships. Rousseau argues that if mothers cared for their children, it would help restore morality, and awaken the natural feelings in every heart<sup>16</sup>. Rousseau's mother's death at his birth undoubtedly influenced his perception of the topic of parenting, making his reflections more emotional. Perhaps this personal tragedy gave him a deep understanding of the problems faced by people deprived of maternal care<sup>17</sup>.

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14 Rousseau, *Emile: or, On education*. translation by A. Bloom. 52 -53 pp.

15 Rousseau, *Emile: or, On education*. translation by A. Bloom. 37 -38 pp.

16 Rousseau, *Emile: or, On education*. translation by A. Bloom. 45-46 pp.

17 Rousseau, Jean Jacques. *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. London: Privately Printed for the Members of the Aldus Society, 1903. <https://www.gutenberg.org/files/3913/3913-h/3913-h.htm> Book I.

Rousseau's ideas about maternal parenthood were later confirmed in psychology. When psychologists compare people, they pay attention to the presence or absence of a sense of security. Sense of security gives people optimism and encourages a person to believe in the good intentions of others. Unhappy people who lack an inner sense of security are prone to feelings of unworthiness, low self-esteem, and lack confidence in their ability to get and keep someone's attention. Many authors explain this differently, but they all agree that this fundamental perspective on oneself and the world is primarily developed in the first year of life. Additionally, Bowlby et al. agreed that bad maternal care during the first three years of life can contribute to a child's inability to develop close human relationships, emphasizing that basic sense of security is directly tied to the quality of the relationship between the child and his or her mother<sup>18</sup>.

In a continuation on the duties of a mother, Rousseau, however, notes that instead of neglecting a child, a woman can go to the other extreme, and overprotect him from all of life's difficulties, turning him into an idol. This leads to the child becoming too dependent and weak, because excessive care deprives him of the opportunity to learn to overcome difficulties. Rousseau compares such excessive care to the metaphorical “plunging into the waters of Styx”: Thetis plunged her son Achilles into the waters of Styx to make him invulnerable, but in this case the mother plunges the child into excessive softness, making the child weak instead, which makes him more vulnerable to suffering and illness in the future<sup>19</sup>.

### **1.1.2. Responsibilities of a father**

“As the true nurse is the mother, the true preceptor is the father”<sup>20</sup> They must work together, passing the care of the child from one to another. Therefore, the father's education begins later than the mother's<sup>21</sup>. In fact, historically, the primary focus was on the mother's role in the care of the infant. The father becomes involved in parenting only when children reach a certain age. This can be criticized, from the perspective of current knowledge, that proved that fathers should be actively involved in infant care because it is this interaction that will allow the father to establish a deep

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18 Dobinson, Charles Henry. *Jean-Jacques Rousseau : His Thought and its Relevance Today*. London: Taylor & Francis Group, 2023. 73p.

19 Rousseau, *Emile: or, On education*. translation by A. Bloom. 47p.

20 Rousseau, *Emile: or, On education*. translation by A. Bloom. 48p.

21 Rousseau, *Emile: or, On education*. translation by A. Bloom. 48-49 pp.

bond with the infant and this closeness between father and child contributes to the development of attachment<sup>22</sup>.

Rousseau also emphasizes that even if the father is inexperienced in child education, his natural zeal can compensate for this deficiency. Rousseau criticizes the practice of sending children to boarding schools and colleges away from the family. Particularly criticized are rich fathers who justify their absence from being around their children with professional obligations. They are shifting the care of their children to others and paying for their care. Rousseau argues that money cannot replace the father's role in raising children<sup>23</sup>. Rousseau writes that a father who has children taking three kinds of responsibilities: to his species, to society, and to the state. He emphasizes that one who cannot fulfill the duties of a father should not become one. He also probably blames himself for making the same mistake, as he later writes. “*Neither poverty nor labors nor concern for public opinion exempts him from feeding his children and from raising them himself.*”<sup>24</sup> Rousseau emotionally addresses his readers, warning that those who neglect their responsibilities to their children will later regret it bitterly.

Rousseau had a complicated relationship with his father due to a tragic event in his life with Rousseau's mother death at his birth. The situation became more complicated when an incident occurred between Rousseau's father and a M. G, which led to his father's sentence to imprisonment. He considered this unjust and left the city-state, passing the care of Jean-Jacques Rousseau to his uncle<sup>25</sup>. However, Rousseau describes his father as a man of honor and great virtues. He also notes his father's important role in his life, although when Rousseau was away, his father showed less attention and affection<sup>26</sup>.

Rousseau himself also did not experience the joys of fatherhood as he left his children in a foundling hospital. Rousseau's justifications in his *Confessions* for this decision, include reference to Plato's idea of raising children in his ideal state. But his act was motivated by more personal reasons. These reasons include the difficult circumstances of his life, uncertainty, his writing career<sup>27</sup>. In his *Confessions*, Rousseau also justifies his decision by excusing it with concern for the

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22 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 75p.

23 Rousseau, *Emile: or, On education*. translation by A. Bloom. 48-49 pp.

24 Rousseau, *Emile: or, On education*. translation by A. Bloom. 49 p.

25 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book I.

26 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book I.

27 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 26 -27 pp.

honor of his partner Theresa le Vasseur<sup>28</sup>. He argues that while the decision may cause him regret, it was the best for the good of his children<sup>29</sup>. He also emphasizes that the foundling hospital represents a safer environment for his children than the badly educated family in which he could have placed them<sup>30</sup>.

Considering all mentioned circumstances, Rousseau does not seem like a person who can be competent in terms of education, but his ideas about education show otherwise, and he has repeatedly expressed regret for his actions<sup>31</sup>. Even at the end of the book when Emile is preparing to become a father, Emile talks about how he hopes to become a father himself and addresses his governor expressing his respect and appreciation for what he has received from him during his education, but he does not want to give this important responsibility to him, he himself wants to become the preceptor for his child as Rousseau was for him<sup>32</sup>.

In case when father can not take care of his children, and this is the case of Emile, who is an orphan, Rousseau describes the qualities of a governor. Since Emile must be protected from the destructive influences of social world, the constant efforts of his governor must be aimed at delaying his introduction into the social world. This requires a governor who is not himself corrupted by society, that is, a person familiar with this but not a part of it<sup>33</sup>. For Rousseau, it is important that the governor not be paid for his work, as it is considered unworthy to perform such a noble task for money. If a suitable candidate cannot be found, Rousseau recommends asking a friend. The child's governor should be young but wise, so that he can become his pupil's companion and deserve his trust, so attachment between them can be developed. And one man can give only one education<sup>34</sup>. These days, the task of finding a governor fitting these criteria is of course almost impossible.

Rousseau himself had experience as a tutor, but he admitted that he was not a good candidate for this position. In the *Confessions*, he describes his experience. He had two pupils, but after a year of working with de Malby he began to doubt his competence. He was gentle and devoted under favorable conditions, but when he was confronted with difficulties he became aggressive.

Nevertheless, this experience motivated him to try to understand the reasoning of his pupils,

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28 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book VII.

29 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book VIII.

30 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book IX.

31 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 76p.

32 Rousseau, *Emile: or, On education*. translation by A. Bloom. 480p.

33 Parry, and Riley. "Émile: Learning to Be Men, Women, and Citizens." 250p.

34 Rousseau, *Emile: or, On education*. translation by A. Bloom. 49-51pp.

although he could not overcome his own weaknesses to become a good tutor<sup>35</sup>. Realizing that he could not accomplish this important task on his own, Rousseau decided to put his ideas on paper, as many others had done. He imagined that he had the age, health, knowledge, and talent necessary for this task<sup>36</sup>.

## 1.2. Emile's education from birth to two years of age

In the first stage of child development, when the child is still an infant and until the moment when he starts to speak, education is focused on physical aspects. Therefore, during this period the child needs freedom of movement. And then comes the moment when humans interfere with natural development. The practice of tightly swaddling infants was criticized by Rousseau because he thinks it limits the child's freedom and natural movements “{...} *no caps, no belts, no swaddling; loose and large diapers which leave all his limbs free and are neither so heavy as to impede his movements nor so hot as to prevent him from feeling the impressions of the air.*”<sup>37</sup> The baby should be also permitted to crawl when he is strong enough.<sup>38</sup>

In the first few months of life, the child should be given the freedom to experience the world through the senses. His sensations serve as materials for his knowledge. As the child develops an awareness of his sensations, he begins to seek objects that bring him pleasure and avoid those that cause discomfort. Thus, Rousseau believes that it is necessary to demonstrate to him a clear connection between these sensations and the objects that cause them<sup>39</sup>. It is also necessary to perform hardening of the child, to improve physical strength<sup>40</sup>.

When it comes time to teach child to talk, child's vocabulary should be limited. Having more words than ideas will be a huge disadvantage for him, if he is able to say more things than he can understand.<sup>41</sup> Again it is important not to rush ahead of nature development.

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35 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book VI.

36 Rousseau, *Emile: or, On education*. translation by A. Bloom. 49-50pp.

37 Rousseau, *Emile: or, On education*. translation by A. Bloom. 60 p.

38 Rousseau, *Emile: or, On education*. translation by A. Bloom. 60 p.

39 Rousseau, *Emile: or, On education*. translation by A. Bloom. 64 p.

40 Rousseau, *Emile: or, On education*. translation by A. Bloom. 60 p.

41 Rousseau, *Emile: or, On education*. translation by A. Bloom. 73 p.



### 1.3. Emile's education from two to twelve years of age

The second stage of a child's development and education, according to Rousseau, begins when the child starts to speak, that is around the age of two. This is the period when the foundations of intellectual and emotional development are being build<sup>42</sup>. This period the most dangerous, because errors and vices can already take hold in the child, but the child is not yet developed enough to have the instruments that can destroy them, and when they appear it will be too late. *“Thus, the first education ought to be purely negative. It consists not at all in teaching virtue or truth but in securing the heart from vice and the mind from error.”*<sup>43</sup>

In the second stage, Rousseau emphasizes that the most important rule in education is not to gain, but to “lose” time by allowing the child to develop naturally<sup>44</sup>. Emil should not feel subject to the will of others, because it may lead him to rebellion<sup>45</sup>. It is also important to keep Emile's childhood playful and enjoyable, Rousseau expresses fears about an education that deprives children of the liberty and joy of their childhood, stressing them with fear and punishment for uncertain future happiness that may not even come<sup>46</sup>. But this should not be understood as extreme libertarianism where children are allowed to do whatever they want. Emil's education should be disciplined, but with limits inherent in the very nature of things, not created by human will, when child realizes that the world does not always conform to his desires and understands that freedom has its limits, against which it is useless to protest and complain<sup>47</sup>. Moreover, when children's will is not spoiled by adults, children themselves do not seek useless actions. All their actions are in accordance with their natural needs. The main challenge is to carefully differentiate a child's true, natural needs from nascent whims<sup>48</sup>.

In the beginning, the education is focused more on the training the child's body, organs, senses and strength<sup>49</sup>. This is because the development of Emile's reason and his ability to make active judgments comes from cultivating his senses, not in spite of them<sup>50</sup>. Sensory experience is the

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42 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 77 p.

43 Rousseau, *Emile: or, On education*. translation by A. Bloom. 93 p.

44 Rousseau, *Emile: or, On education*. translation by A. Bloom. 93 p.

45 Meld Shell, Susan, and Patrick Riley. “Émile: Nature and the Education of Sophie.” in *The Cambridge Companion to Rousseau*, edited by Riley, Patrick. Cambridge: Cambridge University Press, 2001. 278 p.

46 Rousseau, *Emile: or, On education*. translation by A. Bloom. 79 p.

47 Parry, and Riley. “Émile: Learning to Be Men, Women, and Citizens.” 251p.

48 Rousseau, *Emile: or, On education*. translation by A. Bloom. 86 p.

49 Rousseau, *Emile: or, On education*. translation by A. Bloom. 94 p.

50 Meld Shell, and Riley. “Émile: Nature and the Education of Sophie.” 278 p.

foundation of knowledge about the world, therefore it is important to exercise in order to use them to their maximum efficiency<sup>51</sup>. The senses serve as an instrument for the intellectual mind, whereas learning from books leads to passive perception of information, accepting other people's reasoning and ideas, which in does not contribute to the development of intelligence.<sup>52</sup> This was in contrast to the traditional view that education should be directed solely towards intellectual knowledge. Rousseau expresses it as follows: “*You give science-splendid. I busy myself with the instrument fit for acquiring it.*”<sup>53</sup> Later, as a result of the proper use of the other five senses, the sixth sense, that is common sense, arises<sup>54</sup>.

Jean-Jacques Rousseau describes childhood as a period when the reason is in a some kind of sleep. This is because the development of reason takes longer than other aspects. Therefore, trying to force a child to possess judgment is like wanting a ten-year-old boy to be five feet tall- it is an unrealistic aspiration. At this age, children have their own special ways of seeing, thinking and feeling<sup>55</sup>. Therefore Rousseau notes that children, when you reason with them at this age can form their own interpretations and conclusions<sup>56</sup>. Rousseau emphasizes that what a child says has a different meaning to him than it does to an adult. People listening to the child may understand what the child is saying, but the child himself memorizes words, but does not always understand their meaning, he has not ideas but images. “*Images are only absolute depictions of sensible objects, while ideas are notions of objects determined by relations*”<sup>57</sup>. Therefore, children can memorize sounds, shapes, and sensations, but they do not understand ideas, and connections between ideas<sup>58</sup>. “*Thus what I would call sensual or childish reason consists in forming simple ideas by the conjunction of several sensations, and what I call intellectual or human reason consists in forming complex ideas by the conjunction of several simple ideas.*”<sup>59</sup> This is why Rousseau notes that as children grow older, they have to rethink and relearn what they have learned as children. However, this does not mean that children are not capable of reasoning at all, they capable, but only regarding what is related to their immediate interests and experiences<sup>60</sup>.

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51 Rousseau, *Emile: or, On education*. translation by A. Bloom. 132 p.

52 Rousseau, *Emile: or, On education*. translation by A. Bloom. 125 p.

53 Rousseau, *Emile: or, On education*. translation by A. Bloom. 126 p.

54 Rousseau, *Emile: or, On education*. translation by A. Bloom. 157 p.

55 Rousseau, *Emile: or, On education*. translation by A. Bloom. 89- 90 pp.

56 Rousseau, *Emile: or, On education*. translation by A. Bloom. 96 p.

57 Rousseau, *Emile: or, On education*. translation by A. Bloom. 107 p.

58 Rousseau, *Emile: or, On education*. translation by A. Bloom. 106-107 pp.

59 Rousseau, *Emile: or, On education*. translation by A. Bloom. 158 p.

60 Rousseau, *Emile: or, On education*. translation by A. Bloom..108 p.

Also in language learning, Rousseau argues that languages are not only a set of signs but also reflect certain ideas and concepts. Therefore, he believes that it is important for children to understand how these words are used to express ideas in addition to learning vocabulary. But Rousseau doubts about the ability of young children to fully learn more languages, their learning is limited to memorizing words<sup>61</sup>.

In moral education at this age Rousseau emphasizes that learning from examples are much more effective than words, because children do not always remember lessons or instructions, but remember the experience gained from their own mistakes. He advises not only talking about correct behavior, but also demonstrating it through actions. If, for example, a child broke the windows, governor should let him experience the cold and discomfort to understand the value of comfort. This will allow the child to feel consequences, and value of what they have.<sup>62</sup> Rousseau also warns that children should not be taught only vain formulas of politeness. Children do not understand the ideas that these words contain. They only see that these words lead to a certain result and use these phrases to achieve their goals and bend others to their will. That is, the child will connect these words with wrong ideas that will be difficult, if even possible at all, to correct in the future<sup>63</sup>. When Rousseau writes about lying, he states that in a natural education children feel more comfortable and free to tell the truth. Only when education is not liberal and natural child is made to lie. It is certain obligations and expectations that are imposed on children in society that can create situations where they tend to hide the truth to avoid punishment or blame. But if it does happen that a child has lied, it is also necessary to make him feel the consequences of his actions through his own experience.<sup>64</sup> Therefore, the only moral rule that is appropriate to teach a child is to never harm anyone. But child will not naturally do anything bad because his actions depend on his intentions, and he will never have the intention to do harm. He will act according to his natural instincts, not corrupted by the influence of the surrounding society<sup>65</sup>.

Rousseau presents the difference between his method, from the approach of a preceptor who tends to think primarily of his own interests and needs rather than the interests of his pupil. This type of preceptor looks to prove his worth and effectiveness as quickly as possible in order to get paid, so he gives his pupils an activity that is simple to demonstrate. However, he doesn't consider the

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61 Rousseau, *Emile: or, On education*. translation by A. Bloom. 109 p.

62 Rousseau, *Emile: or, On education*. translation by A. Bloom. 100 p.

63 Rousseau, *Emile: or, On education*. translation by A. Bloom. 86 p.

64 Rousseau, *Emile: or, On education*. translation by A. Bloom. 101-102 pp.

65 Rousseau, *Emile: or, On education*. translation by A. Bloom. 93 p.

practicality of this approach, so the pupil memorizes superficial things without understanding their meaning, and this does not contribute to his development<sup>66</sup>. On the contrary, all that can be expected of Emil at this age is that he will never lie and will always tell the truth; he may not learn much from books, but he does learn from his own experience and observations; he may only speak one language, but he understands what he is saying. He has lived the life of a child, as happy and free as his constitution allowed him to be.<sup>67</sup> This, therefore, is the distinctive feature of Rousseau's method, because his method, although it does not “*form little prodigies and does not make governors and preceptors shine. But it forms men who are judicious, robust, healthy of body and understanding, men who, without having made themselves admired when young, make themselves honored when grown.*”<sup>68</sup>

## 1.4. Emile's education from the age of twelve to fifteen

Transition to the third stage of development occurs around the age of twelve. In the second book, Rousseau suggested that the happiness and unhappiness of each person depends on the balance between his desires and his faculties to satisfy them. Therefore, nature has created man perfectly balanced, endowing him only with the desires necessary for survival and the faculties to satisfy them. But a man becomes unhappy when his imagination creates for him desires that are not necessary for survival, and he has no faculties to satisfy them<sup>69</sup>. The distinctive feature of third stage is the transition point in which the child's strength develops faster than his needs. This period is unique period in his life. Therefore, it is important to use this strength and energy to invest in the future when his strength will not be more than his needs. It means to give him “*the taste for loving sciences and methods for learning them*” that will be useful in the future<sup>70</sup>. At this stage, Emile moves from sensations to ideas and knowledge. And while in the past time seemed long and the objective was to lose it, things have changed and time is now a deficit, because the time of passions is coming, which has the potential to draw the pupil's attention and cause him to stop paying attention to anything else.<sup>71</sup> And all this proves that this time is naturally right time to intellectual education.

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66 Rousseau, *Emile: or, On education*. translation by A. Bloom. 162 p.

67 Rousseau, *Emile: or, On education*. translation by A. Bloom. 162 p.

68 Rousseau, *Emile: or, On education*. translation by A. Bloom. 112 p.

69 Rousseau, *Emile: or, On education*. translation by A. Bloom.. 80 p.

70 Rousseau, *Emile: or, On education*. translation by A. Bloom. 165-166 pp.

71 Rousseau, *Emile: or, On education*. translation by A. Bloom. 172 p.

Since it is time to develop the intellect, it is important to decide what pupil should learn. Only that, which is truly useful should be chosen, rather than knowledge that serves only to satisfy pride and demonstrate superiority without real benefit. It is also important to exclude truths that require an already fully formed understanding<sup>72</sup>. That means that at the end of this stage, Emil should have a essential understanding of human relation to things, but be completely devoid of knowledge of the moral aspects of human relationships<sup>73</sup>. Areas of knowledge that do not arouse the child's natural interest should also be excluded. The child's liberty is a natural condition of his education, he should do what he wants, not what he is told to do. The natural curiosity of the child can be used to distinguish between inclinations that come from nature and those that are formed under the influence of outside opinions<sup>74</sup>. But at the same time the child's governor unnoticeably directs his pupil's interest. It is also important for a child to learn only what he himself feels is useful and needed for him, and have a clear understanding of how certain knowledge can benefit him. This is important not only for the child, but also for the governor, as it helps to reduce the number of useless and tiresome questions that children may ask. If adults manage to persuade a child to impose what others feel is useful for him and to believe their words and train him to obedience from a young age, this can lead to them becoming prone to being obeyed in the future and not think for himself<sup>75</sup>.

In order to demonstrate this method of education, Rousseau presents an example of how he teaches Emile geography and cosmography. Instead of teaching Emile with globes and maps, he takes Emile for a walk to watch the sunset. The next day, they return to the same place to observe the sunrise and Rousseau asks the child a laconic question that encourages Emile to reflect on the observed changes. *"I was thinking that yesterday evening the sun set here and that this morning it rose there. How is that possible<sup>76</sup>?"* But rather than expecting the child to answer the question or answering it to him immediately, the child should be made to think for himself. Despite the first impression, the governor is in fact actively involved in the child's education, but in such way, that child will nevertheless learn from his own experiences and observations, which corresponds to the natural way of learning.

For the study of geography, Rousseau proposes a method that suggests that Emile start from places

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72 Rousseau, *Emile: or, On education*. translation by A. Bloom. 166 p.

73 Rousseau, *Emile: or, On education*. translation by A. Bloom. 207 pp.

74 Rousseau, *Emile: or, On education*. translation by A. Bloom. 167 p.

75 Rousseau, *Emile: or, On education*. translation by A. Bloom. 178 -179 pp.

76 Rousseau, *Emile: or, On education*. translation by A. Bloom. 169 p.

close to home and gradually expanding the circle of objects to make a simple map of the area. At the same time, it is important to let Emile discover and correct his mistakes on his own, rather than to intervene and point them out. The main goal of this method is not to make the child learn the maps, but to understand how they are made, not to memorize the information, but to make the child think and use his senses. *“Remember always that the spirit of my education consists not in teaching the child many things, but in never letting anything but accurate and clear ideas enter his brain.”*<sup>77</sup>

In another situation, Rousseau describes a scene in which he and Emile find themselves lost in the forest, which was something that Rousseau had planned in advance. They are faced with the need to find a way out, especially since they are already tired and hungry. And in order to get out, Rousseau starts asking Emile leading questions. Emile, in turn, begins to think of possible solutions based on the knowledge he has already received from his own experience. Emile use his abilities of observation and knowledge of how to determine direction using sun and shadow to find their way back<sup>78</sup>. In this case it can also be seen that although Rousseau allows Emile to naturally learn from his own experiences, the situations in which he puts Emile are intentionally organized by governor. But at the same time, he does not give him ready-made answers, but forces him to reason.

Rousseau also insists that Emile, where it is possible, make his own instruments for experiments as he believes that this gives a more clear understanding of things. Rousseau claim that the mind develops better and becomes more inventive when a person independently explores the world, rather than simply taking on faith the inventions of others<sup>79</sup>. Also the examples that Rousseau gives may be effective for some pupils, but not for all. He believes that if people comprehends the essence of these examples, they will be able to adapt them to their own pupils<sup>80</sup>.

In analyzing Rousseau's ideas on the teaching of science, it can be seen that they draw on both his own experience of self-education and his experience in teaching a boy in his role as tutor to son M. de Malby. Rousseau's self-education included, except reading books, active study by observation and reflection, during his lonely walks<sup>81</sup>. And these ideas that Rousseau presented two hundred years ago are still relevant and reflect the main concepts that have been tried to be introduced into teaching science, for example in the United States and the United Kingdom. According to their

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77 Rousseau, *Emile: or, On education*. translation by A. Bloom. 171 p.

78 Rousseau, *Emile: or, On education*. translation by A. Bloom. 181 p.

79 Rousseau, *Emile: or, On education*. translation by A. Bloom. 176 pp.

80 Rousseau, *Emile: or, On education*. translation by A. Bloom. 192 p.

81 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 89 p.

suggestions, learning science must be based on the student's personal experience, especially in chemistry, biology, and physics. Although these days some programs add laboratory experiments, this is not enough to generate interest, and most teachers still present their subjects as a set of facts to be memorized. Because of this, science teaching fails to provide the necessary knowledge and to arouse the student's interest<sup>82</sup>.

### 1.4.1. Reading books

Rousseau's attitude toward reading books deserves a special attention, because Rousseau was very criticizing of it. Rousseau himself learned to read at an early age. In his *Confessions* he describes how in the evenings with his father he was like to read books while his father was working. But nevertheless, his later views on reading books became negative because, as he states, due to this, his earliest perceptions of the outside world were romanticized and unrealistic<sup>83</sup>. And since reading awakened in him feelings associated with images from books rather than reality, he associated himself more with characters from books. An example of this is his escape from Geneva at the age of fifteen, when he sang under the windows of every house, hoping to attract the attention of a prince<sup>84</sup>. Secondly as he himself writes in his *Confession* “ *These interesting studies {...} produced that republican spirit and love of liberty, that haughty and invincible turn of mind, which rendered me impatient of restraint or servitude, and became the torment of my life, as I continually found myself in situations incompatible with these sentiments.*”<sup>85</sup>

Regarding his thoughts on learning through books expressed in the *Emile or on Education* Rousseau writes that first of all our senses serve as guides not words written in books, our sensations are transforming into ideas. When a child reads, he just mechanically repeats the text, his senses do not participate in this process; he remembers the words, but does not understand their meaning. As a result, if his mind is filled only with the facts and ideas of others, he may lose the ability to reason for himself because it will no longer be a necessity for him<sup>86</sup>.

In third book of *Emile* Rousseau still expresses his aversion to books. He does, however, make an

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82 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 90 p.

83 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 5 p.

84 Kelly, Christopher, and Patrick Riley. “Rousseau’s Confessions.” in *The Cambridge Companion to Rousseau*, edited by Riley, Patrick. Cambridge: Cambridge University Press, 2001. 319 - 320 pp.

85 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book I.

86 Rousseau, *Emile: or, On education*. translation by A. Bloom. 168 p.

exception for one book that actually describes man's basic needs and does so in a way that even a child could understand. This situation is found by Rousseau in *Robinson Crusoe*. This will be the first book he gets for Emile, and it will be the most important book in his library. They'll base all of their discussions regarding the natural sciences on *Robinson Crusoe*.<sup>87</sup> “*Robinson Crusoe is a kind of Bible of the new science of nature and reveals man's true original condition*”<sup>88</sup>. Although this state of Robinson Crusoe is not social, and Emile is most probably later will be living in society, it is on the basis of the state of Robinson Crusoe he must evaluate all others states. Because as Rousseau contends that putting oneself in the situation of an isolated man is the most accurate method to overcome prejudice in forming one's judgments about the true relations of things<sup>89</sup>.

Surprisingly, but it was this part of Rousseau's ideas that was actively put into practice. The German educational reformer Basedow opened the institution Philanthropinum. Basedow developed a scheme of education in accordance with Rousseau's ideas. And one of the translations of Robinson Crusoe has been applied to the curriculum. One of Basedow's followers, J. H. Campe, not only founded the Philanthropinum school in Hamburg, but also wrote a modified Robinson Crusoe for that school called The Younger Robinson. In this version, the character finds himself on an island with minimal resources, that is, without a ship from which he can take some things, which is more in accordance with Rousseau's ideas<sup>90</sup>

### 1.4.2. Education in the arts

At this stage, Emile should learn an art, but only natural art, because their usefulness is constant and will allow Emile to resist all possible changes. The value of intellectual and imaginative production depends on people's opinions and prejudices and is therefore subject to change<sup>91</sup>. According to Rousseau, the most valuable arts are those that bring in the least money because the quantity of work produced must equal the needs of every individual, and the work needed by all must also be affordable to all. Thus, artists working for the rich and idle set arbitrary prices for their works because their value is based on the very fact that only the rich can afford them<sup>92</sup>. Emile devoid of vulgar prejudices will have to value all things based on their utility, security, and preservation. For

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87 Rousseau, *Emile: or, On education*. translation by A. Bloom. 184 p.

88 Rousseau, *Emile: or, On education*. translation by A. Bloom. 7 p.

89 Rousseau, *Emile: or, On education*. translation by A. Bloom. 185 p.

90 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 97 p.

91 Parry, and Riley. “Émile: Learning to Be Men, Women, and Citizens.” 257p.

92 Rousseau, *Emile: or, On education*. translation by A. Bloom. 186 p.



example, iron should be more valuable to him than gold because it has more utility value. The simplest shoemaker is more important to the child than jewelers. And it is while reading the book Robinson Crusoe, which describes survival of a man on a isolated island, a child will make such conclusions<sup>93</sup>. Rousseau claims that agriculture is the most respectable and useful art and Emile is already familiar with it. But it nevertheless depend on land. Now it is time to master some trade in order to achieve independence. Rousseau suggests carpenter's trade. He suggest a full real apprenticeship where they would be accepted not as gentlemen, but as serious students eager to learn. He suggests visiting the master regularly, spending a full day with him, having meals with him, to maximize practice<sup>94</sup>.

## 1.5. Education during Emile's adolescence

Now when Emile has already learned to exist, he must learn to live. Metaphorically, Rousseau speaks of the two births of man: the first birth for his species, and now comes that second birth to his sex<sup>95</sup>. Before this age, Emile lived in relative isolation. He treated people without difference, he loved them just as he loved his toys. He did not made differences between men and women, nor does he realized that he belongs to a particular sex. Gradually, Emile becomes interested in other people, he starts to feel that he is not meant to be alone. Thus, his heart becomes open to human emotions and capable of attachment<sup>96</sup>. Therefore if the first three books described the education of a "civilized savage", which means that Emile cared only about himself, he was independent and self-sufficient, now the fourth and fifth books present the process of introducing him into human society<sup>97</sup>. Now Emile will be instructed in morals, religion, and good taste. The fourth stage of Emile's education involves a change in the method, the education has to become more positive. The governor will now have to regulate the pupil, although hiddenly, but in a radical and comprehensive way, which seems like a very difficult task<sup>98</sup>.

Now, when Emile's interest in the other sex is aroused, there is an important dilemma how to educate children about these issues. Rousseau suggests that children's curiosity is often aroused by particular information that catches their attention, so the key is not to attract that attention. But if

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93 Rousseau, *Emile: or, On education*. translation by A. Bloom. 187 -188 pp.

94 Rousseau, *Emile: or, On education*. translation by A. Bloom. 201 p.

95 Rousseau, *Emile: or, On education*. translation by A. Bloom. 211 p.

96 Rousseau, *Emile: or, On education*. translation by A. Bloom. 219-220 pp.

97 Rousseau, *Emile: or, On education*. translation by A. Bloom. 7 p.

98 Meld Shell, and Riley. "Émile: Nature and the Education of Sophie." 279 p.

there is any doubt that children can remain ignorant of the differences between the sexes until the right age, the best solution is to tell them relevant information before they reach the age of ten. If the interest has already developed into adolescence, conversation with them should be kept as simple as possible, avoiding mystery or shame, since as Rousseau underline “*to give them lessons in modesty and decency is to teach them that there are shameful and indecent things. It is to give them a secret desire to know those things*”<sup>99</sup>. Of course, it seems unrealistic at the present day to keep a boy ignorant of these things until he is more than fifteen years old. But even in the late nineteenth century, these ideas was not that unrealistic. It is now, when the modern society has changed with its commercial exploitation of human interest in sex, in newspapers, magazines, books, and even television, this advice seems impossible to apply<sup>100</sup>.

A distinctive feature of this age is that in the adolescent appear change in humor, frequent anger and mind of a child is in constant agitation which make him almost uncontrollable<sup>101</sup>. But to have passions is a part of human nature, on opposite to try to destroy or suppress these passions is to go against nature. However, not all passions are natural; rather the source of the passions is natural, that is, self-love, which stands above all other passions, because we must love ourselves in order to preserve ourselves; and from this it immediately follows that we love that which preserves us. But as man expands his relations, passions become modified, and those modifications are no longer natural. This happens when a natural self-love, amour de soi, of a child turns into a self-love connected with other people's opinion of him; henceforth he can only value himself if others value him<sup>102</sup>. Rousseau speaks of amour-propre, which requires recognition and respect for ourselves from others, but it also requires that others prefer us to themselves, and this is impossible. Therefore Rousseau argues that from self-love are born gentle and affectionate passions, while from amour-propre are born hateful and irreconcilable passions.<sup>103</sup> “*Thus what makes man essentially good is to have few needs and to compare himself little to others; what makes him essentially wicked is to have many needs and to depend very much on opinion.*”<sup>104</sup> Therefore the main goal of negative education is to prevent amour de soi from becoming amour-propre.

In moral education it is necessary to present all aspects of life to the pupil to evoke in the pupil

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99 Rousseau, *Emile: or, On education*. translation by A. Bloom. 216-217 pp.

100 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 101 p.

101 Rousseau, *Emile: or, On education*. translation by A. Bloom. 211 p.

102 Rousseau, *Emile: or, On education*. translation by A. Bloom. 11 p.

103 Rousseau, *Emile: or, On education*. translation by A. Bloom. 212-214 pp.

104 Rousseau, *Emile: or, On education*. translation by A. Bloom. 214 p.

positive emotions, compassion and kindness. Because man never feel compassion for others' misfortunes unless he realizes that he might be in a similar situation himself. Therefore, it is important to avoid circumstances in which a child looks at the suffering of the unfortunate and the difficulties of the poor from a position of superiority. It is necessary to show him that he too may find himself in the same situation<sup>105</sup>. Vile passions appears for example when he always see the happiness of others and realize its lack in his own live. Consequently, to prevent the birth of envy, hate and all cruel passions one should not showing the child only the bright and brilliant fortunes of others<sup>106</sup>.

### 1.5.1. Social Education

To study about human heart, Rousseau proposes an approach that minimizes the risk of spoiling the own heart of the unprepared pupil. This approach will present people to the pupil from a distance, showing them in different times or places so that he can observe them without being part of it. This is done through the study of history.<sup>107</sup> However, one of the major flaws of history is its tendency to emphasize the bad sides of people much more than the good. Moreover, the facts transformed in the minds of historians, taking the shape and coloring of their prejudices<sup>108</sup>. Further Rousseau as well expresses a preference to begin the study of people by reading biographies and analyzing the lives of different individuals<sup>109</sup>.

Therefore only now comes the time when attention should be given to reading pleasant books. Because at this level of development, Emil can already understand the vanity of the characters' aspirations and he will be revulsed by their tragic failures. It is also time to read fables. In the second book, Rousseau did not recommend reading to children fables, that carry some moral lesson, because the child did not yet properly understood them and would draw from them a completely different morality. Now when Rousseau will arrange for Emile situations in which he will be deceived by confident people playing on his vanity, with this experience he will be able to really understand the moral lesson of fables<sup>110</sup>.

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105 Rousseau, *Emile: or, On education*. translation by A. Bloom. 224 p.

106 Rousseau, *Emile: or, On education*. translation by A. Bloom. 223 p.

107 Rousseau, *Emile: or, On education*. translation by A. Bloom. 237 pp.

108 Rousseau, *Emile: or, On education*. translation by A. Bloom. 238-239 pp.

109 Rousseau, *Emile: or, On education*. translation by A. Bloom. 239 p.

110 Rousseau, *Emile: or, On education*. translation by A. Bloom. 19-20 pp.

When Emile enters society he is not yet influenced by the opinions. Educated in liberty, he sees servitude as the worst evil. He pities miserable kings, false wise men, rich fools, realizing that their sufferings are due to prejudices which he does not share. The danger is that in pitying them he can consider himself more worthy of being happy<sup>111</sup>. This error is the hardest to correct. Thus, Emile may prefer his way of being, seeing, and feeling to others as a result of his education, but it would be incorrect if Emile believes that his excellent nature and happier birth made him so. To avoid this it is not worth drowning in reasoning; it is necessary to make him feel it, to make him realize it. Therefore, Rousseau will allow Emile to expose himself to all possible accidents to show him that he is no wiser than others. *“If giddy fellows dragged him into some folly, I would let him run the risk. If swindlers went after him at gambling, I would give him over to them so that they could make him their dupe<sup>112</sup>.”* Rousseau also expresses his willingness to bear all dangers and offenses with Emile, without complaint or reproach. Emile must realize by himself that it is in his own interest to listen to his governor<sup>113</sup>. It is therefore important to warn him of errors before he makes them, but if he makes a mistake anyway, he should not be reproached, for this will only make him angry and rebellious, and rebellion is not helpful<sup>114</sup>.

Usually when a pupil enters society, he is exposed to a second education, the opposite of the one he received as a child, he changes his values, beliefs, his behavior to meet the new standards that society promotes, even if it goes against his own ideals or beliefs<sup>115</sup>. Emile is different in that he is not susceptible to ridicule because he is devoid of prejudice and treats ridicule as arguments without reason. He is convinced that these people have no real interest in him, but only envy and annoyance. For Emil, there is no profit in this<sup>116</sup>.

### 1.5.2. Religious education

Religious education is one of the final forms of education, where Emile's overall outlook on humanity and the standards by which he judges his deeds are fundamental to his educational process<sup>117</sup>. Rousseau intentionally left this education to later time, until a certain level of maturity in

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111 Rousseau, *Emile: or, On education*. translation by A. Bloom. 244 -245 pp.

112 Rousseau, *Emile: or, On education*. translation by A. Bloom. 245 p.

113 Rousseau, *Emile: or, On education*. translation by A. Bloom. 246 p.

114 Rousseau, *Emile: or, On education*. translation by A. Bloom. 247 p.

115 Rousseau, *Emile: or, On education*. translation by A. Bloom. 330 p.

116 Rousseau, *Emile: or, On education*. translation by A. Bloom. 331-332 pp.

117 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 60 p.

Emile has been reached.

In this way Rousseau expresses his disagreement with the method proposed by Locke, according to which man should begin his education with the study of spirits and then move on to the study of bodies. Rousseau argues that this method is not in accordance with reason or the natural order of things. This is because in order to reach abstract concepts, one must start with material objects. The child starts education with his senses, but it is impossible to sense spirit<sup>118</sup>. This leads to the fact that every child who believes in God tends to imagine him in human shape, or at least as a humanlike being. Their mind is not ready for abstract ideas at this stage. And if someone tells them about the power of God, they will imagine him to be almost as powerful as their father.<sup>119</sup> The danger is, that if a child will learn religion too early, he runs the risk of never knowing it. Even in using the terms “spirit,” “trinity,” “personality,” people often resort to anthropomorphism<sup>120</sup>. Research by Dr. R. J. Goldman supports Rousseau's view. He concludes that religious ideas presented to children under twelve, lead mostly to anthropomorphic ideas about God. Most children carry these misconceptions into early adolescence, and later on, if they don't see an alternative to these crude ideas, they may reject religion as intellectually untenable<sup>121</sup>.

Therefore there is no reason to teach children such things as catechism unless the purpose is to teach them to lie. Because children are incapable of understanding that the mysteries are first of all incomprehensible, which is a prerequisite for understanding them. But if the repetition of certain words is enough to obtain eternal salvation, it makes no sense<sup>122</sup>. And since children who die before reaching the age of reason will not be deprived of eternal salvation, or in cases where the human mind is incapable of comprehending divinity, as in madness, why children as young as seven or even fifteen years of age, who according to Rousseau are just similarly incapable of understanding these things, should be deprived from salvation<sup>123</sup>.

Rousseau also emphasizes that when he speaks of religion he does not talk about particular religion, which is mostly product of the authority or the prejudices of particular country, but rather natural religion<sup>124</sup>. Since the Faith of a child practicing Christianity and the Faith of a child practicing Islam

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118 Rousseau, *Emile: or, On education*. translation by A. Bloom. 255 p.

119 Rousseau, *Emile: or, On education*. translation by A. Bloom. 257 p.

120 Rousseau, *Emile: or, On education*. translation by A. Bloom. 256 p.

121 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 108 -109 pp.

122 Rousseau, *Emile: or, On education*. translation by A. Bloom. 257 p.

123 Rousseau, *Emile: or, On education*. translation by A. Bloom. 258 p.

124 Rousseau, *Emile: or, On education*. translation by A. Bloom. 313 p.

are merely the result of geographical and cultural circumstances, should they be rewarded or punished for being born in a certain place where a certain faith was presented to them<sup>125</sup>.

Rousseau's main religious ideas and his natural religion are presented in "Profession of Faith of the Savoyard Vicar," Exactly this part of his work played a main role in prohibition and burning of Rousseau's book, and his fleeing to England to avoid imprisonment or more serious consequences<sup>126</sup>. One of the key idea of natural religion is, that our conscience that is voice of our soul, is the language of nature, which tell us what is good and what is bad, as instincts of the body that follow the natural order<sup>127</sup>. And this explains why in the world exist some universal belifes about justice and decency, notions of good and bad, in all cultures, nations and cults, despite the diversity of customs and morals<sup>128</sup>. Conscience is not the result of education, because love for good and hatred for evil arise naturally as love of ourselves. And because act of conscience are sentiments and not judgments, and sentiments precede ideas it leading to conclution that conscience is coming from our nature and it is not the result of prejudice.<sup>129</sup> However, not a lot of people are able to hear the voice of conscience because it speaks the language of nature, which is often drowned out by noise of the world. Thus, prejudice, instead of being the source of conscience, is its enemy<sup>130</sup>.

Savoyard Vicar also claims that people often adopt beliefs and practices that have been carried from generation to generation, long before they can understand their meaning or develope religious beliefs of their own. And many religious systems require following their doctrines exclusively, without even allowing to examine others. But if there were one true religion, God would surely give clear signs so that it could be easily recognized, and would not punish people for their faithlessness if they had no way of recognizing its truth. The Vicar therefore doubts religious dogmas and practices which, in his opinion, insult the justice of God and bring suffering to humanity. As a result instead of listening to the voice of their own hearts, people blindly follow religious rituals. The true worship of God supposed to come from the heart, not from formal practices and ceremonies<sup>131</sup>.

And sacred books are written in languages that are no longer understood by those who follow them. Therefore people cannot examine what these texts are truly saying. The very fact that learning of

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125 Rousseau, *Emile: or, On education*. translation by A. Bloom. 258 p.

126 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 64 p.

127 Rousseau, *Emile: or, On education*. translation by A. Bloom. 286 pp.

128 Rousseau, *Emile: or, On education*. translation by A. Bloom. 288 p.

129 Rousseau, *Emile: or, On education*. translation by A. Bloom. 290 p.

130 Rousseau, *Emile: or, On education*. translation by A. Bloom. 291 p.

131 Rousseau, *Emile: or, On education*. translation by A. Bloom. 295-297 pp.

truth is associated solely with books is controversial. There were people before these texts were written, or there is people who live in places where these books are not available to them<sup>132</sup>. Therefore as an alternative to this inferior idea Vicar suggests nature as an universal source of truth and spiritual knowledge available to everyone without exception<sup>133</sup>. In Rousseau's day, church authorities could not have escaped notice of this criticism of the sacred texts. He supposed to be aware of the possible consequences of his words written in this context<sup>134</sup>.

Therefore the Vicar concluded that various religions can be understood as different form of worship the God, based on cultural, historical and geographical differences which make it preferable for a particular people or society. What is important is that worship should be sincere, and the Vicar believes that God will accept that worship regardless of form. Nevertheless the Vicar follow all the rites of his religion, but he expresses a deep aversion to preaching violent dogmas of intolerance and hatred towards people of other religions<sup>135</sup>. And he also expresses the conviction that to urge someone to leave his religion, especially the one into which one was born, is to encourage him to evil, because as he believes, one cannot be sure that replacing one religion with another will be the good decision for a man. Because the God is more likely to forgive mistakes caused by ignorance than those made intentionally<sup>136</sup>.

## 1.6. Education in Emile's adulthood

In the fifth book final stage of Emile's education is presented. But due to the fact that Emile in this age has to find a wife, Rousseau pays attention to education of women. When he writes about the education of women, it becomes especially clear how the social norms of Rousseau's time influenced his views, and it is ironic, considering the fact that one of his main goal was to overcome it. This demonstrates how even Rousseau, who declared himself to be free of other people's opinions, was in fact subject to their influence, serving as a reminder that we are, as he said <sup>137</sup>, “*a mere plaything of other people's thoughts*”<sup>138</sup> and he is not exception. But by giving his work the title Emile, Rousseau initially emphasized his primary interest in the education of men rather than

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132 Rousseau, *Emile: or, On education*. translation by A. Bloom. 303-304 pp.

133 Rousseau, *Emile: or, On education*. translation by A. Bloom. 306 p.

134 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 68 p.

135 Rousseau, *Emile: or, On education*. translation by A. Bloom. 308-309 pp.

136 Rousseau, *Emile: or, On education*. translation by A. Bloom. 310 p.

137 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 1-2 p.

138 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 2 p.

women.<sup>139</sup>

The education that Rousseau offerings for women contradicts the basic principles of education offered to men: lack of independent judgment, religion, will. And as Rousseau sees the natural position of women in a subordinate role in the traditional family, it puts him in contradiction with his philosophical beliefs about the equality and independence of all people. But Rousseau justifies this by saying that outside the context of sex, a woman is no different from a man, but in the context of sex woman is opposite of man, which making them complementary to each other and justifying the difference in their education.<sup>140</sup> But Rousseau lacks the experience and competence for drawing valid conclusions about women and their education. And even if Rousseau had the necessary experience, the relationship between the sexes has changed significantly over the past two centuries, so even if his views were relevant to his time, they would no longer be relevant to modern times<sup>141</sup>. Therefore, because of all the above, women's education will not be the subject of detailed analysis in this thesis.

Rousseau contends that there are numerous contradictions between social laws and the order of nature when it comes to marriage, and that these contradictions frequently require compromises in order to be resolved<sup>142</sup>. According to the natural order, the time for a relationship with a woman comes when a man is capable of reproduction, which is around the age of fifteen. In civil law, however, a man is ready for marriage much later, when he is able to not only love a woman but also to take responsibility for children and to participate in the political life that protects the family<sup>143</sup>. And because Rousseau argues that until Emile achieve civil maturity he should stay innocent, he supposed to be protected from his passion. This should begin by removing Emile from the cities, so that he will not be seduced by the corrupted city pleasures. At this time Emile needs a new hobby that is interesting, passionate, and will completely capture his attention. Rousseau suggests hunting for this purpose. He recognizes that hunting may seem like a not innocent pleasure, but argues that it is better than other, more dangerous passions that can capture a young man's attention<sup>144</sup>.

To show the young man the dangers of vice and to persuade him to remain innocent, Rousseau

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139 Parry, and Riley. "Émile: Learning to Be Men, Women, and Citizens." 261p.

140 Meld Shell, and Riley. "Émile: Nature and the Education of Sophie." 279 p.

141 Dobinson, *Jean-Jacques Rousseau : His Thought and its Relevance Today*, 122 p.

142 Rousseau, *Emile: or, On education*. translation by A. Bloom. 317 p.

143 Rousseau, *Emile: or, On education*. translation by A. Bloom. 17 p.

144 Rousseau, *Emile: or, On education*. translation by A. Bloom. 320 p.



proposes to develop his imagination in right way. He plans to create certain scenarios and situations that will most effectively make the right impression on the young man. He vividly and truthfully present before him the horrors of corruption, degradation and gradual decay, eventually leading to destruction. But he also speaks openly and sincerely to the young man about love, about women, about pleasures, about the importance of marriage, explaining to Emil that it is not only the sweetest bond, but also the most unbreakable and sacred of all contracts<sup>145</sup>. Those who present love in a negative way, do not convince the boy, and do not at all suppress their natural desires, since these desires are natural, such instructions arouse only laughter and contempt<sup>146</sup>.

In order to find Emile a wife, Rousseau proposes to create for Emile an image of an ideal beloved who will turn him away from seductions and guide him in his search for perfection. He calls her Sophie. It is important that this image be attractive to Emile, but also realistic, with flaws. This can cause Emile to have a hope that it has the original, he will be attached to the attributes and characteristics it represents, and will be disgusted by anything that does not conform to this ideal. Rousseau notes that true love is often already based on an illusion that we create in our imagination. When we are in love, we see also those ideal aspects we create in our imagination. When we stop loving, the magic veil collapses, and we no longer see the object of love in the light in which we saw it before. Therefore, by providing Emil with an imaginary object of love, he can prevent the formation of bad false illusions<sup>147</sup>.

### 1.6.1. Travel

After the story of love, and the desire to marry told by Rousseau about Sophie and Emile, Rousseau gets Emile's consent to leave Sophie for two years. This decision, according to Rousseau, was meant to test the depth and strength of their love. But it is also necessary in order to complete Emile's education. Emile is going to travel. Rousseau suggests devoting two years to choosing a place in Europe where Emile can live happily with his family. As reasons for the importance of this action be done by traveling, Rousseau indicates that an excessive fascination with books lead to people are thinking that if they are getting knowledge from books, they therefore may neglect to study the main book, book of the world. Rousseau prefer method of observation, arguing that it is

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145 Rousseau, *Emile: or, On education*. translation by A. Bloom. 323-324 pp.

146 Rousseau, *Emile: or, On education*. translation by A. Bloom. 324-325 pp.

147 Rousseau, *Emile: or, On education*. translation by A. Bloom. 329 p.

more important not to read about something, but to see it with one's own eyes<sup>148</sup>.

But it is important to know how to travel and what to learn, because many travelers do not know how to see and analyze what is happening around them. Rousseau gives the good example of a Spaniard who is studying the government, morals, and public order of countries and brings back valuable knowledge for his homeland<sup>149</sup>. Emile must fully understand his place in society and consider himself in his civil relations. He must examine the various forms of government, the structure of government as a whole, and the specific government he lives under. Because when a man reaches adulthood, he becomes free from the contract that ties him to community of his country and has the right to leave the country in which he was born. But by staying in his country after reaching a reasonable age, however, he is quietly confirming his commitment to the country<sup>150</sup>. Rousseau appeals Emile to choose carefully where he will live in the future, to have the opportunity to live independently and liberally without harming anyone or fearing possible harm from a violent government, persecuting religion, or perverse morals.<sup>151</sup>.

At the end of this journey, Emile stay in the country where he was born. He suggests that despite the desire to be free, man finds himself ultimately dependent on various factors, both nature and social laws and institutions. And despite the desire to remain independent, people often make themselves slaves of an effort to secure their freedom<sup>152</sup>.

## 2. Case of James Boswell

This part will be dedicated to the case of James Boswell, who met Rousseau in 1764. I will first present a short biography of James Boswell. Then I will present the main motivations behind James Boswell's meeting with Rousseau. And since the purpose of this part is to analyze Rousseau's ideas on the example of James Boswell and to complement some of his ideas on education, I will use the written sources for my analysis in the following order: First, I will present an introductory letter that Boswell wrote for Rousseau. Then for analysis I will use the sketch of Boswell's childhood that he wrote for Rousseau. The main topics from his sketch that will be analyzed in the following chapters

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148 Rousseau, *Emile: or, On education*. translation by A. Bloom. 450-451 pp.

149 Rousseau, *Emile: or, On education*. translation by A. Bloom. 452 p.

150 Rousseau, *Emile: or, On education*. translation by A. Bloom. 455 p.

151 Rousseau, *Emile: or, On education*. translation by A. Bloom. 457 pp.

152 Rousseau, *Emile: or, On education*. translation by A. Bloom. 471 -472 pp.

are: melancholy, that taking important place in Boswell's diaries; religion, where Boswell explores his own spirituality and religious beliefs; his relationship with his critical father, and his relationships with women in the context of morality. Also attention will certainly be paid to his education received at school, and from his governors. These chapters will be supplemented by information received from the conversations between Boswell and Rousseau, according to the context of the subject matter.

## 2.1. The reaction of Rousseau's contemporaries to *Emile*

In the *Confessions* Rousseau describes that the process of publishing his book was slow, but he was confident about his book and his carelessness was so great that he even laughed at the caution shown by others. But when the book *Emile* finally appeared, it did not excite the public as much as Rousseau's other works. According to Rousseau himself, the book received much praise from individuals but little public approval. Confident in the usefulness of his work and the correctness of his actions, Rousseau was unaware of the coming disaster. However, Rousseau soon received a letter stating that Parliament was going to take extremely strict measures against him and he would be arrested on a certain day<sup>153</sup>. In France, *Emile* was condemned by the Paris Parliament, as well as in Geneva, his hometown, and Rousseau was forced to flee to avoid arrest. Rousseau looked for refuge in several places. In June 1762, he fled Paris and found refuge in the village of Môtiers in canton of Neuchâtel. But even if he was isolated in a certain way, Rousseau, who valued his independence, became the object of great interest. Some traveled to Môtiers to meet him in person<sup>154</sup>. In the words of Rousseau, when he moved to Môtiers, his surroundings changed significantly. Previously, he was surrounded by people who shared his interests, and their conversations were about topics close to his mind. In Môtiers, however, he faced a new situation: he was visited by people who were rarely read his works, but were seeking to get acquainted with the famous philosopher. Rousseau could hardly tolerate this flattery, and such conversations no longer attracted his attention<sup>155</sup>. However, one of those who visited him at Môtiers was James Boswell.

## 2.2. James Boswell

James Boswell was the Scottish lawyer and diarist, who will later become famous as the biographer

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153 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book XI.

154 Zaretsky, Robert, and John T. Scott. "Boswell's Enlightenment." *Southwest review* 94, 3. (2009): 353 p.

155 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book XII.

of Samuel Johnson. He was the eldest son of the Scottish laird Alexander Boswell and therefore the future heir to the title. His father was a judge. He was often disappointed with James's vagaries, sudden changes course, and promiscuous behavior. For example, at the age of eighteen, James Boswell had a romantic relationship with a married actress in Edinburgh, then he ran away to London with the intention of becoming a catholic monk or priest, thereby renouncing his own religion, which was a serious step, considering strict Calvinist beliefs and social status of his family.<sup>156</sup> This was therefore a huge shock to his mother, a devoted Calvinist who was terrified of any deviation from moral standards, and his father, a man with honorable status<sup>157</sup>. Considering the facts that his father had caustic, unemotional personality, and that James Boswell did not meet his expectations as suitable heir, that created an atmosphere of cold disapproval in the family. Consequently, growing up in a family where he was not understood and supported, Boswell sought out validation, acknowledgment, and approval from other people<sup>158</sup>

James Boswell was also born into a family where his grandfather suffered from melancholy and rigid religious beliefs, at the end of his life he became a recluse. This is very similar to Boswell's own problems. Boswell feared that he had inherited this mental instability because he also often experienced severe episodes of melancholy.<sup>159</sup>

Due to some of the descriptions from Boswell's life, his name evokes images of moral promiscuity and narcissism in some people. And because Boswell did sincerely want others to like him and his ability to attract people was outstanding, since Boswell possessed a natural charm, such an opinion of him would have probably upset him. He attracted people with his sincere expression of his feelings, people felt free and pleased in his company because of this openness<sup>160</sup>. Because he was trying to figure out who he really was, Boswell was curious about what other people thought of him, which is why he was so eager to interact with outstanding individuals. Boswell was using his association with these people as a way of dealing with his own problems and insecurities.<sup>161</sup>

In the middle 1760s, as students at Edinburgh College, James Boswell and his good friend William Johnson Temple dreamed of traveling to Europe to meet the great thinkers of the French

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156 Wain, John. *The Journals of James Boswell, 1762-1795*. London: Heinemann, 1990. ix-x

157 Zaretsky, and Scott. "Boswell's Enlightenment." 350p.

158 Leigh, Ralph Alexander. "Boswell and Rousseau." *The Modern Language Review* 47, no. 3 (1952): 289p.

159 Martin, Peter. *Life of James Boswell*. London: Weidenfeld & Nicholson, 1999. 28-29 pp.

160 Martin, *Life of James Boswell*. 2 p.

161 Leigh. "Boswell and Rousseau." 289 -290 pp.

Enlightenment, Rousseau and Voltaire. Boswell realized this aspiration, while Temple was unable to due to financial reasons<sup>162</sup>. To travel in what is now known now as Germany, Boswell's father's condition was for him to go to Holland to study law in Utrecht. Boswell fulfilled the condition, but with his tendency toward impulsive and rebellious behavior, did not stop on Germany. He traveled to Switzerland, where he visited the great philosophers Rousseau and Voltaire<sup>163</sup>. Before meetings with Rousseau, Boswell spent six weeks on a complete and careful study of *New Heloise* and *Emile*. Boswell visited the village of Môtiers, where he met with Rousseau six times and recorded their conversations in his diary <sup>164</sup>.

## 2.3. Boswell and Rousseau

Before meeting Rousseau, James Boswell wrote an introductory letter about himself, which he called a masterpiece. James Boswell in his letter emphasizes the uniqueness of his visit and the attraction of being welcomed into Rousseau's house, because Rousseau refused visits from many important people.<sup>165</sup> Although Boswell had a letter of recommendation from Lord Marischal, he did not use it. Because to be welcomed into the company of the great men without using a letter of recommendation meant for Boswell to possess certain virtues and to be recognized as a worthy man<sup>166</sup>. Even later, in a conversation with Rousseau himself, he admits to him that he had a letter of recommendation, and when he was asked why he did not use it, he replies that he wanted confirmation of his own merit<sup>167</sup>.

*“ I wrote him a letter which I was sure would recommend me, since I had told him of my character and demanded his respect to which I was entitled.”<sup>168</sup> .”*

Rousseau, on the contrary, described himself as a man who never took an active interest in other visitors; he pushed them away with his behavior.<sup>169</sup> However, Rousseau was intrigued to meet

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162 Turnbull, Gordon . ,, James Boswell and Rousseau in Môtiers.“ in *Romanticism, Rousseau, Switzerland New Prospects*, edited by Esterhammer, A., D. Piccitto, and P. Vincent, 101-116. London: Palgrave Macmillan UK, 2015. 101. p.

163 Wain, *The Journals of James Boswell, 1762-1795*. xi p.

164 Turnbull, ,, James Boswell and Rousseau in Môtierss,“ 104. p.

165 Wain, *The Journals of James Boswell, 1762-1795*. 101-102 pp.

166 Leigh. “Boswell and Rousseau.” 296p.

167 Wain, *The Journals of James Boswell, 1762-1795*. 104. p.

168 Wain, *The Journals of James Boswell, 1762-1795*. 107. p.

169 Martin, *Life of James Boswell*. 178-179 pp.

Boswell in person after receiving a letter from the man, who described himself as a man of singular merit. Rousseau wrote to his friend that he made the decision to meet Boswell in order to see if this self-praise was true<sup>170</sup>. Therefore Boswell, with his confident approach, succeeded in arousing the philosopher's interest.

But because in his letter, Boswell's main goal was to get the philosopher's attention, he tried to create an image that would interest Rousseau, and subsequently he tried to maintain the very image that he had created in his letter. Later he wrote in his diary: *“I had great satisfaction after finding that I could support the character which I had given of myself, after finding that I should most certainly be regarded by the illustrious Rousseau.”*<sup>171</sup>

Before meeting Rousseau, as well as after the first meeting, Boswell describes Rousseau with enthusiasm, inspiration, and his notes are filled with rapture. In his letters he writes the following about his meeting with Rousseau

*“ These three days I have visited that Sublime Sage. He has enlightened my mind. He has kindled my Soul. ...I feel an enthusiasm beyond expression.”*<sup>172</sup>!

And while Boswell probably thought of Rousseau as a majestic figure, therefore Boswell also expresses in his notes his pride and delight at having succeeded in attracting Rousseau's attention. Rousseau was gradually showing himself to Boswell not only as an outstanding philosopher but also as a simple man. Boswell proved to himself the ability to get on the same level in his communication with Rousseau, establishing equality in their relationship, which gave him the sense of self value<sup>173</sup>.

*“You are so simple. I expected to find you quite different from this: the Great Rousseau. But you do not see yourself in the same light as others do. I expected to find you enthroned and talking with a grave authority”*<sup>174</sup>.

Further, Boswell left Rousseau a sketch of his childhood; it was written by Boswell specifically for

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170 Zaretsky, and Scott. “Boswell's Enlightenment.” 356 p.

171 Wain, *The Journals of James Boswell, 1762-1795*. 106. p.

172 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 102. p.

173 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 103. p.

174 Wain, *The Journals of James Boswell, 1762-1795*. 116p.

Rousseau, meaning that he expected Rousseau to analyze it. Focusing on themes that would particularly concern Rousseau, he himself emphasizes: “...but if I am not mistaken, this will be a treasure for M. Rousseau. You, who love the study of mankind, will find in it evidence to confirm your opinions<sup>175</sup>”. And since Boswell was by that time already familiar with Rousseau's *Emile or On Education*, he specifies: “You will see in me an extraordinary example of the effects of bad education<sup>176</sup>”. This means that he highlights precisely those aspects that represent bad education in Rousseau's view, or rather those aspects that Boswell understands according to his reading of Rousseau's work as bad education. Consequently, James Boswell might have at last found a way to defend himself in Rousseau's writings, by pointing out that it his education was wrong rather than he was naturally unworthy .

“ Sir, I have given you in haste an account of all the evil in my nature. I have told you of all the good. Tell me, it is possible for me yet to make myself a man? Tell me, if I can be a worthy Scots laird? {...} I beg you to help me. My mind is weak, but my soul is strong.<sup>177</sup>”

Perhaps meeting Rousseau might actually have given him that sense of self-value. Because it was in Rousseau's ideas that he could find those very liberal religious views, and positive view of human nature as opposed to the Calvinist views of eternal unworthiness<sup>178</sup> It was also important for Boswell to find guidance and support. Because already at the age of twenty-four Boswell, being in a state of personal crisis, felt that his life was ruined<sup>179</sup>.

Rousseau may have understood Boswell's motives, his desire for permission to express himself, a release from feelings of rejection and unworthiness. Because of his status as a lawyer and future heir to the title, he was trapped by social norms. Therefore, Rousseau is the one he could turn to in order to truly feel like the person he was before his sense of natural self was violated by strict religious and moral norms<sup>180</sup>. Rousseau, for his part, in reacting to his sketch and giving an answer to his question about whether Boswell's soul can be saved answers that Boswell's main problem is his excessive tendency to overcomplicate things and possibly drown in his worries, which prevents him from living a simpler and happier life<sup>181</sup>.

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175 Wain, *The Journals of James Boswell, 1762-1795*. Prologue. title page.

176 Wain, *The Journals of James Boswell, 1762-1795*. Prologue. title page.

177 Wain, *The Journals of James Boswell, 1762-1795*. 6 p.

178 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 102-103pp.

179 Leigh. “Boswell and Rousseau.” 297p.

180 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 112p.

181 Wain, *The Journals of James Boswell, 1762-1795*. 111 p.

Analyzing James Boswell's essays on his childhood, adolescence, and early adulthood it is possible to identify several key aspects that highlight Rousseau's philosophical ideas. According to Rousseau, many of the vices and flaws of adulthood are the result of bad education in childhood. Boswell's story is supporting his theories about the influence of education in shaping human nature. Boswell often used his past in his letters and diaries to try to defend or explain his present behavior “romanticizing, fictionalizing, defending, or accusing and lamenting it.”<sup>182</sup> Boswell claims that he will not hide his weaknesses and even crimes. This honesty and desire for self-examination resonates with what Rousseau would later apply in his *Confessions*. Boswell, in offering himself as an object for analysis, demonstrates a willingness to be criticized. But is this really the case if Boswell was so eager to please Rousseau in his letters. And as Leigh, R. A underlines Boswell was prone to see himself as he thought others saw him, which means that along with their opinion of him, his opinion of himself changed too.<sup>183</sup>

## 2.4. James Boswell's health

The sketch of James Boswell's childhood, as well as the topics of their conversations with Jean-Jacques Rousseau reflect Boswell's central struggles in life. Boswell in his sketch was often talking about his health. But the illness that tortured Boswell the most, overshadowing all other problems, and greatly affecting his life, was melancholy<sup>184</sup>. As previously mentioned, his grandfather was also melancholic. But now it is necessary to focus on his mother. For since Rousseau believed that the mother is the first, most natural nurturer of a child<sup>185</sup> it is important to consider how Boswell was educated by his mother and whether this could have also contributed to his melancholy. The main thing he emphasizes in his sketch is his mother's religiosity. Boswell's mother was a Calvinist, with a quite gloomy worldview. In one of his rare mentions of her, he says how she introduced him to the “dreary terrors of hell<sup>186</sup>.” But James Boswell's relationship with religion will be the subject of the chapter below. Boswell also describes how his mother was excessively overprotective of him when he was sick. He describes her as an anxious woman.

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182 Martin, *Life of James Boswell*. 23 p.

183 Leigh. “Boswell and Rousseau.” 290p.

184 Martin, *Life of James Boswell*. 13 p.

185 Rousseau, *Emile: or, On education*. translation by A. Bloom. 37 p.

186 Zaretsky, and Scott. “Boswell's Enlightenment.” 350p.



*“I was brought up very tenderly. Consequently I began at an early age to be indisposed, and people pitied me as a very delicate child. My mother was extremely kind, but she was too anxious when I had some small ailment<sup>187</sup>.”*

Rousseau warns that excessive affection and attention to a child's whims when they experience minor inconveniences can teach them to use tears and frustration to manipulate adults. If a child realizes that he can get what he want by crying or being whimsical, he will use this method more and more often<sup>188</sup>. And because the balance between a person's needs and their ability to fulfill them makes a man happy, although while an adult by nature has the ability to fulfill his needs, whereas a child depends on others to fulfill his needs<sup>189</sup>, in time everything comes into balance. But if the desire to depend more on others has already arisen, it leads to the development of the amour-propre passions<sup>190</sup>. The development of amour-propre passions makes one dependent on the opinion of others. Because of amour-propre passions, a person values himself only to the extent that he is valued by others and strives to look good in their eyes. This makes the person unhappy<sup>191</sup>. This is highly correspond with Boswell behavior in looking for Rousseau approval.

*“If I did not feel well, I was treated with excessive attention. {...} She gave me sweetmeats and all sorts of pretty things to amuse me. {...} I preferred being weak and ill to being strong and healthy. What a perverted notion! Nature must receive a terrible shock before it submits to such a change.<sup>192</sup>”*

This may be the reason why Boswell preferred to be sick, to receive this specific behavior from his mother and others. It may have contributed to his melancholy, in which he found considerable attraction in illness. What happened to Boswell was a perversion of this natural state, when illness brought him more comfort and attention than health. In *Emile*, Rousseau emphasizes that it is important for children to encounter difficulties and learn to overcome them.<sup>193</sup> Such mothers as Boswell's, on the contrary, support their weakness.

*“In my twelfth year I caught a very severe cold. I was given a great many medicines, and my*

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187 Wain, *The Journals of James Boswell, 1762-1795*. 2 p.

188 Rousseau, *Emile: or, On education*. translation by A. Bloom. 68 p.

189 Rousseau, *Emile: or, On education*. translation by A. Bloom. 84 p.

190 Rousseau, *Emile: or, On education*. translation by A. Bloom. 68 p.

191 Rousseau, *Emile: or, On education*. translation by A. Bloom. 212-214 pp.

192 Wain, *The Journals of James Boswell, 1762-1795*. 2 p.

193 Rousseau, *Emile: or, On education*. translation by A. Bloom. 47 p.

*naturally weak stomach became so upset that I could hardly digest anything.*<sup>194</sup>”

Rousseau emphasizes the importance of a child's health to his successful education. A sick child will be focusing solely on his own self-preservation, which distracts him from the education<sup>195</sup>.

Rousseau argues that a healthy and vigorous body contributes to the prosperity of the soul and is better able to obey it. On the contrary, a weak body, tends to command the soul and be more prone to passions, fostering sensual desires due to an inability to control them<sup>196</sup>.

“*I was weakened in body and mind, and my natural melancholy increased*<sup>197</sup>”.

Rousseau himself in the *Confessions*, also describes how his physical health affected his emotional state. Rousseau describes how his passions gave way to hypochondria. He experienced deep disappointment, feeling that life was passing him by and he had no time to enjoy it. In this state, he even thought of death as a sweet deliverance if it came to him at that moment<sup>198</sup>. Confirming by his own example how illnesses of the body led to illnesses of the soul.

Rousseau also criticizes medicine, believing that it often does more harm than good. In addition to not always successfully treating physical illnesses, it can cause negative effects such as cowardice, pusillanimity, credulousness, and terror of death. He describes medicine as a fashion and entertainment for idle people who use it to occupy their time with being concerned with their own self-preservation<sup>199</sup>. Rousseau states that he would not call for a doctor for himself or his pupil Emile unless his life was in clear danger<sup>200</sup>.

## **2.5. James Boswell's relationship with religion**

### **2.5.1. Religion and James Boswell's Mother**

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194 Wain, *The Journals of James Boswell, 1762-1795*. 4 p.

195 Rousseau, *Emile: or, On education*. translation by A. Bloom. 53 p.

196 Rousseau, *Emile: or, On education*. translation by A. Bloom. 54p.

197 Wain, *The Journals of James Boswell, 1762-1795*. 4. p.

198 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book V.

199 Rousseau, *Emile: or, On education*. translation by A. Bloom. 54p.

200 Rousseau, *Emile: or, On education*. translation by A. Bloom. 55p.

In a sketch about his childhood, James Boswell devotes a significant part of his experience with religion. According to Peter Martin, Boswell had two parental influences that he carried with him throughout his life: “*his mother's religious strictness and his father's coldness*”<sup>201</sup>. Boswell describes the negative effects of being educated in religion that the child was not yet capable of understanding and comprehending, which led to the fact that his “*imagination was continually in a state of terror*” and he became “*the most timid and contemptible creature*”<sup>202</sup>.

In James Boswell's case, his mother instilled in him the ideas of Calvinism, presenting a gloomy religious education. Her doctrines, with constant reminders of hell's punishment and eternal damnation, deeply traumatized Boswell. In the religious education of children, Rousseau's main idea was that children can develop a misconception of the religion. He underlined that it is better to know nothing about God than to have insulting and unworthy ideas about God, because false knowledge can do more harm than the lack of it<sup>203</sup>. In Boswell's case, one can see confirmation of these fears, as his religious education caused him to develop fear rather than sincere faith. Also Rousseau believed that that women are incapable of forming their own religious beliefs and comprehending religious ideas. They cannot set limits of their faith. This causes their faith to often be either excessive or insufficient: and they become either libertines or fanatical<sup>204</sup>. Probably Boswell could find in it the explanation of his mother fanaticism.

The negative influences to which Boswell was exposed contrasted strongly with Rousseau's philosophy. Rousseau did not accept the Christian doctrine of man's radical sinfulness. In contrast to this doctrine, Rousseau's philosophy claimed the natural goodness of human beings and focused on the moral and ethical aspects of doctrine<sup>205</sup>. Even in his *Confessions*, Rousseau describes his prayer as a sincere and emotional expression to the God, which he preferred to do in the open air, among nature, because being in a natural environment increases the feeling of connection with God, while human-made objects disturb this<sup>206</sup>. Rousseau also believed that perceptions of God depend on the character of the believer himself. “*the virtuous make Him good, and the profligate make Him wicked; ill-tempered and bilious devotees see nothing but hell, because they would willingly damn all mankind; while loving and gentle souls disbelieve it altogether*”<sup>207</sup>.

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201 Martin, *Life of James Boswell*. 23 p.

202 Wain, *The Journals of James Boswell, 1762-1795*. 3p.

203 Rousseau, *Emile: or, On education*. translation by A. Bloom. 259 p.

204 Rousseau, *Emile: or, On education*. translation by A. Bloom. 377 p.

205 Zaretsky, and Scott. “Boswell's Enlightenment.” 353-354 pp.

206 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book VI.

207 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book VI.

## 2.5.2. Religion and melancholy

Perhaps Boswell's thoughts of his own sinfulness might have led him to accept sufferings as a punishment, because he believed he was unworthy of God's forgiveness, or perhaps it was his melancholy temperament that contributed to Calvinism being able to exert such a strong influence on him. Boswell describes how he became confused by his beliefs, feeling lost because he could not find a coherent system of beliefs that would integrate all the contradictory aspects of his personality<sup>208</sup>.

*“The blackest melancholy overwhelmed me. My gloomy ideas of religion returned, and sometimes I believed nothing at all. I thought with irresolute horror of taking my own life<sup>209</sup>. {...} My principles became more and more confused. I ended a complete sceptic<sup>210</sup>.”*

His melancholy temperament made him more sensitive and impressionable because he had a very active and poetic imagination.<sup>211</sup> And as Boswell himself notes in his sketch: *“But such temperaments require a very careful education. There is a danger either they will fall into debility which will completely destroy them, or that they will form a habit of viewing everything in such colors as to make their lives miserable<sup>212</sup>.”*

From Rousseau he hoped to get answers, or as Gordon Turnbull<sup>213</sup> notes, *“he hoped it would empower him with psychological self-permission to revise the Scottish Calvinist Presbyterian intimations of an immortality of only eternal unworthiness.”* It is hard to say for sure whether he found what he was looking for, that is, whether he was freed from the thought of his unworthiness, whether he found permission to become himself again. However, according to Frederick A. Pottle, the biographer and editor of Boswell's, reading Rousseau's writings *“helped him out of his depression by relaxing the severity of his religious conviction<sup>214</sup>”*.

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208 Leigh, “Boswell and Rousseau.” 293p.

209 Wain, *The Journals of James Boswell, 1762-1795*. 2 p.

210 Wain, *The Journals of James Boswell, 1762-1795*. 5 p.

211 Martin, *Life of James Boswell*. 23 p.

212 Wain, *The Journals of James Boswell, 1762-1795*. Prologue. title page.

213 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 102p.

214 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 104p.

Also in one of their conversations with Rousseau, Boswell complained about his melancholy and doubted the possibility of being happy because of his past deeds. Rousseau advised Boswell to start his life over by focusing on good deeds in order to pay off the debts of the wrongs he has committed. He also added, confirming his main ideas expressed in *Emile*, that cloisters, penance and similar remedies will not help him, as they are only “mummies” invented by men. And finally he advises Boswell, paying attention to one of his main problems, not to base his life on the judgments of other people, because people's judgments are subject to error, and they may not speak their true thoughts, but only what is profitable for them to say<sup>215</sup>.

### 2.5.3. Boswell's religious education

Regarding religious education, according to Rousseau's ideas, until a certain age a child can only repeat the ideas instilled in him by adults and is unable to develop his own idea of God. The child can learn to say the right answers, but not to understand them<sup>216</sup>. Boswell confirms Rousseau's ideas by describing his conception of heaven and hell at a young age.

*“Since fire was a material substance, I had an idea of it. I thought but rarely about the bliss of heavenly because I had no idea of it. I had heard that one passed one’s time there in endless praise of God, and imagined that that meant singing psalms, as in a church; and singing of psalms did not appeal to me.”<sup>217</sup>*

According to Rousseau, this is the danger of why people should not teach children religion at such an early age, because their minds are not yet ready for what they cannot comprehend. Children are incapable of truly understanding the meaning of religious abstract concepts<sup>218</sup>. The child can only imagine what he is directly familiar with; he pictures these ideas in a material sense rather than in a spiritual sense.

*“{...} on Sundays, when I was made to remember the terrible Being whom those about me called God. {...} I was taken to church, where I was obliged to hear three sermons in the same day, with*

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215 Wain, *The Journals of James Boswell, 1762-1795*. 109-110 pp.

216 Rousseau, *Emile: or, On education*. translation by A. Bloom. 258 p.

217 Wain, *The Journals of James Boswell, 1762-1795*. 2 p.

218 Rousseau, *Emile: or, On education*. translation by A. Bloom. 255-256 pp.

*a great many impromptu prayers and a great many sung psalms*<sup>219</sup>.”

About forcing children to visit churches or to pray, Rousseau writes that it only leads to vices, because children will try to avoid these duties, without a reasonable and deep understanding of the faith. When children are forced to say prayers without their own understanding the meaning, it can cause them to have a negative attitude towards religion, it can make them lose interest in religious practice. Since they are not yet able to understand it, they do not realize why they need it<sup>220</sup>.

*“ In the evening I was made to say my catechism and to repeat psalms translated into the vilest doggerel. I was obliged by my religion 'not to do my own work, speak my own words, nor think my own thoughts, on God's holy day*<sup>221</sup>.“

Rousseau argues that teaching the catechism runs the risk of mechanical memorization and repetition that do not led to a deep understanding of religion, this approach does not teach the child the real essence of religious truths<sup>222</sup>. All of the catechism's answers are false; children's responses are the real lies because they say things that they do not comprehend and find hard to believe<sup>223</sup>. And as Boswell himself emphasizes, he was forced to speak not his own words and think not his own thoughts, but only those imposed on him from the outside influence.

#### **2.5.4. Religion and Catholicism**

*“At eighteen I became a Catholic. I struggled against paternal affection, ambition, interest. I overcame them and fled to London with the intention of hiding myself in some gloomy retreat to pass my life in sadness*<sup>224</sup>“

The conversion to Catholicism shows Boswell's spiritual hesitation. Boswell, while skeptical of Christianity, did not really reject the faith entirely, he just couldn't reconcile his moral beliefs with a particular religion. In Boswell's teenag, his friend Temple, introduced him to the Anglican religion,

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219 Wain, *The Journals of James Boswell, 1762-1795*. 3p.

220 Rousseau, *Emile: or, On education*. translation by A. Bloom. 103 p.

221 Wain, *The Journals of James Boswell, 1762-1795*. 3p.

222 Rousseau, *Emile: or, On education*. translation by A. Bloom. 257p.

223 Rousseau, *Emile: or, On education*. translation by A. Bloom. 378p.

224 Wain, *The Journals of James Boswell, 1762-1795*. 5p.

which offered a more merciful and forgiving God<sup>225</sup>. Therefore, on his way to become introduced to Rousseau's ideas, his wanderings had already been directed towards more liberal thoughts on religion.

Rousseau himself was once in such a position; in the *Confessions* he describes his stay in the village of Confignon, when he fled Geneva, where he was warmly received by catholic vicar M. de Pontverre. The priest invited him to dinner. Rousseau admitted that he was unable to object to the priest's arguments, especially considering the generous meal. He emphasizes that he had no intention of changing his religion. He noted that the goodness of man disposed him. Rousseau felt genuine gratitude and respect for the kind priest, so he pretended to be less convinced of his views in order to keep his favor<sup>226</sup>.

Rousseau and Boswell discussed their religious beliefs and experiences. Rousseau told Boswell about his religious path: he converted to Catholicism, then changed again. Boswell, then, asked Rousseau a direct question about whether he was a Christian and received a sincere answer. Rousseau confirmed his belief, Rousseau agreed, admitting that he felt the power of the gospel despite all objections and possible errors in his understanding of sacred texts. Rousseau confirms that he still follows the doctrines of Christianity, though sometimes perhaps weak to understand them. Just as he concludes at the end of the *Profession of Faith of the Savoyard Vicar*. He follows the rituals and still holds to the idea that the best option may still be to remain in the religion in which one was born. Because no one can be sure that converting to another religion will be a really good thing for a person<sup>227</sup>.

## 2.6. James Boswell's father

Relationship between James Boswell and his father were complicated and contradictory, and it caused much conflict and frustration in Boswell's life. Nevertheless Boswell was always proud and respectful of his father, trying to please him<sup>228</sup>. Describing his father, Boswell writes: “*My father, who is one of the most able and worthy men in the world, was very busy and could not take much*

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225 Turnbull, „ James Boswell and Rousseau in Môtierss,“ 109 p.

226 Rousseau, *The Confessions of Jean-Jacques Rousseau*. Produced by David Widger. Book II.

227 Wain, *The Journals of James Boswell, 1762-1795*. 109p.

228 Martin, *Life of James Boswell*. 38p.

*immediate care of my education. He did what others do and trusted me to teachers*<sup>229</sup>.” This reflects the problem that Rousseau raised in *Emile, or On Education*. He believed that only parents could provide real care and proper education, and it is the father who is the natural preceptor, while tutors, acting on duty, could not always understand the individual needs of the child. When parents shift their responsibility to nurses and *gouvernors* it can destroy families. Through Boswell's example, we see that shifting the responsibility of parenting led to his unhappy childhood due to absence attachment between him and his father. Rousseau, in conversations with Boswell, suggests a way to improve his relationship with his father through shared amusement. Rousseau notes that good relationships require shared pastimes that put them both on equal footing. Such fun helps eliminate hierarchy and creates space for free communication<sup>230</sup>.

*“I said, 'You say nothing in regard to a child's duties towards his parents. You tell us nothing of your Emile's father.'*

*ROUSSEAU. 'Oh, he hadn't any. He didn't exist*<sup>231</sup>.“

It is unfortunate that Rousseau did not address this intriguing query regarding children's responsibilities. On the other hand, the very fact that Rousseau referred to Emile as a fictional character is also a matter of note. Rousseau again remains an important aspect that is often overlooked. He pointed out that Emile is a special case, specific situation with specific conditions and context<sup>232</sup>. But when he describes the relationship between the governor and Emile, he describes a method in which Emile seems to naturally listen to the governor because of the proper relationship established between them.

## 2.7. Boswell's intellectual education

*“I was not made to go to school, which I detested. {...} When my health was restored, my slavery would begin again.”*<sup>233</sup>

In school, Boswell had to learn Latin, English, letters and arithmetic. But Boswell hated going to

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229 Wain, *The Journals of James Boswell, 1762-1795*. 3 p.

230 Wain, *The Journals of James Boswell, 1762-1795*. 113 p.

231 Wain, *The Journals of James Boswell, 1762-1795*. 115 p.

232 Leigh. “Boswell and Rousseau.” 299 p.

233 Wain, *The Journals of James Boswell, 1762-1795*. 2 p.



school, where among other things the rod was used as a punishment<sup>234</sup>. He was not forced to go to school only when he was sick, which was another motivation for him to stay sick rather than healthy. Rousseau criticized the education system of his time for being unnatural and barbarous that sacrifices the present happiness of the child for an uncertain future through strict prescriptions and rules. He asks to protect and respect childhood and all its games and amusements<sup>235</sup>.

*“I had a governor who was not without sentiment and sensitivity. He began to form my mind in a manner that delighted me. He set me to reading *The Spectator*; and it was then that I acquired my first notions of the taste for the fine arts, and of the pleasure there is in considering the variety of human nature. I read the Roman poets, and I felt a classic enthusiasm in the romantic shades of our family seat in the country<sup>236</sup>.”*

The first governor of Boswell also showed him religion in a more positive light, which made Boswell love heaven and began to think of religion more in terms of hope than damnation<sup>237</sup>. Rousseau emphasized that the governor should not just be a tutor, but a companion who understands and supports his pupil and share his enjoyments<sup>238</sup>. Boswell's governor probably followed similar principles, which improved Boswell's experience and brought positive elements to his education. In addition, Rousseau writes that a child should have only one governor during his education and they should not be separated.<sup>239</sup> Boswell on opposite had two governors.

*“When I was twelve years old, {...} I was given another governor, a very honest man, but harsh and without knowledge of the human mind. [...] He had learned his lessons well, and all he had learned he made part of himself. He was a dogmatist who never doubted.” [...] He made me read the ancient authors, but without getting any pleasure from them. He had no other idea than to make me perform a task. When I asked him questions about the poets for instruction or amusement - and why should I not have looked for amusement? - he lost his temper and cried out with the schoolmaster's arrogance, “Come, come, keep at work, keep at work, keep at work, don't interrupt the lesson. Time is flying.” Consequently, I got the habit of reading without any profit. It was enough to say that I read such and such an author<sup>240</sup>”.*

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234 Martin, *Life of James Boswell*. 35 p.

235 Rousseau, *Emile: or, On education*. translation by A. Bloom. 79 p.

236 Wain, *The Journals of James Boswell, 1762-1795*. 3 p

237 Martin, *Life of James Boswell*. 39 p.

238 Rousseau, *Emile: or, On education*. translation by A. Bloom. 51 p.

239 Rousseau, *Emile: or, On education*. translation by A. Bloom. 51-52 pp.

240 Wain, *The Journals of James Boswell, 1762-1795*. 3-4 pp

In developing the relationship between the governor and the child, the child must first be persuaded that the governor loves him in order for him to start trusting him because the governor is a wise man and not just someone giving him commands. The child must understand that following the governor's advice is in his best interest. The governor should not have any authority over the pupil. The child should only understand that the governor is strong and he is weak. Otherwise it lead only to pupil become "*dissemblers, fakers, and liars in order to extort rewards or escape punishments.*"<sup>241</sup> And as already mentioned Rousseau saw no benefit in trying to indoctrinate a child with knowledge from books, because that is just memorizing words. At the same time, as already mentioned, Rousseau advised to encourage the pupil's natural curiosity. The pupil should understand why he needs certain knowledge, he should understand its usefulness for himself. Otherwise, he will not develop the ability to form ideas and the ability to reason, but only to repeat words<sup>242</sup>. Boswell conformed this in his sketch: "*But my mind, once put in ferment, could never apply itself again to solid learning*"<sup>243</sup>.»

Boswell's account of his painful experience and his fear of going back to school provides a clear example of how the education system can negatively affect a child's physical and mental health. Vices and perversity are not inherent in his heart from the beginning. But when child is subject to the will of others, it leads to his rebellion when he gains the freedom to compensate for the restrictions he experienced as a child<sup>244</sup>.

In his sketch, Boswell also often mentions about reading books. In a conversation between Boswell and Rousseau about books, Rousseau remarked that they were as harmful as doctors, and he advised Boswell to avoid them both<sup>245</sup>. James Boswell and Jean-Jacques Rousseau, discussed Rousseau's feelings about his own books as well. When Boswell asks Rousseau if the thought of his books gives him pleasure, Rousseau replies that he loves his books. Despite this, however, his memories of the misfortunes these books have brought him are so strong that he cannot give a definite answer. Nevertheless, he admits that the books saved his life.<sup>246</sup> In his conversations with Boswell, Rousseau still expresses his aversion to the real world, which books caused him, preferring it to the

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241 Rousseau, *Emile: or, On education*. translation by A. Bloom. 91 p.

242 Rousseau, *Emile: or, On education*. translation by A. Bloom. 166-167 pp.

243 Wain, *The Journals of James Boswell, 1762-1795*. 5p.

244 Rousseau, *Emile: or, On education*. translation by A. Bloom. 92-93 pp.

245 Zaretsky, and Scott. "Boswell's Enlightenment." 356 p.

246 Wain, *The Journals of James Boswell, 1762-1795*. 104 p.

fantasy world he creates in his imagination. He states that he does not tolerate the world as it is and finds no satisfaction in the company of people because their fantasies are different from his own.<sup>247</sup> Perhaps because he saw the fault of books in all of this, he still does not give them importance. He argued that books can not put anything stable in one's mind, and he supposed to start to meditate and stop reading books earlier. Boswell on the contrary argued that he would have a less favorable opinion of the Christian religion if he had not read "The Savoyard's Creed"<sup>248</sup>.

## 2.8. James Boswell's relationships with women

James Boswell was in constant search for a way to reconcile his natural desires with the demands of Christian morality. Sometimes Boswell found solace in recalling the sexual habits of the patriarchs, which allowed him to seek justification for his actions. At other times, Boswell feels pressured to follow a more conventional moral norm. But Boswell's moral problems were more fundamental, because he would hardly find doctrine which would allow him promiscuity to which he was prone

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*"I was in love with the daughter of a man of the distinction in Scotland. She married a gentleman of great wealth. She let me see that she loved me more than she did her husband. {...} She said: "I love my husband as a husband and you as a lover, each in his own sphere. I perform for him all the duties of a good wife. With you I give myself up to delicious pleasures."<sup>250</sup>*

Boswell admitted that his moral convictions are uncertain. He openly expresses his desire to have many women. Boswell attempted to justify his desires in terms of practicality and social utility. He stated that if he is rich he could have many women, they would have children whom he would provide for and then he would find husbands for these women. Thus, he suggests that his actions increase the population and women would marry on the same terms as if they had remained virgins. Rousseau warned Boswell by pointing out the practical and moral consequences of this way of life. He emphasizes that one should not choose laws from different moral systems as he wish<sup>251</sup>. Boswell hoped that Rousseau would soften his views on morality, perhaps by reminding of customs of the

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247 Wain, *The Journals of James Boswell, 1762-1795*. 105-106 pp

248 Wain, *The Journals of James Boswell, 1762-1795*. 111-112 p.

249 Leigh. "Boswell and Rousseau." 294 p.

250 Wain, *The Journals of James Boswell, 1762-1795*. 5 p.

251 Wain, *The Journals of James Boswell, 1762-1795*. 112 p.

East. However, Rousseau remained adamant in his principles as he expressed in his *Emile*<sup>252</sup>. Rousseau held strict moral principles, although some of the facts from Rousseau's biography, as well as his relationship with his housemaid Theresa le Vasseur were far from the moral standards of his time.

## Conclusion

Analyzing the ideas and questions raised at the beginning of my work, I came to the following conclusions. The concept of negative education, which consists of removing the obstacles that interfere with child's natural development, is central to Rousseau's educational philosophy. Nature plays a main role in Rousseau's educational concept, permeating all aspects of the educational process. However, Rousseau did not seek to return man to the wild state; rather, his main objective was to educate a natural man who, by developing his natural faculties, would be able to survive outside of the traditional society and adapt to any conditions and social roles. In contrast to the strict rules and expectations of society, Rousseau highlighted the value of education based on a child's liberty. Rousseau suggested an approach to education that is child-centered and emphasizes the child's freedom to develop at his own tempo<sup>253</sup>.

Education should also be not only intellectual, but also physical and sensual. He also suggests that children should learn through practical experience, as if rediscovering knowledge by themselves, rather than through direct teaching, and the primitive transference of ideas.<sup>254</sup> Knowledge a child learns should first and foremost be useful for a child and in accordance with his curiosity. Education, he believed, should be closely related to the practical life of the pupil, not abstract concepts. In contrast to modern methods, with standardized approaches to education, which often rely on memorization of information, Rousseau's ideas remain relevant.

Rousseau had a negative attitude towards punishing children. He believed that a child should understand the wrongness of his actions through the natural consequences of his mistakes, not through external punishments. In the context of religion, Rousseau believed that religious education should be introduced at the last stage of development when the child reaches a certain level of

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252 Leigh. "Boswell and Rousseau." 298 p.

253 Parry, and Riley. "Émile: Learning to Be Men, Women, and Citizens." 247p.

254 Parry, and Riley. "Émile: Learning to Be Men, Women, and Citizens." 247p.

maturity. He emphasized the importance of universal values and ethical principles rather than dogmatic religious teachings. Rousseau suggested a natural religion based on one's own feelings and the voice of the soul, that is, conscience.

By examining the autobiography of Jean-Jacques Rousseau, it is evident that certain life events deeply affected the philosopher. For example, the death of his mother and his relationship with his father influenced his views on parental responsibility in raising children. But he is full of contrasts, while in his ideas he expressed the importance of parental care for children, he himself left his five children to be educated in a foundling hospital. He wrote a pedagogical work on education, the ideas of which are respected in modern pedagogy, but he himself, from his words failed to become a good tutor. Rousseau wrote about moral, about the sanctity and importance of marriage, but he himself had an unconventional relationship with his housemaid, Theresa le Vasseur, and only officially married her in his later years.

In the case of James Boswell we can see a confirmation of some of the ideas that were presented by Rousseau. In the example of Boswell we can see how the amoure-pourpore passions may have developed in child. Looking at James Boswell's experience, one can see how negatively religious education in early age can affect the formation of a child's personality. And Boswell's attitude towards studying was strongly influenced by his negative experiences with one of his governors and at school, where harsh educational methods and strict control suppressed his interests. This experience is in accordance with Rousseau's criticism of the educational system. But when Boswell seeks ways to reconcile his passions and desires with conventional moral standards, Rousseau, does not give Bothwell expected permission, he insists on the importance of moral integrity and refuses to compromise on ethics. And at some questions Rousseau cannot give answers to Boswell, when Boswell raises the question of the duties of children to their parents, Rousseau points out that his fictional character Emile had no such duties because he was a special case. An aspect that has been ignored by many critics.

Not all of Rousseau's ideas have stood the test of time, and some of his views, such as his approach to education of women, can hardly be considered acceptable according to modern standards. Also, some aspects of his concept of education are difficult to apply in modern practice. Nevertheless, Rousseau's overall vision for education continues to stay relevant and be applied in educational practice. Although his concept is often seen as utopian, it is important to remember that Rousseau himself emphasized that his ideas represented an unachievable ideal, and „*Emile deals with a*

*special case*<sup>255</sup>“, and does not represent a universal approach for all children.

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