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**PEDAGOGICAL VIEWPOINTS OF JEAN-JACQUES ROUSSEAU**

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**Abstract:** Jean- Jacques Rousseau is one of the most prominent French Pedagogues, who had a tremendous influence that he considered that his influence was extremely great in the French Bourgeois Revolution.

He is considered one of the most significant Personages in the history of education, including industrial and practical Art education (Pannabecker, R. John, 1995). He was especially familiar with the natural idea, where the education of children was based on nature; he made a request to go back to nature. Rousseau had dealt with various topics of education, including physical, intellectual, moral and job education. Rousseau, was of the opinion that children should be educated and fed by the Mother rather than the Nurse, and by the age of 2 the main focus should be on their physical education. He considered that by the age of twelve, there is no need for proper intellectual education, according to him this should begin after this age. Rousseau had a different view of men for the education of women, and according to him, girls should be educated to create families, caring for husband and children, and doing housework. Rousseau was against physical punishments, but he was for the natural punishment towards children. Rousseau, very importantly considered the moral education of children, but according to him, this education should begin when the child is mature and is able to understand the moral concepts

According to Rousseau, the reason solely teaches us to know good and evil, our conscience, which makes us love one another and hate the other one, it is regardless from the reason but cannot grow strongly without its assistance (Rousseau, J, J.1889 ).

**Keywords:** education, nature, viewpoints, Pedagogy, Rousseau

**I. PEDAGOGIC VIEWPOINTS**

Jean- Jacques Rousseau was a naturalist, appeared as a revolutionary Philosopher. His philosophy was based on a reaction against contemporary social and political creation. (Jamwal, B.S. 2016).

Naturalist Education "is the viewpoint of education expressed by Rousseau and developed as a reaction to the rationalist and objectivist attitude of the Enlightenment by the Romantic naturalism in the 18th century" (Cevizci, A., 1999). Rousseau believed that the Nature is a master. Children accept this truth perhaps better than most of the adults. Nature gives life to mankind and provides people with means to survive. Even as a juvenile the nature encourages the child to cry for food. (Peckover, Ch., 2012). Relying on the theory of human "natural rights", Rousseau also raised his pedagogical system, the theory of free and natural education. (Koliqi, H., 1997). He called "To go back to the nature," "Let's go to the woods to become people," etc. Rousseau believed that education programs should follow the nature of the child and getting organized according to it. For example, he says Artisanhip should be a priority according to childhood nature and theoretical issues should start at the age of fifteen (Chateau, J., 1972).

In his book "Emile or upon Education", also known as the "Constitution of Child's Liberation ", Rousseau offered a courageous proposal for a new achievement in education. (<https://sq.wikipedia.org/wiki/Jean-Jacques-Rousseau>).

Rousseau presented his model on "Emile or upon education", which is about an imaginary boy who is educated at Rousseau's maxima (Olsson, Ann-Marie, 2011). We should not be surprised that Authors such as Pestalozzi, Fröbel, Dewey and Freinet were later on inspired by "Émile", one of the masterpieces of this controversial Author. He puts the student in the center of the educational process and the desire, above all, to make a "man" and not to have primary intention for him to become a Magistrate, Soldier or a Priest. His theories are innovative for his time, because, like Komenski, is one of the first to base his teaching principles on the true psychological concerns of child growth (Phaneuf, M., 2012). Based on Rousseau's approach, the educator accompanies the student more than he or she studies. He favors formative experiences, motivates and encourages him to study. The student should not remain a passive human being who is intellectually fed from abroad, but must remain dynamic and free he should actively participate in the studying process. As a process education can be seen from two perspectives, from a social point of view, and from an individual point of view. Society seeks to perpetuate itself by surrendering it to future generations. As an individual process, education strives to bring about growth and development within the individual. (Monteiro, T., 2005). The purpose of Rousseau's educational system in nature and out of the society was to educate the free man, natural one, prepared as a citizen of mankind. (Koliqi, H. 1997). It may be noted to some extent that Rousseau's ultimate goal was to preserve the natural goodness and the virtues of the heart and society which were in harmony with them. According to him, in the physical world, I have observed order, harmony and

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beauty; but in the human world I have infinitely noticed conflict, ugliness, selfishness which had always resulted in many disparities. It was precisely this contrast between the world of nature and the world of man that led to bad things in the society and in educating young people. "The extreme end to be achieved is a society in which noble, primitive virtues - courage, endurance, equality, brotherhood, simplicity and freedom-have been accomplished." (Okimedim, B.J., 2014).

Jean- Jacques Rousseau presented his pedagogical views in the book "Emile or upon Education", where he addressed issues of importance for the education of children, ranging from physical education, moral education, intellectual, work education, religion. Rousseau divided into five degrees the development of man. The first step is from birth to the age of 2, the second rate, from the age of 2 to the age of 12, the third rate, from the age of 12 to the age of fifteen, the fourth rate from the age of 15 to the maturity age (twenty years old) and the fifth degree for Rousseau means complete maturity and ability for family life (Zhlebnik, L., 1964). Rousseau dealt with issues of child education at different times, but it would be wrong to try to look for well-defined pedagogic techniques in his work. (Brubacher, S.J. et al., 2000). Rousseau appreciated the role of the Educator and requested a lot from him. For the Educator he said that he must, first of all, be himself a man, well educated and wise, to serve as an example to his student. (Zhlebnik, L., 1964). According to Rousseau, education has two basic principles: the first allegations that a man is not a tool but an end and the second principle is intended to rediscover the natural man. Rousseau wants to form a complete man who is not trained for a particular type of society. Therefore, education should allow and favor the formation of the human being in itself, as it is in its deeper nature (Dessart, F., 2012).

### **1.1. Physical education of the child**

In the first level of the child's growth (up to 2 years), Rousseau considers it should be paid importance to the body education. He gives many instructions how to keep babies and other issues which are important. The first impressions of children are simply those of feelings, they perceive only pleasure and pain. (Rousseau, J. J., 1889).

In this period, as Rousseau calls it, the baby's age for breast feeding, the focus should be on the physical education of the child, and the first educators are mothers and fathers. According to Rousseau, mothers should take care of the education of children with blood related problems. He was against sending children to Nannies (Nurses) to be paid for breast feeding and education (Koliqi, H., 1997; Rousseau, J. J., 1889; Zhlebnik, L., 1964). Rousseau was under circumstances requested by mothers to take care of their children. According to him, when mothers will become worthy to feed their children, habits will change by themselves, nature feelings will wake up in all hearts, the population will increase. Family life is the best medicine against bad habits. (Rousseau, J. J., 1889). When the family is alive and full of joy, housework becomes the most beloved task of the woman and the sweetest fun of the man. So by this improved habit will result without delay a general reform, without delay the nature will again achieve all its rights. Rousseau promised to worthy mothers for their children a strong and stable sustainable relation with their husbands, a deep affection from their children, respect and public respect, secure and strong health, and finally pleasure when one day they will see how they imitate their daughters, and be mentioned as an example by others (Rousseau, JJ, 1889). According to Rousseau, the role of the father is less important for the education of children. He stated that those who cannot perform the duty of a father they do not have the right to become a father (Koliqi, H., 1997; Rousseau, J. J., 1889; Zhlebnik, L., 1964). He goes on further; the child will better educate a sensible and knowledgeable dad rather than the most skillful Teacher of the world, because hard work best meets talent rather than talents hard work (Rousseau, JJ, 1889). Rousseau used to say that children have to take a shower very often and as they grow stronger, gradually wash less with warm water until they are able to be washed in cold and even frozen water. The child said Rousseau should be placed in a large, well-arranged cradle, where there is great room and there is no risk, not too tight. From this period we have to be careful with the child not to get any artificial habits, but all to be natural. Look carefully at the nature, and follow the paths that it pursues for you. It gives children continuous exercises; it strengthens their experienced Constitution of every kind (Rousseau, J.J., 1889). Rousseau also provides guidance for the child's eyesight, to guide the child to the light so that they do not look awkward. Rousseau considers that eating and sleeping with a certain amount of children becomes indispensable at the same time that is for food and sleep at a certain time. The only thing Rousseau said shall be to allow the child to get it is for the child not to get any habit. (Rousseau, J. J., 1889). He goes further by criticizing that the children learn about what the children themselves would learn. On this occasion he adds how many children have left without walking because we have not learned them how to walk? On the contrary, many people walk badly because they have learned to walk badly. We should leave the child free to learn to walk alone. The child on the other hand should not misuse his freedom. (Rousseau, J. J., 1889). Rousseau said the child should be started to be educated prior he begins to speak or listen. Children should be taught not to be afraid of animals, masks, and this is done by gradually learning them. When the baby cries, they should be discerned if they are suffering from physical pain, or is it any other problem. The less they are preventing children from moving the less they cry, the less we worry about

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their weeping, the less we will try to calm them down, the less we are threatened and that we rarely cry they will become less cowardly and less stubborn and remain better in their natural state. Regarding the physical education of the child, for the second period, Rousseau used to say aid that the child should be sent to the nature. It must be sent for the purpose of growth in the fresh air. For his/her physical growth he recommended many outdoor walks, garden work, etc. (Koliqi, H., 1997).

### **1.2. Intellectual education**

According to Rousseau, human intelligence has its limits, we cannot know everything. We need to choose what to learn and how to teach it. Rousseau used to say: Always remember that life and soul of my system is not to teach the child many things, but to allow only accurate and clear ideas to enter into his mind (Rousseau, J. J., 1889).

Rousseau does not pay much importance to intellectual education for children up to 2 years of age. For this age, Rousseau talks about speech, which according to him should not be hasty, but children should be taught to speak words well and loudly, not stuttering. He also speaks of syntax errors and says that children need to be taught to speak right, excessive acceleration causes not to pronounce words. (Rousseau, J. J., 1889). The enrichment of vocabulary should be limited as much, according to him, is very bad if the child has more words than imagination. If the child has more words than imagination he can talk more than he thinks. (Koliqi, H., 1997). In the second stage of childhood growth, from 2-12 years of age, which he calls childhood age, Rousseau insists in the first place in the development of the child's senses (Koliqi, H., 1997). According to him the senses constitute the basis of the intellectual development of the child. Rousseau's merit is that he set this claim in a certain way and was the first in the history to give special instruction on the education of the senses. (Zhlebnik, L., 1964). Rousseau used to say he should not be justified in front of children, since according to him, if children had reasons they would not need to be educated. Nature requires that the child be a child before becoming an adult (Rousseau, J. J., 1889). Rousseau said people think it's easy to learn, and that's the reason for the obvious detriment to children. The child remembers the words, the ideas go back, those who listen them uttering these words, understand that while the child himself even though he utters, he does not understand at all. According to him, before the age of reason, the child does not understand the ideas, but only the figures, and they differ from each other, because the figures are a reflection of tangible objects, ideas are nothing more than knowledge of things. (Rousseau, J.J., 1889). Rousseau was against to the systematic teaching of the child. He said: Reading is a childish whip, and it is almost the only occupation we know to give it. It is good if the child at this age teaches writing and reading, but we must not force him (Zhlebk, L., 1964) to do so. Barely in the twelfth year, will Emile know what the book is (Koliqi, H., 1997). Mental education until the age of twelve relates only to the observations of life and the natural environment itself (Koliqi, H., 1997; Zhlebnik, L., 1964). The study of languages in the 2-12 year period Rousseau considers it as a useless educational issue (Rousseau, J. J., 1889). Also for teaching of Geography, Rousseau said that after studying the Globe, none of 10-year-old child based on the learned rules is unable to go from Paris to Saint-Dni. (Rousseau, J. J., 1889). On the third part of Emile's book or on education, Rousseau speaks about the age of puberty of children. At this age (12-15 years), according to Rousseau, children's intellectual education should be taken into account. In this period of child's growth, a small number of sciences will be chosen by the child (Koliqi, H., 1997), and on the first place puts science subjects on nature (Geography, Astronomy, Physics), while teaching about religion and "the seven free arts" completely remove them (Zhlebnik, L., 1964). Rousseau requires to benefit from the natural curiosity of the child to become a habit of contemplating himself, so that there is no other book besides the world (Rousseau, J. J., 1889). Rousseau appreciated the child's self-activity, the abilities of his observation, and the principle of naturalistic concretization (Koliqi, H., 1997). He would say that he does not know anything that you have told him but who has learned it himself, he should not learn knowledge but find them (Rousseau, J. J., 1889). To learn Geography, the child does not need artificial tools, globes, maps, but we need to show him the one he is talking about. By directly observing the processes, the places, the child will more easily understand these and we will make him think of them, than if we hold in ineffective talk. In the 12-15 year period, Rousseau considers that the children are able to judge. In this period Rousseau says that children also have ideas. In the beginning, he just felt, now judges, because by comparing many successful or simultaneous feelings and by the judgments we have on them, there is a kind of mixed or complicated sensation that Rousseau called an idea (Rousseau, J.J, 1889). The way of forming ideas gives the soul a special character. The soul that forms its own ideas only in support of real relationships is a spirit of foundation, while the one who enjoys the superficial relationship is shallow.

### **1.3. Moral education according to Rousseau**

Rousseau repeatedly claims that a single idea is at the center of his worldview, namely, that human beings are good in nature but are corrupted by the society. Unfortunately, despite the stance of this claim, it is difficult to give a clear and reliable interpretation. An obvious problem is present in the beginning: since the society, the suspected corruption agent, is made up of natural human beings, how can evil ever begin? It is also difficult to see what can be

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"natural kindness" (<https://plato.stanford.edu/entries/rousseau/>). Rousseau is committed to remove the child (Emile) from the disastrous social environment of the city, where corrupt habits prevail, where morality is degenerated, etc., and to settle and breed in the village. (Koliqi, H., 1997). Rousseau said that the child should not be given the reason why he wants something, but why he needs it. He should not know what he is submitting when he is working, but not what is ordering, when others work for him. Regarding the moral education of 2-12 years of age, Rousseau says that he must first cure every stubbornness, but not accomplishing it. Let me always think that he is the Master of the situation, Rousseau said, but in fact you must be the Master of the situation (Koliqi, H., 1997; Rousseau, J J, 1965). No doubt he should do just as he wants, but he should just want what you want him to do. (Rousseau, J J, 1965). According to Rousseau, in this period, the child has no clear moral concepts. Significant examples are examples, not the Councils and sentencing (Koliqi, H., 1997). For the moral education, particular focus, Rousseau devotes a period of children aged 15 to 18 years. According to him, true education begins when the child (Emile) is, on one side, being able to understand the moral notions, on the other side is threatened by passions, i.e. from adolescence. (Brubacher, S.J. et al., 2000). In this period, Rousseau estimated that the child is more mature to appreciate people in their natural state and can now turn from nature, as moral education is realized in the social environment. Rousseau wanted the child (Emile) to educate him in such a way that he loved them all. According to Rousseau, the first love towards himself/herself is the first feeling of every child, the second feeling that flows from the beginning is love for those around it, because in that poor state in which the child is found, he recognizes every person only on the basis of the assistance and care that is devoted to that person (Rousseau, J J, 1965). The child by nature is inclined toward loyalty, because he sees that everyone that approaches him/her, tries to help him, and so he learns to himself to express his friendly feelings about his relatives. The duties of moral education according to Rousseau are numerous, such as: education of humanity, other positive feelings, education of good judgments, education of goodwill, etc. (Koliqi, H., 1997). As soon as people become aware of themselves as social beings, morality becomes possible and this is based on further awareness-raising ability (<https://plato.stanford.edu/entries/rousseau/>).

#### **1.4. Negative education**

According to Rousseau, today's society is bad, the "positive" education that is inspired by it tends to socialize the child too fast, to think ahead of age and to give the child knowledge of adult tasks (Brubacher, SJ et al., 2000). According to Rousseau, negative education was the virtue of the delay. (Palmer, A. Joy, 2001). How long we have lost, some will make some remarks, if we have to wait before we start real education, until the child becomes reasonable, Rousseau said we should wait, we should not be afraid of losing time voluntarily (Rousseau, J.J., 1889). Early education should therefore be merely negative. I do not consist in teaching truth or virtue, Rousseau said, but in defending the heart from habits and mind from error. The most life-threatening period is up to 12 years of age. Therefore, if you cannot do anything during the education and do not let others do anything, as if you could bring the child healthy and strong until the age of twelve, without knowing to discern his right hand from the left, without delay it will be in your hands the most wise man (Rousseau, J.J., 1889). Rousseau remarked that we should be careful not to tell the truth to the one who is unable to understand it, because it means replacing it with the mistake. The child is required to be taught the morality of the adults, but since it cannot be truly judged or understood, the child does not teach except by the habit of falsehood, hypocrisy, vanity, he participates in the habits of adults, early, instead of participating in virtue (Brubacher, S.J. et al., 2000; Rousseau, JJ, 1889). Rousseau emphasized that the perversity of the youth does not come from temperament or opinion, but comes as a result of the influence of modern society and ceases to be a child, ceases to follow nature (Brubacher, S.J. et al., 2000). It is therefore necessary to act in the contrary direction of this education, which greatly promotes the integration of the child into a mediocre social environment, and around the child a "hedge fence" must be set up to protect it from this influence. (Brubacher, S. J. et al., 2000; Rousseau, J. J., 1889).

#### **1.5. Education of the female**

According to the Author Leon Zhlebnik, in Rousseau's primitive views, we should mention his views on female and female education (1964). Rousseau for the education of women discussed in his fifth part Emile for an imaginary girl named Sofi, who should become Emile's ideal wife. Rousseau stated that the nature of women should be modest, gentle, tolerant, sensitive toward reprimand, being friendly, pure and charitable in their thoughts and words (Jamwal, S., B., 2017). The woman (Sofia), Rousseau said, should be perfect as a woman. He then continues to argue that the woman should be weak and passive, because she has less body power than her husband, from which he concludes that she should be subject to it. Rousseau said that husband and wife are different characters thus have different authorities, of course they should not be educated in the same way (Wollstonecraft, M., 2017). The basic definition of women is to give birth of children, to lead the household, to create family warmth and the happiness of a man (Koliqi, H., 197). What Sofia knows best, and who have learned so much about it, are women's affairs, even those that one cannot take over, such as cutting and dressing gowns. (Rousseau, J.J., 1965). Her first job is that of

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the girl of the house. The female (Sofia) must be noble, polite, has a very sensitive heart. It must be audible and morally (Ruso, Zh Zh, 1965). Rousseau humiliated the intellectual upbringing of women. The sciences are foreign to the woman, Rousseau said (Koliqi, H., 1997). He believed that the woman should not have her own individuality. She should be depending on the nature of the man. He noted that women were born to govern men. It should be considered subject to nature toward the husband. Wollstonecraft argues that the reason for women's discrimination against men was increased by fear of female abilities (Wollstonecraft, M., 2017). Rousseau was in favor of strict control and discipline in women's education. He also said that a woman tries to go beyond the limits of popular life not only makes her unhappy but her husband's life as well. This means he did not believe in giving freedom to women. He said women should have the best qualities like tolerance, mildness, patience, obedience, and so on. Rousseau believed that the busy method is the best method of educating women. He also stated that she should have proper break in the body as well as in the mind. (Jamwal, S., B., 2017).

#### **1.6. Discipline in the Rousseau's point of view**

Rousseau instructed us to behave with the child according to his age, and if the child asks for something, if you want to let him do it with the first word, without persistent demand, and without laying any conditions. Rousseau, was for a child's supervision (as he said, without noticing), so that his behavior would not be disrupted by non-natural factors (Brubacher, S.J. et al., 2000). Rousseau was against cruel methods of punishment, but in accordance with the theory of natural education, recommends the discipline of natural punishment where they feel the natural consequences themselves (Jamwal, S., B., 2017, Koliqi, H., 1997, Zhlebnik, L., 1964). The only sentence he has to know will be "the natural continuation" of his evil action (Brubacher, S.J. et al., 2000). He said: Let the child have natural results of his actions. For example, if the child puts his hand on the fire, let him burn his hand and learn from the consequences. No punishment should be given to children to improve his conduct because the child fails to understand the cause of punishment (Jamwal, S., B., 2017). From this it follows that the educator should regulate the environment around Emile, so that the child can act in an educational setting (Brubacher, S.J. et al., 2000).

#### **1.7. Working education and the job**

Rousseau appreciated the work and workload. In this regard, work is an indispensable obligation of a man, whether rich or poor, powerful or weak, every lazy citizen is a thief. (Koliqi, H., 1997). In the age of 12 to 15, Rousseau said that a child should be taught a craft. According to Rousseau, the most useful skills are the ones that bring less profits, because the jobs that each one needs should have the price that even the poor can pay. (Rousseau, J. J., 1965). On the occasion of choosing the mastery, Rousseau emphasized several demands: mastery should not produce luxurious things, it must be in harmony with human dignity, respond to the sex of the educator, workmanship should not be stupid, do not have to harmful life, etc. (Koliqi, H., 1997). The first and most worthy craftsmanship for all skills is Agriculture, then Smith and Carpentry on the third. Rousseau in his book "Emily or Education", wanted his student to choose the Carpenter's work, since according to him, this master is clean and useful. This master can be practiced at home, keeps the body moving and requires skill and insight from the workshop. To learn the craft, Rousseau preferred that the student should not teach one hour but go to the Master and work and stay with the Master until he reaches the Carpenter's position.

### **CONCLUSIONS**

Based on the activity of Jean- Jacques Rousseau, it can be concluded that he was one of the most renowned Pedagogues of the eighteenth century in France and beyond. He while contradicting the system of time, and considering that the society of that era was degenerated, addressed many important issues for the education of children. Children's education was based on natural development and all actions advised to be made on a natural basis and nothing artificial to ignore in their education. He dealt with different areas of education, commanding them to evolve at different periods of childhood. He created a pedagogical system, based on the nature of the child.

Rousseau was for a system where all the children would get the necessary knowledge only when they were ready to understand the concepts they are talking about, not to load them with notions that children are able to 'they speak, but are unable to understand. For this reason, the child's education was divided into periods where he had instructed what should be offered to the child at certain times. He wanted children not to teach them but let them alone to learn, not to physically punish them, but to let them suffer the natural consequences of the damage caused by the child himself when the time comes to be engaged in practical work. Rousseau, trying to remove the child from society as he called him degenerate, went almost to the first degree of human development, separating the child from the social circle. The separation of child's education into the stages as it has shared does not fit with the child's education based on their development. Rousseau had other controversies, but his contribution is undeniable. He promoted progressive ideas, and encouraged other pedagogues to change the approach to child education.

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