Rousseau: An Interesting Madman

Popular song lyrics often have a way of reflecting what many people think, but rarely articulate. Recently, a song with a catchy tune and lots of airtime verbalized a way of thinking about God that is quite popular. The song, *What God Said* by a group called the Uninvited begins with the lyrics, "I talked to God and God said 'Hey! I've got a lot of things to say; write it down this very day and spread the word in every way.'" This is a remarkably evangelistic idea in this day of absolute tolerance for other people's beliefs. However, this god who has revealed himself to the songwriter doesn't expect much from the listener. According to the first verse we are to floss between each meal, drive with both hands on the wheel, and not be too sexually aggressive on the first date. In the second verse god wants us to ride bikes more, feed the birds, and clean up after our pets.

The third verse gets a little more interesting. God supposedly reveals that humans killed his only son and that his creation is undone, but that he can't help everyone. These obvious references to the incarnation of Christ and the Fall of Adam set up the listener for the solution to mankind's situation which, according to the song, is to "start with the basics—just be nice and see if that makes things all right." The chorus drives home this theology by repeating often that "I talked to God and God said nothing special, I talked to God and God said nothing that we shouldn't already know, shouldn't already know."

This idea, namely that any revelation from God would consist primarily of common sense notions, is a product of the Enlightenment and found an extraordinary voice in the philosopher Jean-Jacques Rousseau. Rousseau argued that all one needs to know about God has been revealed in nature or in

one's own conscience. Rousseau is often called the father of the French revolution, a movement that exalted the worship of reason and attempted to purge the clergy and Christianity from French culture. Although Rousseau wasn't around for the bloodshed of the revolution itself, his idea of a natural theology helped to provide a framework for rejecting special revelation and the organized church.

Few people in history have caused such a wide spectrum of responses to their ideas. At his death, Rousseau's burial site became a place of pilgrimage. George Sand referred to him as "Saint Rousseau," Shelly called him a "sublime genius," and Schiller, a "Christ-like soul for whom only Heaven's angels are fit company."{1} However, others had a different perspective. His one and only true love, Sophie d'Houdetot, referred to him as an "interesting madman." Diderot, a long time acquaintance, summed him up as "deceitful, vain as Satan, ungrateful, cruel, hypocritical and full of malice."{2} In addition to anything else that might be said about Rousseau, he was at least an expert at being a celebrity. He was a masterful self-promoter who knew how to violate public norms just enough to stay in the public eye.

Interestingly enough, Rousseau's ideas have actually had greater and longer impact outside of France. Two centuries later, his natural theology plays a significant role in determining our society's view of human nature as well as how we educate our children. Thus it is important to consider the thoughts of Rousseau and see how they impact our culture today, especially in the realm of education.

Rousseau's Natural Theology

To begin our examination of the thoughts of Jean-Jacques Rousseau and his impact on our view of human nature and education, we will turn our attention to the foundational thoughts of his natural theology.

Rousseau often claims in his writings that all he seeks is the truth, and he is very confident that he knows it when he sees it. Being a child of the Enlightenment, Rousseau begins with the Cartesian assumption that he exists and that the universe is real. He then decides that the first cause of all activity is a will, rather than matter itself. He states, "I believe therefore that a will moves the universe and animates nature. This is my first dogma, or my first article of faith."{3} He then argues that this "will" that moves matter is also intelligent. Finally, Rousseau writes that "This 'being' which wills and is powerful, this being active in itself, this being, whatever it may be, which moves the universe and orders all things, I call *God*."{4} So far, so good, but according to Rousseau, to guess the purpose of this being or to ask questions beyond immediate necessity would be foolish and harmful. Rousseau writes "But as soon as I want to contemplate Him in Himself, as soon as I want to find out where He is, what He is, what His substance is, He escapes me, and my clouded mind no longer perceives anything."{5}

The problem with Rousseau's view of God is that we can know so little of Him. Rousseau rejects special revelation and argues that it is only by observing nature and looking inward that we can perceive anything at all about the Creator. Rousseau perceives from nature that the earth was made for humans and that humanity is to have dominion over it. He also argues that humanity will naturally worship the Creator, stating, "I do not need to be taught this worship; it is dictated to me by nature itself."{6} In Rousseau's opinion, to seek any other source than nature for how to worship God would be to seek man's opinion and authority, both of which are rejected as destructive.

Rousseau believes that humans are autonomous creatures, and that humanity is free to do evil, but that doing evil detracts from satisfaction with oneself. Rousseau thanks God for making him in His image so that he can be free, good, and happy like

God.{7} Death is merely the remedy of the evils that we do. As he puts it, “nature did not want you to suffer forever.”{8}

Rousseau is clear about the source of evil. He writes, “Man, seek the author of evil no longer. It is yourself. No evil exists other than that which you do or suffer, and both come to you from yourself. . . .Take away the work of man, and everything is good.”{9} It is reason that will lead us to the “good.” A divine instinct has been placed in our conscience that allows us to judge what is good and bad. The question remains that if each person possesses this divine instinct to know the good, why do so many not follow it? Rousseau’s answer is that our conscience speaks to us in “nature’s voice” and that our education in civil man’s prejudices causes us to forget how to hear it.{10} So the battle against evil is not a spiritual one, but one of educational methods and content.

Although Rousseau thought he was saving God from the rationalists, mankind is left to discern good and evil with only nature as its measuring rod, and education as its savior.

A Philosophy of Education

Whether you agree with his ideas or not, Rousseau was an intellectual force of such magnitude that his ideas still impact our thinking about human nature and the educational process two centuries later. His work *Emile* compares to Plato’s *Republic* in its remarkable breadth. Not only does the book describe a pedagogical method for training children to become practically perfect adults, but he also builds in it an impressive philosophical foundation for his educational goals. *Emile* is a very detailed account of how Rousseau would raise a young lad (Emile) to adulthood, as well as a description of the perfect wife for his charge. Along the way, Rousseau proposes his natural theology which finds ardent followers all over the world today.

Although *Emile* was written in the suburbs of Paris, Rousseau's greatest impact on educational practice has actually been outside of France.{11} French educators have been decidedly non-Romantic when it comes to early childhood education. Rousseau had a great deal of influence on the inventor of the Kindergarten, Friedrich Froebel, as well as the educational Romantics Johann Pestalozzi and Johann Herbart. These three educators' names are engraved on the Horace Mann building on the campus of Teachers College, Columbia University. Columbia has been, and continues to be, at the center of educational reform in America, and happens to have been the home of John Dewey, America's premier progressive thinker and educational philosopher. Dewey and William Heard Kilpatrick further secularized and applied the thinking of Froebel, Pestalozzi, and Herbart, and thus Rousseau.

The common bond that connects these educators is a Romantic view of human nature. Besides a general faith in the goodness of all humanity, there are two other Romantic fallacies that are particularly dangerous when carried to extremes. The first is what is called the doctrine of developmentalism, or natural tempo, which states that bookish knowledge should not be introduced at an early age.{12} Second is the notion of holistic learning, which holds that natural or lifelike, thematic methods of instruction are always superior.{13} Both ideas tend to be anti-fact oriented and regard the systematic instruction of any material at an early age harmful. This has had a profound effect on how we teach reading in this country. The ongoing battle between whole- language methods and the use of systematic phonics centers on this issue. When the Romantic view prevails, which it often does in our elementary schools, systematic phonics disappears.

Rousseau's theology and educational methods are tightly bound together. He argues against the biblical view that humanity is fallen and needs a redeemer. He believes that our reason and intellect are fully capable of discerning what is right and

wrong without the need of special revelation or the indwelling of the Holy Spirit. As a result, Rousseau argues that a proper education is man's only hope for knowing what limited truth is available.

Rousseau and Childhood Education

An interesting aspect of Rousseau's child-raising techniques is his reliance on *things* to constrain and train a child rather than people. Rousseau rightfully asserts that education begins at birth, a very modern concept. However, in his mind early education should consist mainly of allowing as much freedom as possible for the child. Rebellion against people is to be avoided at all costs because it could cause an early end to a student's education and result in a wicked child. He puts it this way: "As long as children find resistance only in things and never in wills, they will become neither rebellious nor irascible and will preserve their health better."{14} Rousseau believed that a teacher or parent should never lecture or sermonize. Experience, interaction with things, is a far more effective teacher. This dependence on experience is at the core of modern progressive education as well.

As a result, Rousseau was remarkably hostile towards books and traditional education's dependency on them. From the very beginning of *Emile,* he is adamant that books should play little or no part in the young man's education. He claims that, "I take away the instruments of their greatest misery—that is books. Reading is the plague of childhood and almost the only occupation we know how to give it. At twelve, Emile will hardly know what a book is."{15} At one point Rousseau simply says, "I hate books. They only teach one to talk about what one does not know."{16}

A corollary aspect of this negative view of books is Rousseau's belief that children should never be forced to memorize anything. He even suggests that an effort be made to

keep their vocabulary simple prior to their ability to read. This antagonism towards books and facts fits well with Rousseau's notion that people "always try to teach children what they would learn much better by themselves."{17}

He also believed that children should never memorize what they can not put to immediate use. Rousseau acknowledged that children memorize easily, but felt that they are incapable of judgment and do not have what he calls true memory. He argued that children are unable to learn two languages prior to the age of twelve, a belief that has been refuted by recent research.

Prior to that age, Emile is allowed to read only one book, *Robinson Crusoe*. Why *Crusoe*? Because Rousseau wants Emile to see himself as Crusoe, totally dependent upon himself for all of his needs. Emile is to imitate Crusoe's experience, allowing necessity to determine what needs to be learned and accomplished. Rousseau's hostility towards books and facts continues to impact educational theory today. There is a strong and growing sentiment in our elementary schools to remove the shackles of book knowledge and memorization and to replace them with something called the "tool" model of learning.

Rousseau's Philosophy and Modern "Tools"

Rousseau argued against too much bookish knowledge and for natural experiences to inform young minds. Today, something called the "tool" model carries on this tradition. It is argued that knowledge is increasing so rapidly that spending time to stockpile it or to study it in books results in information that is soon outdated. We need to give our students the "tools" of learning, and then they can find the requisite facts, as they become necessary to their experience.

Two important assumptions are foundational to this argument.

First, that the “tools” of learning can be acquired in a content neutral environment without referring to specific information or facts. And secondly, that an extremely child-centered, experience driven curriculum is always superior to a direct instruction, content oriented approach.

The “tool” model argues that “love of learning” and “critical thinking skills” are more important to understanding, let’s say chemistry, than are the facts about chemistry itself. Some argue that facts would only slow them down. Unfortunately, research in the real world does not support this view of learning. Citing numerous studies, E.D. Hirsch contends that learning new ideas is built upon previously acquired knowledge. He calls this database of information “intellectual capital” and just as it takes money to make money, a knowledge framework is necessary to incorporate new knowledge. To stress “critical thinking” prior to the acquisition of knowledge actually reduces a child’s capacity to think critically.{18} Students who lack intellectual capital must go through a strenuous process just to catch up with what well-educated children already know. If children attempt to do algebra without knowing their multiplication tables, they spend a large amount of time and energy doing simple calculations. This distracts and frustrates children and makes learning higher math much more difficult. The same could be said for history students who never learn names and dates.

The second idea is that students should learn via natural experience within a distinctly passive curriculum. While there is wisdom in letting nature set as many of the limits as possible for a child—experience is probably the most powerful teaching method—Rousseau and progressive educational theory go too far in asserting that a teacher should never preach or sermonize to a child. At an early age, children can learn from verbal instruction, especially if it occurs along with significant learning experiences. In fact, certain kinds of learning often contradict one’s experience. The teaching of

morality and democratic behavior involves teaching principles that cannot be experienced immediately, and virtually everything that parents or teachers tell children about sexual behavior has religious foundations based on assumptions about human nature.

The bottom line seems to be that if higher math, morality, and civilized behavior could be learned from simply interacting with nature, Rousseau's system would be more appealing. However, his version of the naturalistic fallacy—assuming that everything that is natural is right—would not serve our students well. Rousseau's observations about the student-teacher relationship fall short first because of his overly optimistic view of human nature and because we believe that there is truth to convey to the next generation that cannot be experienced within nature alone.

Notes

1. Paul Johnson, *Intellectuals*, (New York: Harper & Row, 1988), 27.
2. Ibid.
3. Ibid., 273.
4. Ibid., 277.
5. Ibid.
6. Ibid., 278.
7. Ibid., 281.
8. Ibid.
9. Ibid., 282.
10. Ibid., 291.
11. E.D. Hirsch, Jr., *The Schools We Need & Why We Don't Have Them* (New York: Doubleday, 1996), 81.
12. Ibid., 84.
13. Ibid.
14. Jean-Jacques Rousseau, *Emile or On Education*, trans. Alan Bloom (Basic Books, 1979), 66.
15. Ibid., 116.
16. Ibid., 184.

17. Ibid., 78.
18. Hirsch, 66.

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