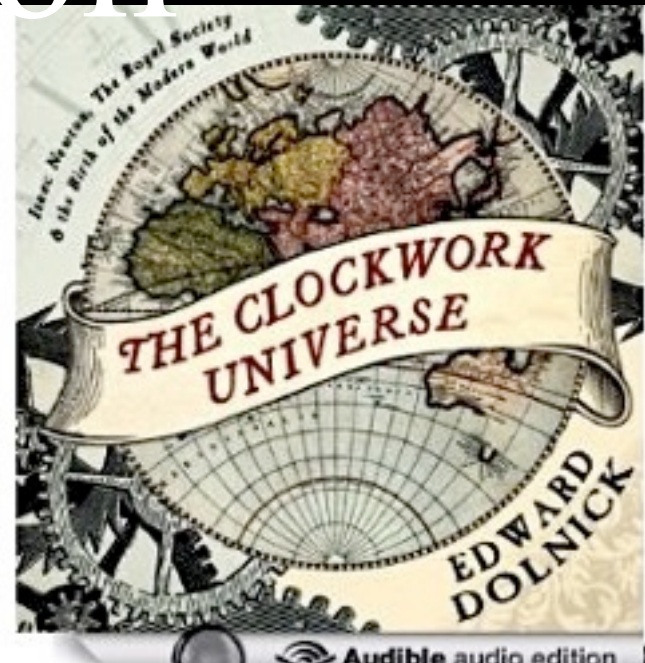


# Making of the Western Mind Institute for the Study of Western Civilization Week 25, Rousseau

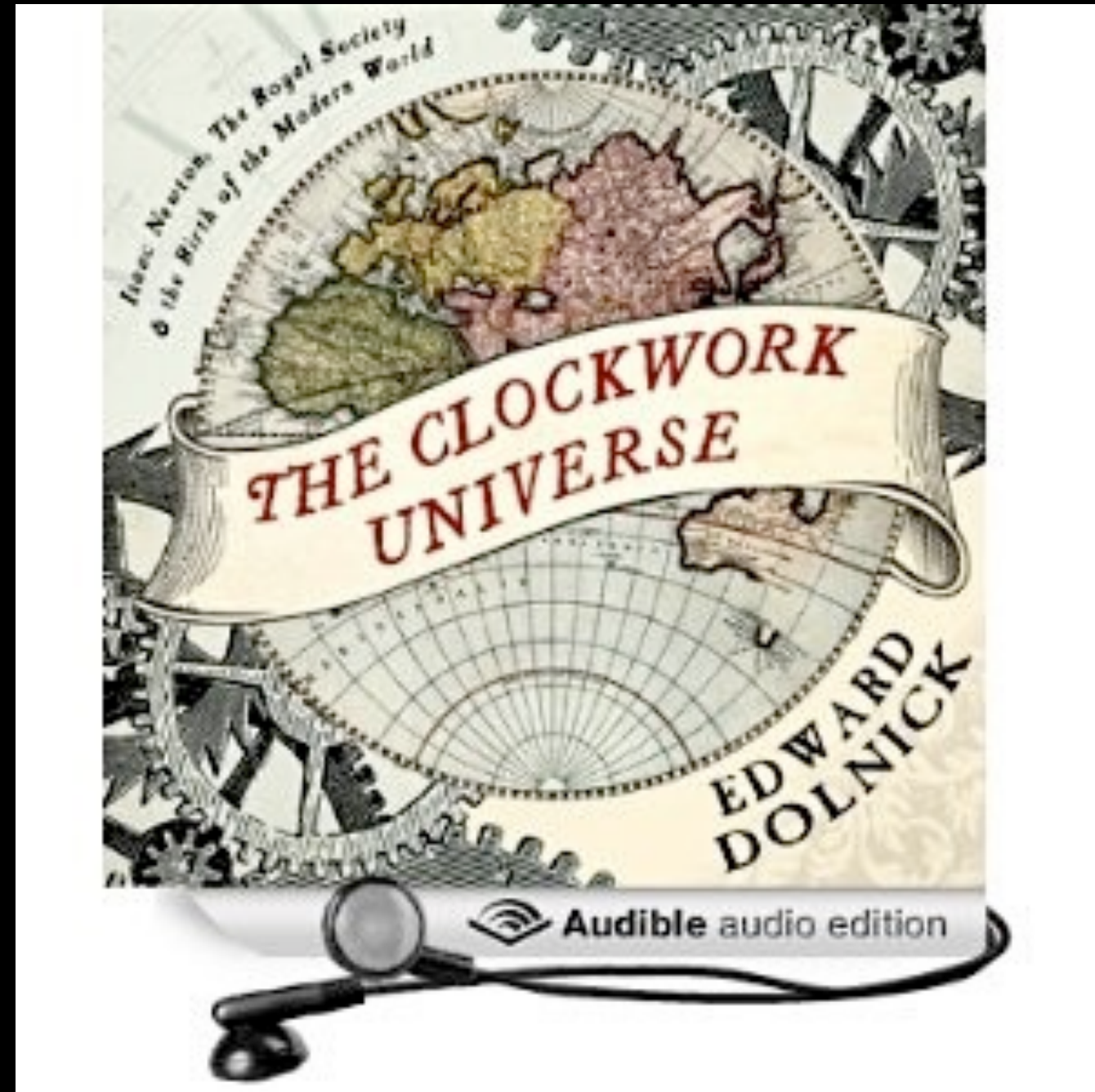






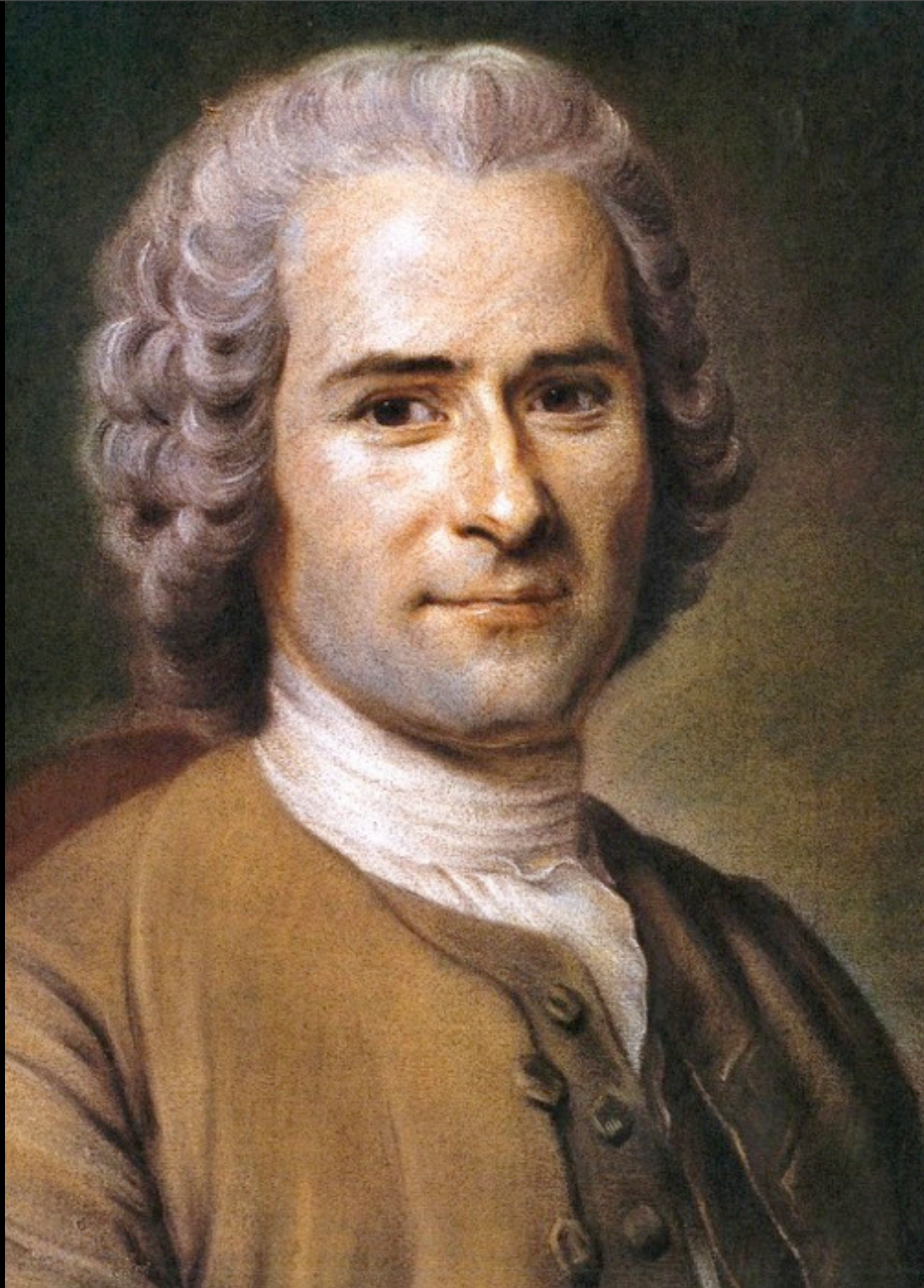
# The Cosmos





Aristotle, Euclid, Ptolemy, Copernicus, Galileo, Newton





Jean Jacques Rousseau, 1712-1778



# *Jean-Jacques*

THE EARLY LIFE AND WORK OF JEAN-JACQUES ROUSSEAU  
1712 - 1754



MAURICE CRANSTON

OXFORD WORLD'S CLASSICS

## JEAN-JACQUES ROUSSEAU CONFESSIONS

A new translation by Angela Scholar













# SWITZERLAND







*Geographic distribution of Franco-Provençal*  
*Aire de diffusion du francoprovençal*















































MondayMay 11, 2020





































Rue Grand, Geneva  
Mother: Susan Bernard  
Jean Jacques born here  
June 28, 1712









JEAN-JACQUES  
ROUSSEAU

EST NÉ  
DANS  
CETTE MAISON  
LE 28 JUIN 1712

FACADE REMANIÉE

















Father: Isaac Rousseau,  
Watchmaker



Rousseau had no recollection of learning to read, but he remembered how when he was 5 or 6 his father encouraged his love of reading:

Every night, after supper, we read some part of a small collection of romances [i.e., adventure stories], which had been my mother's. My father's design was only to improve me in reading, and he thought these entertaining works were calculated to give me a fondness for it; but we soon found ourselves so interested in the adventures they contained, that we alternately read whole nights together and could not bear to give over until at the conclusion of a volume.

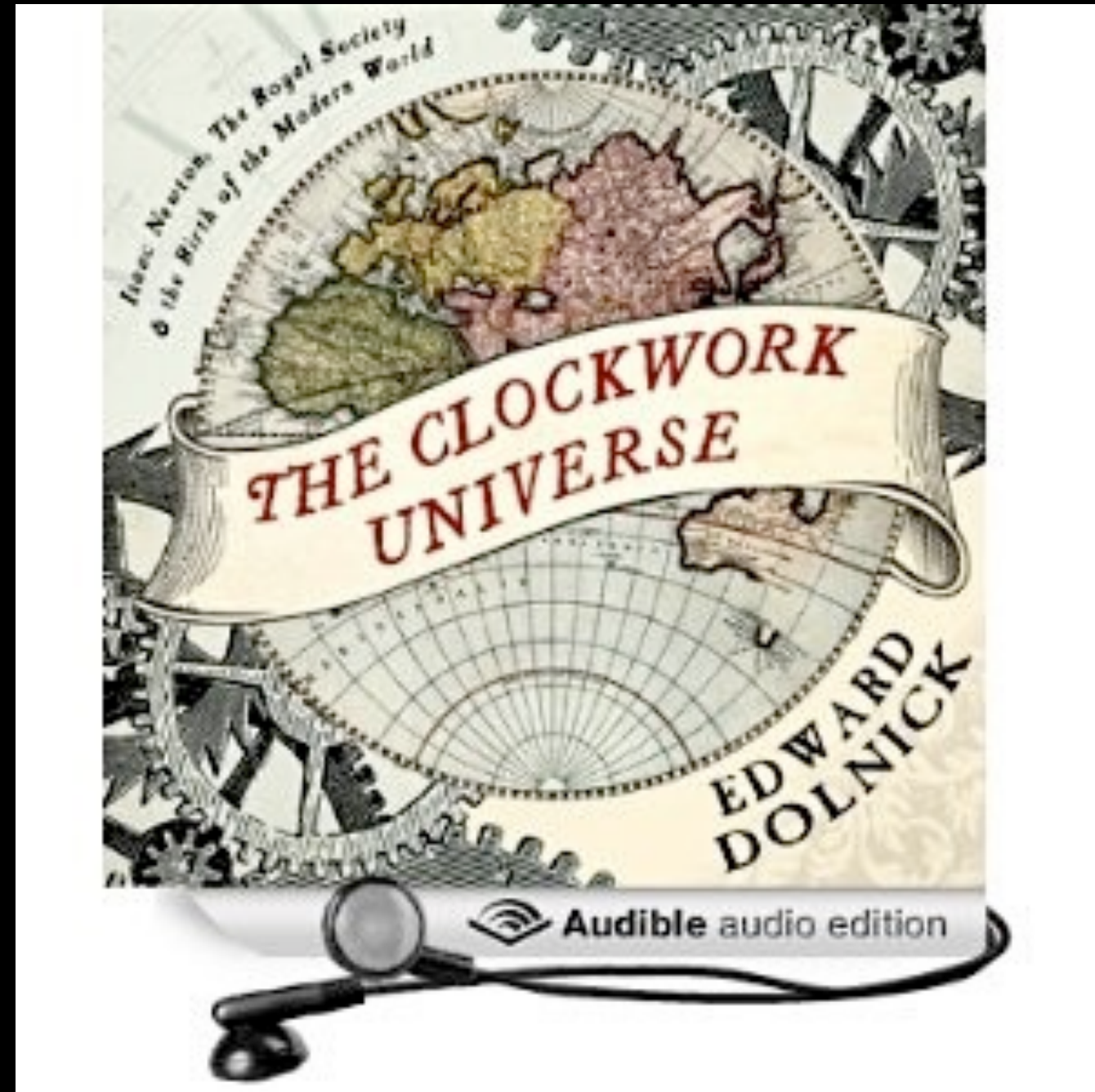
Sometimes, in the morning, on hearing the swallows at our window, my father, quite ashamed of this weakness, would cry, "Come, come, let us go to bed; I am more a child than thou art." (Confessions, Book 1)





Father: Isaac Rousseau,  
Watchmaker





Aristotle, Euclid, Ptolemy, Copernicus, Galileo, Newton



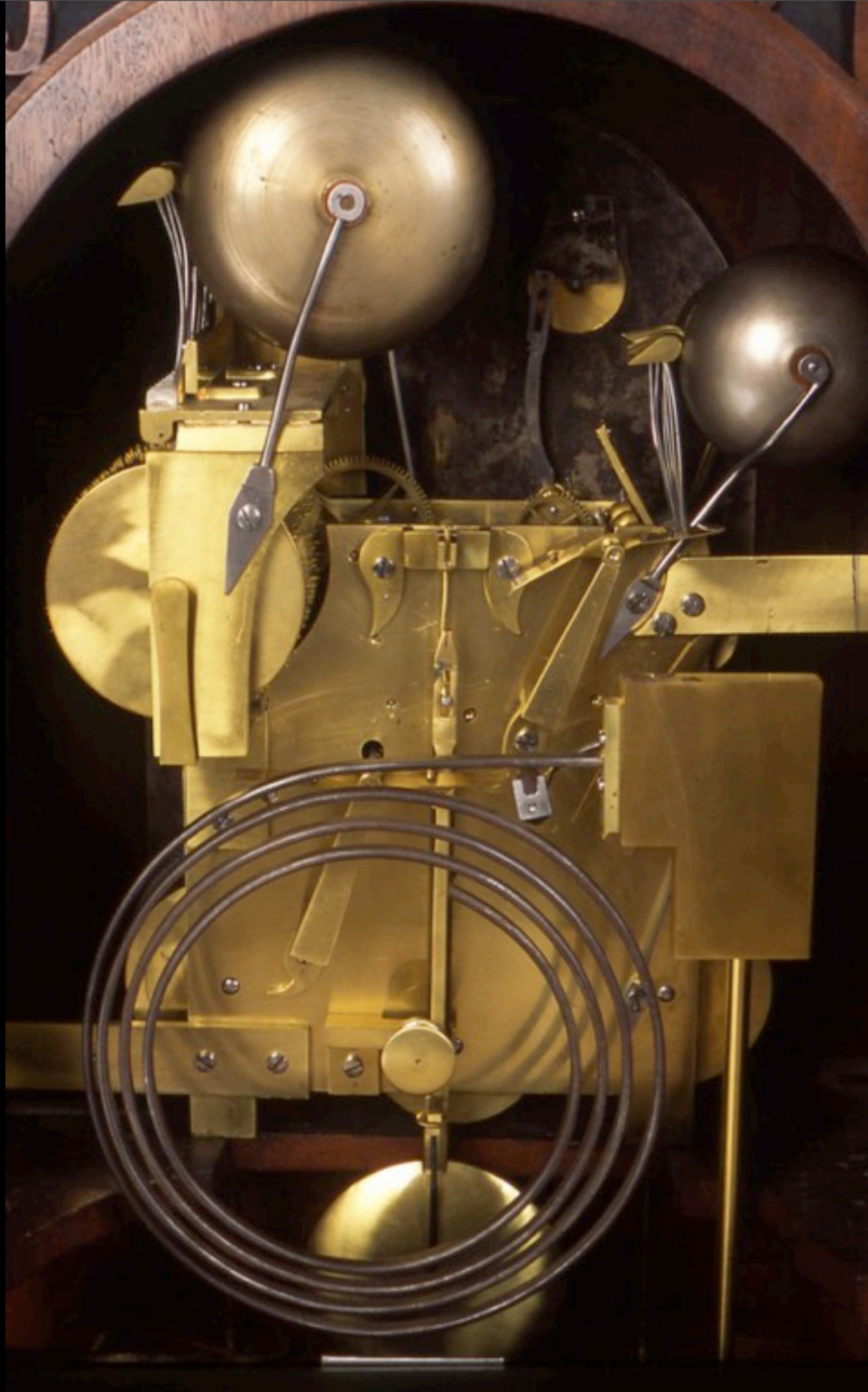


Father: Isaac Rousseau,  
Watchmaker





























Age 10, JJ and cousin sent to country school run by young schoolmaster Lampercier and his beautiful sister.













When JJ is bad,  
Mlle. Lambercier  
spanks him.

He discovers  
he likes it.









1728, age 16,  
goes for hike with friend.

When they return to Geneva  
the gates are closed.  
They are locked out.

JJ decides to run away.









# Savoy





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# Annecy, Savoy





The Baronesse Françoise-Louise de Warens  
1699-1762,  
meets Rousseau 1728 (age 16), she is 29





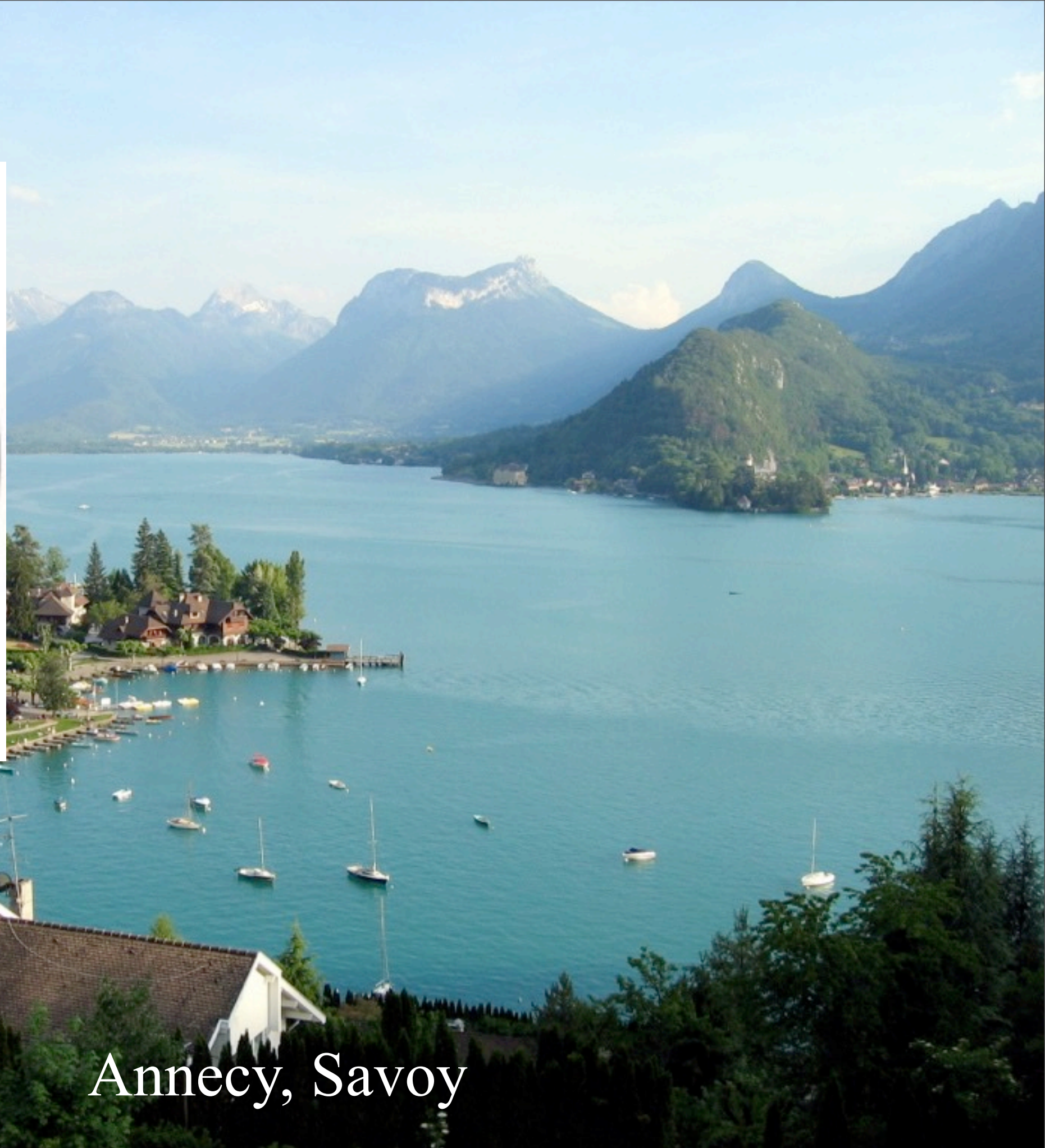
# Rousseau in Turin





L. Brown

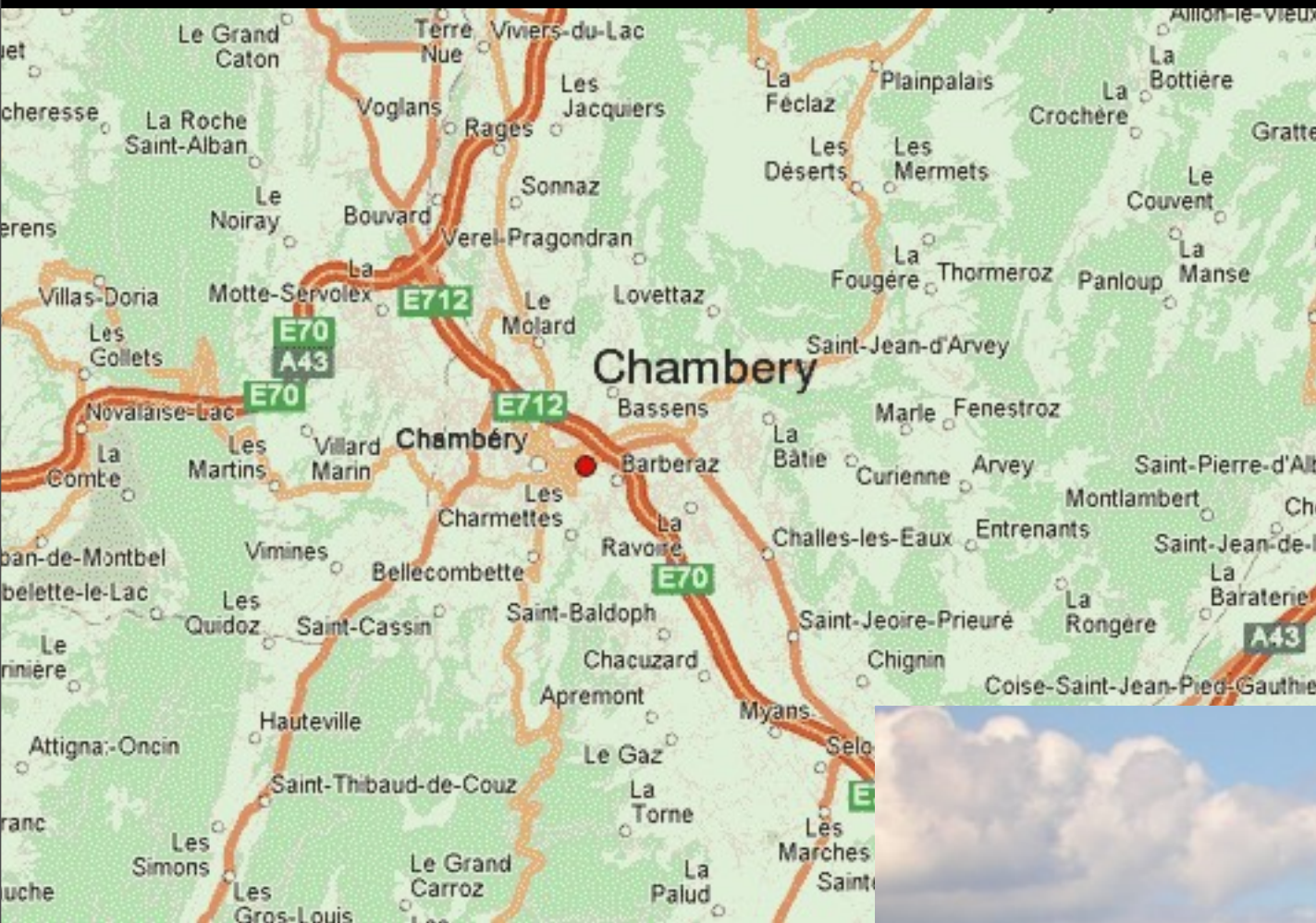




Annecy, Savoy



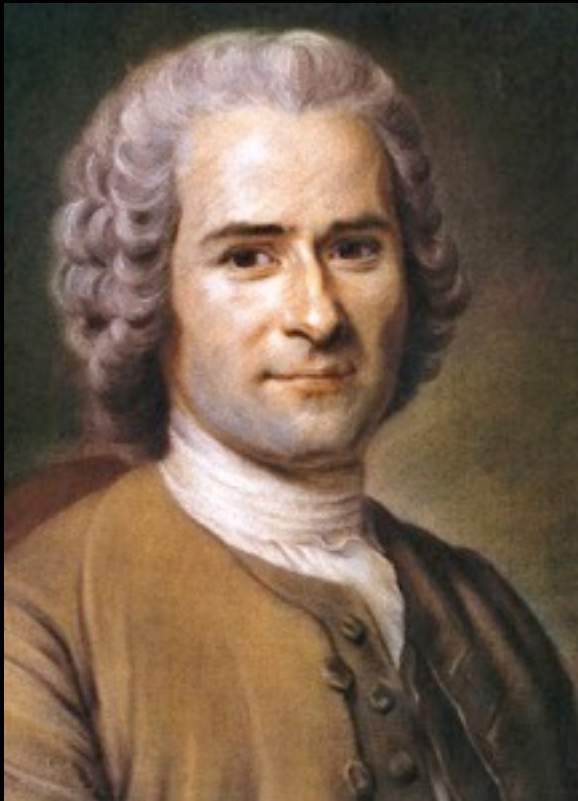
1731,  
Household moves  
to Chambéry  
Rousseau joins the menage.





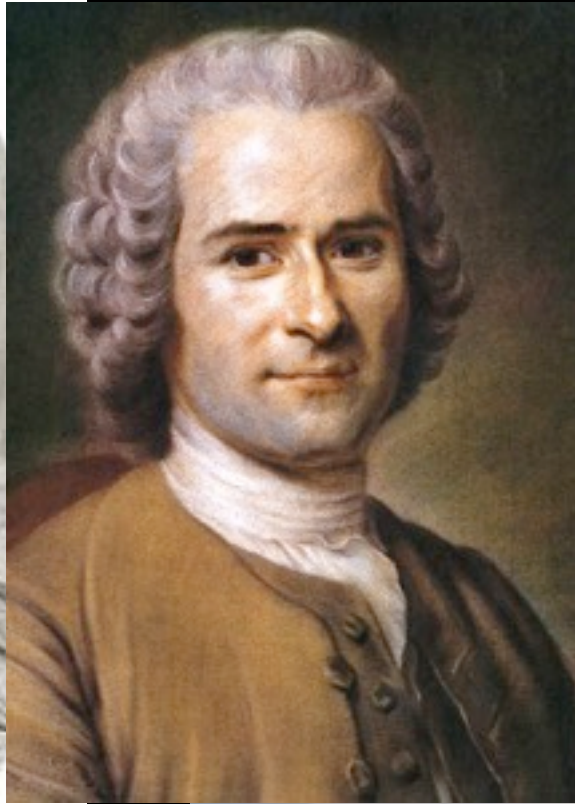


1731,  
Household moves  
to Chambéry  
Rousseau joins the ménage.





1731,  
Chambery  
The third man.  
(Claude Anet)





# Les Charmettes











1733, Rousseau (21) and Louise become lovers.





For Rousseau, he is living in Paradise.  
Love, natural beauty, music, poetry.









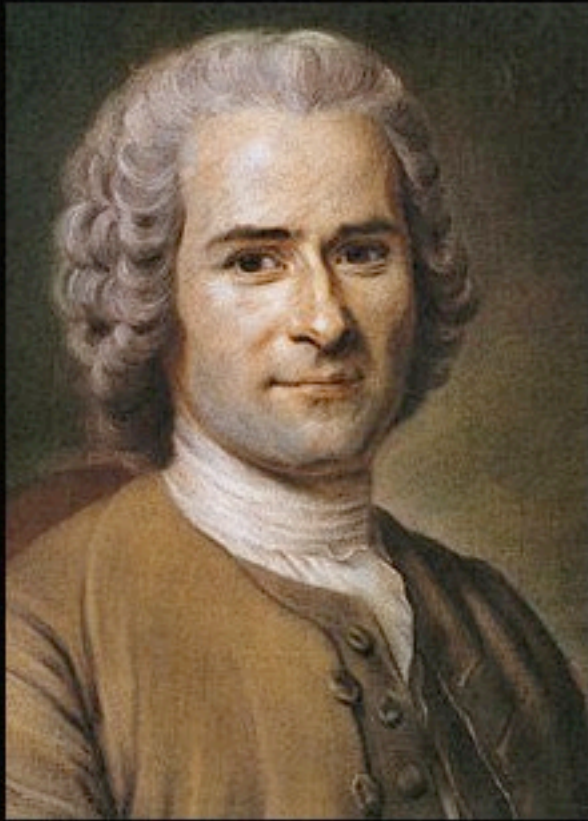












A young man when he enters society must be preserved from vanity rather than from sensibility; he succumbs rather to the tastes of others than to his own, and self-love is responsible for more libertines than love. Self-love makes more libertines than love.

(Jean-Jacques Rousseau)

[izquotes.com](http://izquotes.com)









1738, storm clouds. Les Charmettes not so charming.  
Louise has new boyfriend: M. Wintzenreid: tall, well built  
Rousseau furious: starts writing  
published: *Life of Solitude* 1740  
He leaves never to return





Les Charmettes not so charming  
published: *Life of Solitude* 1740  
He leaves never to return





1742, Rousseau arrives in Paris



# 1er Arrt

Rue J.J. ROUSSEAU

**VOUS ÊTES ICI**







★ Saint Germain Des Pres





La Sorbonne





# Moves into Hotel Saint Quentin

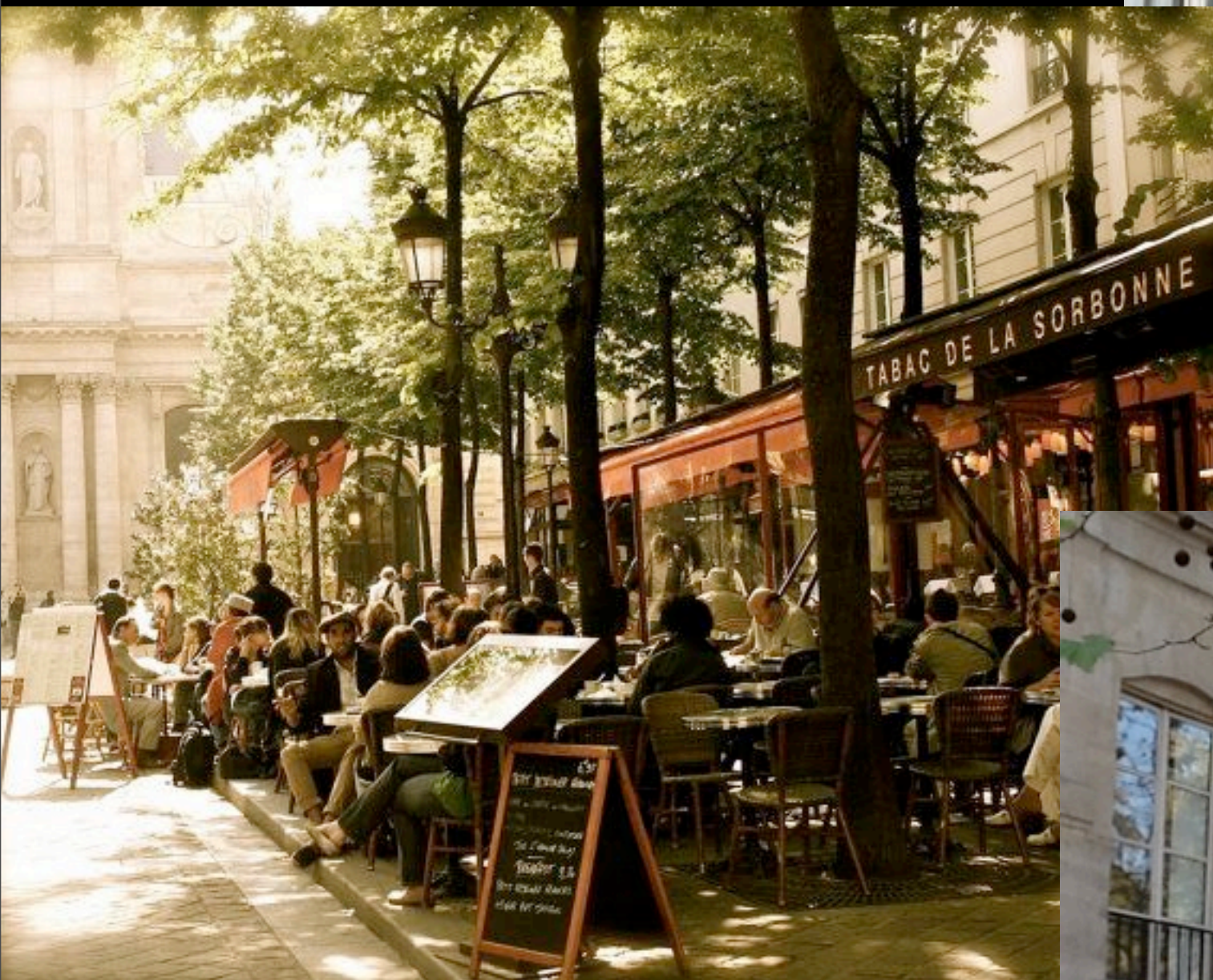






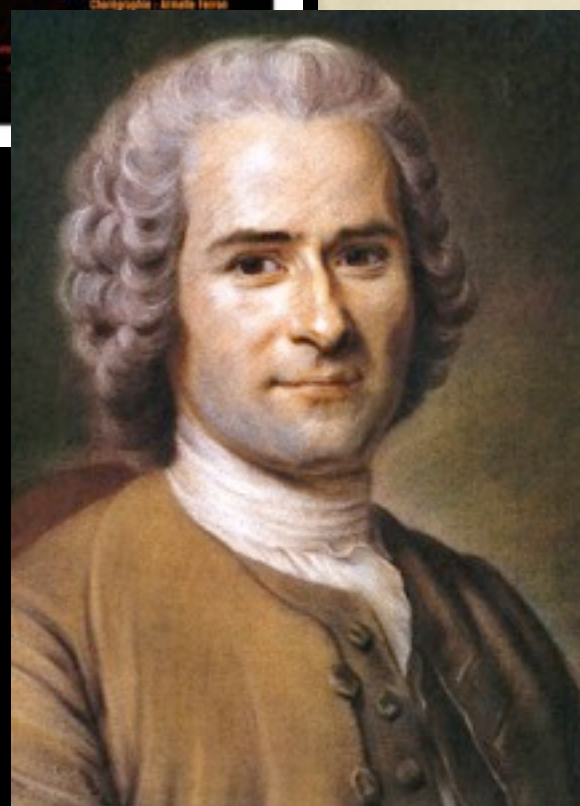
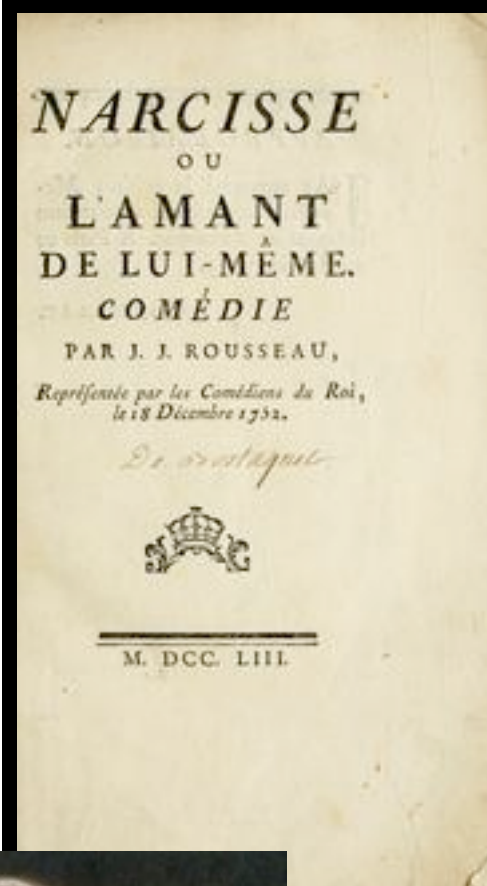
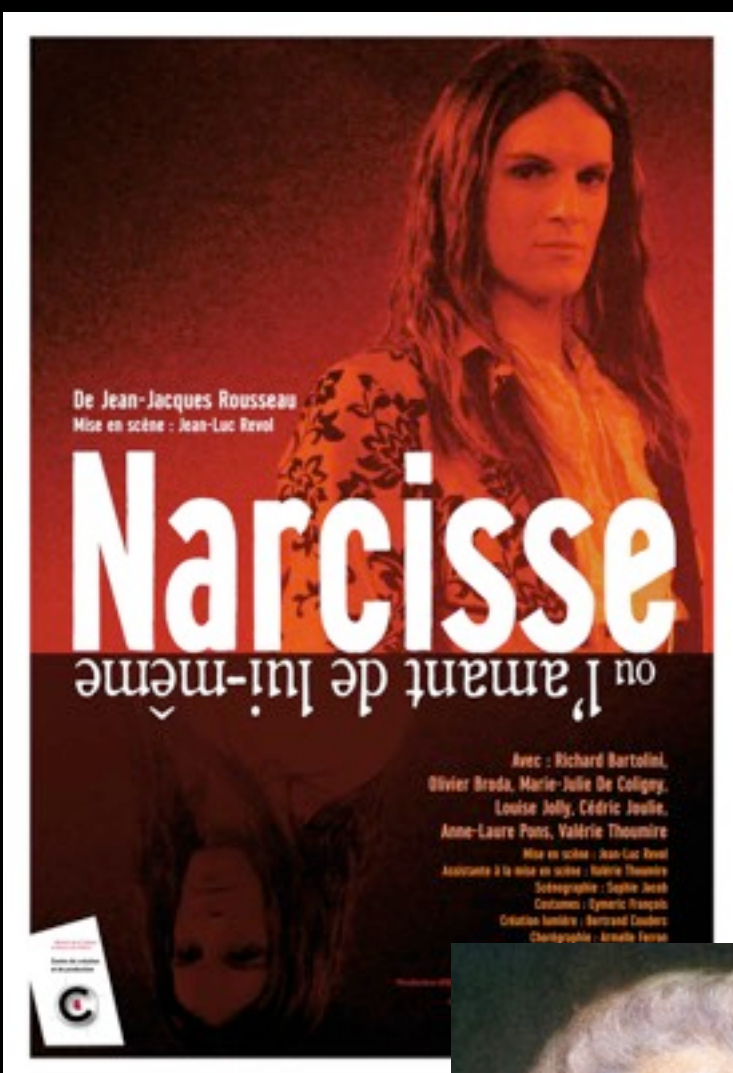






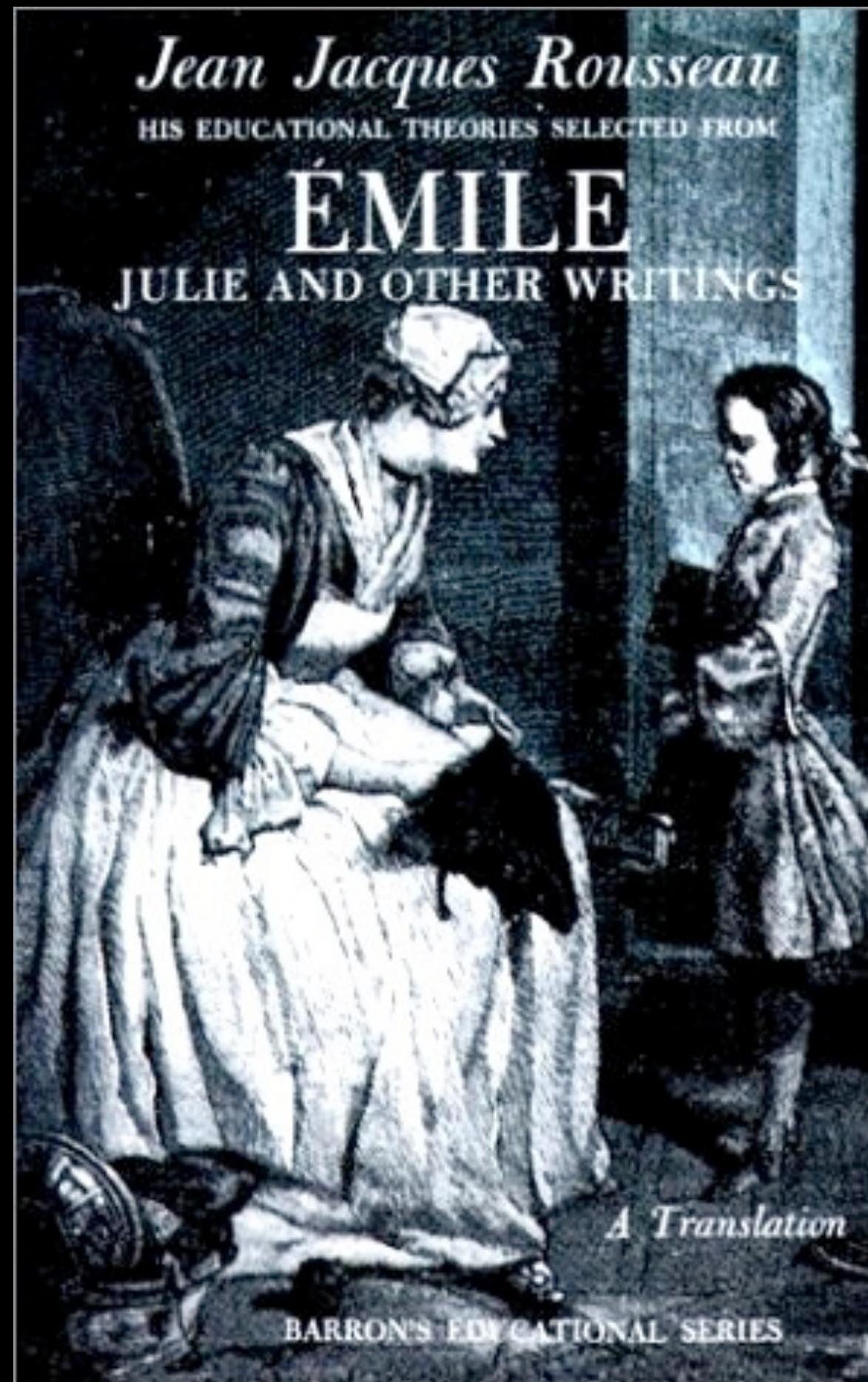
# Moves into Hotel Saint Quentin





# Paris: working on play Narcisse, Or Self Love





publishes  
a romantic  
novel  
with  
huge  
success  
(epistolary  
novel)



*ENCYCLOPÉDIE,*  
OU  
DICTIONNAIRE RAISONNÉ  
DES SCIENCES,  
DES ARTS ET DES MÉTIERS,  
PAR UNE SOCIÉTÉ DE GENS DE LETTRES.

Mis en ordre & publié par M. *DIDEROT*, de l'Académie Royale des Sciences & des Belles-Lettres de Prusse; & quant à la PARTIE MATHÉMATIQUE, par M. *D'ALEMBERT*, de l'Académie Française, de l'Académie Royale des Sciences de Paris, de celle de Prusse, de la Société Royale de Londres, de l'Académie Royale des Belles-Lettres de Suède, & de l'Institut de Bologne.

*Tantum series juncturaque pollet,  
Tantum de medio sumptis accedit honoris!* HORAT.

TOME SIXIEME.



A PARIS,

Chez { *BRIASSON, rue Saint Jacques, à la Science.*  
*DAVID Talon, rue & vis-à-vis la Grille des Mathurins.*  
*LE BRETON, Imprimeur ordinaire du Roy, rue de la Harpe.*  
*DURAND, rue du Foin, vis-à-vis la petite Porte des Mathurins.*

M. D C C. LVI.

AVEC APPROBATION ET PRIVILEGE DU ROY.

1748  
Rousseau begins  
working with  
Diderot  
on  
*The Encyclopedie*  
The great  
Enlightenment  
dream:  
organize all  
knowledge.



## II.A.2

- he "wrote *Discourse* in response to an advertisement that appeared in a 1749 issue of *Mercur de France*, which offered a prize for an essay responding to the question: "Has the restoration of the sciences and the arts contributed to refining moral character?"
- "nature made man happy and good, but... society depraves him and makes him miserable...vice and error, foreign to his constitution, enter it from outside and insensibly change him."
- Rousseau "authored a scathing attack on scientific progress...an attack whose principles he never disavowed." --JUS Black in Wiki
- Rousseau anticipated that his response would cause "a universal outcry against me", but held that "a few sensible men" would appreciate his position

## DISCOURS QUI A REMPORTE LE PRIX A L'ACADEMIE DE DIJON.

En l'année 1750.

Sur cette Question proposée par la même Académie :  
*Si le rétablissement des Sciences & des Arts a  
contribué à épurer les mœurs.*

PAR UN CITOYEN DE GENÈVE.

Barbarus ~~qui non intelligit illis~~, Ovid.

D<sup>m</sup> N. 291.

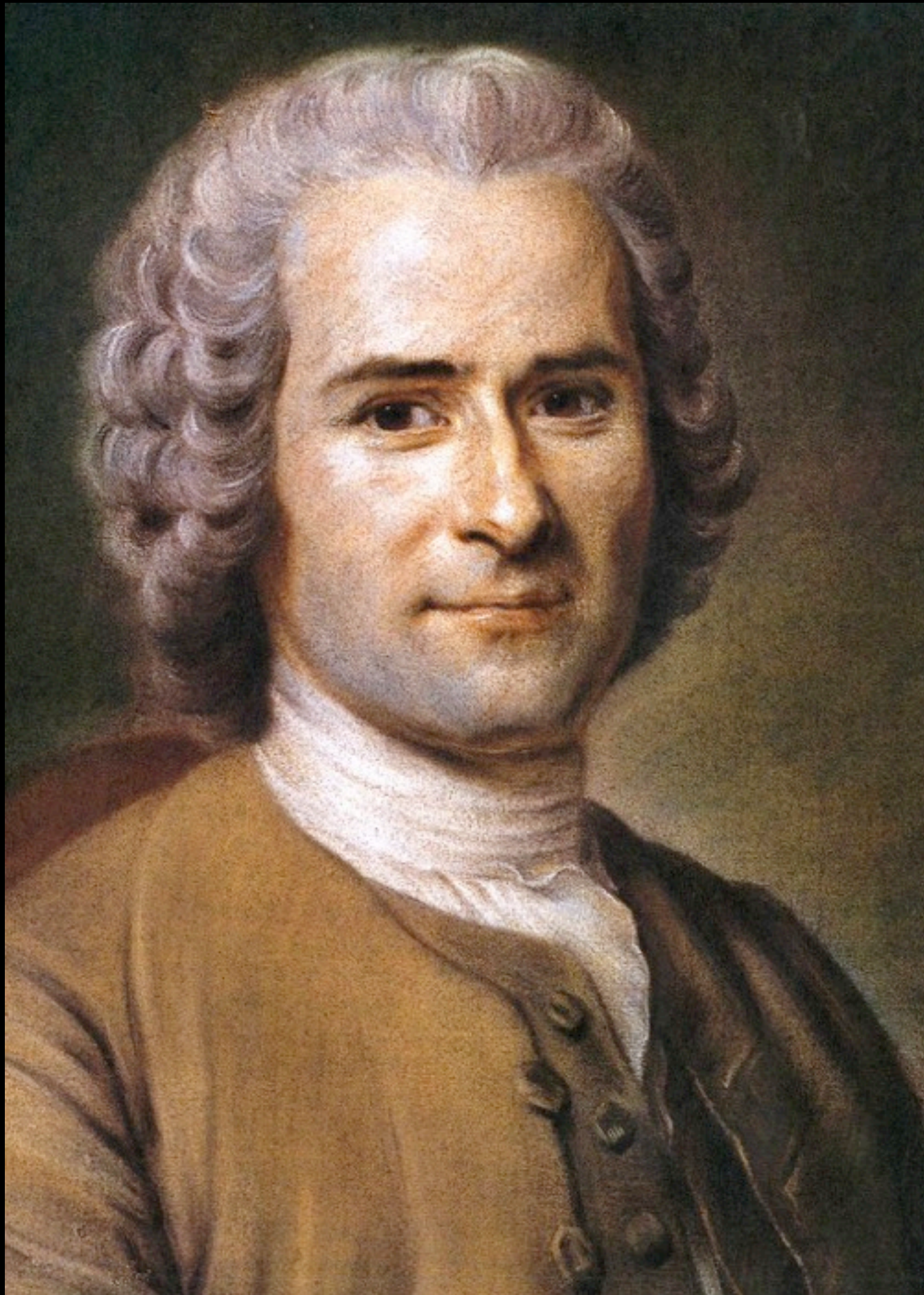


A GENEVE;

Chez BARILLOT & fils,

1749: Sees ad for competition; enters

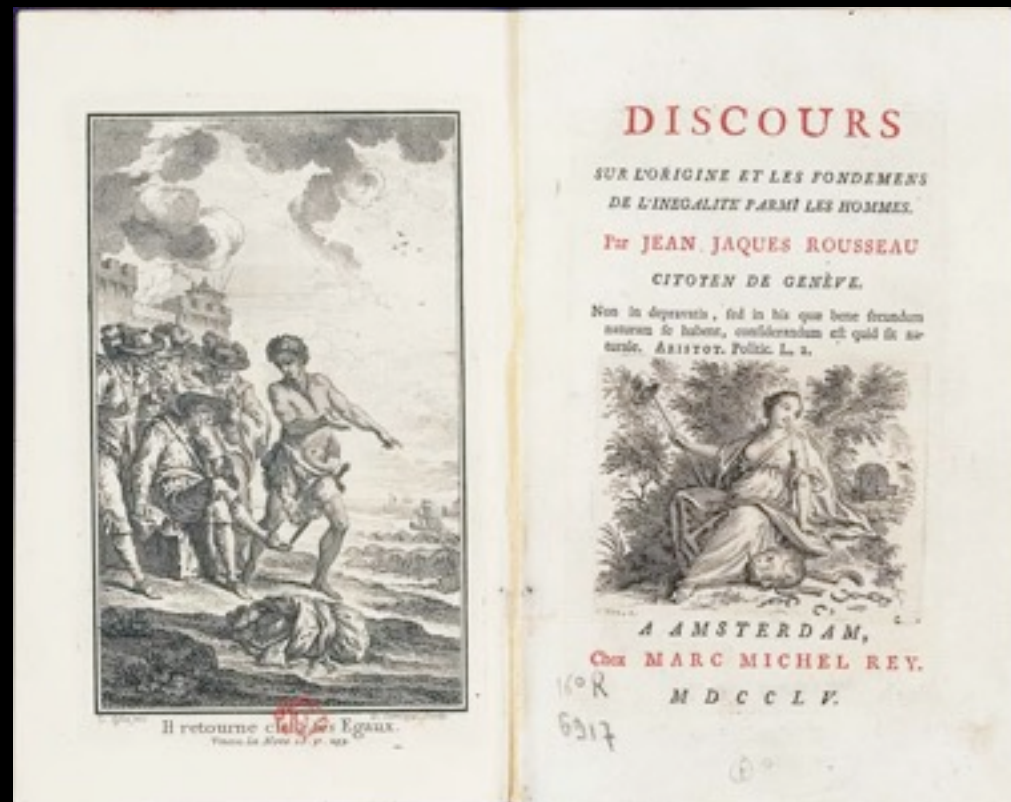




1750  
Rousseau  
Birth of  
Romanticism



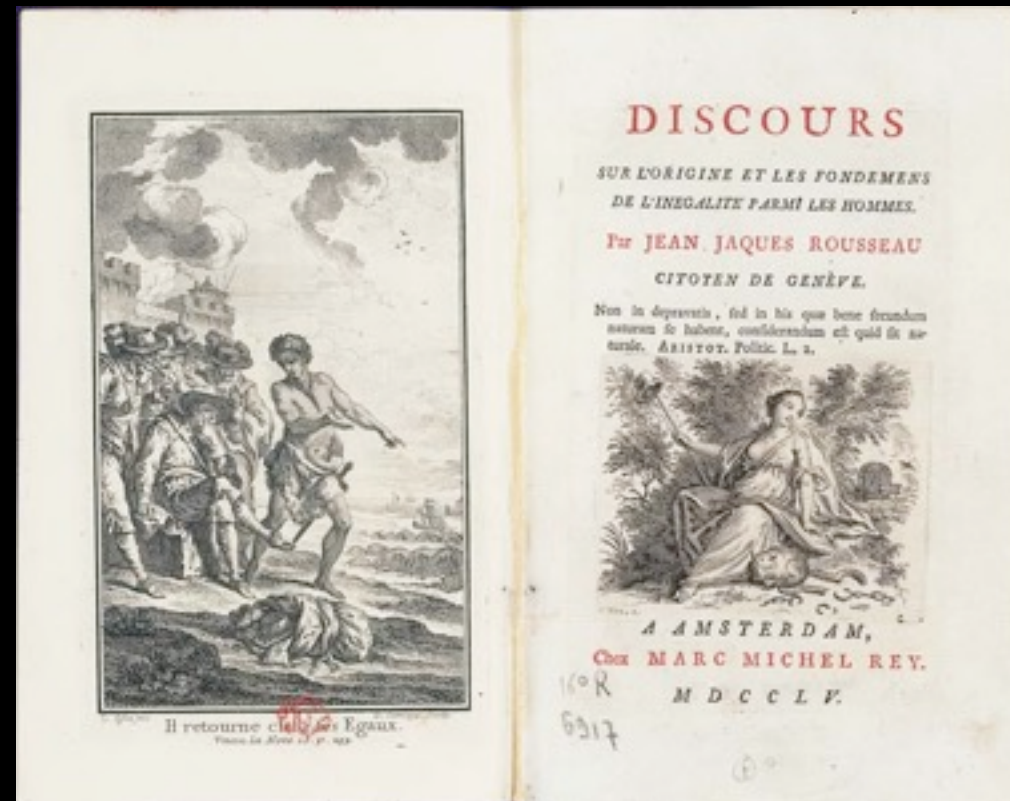
Here we have the  
CENTRAL REVERSAL OF  
ENLIGHTENMENT PARIS:



Rousseau at work on the  
Encyclopedia writes essay  
that attacks the whole premise  
of optimistic progressive  
Encyclopedia.

One of most violent changes of  
direction in intellectual history.

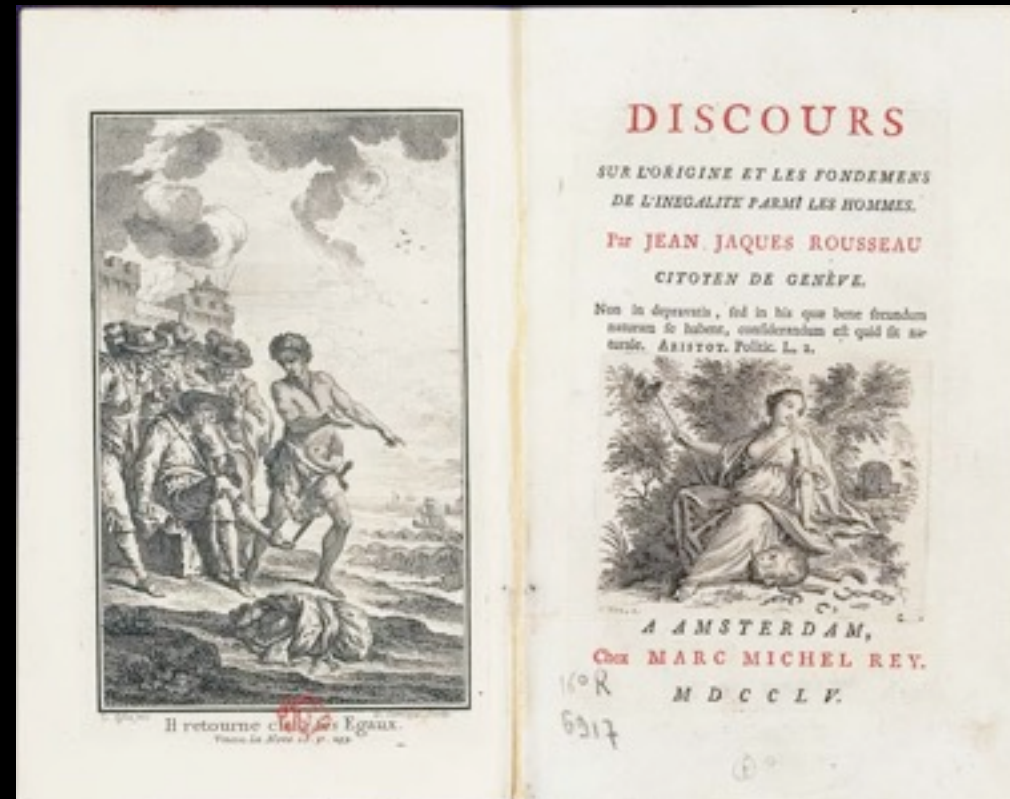




"Setting myself against everything that excites admiration today, I can only await a universal outcry."

Instead they gave him the  
PRIZE!!!!!!!!!!!!!!





July 1750  
Rousseau wins Dijon prize  
the talk of Paris  
Mercure de France publishes  
letters pour in pro and con  
Rousseau the celebrity of Paris



# FRENCH PHILOSOPHICAL THOUGHT MID CENTURY

**On the one hand:**

1750

Turgot, (Voltaire)

*Essay on Human Progress:*

Over time human beings learn,  
they look back, use history, tradition  
improve their societies (=civilization)

**Progress is real and possible.**

On the other hand here comes Rousseau  
no to history; yes to inspiration, emotion  
no to the slow careful progressive march,  
yes to wild, fast, inspirational drives (the NATURAL)  
the old and the traditional no good (Civ no good)  
the new is good; if it is new it is good (Revol good)



# Idea of Progress

## ROUSSEAU & MARX REJECTED PROGRESS

(Marxist system is static, fixed, once achieved, no change)

In intellectual history, the **Idea of Progress** is the idea that advances in technology, science, and social organization can produce an improvement in the human condition.

That is, people can become better in terms of quality of life (social progress) through economic development (modernization), and the application of science and technology (scientific progress).

The assumption is that the process will happen once people apply their **reason** and skills.



# Idea of Progress

The Idea of Progress emerged primarily in the Enlightenment in the 18th century. Significant movements in this period were Diderot's *Encyclopedia*. Some scholars consider the idea of progress that was affirmed with the Enlightenment, as a secularization of ideas from early Christianity, and a reworking of ideas from ancient Greece.

In the nineteenth century, the idea of progress was united by Charles Darwin and Herbert Spencer to their theories of evolution. The Spencerian version of it, called Social Darwinism, was very widely influential among intellectuals in many fields in the late nineteenth century.

By the 1920s, however, Social Darwinism had generally lost favor with intellectuals, (but not in Germany. Hitler accepted it.) especially because World War I had shown that modern technology could cause horrible negative impacts on human affairs.

POST WWI:

decline in idea of progress, pessimism, Dada, Surrealism



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# The Idea of Progress and the American Revolution

The intellectual leaders of the American Revolution—such as Benjamin Franklin, Thomas Paine, Thomas Jefferson and John Adams, were immersed in Enlightenment thought and **believed the Idea of Progress** meant that they could reorganize the political system to the benefit of the human condition—for Americans and also as Jefferson put it, for an "Empire of Liberty" that would benefit all mankind.

Thus was born the idea of inevitable American future progress. **What gave the American Revolution its widespread appeal and linked it to all subsequent political revolutions was its association with the Idea of Progress.**

Therefore, someone like John Adams  
very explicitly rejected Rousseau.



# Jean-Jacques Rousseau, Discourse on the Origins of Inequality

published by Marc-Michel Rey (1720-1780) from Geneva, ran pub house in Amsterdam.

Discourse was finally on sale in Paris in August 1755.

Rousseau's most influential work.

1)blamed for the French Revolution.

2)credited as foundation of all social science.(Claude Levi-Strauss)

"I dared to strip man's nature naked, to follow the evolution of those times and things which have disfigured him; I compared man-made man with natural man, and I discovered that his supposed improvement had generated all his miseries." (Confessions)



1. Two kinds of inequality:  
natural inequalities due to greater strength greater height.  
and artificial inequalities which derive from the conventions of society.

2. His task is to explain how these artificial inequalities arose.

## Rousseau invents Anthropology

3. He can only explain these artificial inequalities if he goes back to a time before they arose.

We must explore what man was before civilization.

We must try to discover natural man.

4. Man evolved from a primitive biped:evol & adapt(early Darwin)

5. Rousseau does not claim to be first to look at man in nature.

Others such as Hobbes and Locke have examined him. Others who have looked at man in state of nature have not really found him.

They have transported back to that state concepts that are really from civilization: "greed" "oppression" "desire" "pride."



(Rousseau esp. thinking of Hobbes here with his vision of natural man at war....JJ sees this as something Hobbes has carried into nature from 17thc England. Rousseau's essay is a direct attack and rejection of the whole Hobbesian vision of man needing society to keep in check his base nature.

Rousseau turns that all around.

Says that all the unpleasant characteristics that Hobbes attributes to man derive from society not from nature.

6. Rousseau sees natural man as healthy and at peace:

"I see him feasting under an oak, drinking at the first stream, making his bed at the foot of the same tree which has furnished his meal; and this his needs are satisfied."



6. Rousseau sees natural man as healthy and at peace:

"I see him feasting under an oak, drinking at the first stream, making his bed at the foot of the same tree which has furnished his meal; and this his needs are satisfied."





7. Natural man is physically healthy.

JJ contrasts natural man with healthy diet healthy exercise to France mid century: fat, indolent, lazy. Natural man endures bad weather, tough conditions thus is tough and healthy vs. effeminate man in society.(of course he was right....mid century Parisian upper class society in which he lived WAS fat, indolent, lazy.)

8. Natural man lives close to nature but he is special in nature: more than just a beast. He has freedom. Three kinds of freedom.

1) metaphysical freedom, or freedom of will.

2) anarchic freedom, freedom from a government since in nature there is no government.

3) personal freedom. no master. no one to tell you what to do.



# ROUSSEAU REJECTS ARISTOTLE=CLASSICAL TRADITION

10. Man in original state of nature not necessarily in families. Rousseau denies the natural state of human family whereas both Hobbes and Locke (and much modern ethnology) saw them as "natural."

Here Rousseau rejects a 3000 year old Western belief (esp. Aristotle-Cicero-Dante) that man is naturally a "social animal."



# ROUSSEAU REJECTS JUDEO-CHRISTIAN GENESIS

Thus Rousseau here in Discourse rejects two main cornerstones of the West:

Man a sinner.

Man a social animal.

Rousseau' idea that the male no longer needs the female association after has gotten his pleasure reminds one of Rousseau's own choice with all his own children. NO family instinct in this man!!!!!!

## ROUSSEAU REJECTS ARISTOTLE=CLASSICAL TRADITION



13. The next stage of man's condition is "nascent society" in which he acquires huts and a feeling of property and a family. Settled now with a female partner.

Man in this stage enjoys a "natural pity, natural compassion" for fellow human being. No fancy ethical systems, just natural pity.

14. Why did man leave the nascent society which seems his best condition? Either economic necessity and or floods and catastrophes that forces co operation.



15. Now in the pre-political stage man becomes both more compassionate to family and infected with social jealousies.

16. Man now becomes more sociable and more linguistically sophisticated. Develop communities and also develop hierarchies.

17. Thus in new more "developed" communities arises inequality. "He who sang or danced the best, he who was the most handsome, the strongest, the most adroit or the most eloquent became the most esteemed; and the development marked the first step towards inequality and at the same time, towards vice." (But here he describes qualities that are "natural" raising inequalities...certainly we know that animals rate other animals in relation to their beauty...that is one of most natural of all qualities that governs animal natural values.)



21. Thus social man now finds inequality and eventually war. At this stage Rousseau's state of man resembles Hobbes' state of war...but for Rousseau man enjoyed earlier natural peace whereas Hobbes sees men falling naturally into war. Both see need for a social contract to extract warring man from state of war.

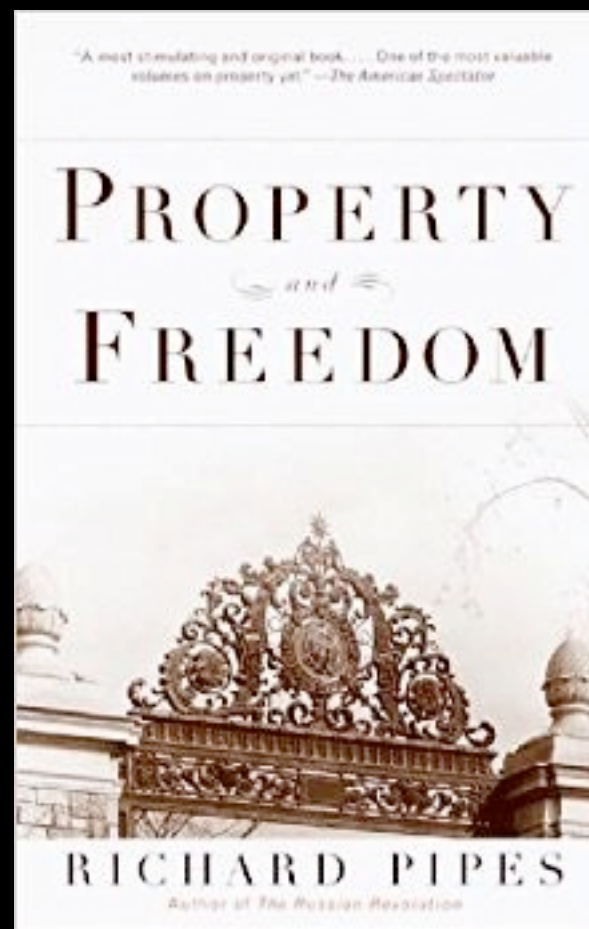
22. The tragedy of man is that he can no longer find happiness in the only way it can be found, that is in living according to his nature. Natural man enjoys repose and freedom; natural man is content to be idle and alone. Civilized man, on the contrary, is always active, always working, always playing a part, sometimes bowing to greater men, who he hates, or to richer men, whom he scorns..."(Cranston, I, p. 306)





24. The Discourse is radical also in that there is no God. The whole evolution of man and society is explained without ever any recourse to some divine explanation. God is absent.





26. Discourse and property. Much of the reaction to the Discourse could be traced to one's attitude to property. Rousseau's natural history condemned property as root of all evil. For those without property the argument was given consideration, someone like Diderot. But for Voltaire who was very rich now, this condemnation of property was outrageous. Voltaire wrote in the margin next to Rousseau's statement that first man to enclose land was the founder both of civil society and human misery: "Voila, the philosophy of a beggar who would have the rich robbed by the poor." (Cranston, I, p. 307)



# ROUSSEAU VERSUS VOLTAIRE



25. Voltaire: "I have received, Monsieur, your new book against the human race and I thank you. No one has employed so much intelligence to turn us men into beasts. One starts wanting to walk on all fours after reading your book. However, in more than sixty years I have lost the habit." (Cranston, I, p. 306) Voltaire detested the Discourse and his copy preserved in Leningrad shows his disdain with his notes.





Egaux.

# DISCOURS

*SUR L'ORIGINE ET LES FONDEMENTS  
DE L'INEGALITE PARMI LES HOMMES.*

Par **JEAN JACQUES ROUSSEAU**  
CITOTEN DE GENÈVE.

Non in depravatis, sed in his quæ bene secundum  
naturam se habent, considerandum est quid sit na-  
turale. ARISTOT. Politic. L. 2.



A AMSTERDAM,

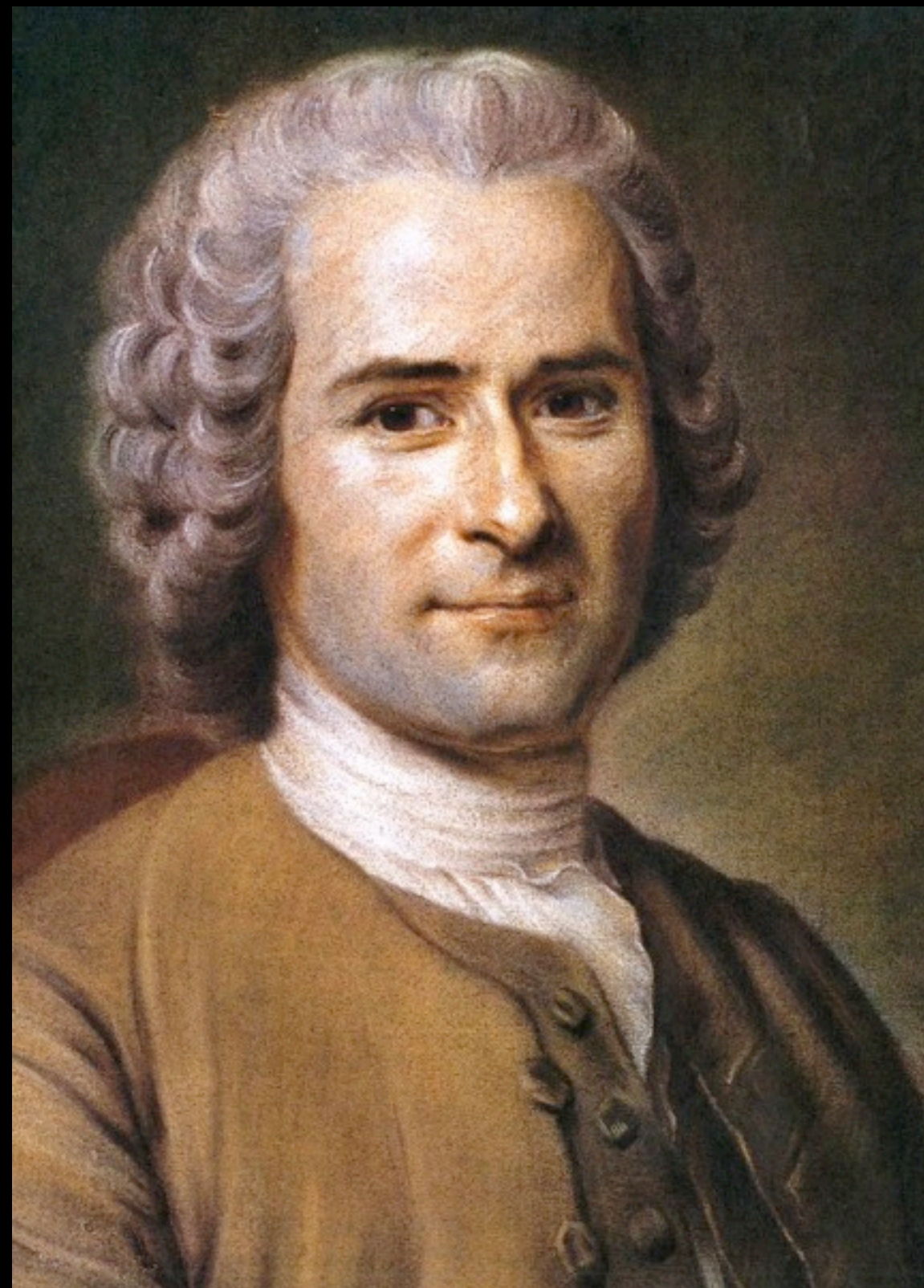
Chez **MARC MICHEL REY.**

M D C C L V.

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Ⓟ





# *Jean-Jacques*

THE EARLY LIFE AND WORK OF JEAN-JACQUES ROUSSEAU  
1712 - 1754



MAURICE CRANSTON

OXFORD WORLD'S CLASSICS

## JEAN-JACQUES ROUSSEAU CONFESSIONS

A new translation by Angela Scholar





# The Passions of Romanticism

1. the highest value is Passion.

both physical and spiritual.

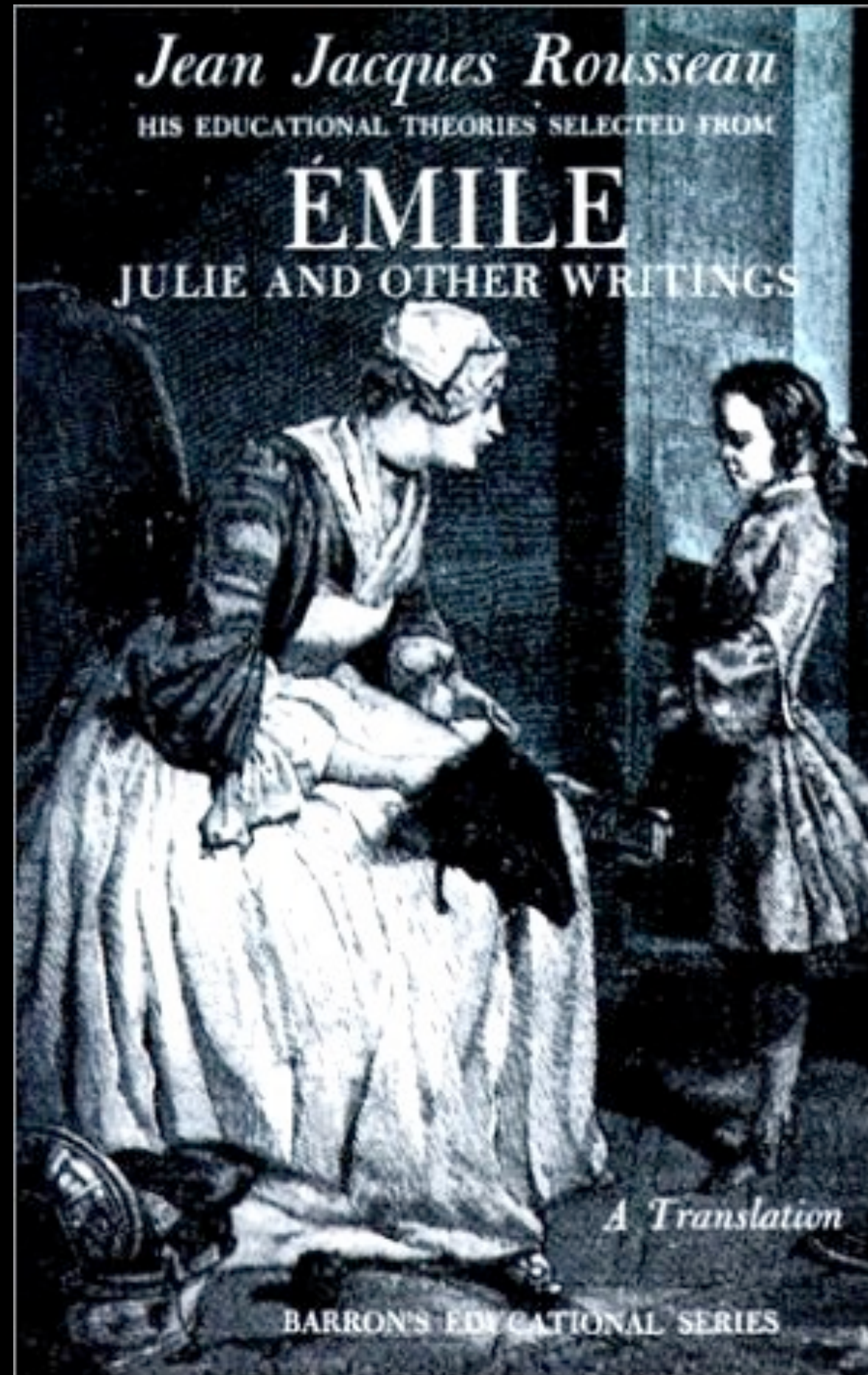
the individual must pursue passion at all costs.

and the greater the intensity of the passion the more valuable  
thus passion and its intensity become supreme values.

and whole cult of Love another facet of elevation of Passion  
not same as Courtly Love but CL heroes become Rom. heroes  
maintaining the intensity becomes problem|  
so enters drugs into Romantic arsenal



Passion  
and  
the  
novel.



publishes  
a romantic  
novel  
with  
huge  
success  
(epistolary  
novel)



# The Passions of Romanticism

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2. reject all that inhibits the passionate self  
and the pursuit of the passionate self  
thus reject tradition  
reject precedent  
reject rules  
reject social rules / etiquette  
reject all limits  
reject "civ" in favor of nature



3. embrace all that advances the passionate self  
embrace love / sex  
embrace the edge(all way to madness)  
embrace violence  
embrace drugs



4. elevate value of Nature over that of Civilization  
since passion is seen as "natural"  
and repression of passion as "unnatural"  
thus nature and the natural becomes supreme  
whole new cult of nature  
man in nature key theme in art  
man dwarfed by nature  
highest value is natural man



## 5. seek "authenticity"

passion is authentic / repression of passion inauthentic

evaluate authentic inside

evaluation is strictly personal

so no general principles to use

becomes dangerously personal / private



6. seek the "limitless" the "infinite"  
introduce a new kind of "morality"  
seek the limitless  
thus almost all experience(limits)is lacking  
inevitably leads to kind o f spiritual greed  
no limits

Carlyle:"The infinite is more sure than any other  
fact."

Schleirmacher: "True religion is a sense and taste  
for the infinite"(Das unendliche)



|7. seek "self-awareness

yields egomania

Byron: "It was as if he lived only before the mirror."

all could be justifiably sacrificed for self-awareness

self-authenticity



8.introduces cult of violence  
violence always is intense  
always non-traditional  
egomaniacal  
thus the world of the military popular in romanticism  
soldiers=favorite portraits



9.introduces cult of childhood  
with all attendant myths  
that children kind and sweet and good  
denigrate terrible adult world of reason / gov / laws  
since Rousseau was saying that we are born GOOD  
means that children are pure and innocent / born good  
it is civ that corrupts







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that children kind and sweet and good  
denigrate terrible adult world of reason / gov / laws  
since Rousseau was saying that we are born GOOD  
means that children are pure and innocent / born good  
it is civ that corrupts



10. introduce the worship / fascination of animals  
animals are authentic  
animals are part of nature  
born good / not corrupted by civ

11.introduce cult of travel / foreign lands  
Orient becomes favorite of poets / painters  
exotix / strange / less civilized!



































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animals are authentic  
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www.ArtSunLight.com  
This mark does not appear on real paintings

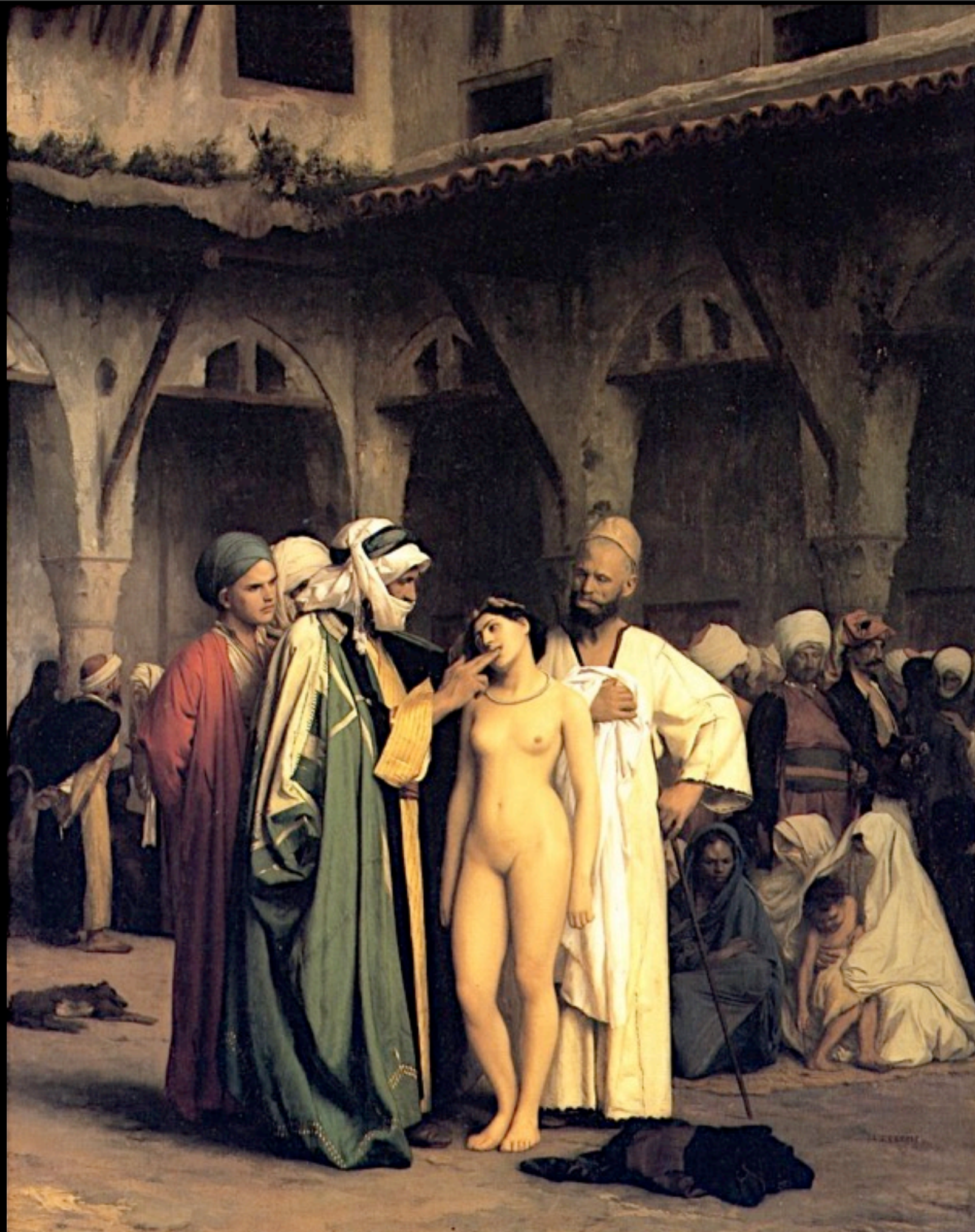














10. introduce the worship / fascination of animals  
animals are authentic  
animals are part of nature  
born good / not corrupted by civ

11.introduce cult of travel / foreign lands  
Orient becomes favorite of poets / painters  
exotix / strange / less civilized!



## 12. cult of genius

exalt the "natural"

the natural=the passionate

genius is passionate

geniuses are / must be passionate

so lives of geniuses are tumultuous / passionate

thus in intelligence the best was native genius

thus get whole cult of genius(Byron)

thus the supposedly "effortless" achievement was best

thus hard workers like Byron have to hide their hard work

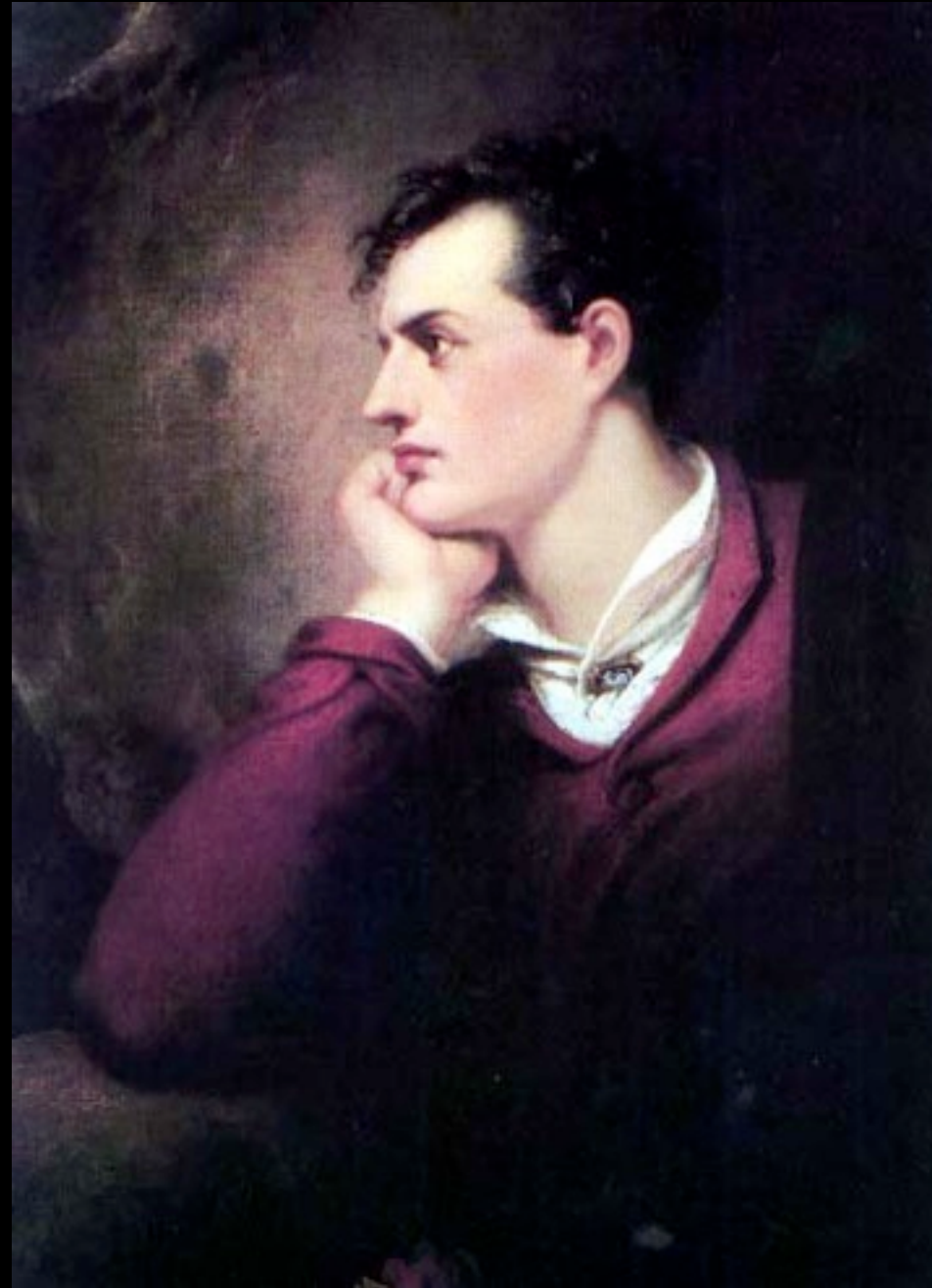
thus inherent paradox=lie



13. whole romantic accent on native genius & elitism  
some are BORN geniuses  
nature makes the genius  
the genius is "natural" / organic / in tune with nature  
raised some above others  
result was intense elitism  
natural born genius better than normal slob  
romantics felt this and "people" felt it too



# Byron the "genius" the Romantic Genius





WHAT UNIFIES  
THE WHOLE  
ROMANTIC  
PROGRAM?

HUMAN LIBERTY  
“FREEDOM”

Rousseau

Goethe

Byron

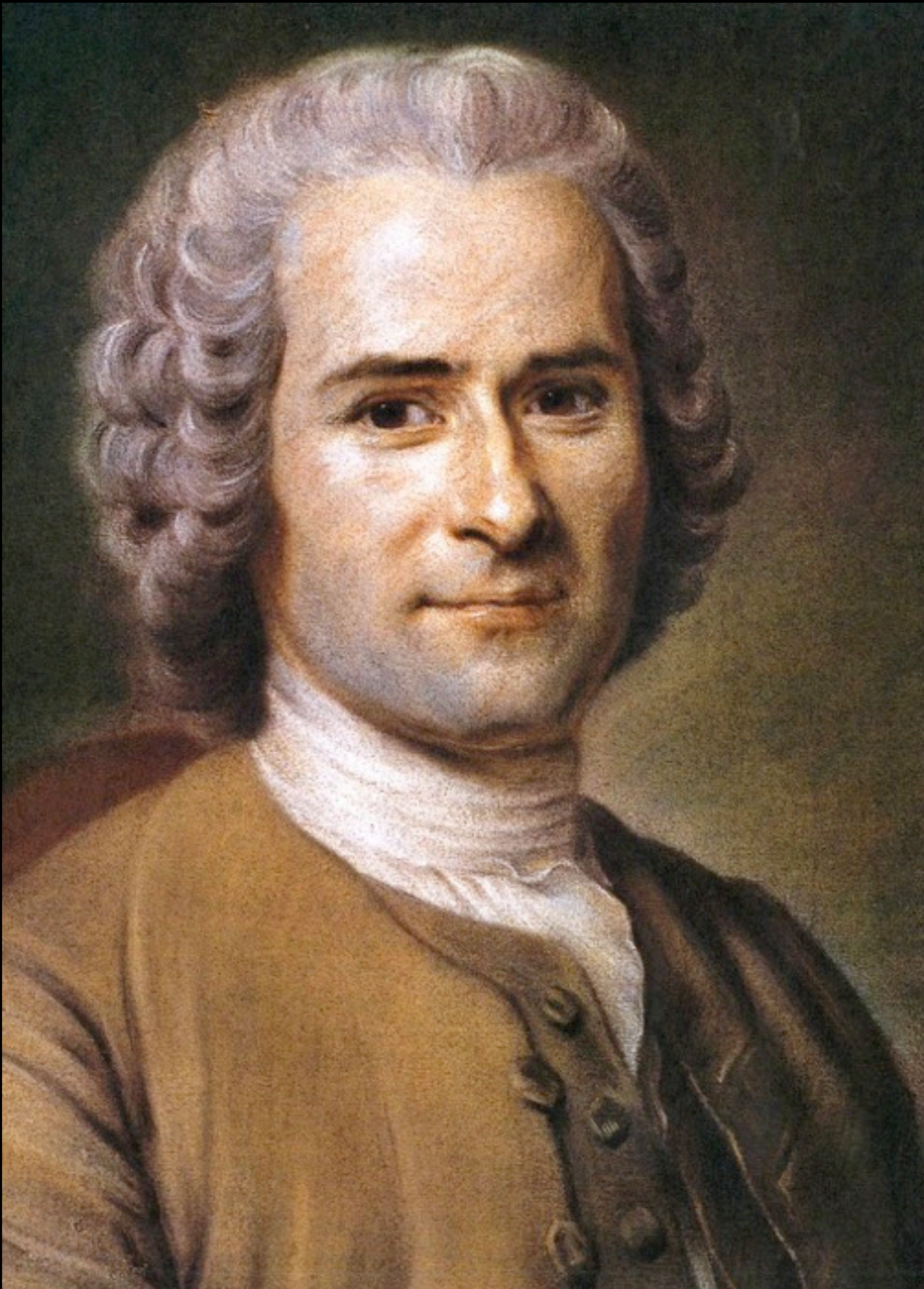
Shelley

Ben Franklin

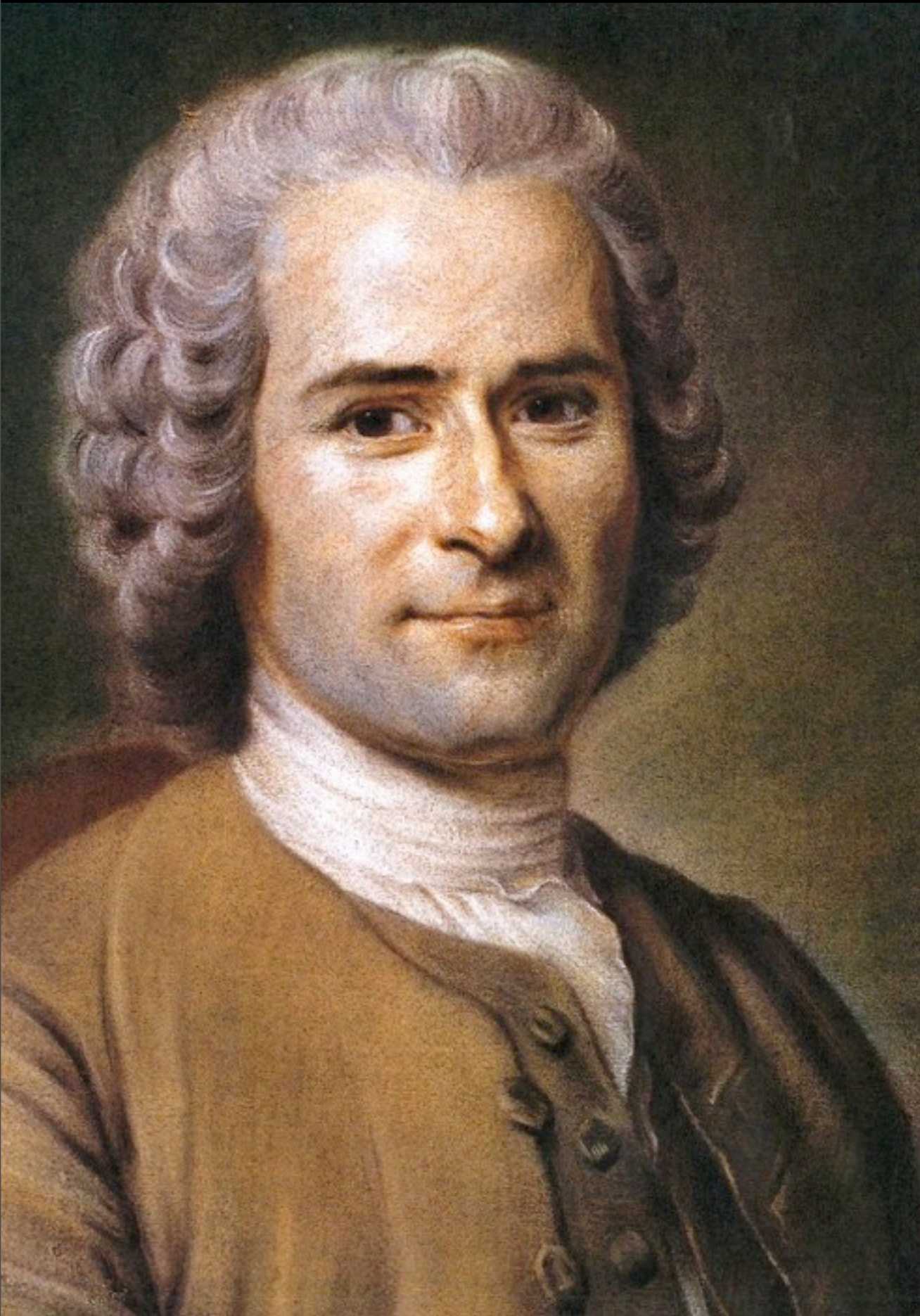
Jefferson

Thomas Paine

Lafayette







WHAT UNIFIES  
THE WHOLE  
ROMANTIC  
PROGRAM?  
HUMAN LIBERTY  
“FREEDOM”

ROMANTICISM IS  
INHERENTLY  
REVOLUTIONARY

IT KNOWS NO  
BOUNDARIES  
IT IS AN  
INTERNATIONAL  
MOVEMENT

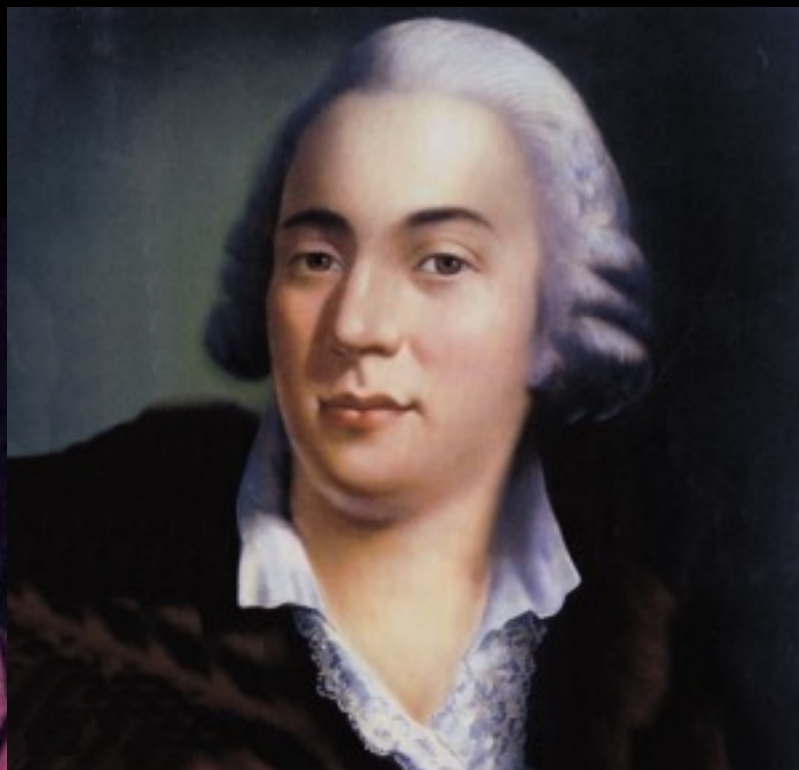
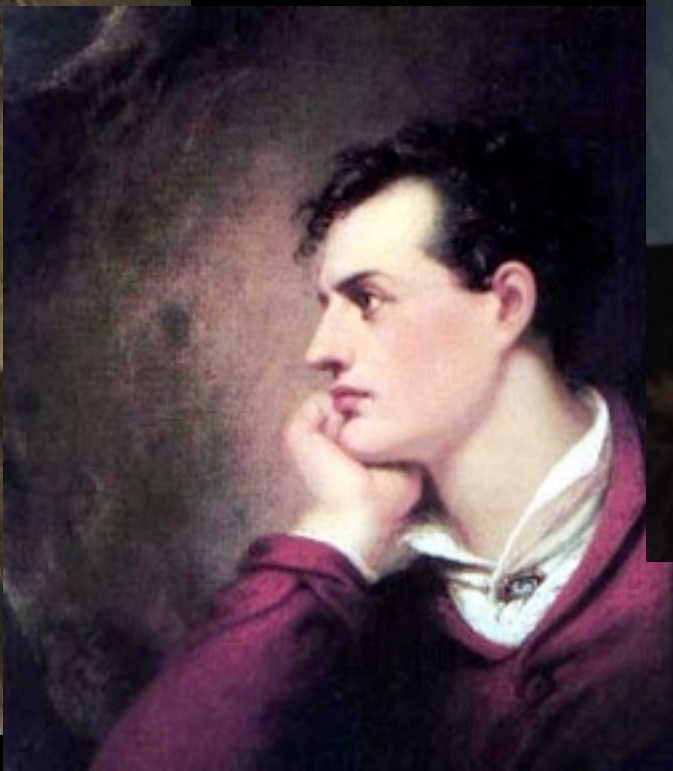
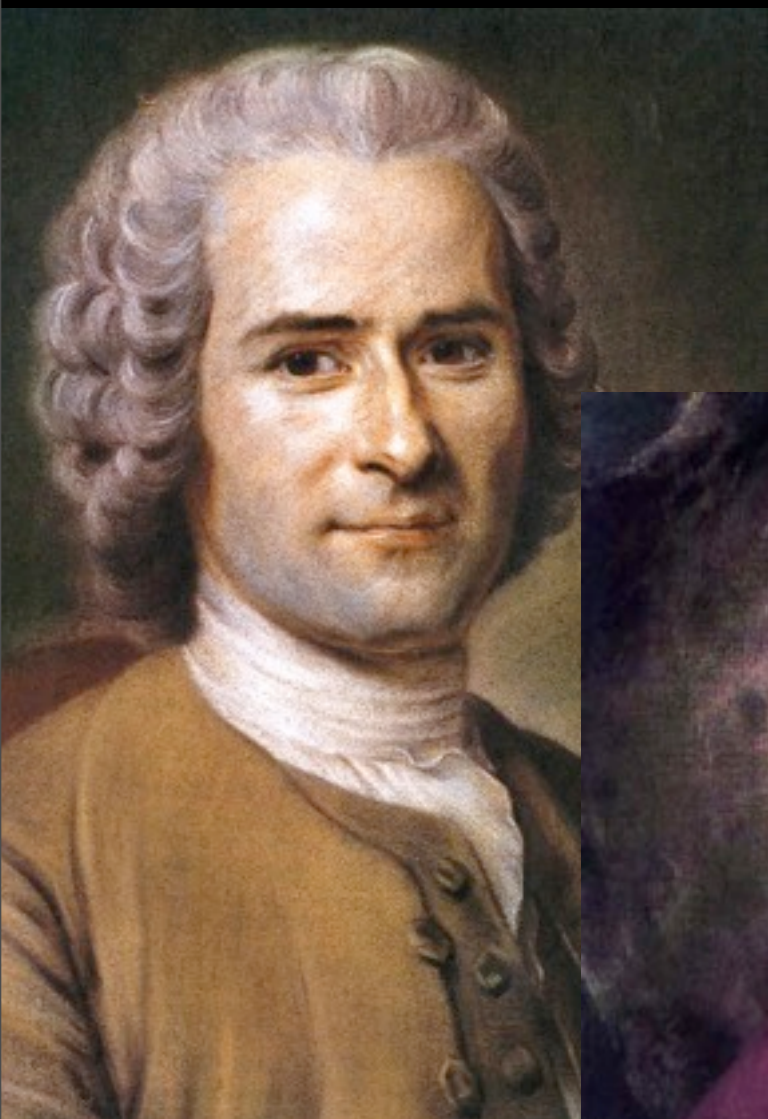




# FRENCH REVOLUTION

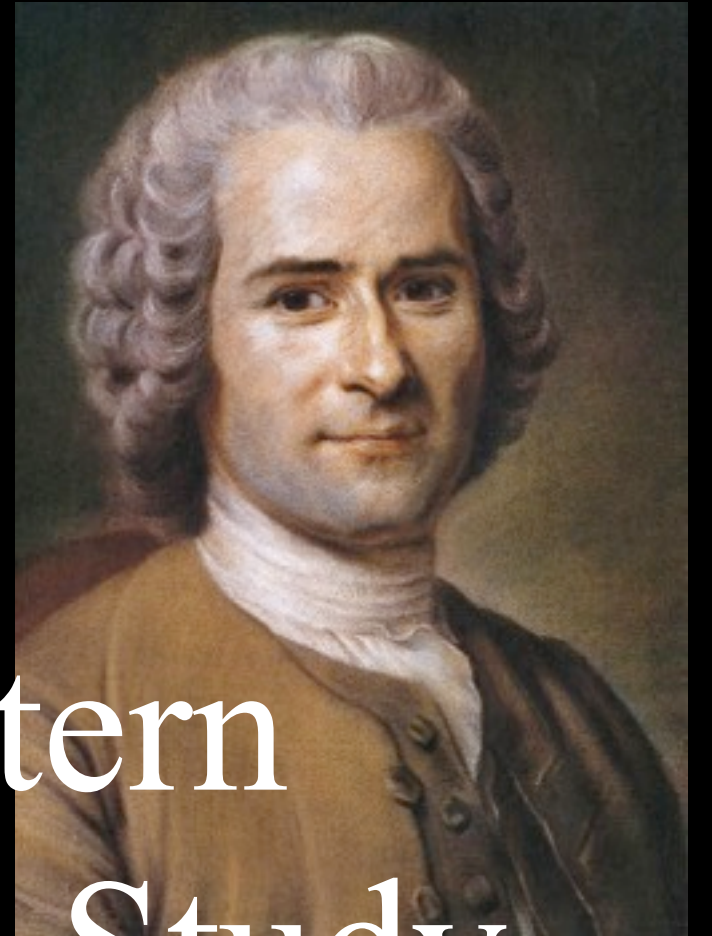
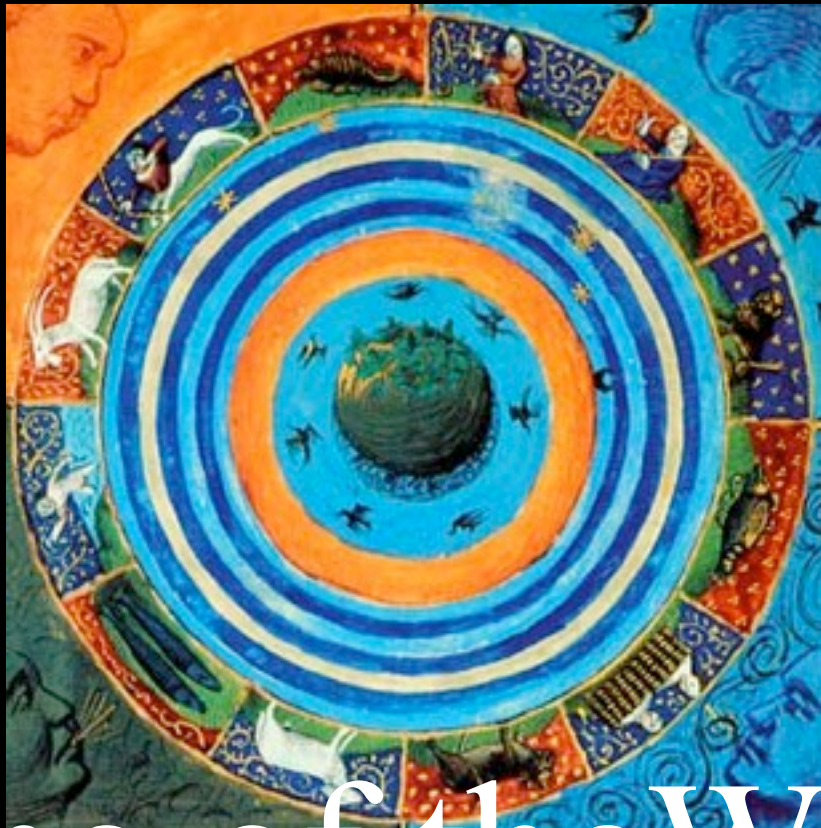
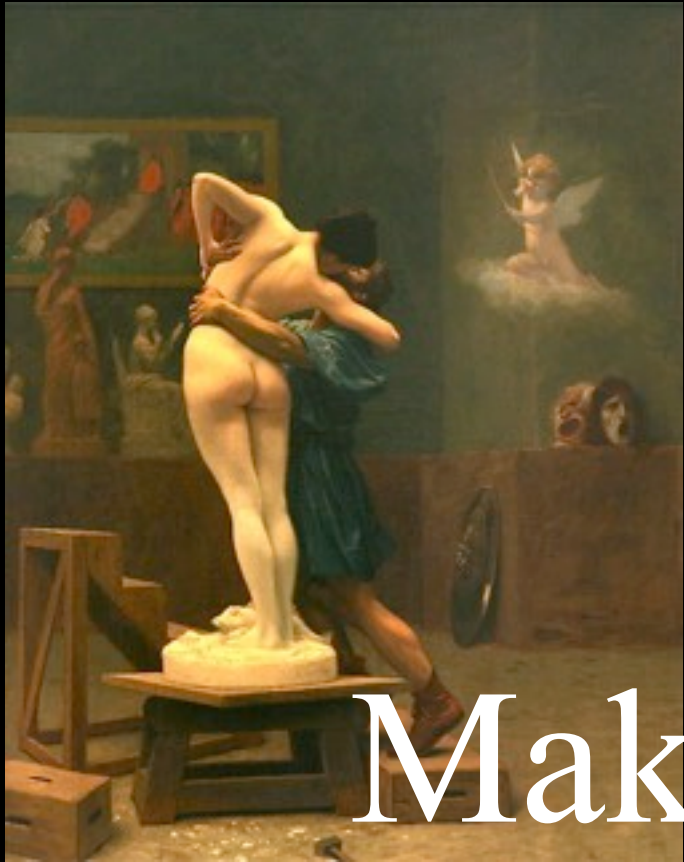
1789 to 1799



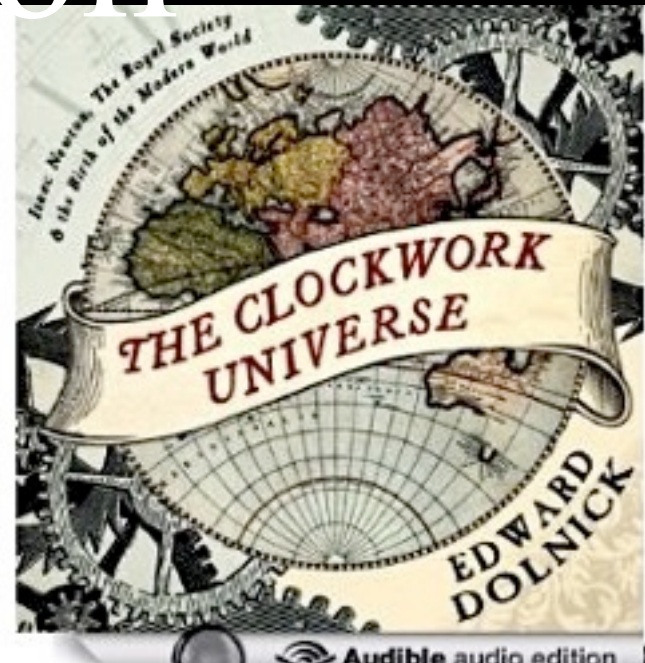


ROMANTICISM WAS  
REVOLUTIONARY

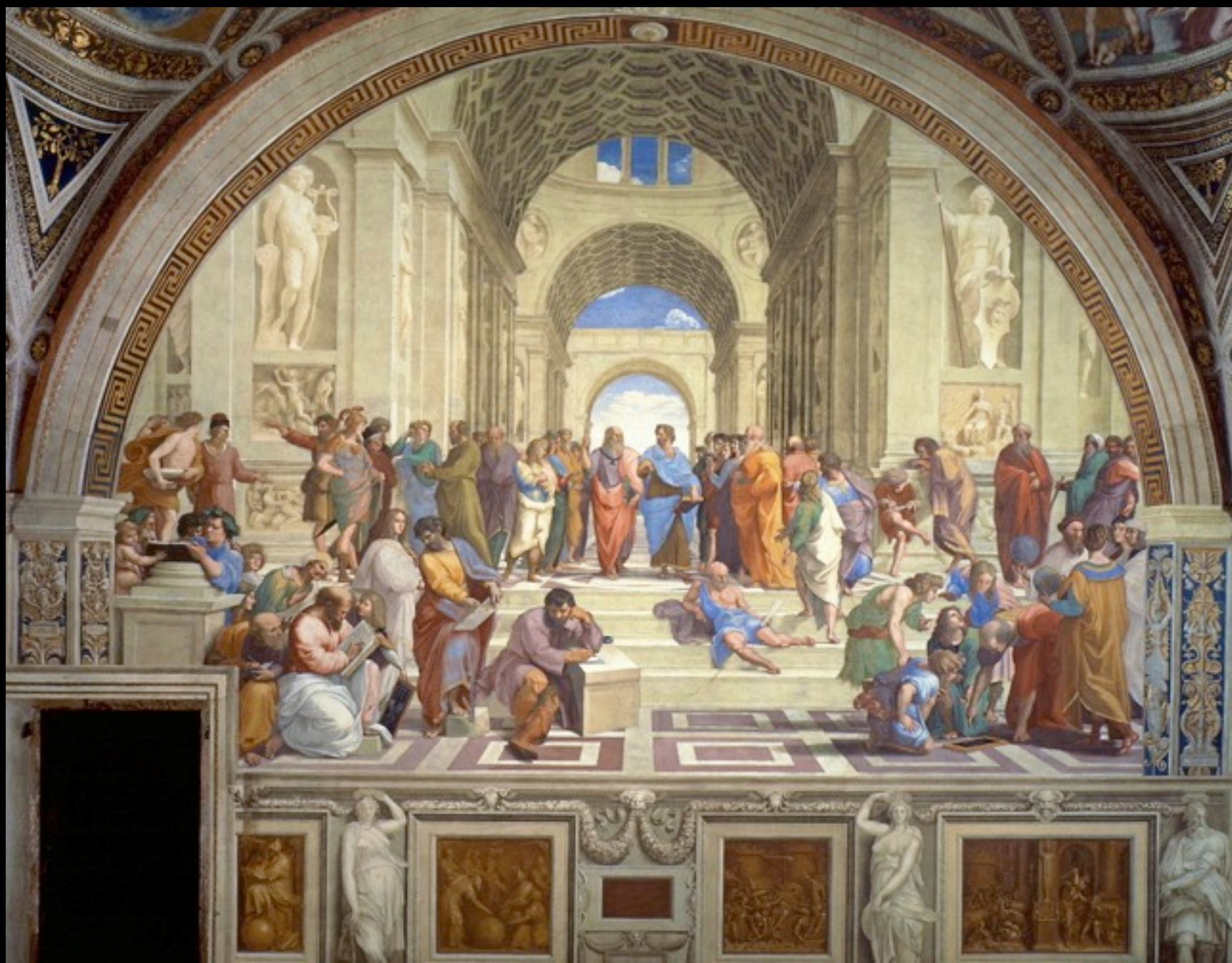




# Making of the Western Mind Institute for the Study of Western Civilization Week 25, Rousseau







“Making of the Western Mind” is produced by the  
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