A Brief Analysis on Five Elementary Components of Rousseau’s Romanticism*

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<Abstract>

The romantic ideology of Jean-Jacques Rousseau (1712 – 1778) firstly is a summary of his personal life experience, also the quintessence of his time spirit; moreover, it makes an outstanding contribution to the Enlightenment as well as the process of modernization theory. On one hand, it fills the deficiency of mainstream ideology of Enlightenment which is no longer confined to the rational and scientific knowledge; conversely, it strengthens the power of perception especially in art and religion, breaking new ground for widely releasing people’s inner creativity. On the other hand, the basic characteristic of romanticism emphasizes the emotions (or feelings) and becomes another mind-set that is from Rousseau, the father of romanticism, which is completely different from the rationalism of the Enlightenment. Rousseau’s romanticism is not ‘anti-rationality’, but ‘anti-intellectuality’ (i. e. a kind of rationalism in a narrow sense). This paper generalizes the core of Romanticism including the self-worship, appreciation of nature, expectations of dream, pursuit of emotion and obsession of language games. At the same time, it further analyzes what influences Rousseau’s Romanticism has made on literary creation and education in nineteenth and twentieth century.

Key words: Rousseau, Enlightenment, Romanticism, emotion, intellectuality

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I. Introduction

French is both a rational country and a romantic “city” of the world in the 18th century. This country always has a “vigilance” to the rationalism from the skepticism of Montaigne, to the “spirit of sensitivity” of Pascal, to the romanticism of Rousseau. In other words, “the source of the general theory of romanticism was originated from the thoughts of Montaigne and Pascal, and perfected by Rousseau, finally, gained popularity from the end of the eighteenth century to the first half of the 19th century, especially in the cultural fields of art, religion, politics, philosophy, etc.” (Gan, Yang, 2001).

In a sense, the romanticism is the product of the Enlightenment during the 18th century. Cassirer clearly indicates that “the era produced weapons that ultimately got the best of itself” (2009: 226). To be specific, romanticism is the reaction against the Enlightenment, and the complement and perfection for the Enlightenment during the 18th century. The thoughts of romantic sensibility originally is the theoretical importance of the Enlightenment rationality that should have meaning (Zhao, Li-kun, 2001). If we say that encyclopedists1) (Diderot et al., 1772) sing highly praise of reason and civilization, by contrast, Rousseau is more inclined to the romantic feelings, he detects the encumbrance and evil of civilization with his sensitive temperament and intuition, at the same time, he designs a blueprint of an ideal society in a rationalistic manner.

The core of so-called rationalism is to break down authority. According to Engels and Mark (2009), the Rationalist,

They do not recognize the any outside authority, no matter what kind of authority. Religion, view of nature, society and state institutions, everything has been received the most relentless criticism; everything must defend for their own existence or give up the right to exist of themselves before the court of reason. Therefore, the power of understanding thinking becomes only the measure of all things (2009: 404).

Compared with the Rationalist, the interest and purport of the romanticists lie in emotion. They

1) “Encyclopedists” is the name usually applied to the group of French philosophers and men of letters who collaborated in the production of the famous Encyclopédie (first published in 1751), or were in sympathy with its principles (www.iep.utm.edu).
believe the true justice comes from conscience rather than reason. But since there is no social contract in a “civilized society”, a civilized person who has no virtue and conscience cannot compare with a barbarian, thus, he wants to break away from authority and constructs a moral society on the basis of social contract by means of reason, in other words, conscience should be awakened through the rational methods. Because it is well-known that “desire and reason are two basic factors in human nature, and conscience, formed on the basis of desire and reason in the society” (Yang, Bao, 2010). But human beings initially do not know that they must awaken their conscience through the reason, especially for the rich. Thus, the development of society should follow the guidance of conscience, “if this can be accomplished, it might be possible to create social, political, and economic institutions that also operate naturally” (Gutek, 1997), likewise, the person can be a good citizen in this society.

This is the essence of Rousseau’s romanticism, it is like a red line that threads through every area of the theory of Rousseau’s romanticism (which includes philosophy, religion, ethics, politics, education, literature, history, etc.).

In fact, Rousseau pays little attention to the questions of cosmology and epistemology, he focuses on social life and human nature. And if we say sensitivity is the characteristic of Rousseau’s personal temperament (Hume says, Rousseau only has feelings in his whole life, in this respect, his sensitivity has reached an unprecedented height.), then, the basic feature of Rousseau’s romantic theory is that it takes natural emotions as a standard of judging things. For example, as to the religious theology, the basis of “faith upon some aspect of human nature—emotions of awe or mystery, the sense of right and wrong, the feeling of aspiration, and so on. This way of defending belief was invented by Rousseau” (Russell, 2004). Because he establishes a new form of faith and thus opens the way for his romanticism of politics.

In short, the so-called romanticism emphasizes on the personality and freedom of self-emotion as a standard for judging things. Further, Rousseau is both a pioneer of the Romantic Movement, and a creator who sets a system of ideology based on his emotions (Russell, 2004). In this paper, we will mainly focus on the life, five elementary components (which will be discussed more fully in Section III), and ideological implications on literary creation and education of Rousseau’s romanticism in the historical context of the eighteenth- and nineteenth-century Enlightenment.

To organize your thoughts as you read this paper, focus on the following questions:

1. Why does Rousseau uphold the great banner of romanticism to praise imagination and creativity?
2. How did Rousseau’s life, his romance, shape his character and emotion?
3. What are the five elementary components of Rousseau’s romanticism?
4. What is the influence of Rousseau’s romanticism to western modernization, literature and education?

II. The Romantic Life of Bitter Sweetness

Rousseau is both a thinker and a writer of many gifts, he experiences all sorts of trials. Back in his early childhood, owing to his father who suffered from the threat of annoying nuisance suits (Friedman, 1973), Rousseau was forced to flee from his home in Geneva and began to depend on other people for a living, which forces him to spend most of his time in the period of wandering pain in life. More specially, Rousseau, who has a stormy life full of great vicissitudes, which not only (1) makes him master the real skills of existence and accumulate a wealth of knowledge (Perkin, 1974) but also (2) shapes his unique individuality to create a series of immortal works that shocked the history of human culture (Xiong, Xiao-hui, 2005). And every word in his works is still full of thought energy as if it can graphically “jump” in front of the readers who are thoughtful (every word is eager to “talk” to the readers), and it is scrambling to invite readers to broaden their creative vision with them one after another.

A more general but useful words offered by French historian J. Michelet, in summary is this (Cohen, 1981):

As the music of capturing people’s minds, that is Rousseau’s power in magic way. This power, as Rousseau demonstrates in his remarkable books *Emile* (1762) and *The Social Contract* (1762), perhaps is controversial or a too-easy argument-ender; however, Rousseau overcomes everything with his these weaknesses as well as his *Confessions* (1782) and *Reveries of a Solitary Walker* (1782), due to that, the descendants are moved to tears (1879: 35).

For most readers, first of all, the 18th century is the years of the “encyclopedists”, it is the age of reason which has strong proof strength and liberal thoughts, also is the era of sudden situation belting out the prelude of the Great French revolution (1789). Also because of this, Rousseau and his
successor Bernardin de Saint-Pierre (1737 ~ 1814) held high the great banner of romanticism to extol the imagination and creative power of the illusion regardless of the criticism and attributing blame that come from the judgments Voltaire have laid on them, which adds a bright brilliance for the popularization and creation of thoughts in the 18th century.

However, compared with his traditional works, more importantly, (1) Rousseau also edifies the romantic aesthetic style and brings up romantic life (with unique characteristics) through creations and game-based practices that carry with a great amount of risk, which provides a living example of creative life for generations. (2) Rousseau as the pioneer of romantic literature, who shows the inner vitality and his noble sentiment of individual life, creates a new situation in building modern romanticism with strong spirit of the times, (3) and reveals a “natural-person” who never drifts with the current to dare to resist or keep away from the corrupt and vicious passion of social man (Charvet, 1974), while also perpetually feeling genuine love for nature and society. (4) Most importantly, Rousseau focuses on how to carry out the interaction most closely with the surroundings (e. g., social man should observe and feel the history pulse of culture), at the same time, spends a certain time on self-reflection constantly and frankly, it makes the body always maintain its natural soul in the process of self-purifying and self-molding.

Rousseau’s life is consisted of relying on his own imagination, adventure, emotion, choice, observation, intuition, originality, impression, idea, and other incoherent (or separate) actors. Rousseau consciously opposes to the traditional ideas and habits and attempts to take an idea of the possibility of action and the liberal dimension of survival that go beyond the specification (Gao, Xuan-yang, 2012). He knows deep down inside that there are difficult situations of paradox after human beings break away from the state of nature, Rousseau argues strongly the view that:

Human beings are not initially evil or imperfect, they are intrinsically good and corrupted by their socialization in a corrupting society and their education in an artificial culture. For example, children are not born as liars, cheats, thieves, or murderers. They learn these vices in an unnatural and corrupt society. Their intrinsic natural goodness will grow and develop without being tainted by a corrupted society (Gutek, 1997: 115).

In order to change the above passive situation, he struggles to seek the liberal way of life that is achievable. But this lifestyle cannot be fulfilled in the society where full of cruel realities. Thus,
Rousseau can grasp the feasible steps for existence only in rare occasional moments, which has created the paradoxical and unsystematic features of his life (Trilling, 2008). In short, this mode of life not only determines the romantic color shown in his life-course, but also embodies the foundation of the romantic spirit for natural life.

Rousseau's romance, giving him a very complex character (which includes the special feelings, the instable personality, the unexpected creative passion, and the colorful life interest). Moreover, Rousseau is constantly ready to change, and to go on his own way with his own joys, pains, and thrills, he also thinks about questions or faces the world only by his own experience and ideas of life (i.e. he is a very peculiar extraordinary wit). For example, He had clearly realized that many people carried out the endless critics and blame of his 'bizarrie' when composing the *Dialogues: Rousseau Judge of Jean-Jacques* (1782) in his later life. For this reason, Rousseau says humorously, "Let people treat me like a weirdo, I just want to express that life is originally eccentric" (Cranston, 1991).

Facing the above-mentioned personalities of Rousseau, we cannot understand him simply from the negative point of view. And, of course, we also cannot simply attribute him to a thinker who has a certain personality (and particularly, e. g., a certain amount of intelligence and a certain moral character) from the ordinary mode of thinking.

Thus, only understand the meaning of Romanticism can we know the thoughts of Rousseau; and the other way round, only firmly stick to the thoughts of Rousseau can we grasp the essence of romanticism. From this, it is no exaggeration to say that Rousseau's romanticism is the spiritual template of his own social practice; in turn says, Rousseau's difficult and tortuous path of life is the practical show of his romanticism (George, 1978). In other words, there will be no Rousseau's romantic way of thinking without his difficult and tortuous way of life course; in another aspect, there will be no hard experiences in Rousseau's life without the romantic ideal and creative momentum.

### III. Five Elementary Components of Romanticism

First of all, part three will discuss the origin of the five elementary components of Rousseau's romanticism. It is generally know that the 18th century is a rational age. Many enlightened thinkers including Rousseau regarded the reason as the ideological weapon. At that time, this sort of reason
becomes “the sole principle and spirit of that epoch and the people longed for the revelation and expression of their own true emotion” (He, Xiao-xia, 2002). Although many other thinkers had the similar expression and ideas as Rousseau, none of them overcame this rational principle as Rousseau did in words and deeds with his theoretical works and artistic creations. From the difference between Rousseau and the other thinkers, we can conclude that “the cordial and unsophisticated feelings facing the ordinary masses and plain pastoral life were the new thoughts that Rousseau provided for the France of the eighteenth century beyond principle of ration” (He, Xiao-xia, 2002). It is this ordinary masses and plain pastoral life which I believe provides the important basis for the formation of the five elementary components of Rousseau’s romanticism. He forecast and expressed this five different thoughts under current in brand-new way.

1. Self-worship\(^2\)

The starting point of Rousseau’s romantic thought fully confirms the supreme worth of the individual life and the self-innovation spirit.

Life differs from some other phenomena in that it can present itself with the inherent creativity of the individual self as a kind of phenomena; life justifies its own existence depending on its own self-perception, self-verification, and self-expression (Henry, 1975). Thus, life shows its uniqueness, irreplaceability and non-logic generalization by its own characteristics (Gao, Xuan-yang, 2012).

In this wide world, every individual has its own ability and qualification to claim that ‘I am who I am’. As Germany philosopher Husserl says in his manuscript, “I, I am not only for myself, but I am who I am’ (1930: 3). He clearly points out that the individual existence of life based on the existence of ‘I’ as the prerequisite; at the same time, he also stresses that this principle (it is different from the ideology of individualism that emphasizes on ‘I’ as the center) is not ‘just for me’, it shows that the existence of ‘I’ is the ontological fundament of the individual existence.

Likewise, Henry also says:

Certainly, I am not simply for myself; I, as an individual, like other things and other phenomena existing in the world together. But I always present myself as individuals, and

\(^2\) The self-worship of Romanticists gets rid of the constraints of utilitarianism and pragmatism, which is purely on the basis of respecting for the dignity of life itself.
always feel anxious or upset for my own existence; if I also pay attention to other things, I just focus on other things from the viewpoint of life of the individual existence. That is to say, in order to make other things relate to themselves, first of all, I must become a person who is capable of making other things associate with myself; but in order to make other things relate to themselves, I must first have the ability to say 'I am who I am' (2003: 29-3).

Rousseau also says, “in order to become something, to become myself and to be consistent, we must match words with our actions, must insist on standing on the position that should be selected, stand on a high place, and adhere to in the end” (1979: 40). Therefore, if a certain individual life loses its ownself, which means it is destroying something that belongs to its own life, naturally it does not exist as a life.

Furthermore, another reason for the importance and uniqueness of the individuality of life is that: it makes every life has its own different natures and expressions (Keith, 1988), in specific terms, every living person is different-as if each leaf is different (i.e. there is no identical life in the world). Likewise, Rousseau says, “I was born different than anyone else I have met, even I am sure that no other person on earth is like me” (1979: 45-7). In short, Rousseau’s romanticism leads him to hold a firm belief and admiration in individual talent.

In fact, the sincere attitude for the particularity of individual life is the important cornerstone of Rousseau’s romantic thoughts and the basic spirit that always goes through his whole articles. That is to say, he demonstrates a marked degree of confidence in his own personality,3) in other words, he despises henchman and lackey who are slavishly dependent on others.

Thus, it is not the behavior of slave, so long as someone has his or her own opinion. As Rousseau emphasizes, “I do my work of writing not according to others’ opinions, but my own ideas. I never see things like everyone else, because of this, people keep on blaming me for a long time” (1979: 32-3). However, romanticism can not be simply understood as ‘narcissism’, ‘solipsism’, or ‘individualism’ (e.g., individualism actually bases on the protection of the interests of private property as a kind of ideology arising from the generation of capitalist society for a long time), in contrast, the individuality of romanticism starts from the total affirmation of the existential nature of life and its self-creativity.

3) Rousseau, who hates the subservient manner of slave, encourages the insistence of the idea of oneself, and emphasizes the importance of making choices and decisions by oneself.
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The self-worship of romanticism must also closely contact with its social and historical circumstances. Since the eighteenth century, with the development of ‘modernity’ (e. g., industrialization, mechanization and marketization, etc.), meanwhile, the popularity of the phenomena of social corruption, turbulence, dissimilation, and pollution are emerging in an endless stream. Because “romanticists in the society are seeking to be themselves, to be individuals in a society where, like plastic flowers, they are mass-produced so that any individuality they might have is suppressed” (Lloyd, 1976), thus, they turn to inside themselves to seek the hope in their individual life, and ‘all point to one thing, that the voices of individuals are seeking to be heard in the technological, competitive and depersonalizing society of today’ (Lloyd, 1976), at the same time, they will further explore the value of life, present a protest against the outside society, and call upon the powerful force of nature.

2. The appreciation of nature

For Rousseau, ‘nature’ always plays the role of a reference4 as the most important basic symbol of everything in the world (Fabre, 1980). As Rousseau says, “the state of nature no longer exists, perhaps it has never existed, and also may not exist in the future, however, there still must have this adequate notion of the nature so as to use it for the judgement of our present state” (Douglass, 2015). The reason that Rousseau emphasizes the necessity of nature is because it is the basis for the existence and development of life. For this reason, Rousseau points out, “foremost among the principles is his belief in the original goodness of human nature” (Gutek, 1997). Likewise, his novel Emile begins, “everything is good as it leaves the hands of the author of things; everything degenerates in the hands of man” (1979: 37).

For Rousseau, first of all, what differentiate the man from all other individualities is the conscience. And man’s conscience protects the dignity of human existence, but it is not mysterious, because it comes from nature. Rousseau shouts loudly in his work of Emile, “human nature is good; man has a God-given conscience, which guides him to judge between good and evil and to refuse the evil and choose the good” (1979: 7-9).

Thus, even the social morality might not offer great benefits to humanity if it does not base on

4) For example, nature plays the role of a reference in the man’s all-round development, the policy of continuing development and the unity of efficiency and fairness, etc. (dict. cnki. Net).
the natural needs of human beings. Here, as the conscience of moral basis, it is a precious gift which bestowed by nature for everyone. Because it is impossible to establish any laws of nature simply by applying pure reason without conscience; if all natural laws that are not based on natural need of men's hearts, they are actually just something unreal (Carroll, 2003). Finally, Rousseau formed his idea of genius basing on the concept of nature; genius belong to the individual, because it naturally appears together with the origin of individual life and becomes a strong force of creation for life along with the growth of individual life.

Furthermore, Rousseau constructs new educational concepts that is different from other enlightenment thinkers basing on the nature. He advocates the creative power of nature itself that plays the role of its educational functions, which makes education follow the rule of simplicity of nature and develop along with the natural path. The reason is that "if children are educated naturally, perhaps, as the new Adam of the Enlightenment he will be the father of a new, naturally educated race of men and women" (Gutek, 1997). For this reason, Rousseau maintains that, "Let women once again become mothers, men will soon become fathers and husbands again" (1979: 46).

Most importantly, Rousseau finds the incomparable potential of creativity and strong control ability in the nature: (1) People cannot help but feel frightened, alone, vulnerable, and anxious when facing the nature; (2) There is still a lot that remains to be discovered, in which the nature contains morality, emotion, dream, and its own unique language, even mysteries; (3) Rousseau feels that nature contains all possible force and creative wisdom of human. Nature is a source of profound thinking of human emotion and dream, also is the unbreakable basis for creation and growth of human; (4) Nature has the ability of self-control and self-coordination that naturally have the ability to maintain the ecological balance.

3. The expectations of dream

The dreams for (1) the state of nature of happiness and the contradictions of society progress; (2) the pursuit of social justice and the inequality of the reality; (3) the concept of social community and actual conflict of interests; all of these are contradictory phenomena presenting in both Rousseau's heart and society, which leads to the complexity and eccentricity of Rousseau's thoughts themselves that contain insurmountable paradox and coincide with the paradox of modern society itself. Due to

5) A paradox is "a statement that apparently contradicts itself and yet might be true or wrong at that time"
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this double paradox of thought and society, Rousseau finally resorts to imagination and dream. Also because of this, in that time, the paradox comes from the modernization process of society that provides the best conditions for the origin of the thoughts of various ‘utopian’ socialism at the beginning of the modern society. For example, Saint-Simon (1675 ~ 1755) cites a broad definition of Rousseau’s romanticism in his works, after being influenced by Rousseau. In short, Rousseau believes that only by using the power of imagination and dream, can we guide ourselves out of the paradox of thought and reality.6)

Besides the imagination and dream, there is no doubt that Rousseau also respects the reality, because “his world view saw nature as the sensible reality that human being inhabited” (Gurek, 1997), moreover, this worldview provides solutions for him to overcome all difficulties. Meanwhile, Rousseau makes himself follow the guidance of nature and insensibly go to the dream world, which sends him to a world of imagination (i.e. Nature itself contains the power of dreamy, it inspires all people with imagination to go to dream world). Thus, He is always curious to explore the mysterious phenomena that are hidden within the deep nature when walking from Geneva to the picturesque Annecy.7) And Rousseau does not stop at these existing natural phenomena, but curiously looking for the “invisible” charm (Gréard, 1885) that exists in the aesthetics of phenomenon.8)

However, due to his resistance to the real world, Rousseau and other romanticists try to seek their own ideals and love in their dreams, also the happiness and hope in their memories. For this reason, he also especially loves the night, dense woods, mountains, rivers, unrecognized foreign land and history from which he can find new possibilities of dream. Thus, Rousseau mentions bluntly in Reveries of a Solitary Walker, I do not reason inductively, and do not think like a philosopher. . . . I have to surrender to the chaos of ideological situations. . . . I am eager to towards a place of


8) Phenomenological esthetics: a kind of modern western aesthetics theory basing on phenomenology: the study on the problem of aesthetics.
Infinite possibilities... then my spirit blends into the infinite ecstasy. He continues, the fire in my mind starts to die out only when I go to the grave (Goulbourne, 2011).

4. The pursuit of emotion

Emotion is the basic sign of life and the main motivation of survival and creation, for Rousseau, this means we will lose something of life itself without emotions. Thus, emotion is the true soul of life.

As French life phenomenologist Michel Henry points out, “life is the feeling of its own somethings” (2003: 18). To Rousseau, perhaps the single most important aspect of emotion is feeling—that is, subjective experience (Matsumoto & Juang, 2003). Also Kant firstly attaches great importance to the formation and development of sensibility when observing the process of human-cognition and space-time. For example, his entire argument in Critique of Pure Reason (1781) is a “priori critique of sensibility” (which starts from the theory of “transcendental aesthetic”), namely, using the methods of phenomenology to explore the original procedure of the world (Falkenstein, 1996). Likewise, Rousseau regards his own survival as self-feelings or self-experience of his own life when he realizes the existence of himself, and starting from this idea, all kinds of phenomena that comes from social and political life can be further analyzed. As Rousseau claims that:

We are born sensitive and from our birth onwards we are affected in various ways by the objects that surround us. As soon as we have, so to speak, consciousness of our sensations, we are disposed to seek out or shun the things that cause them, at first because they are pleasant or unpleasant, then because they suit us or not, and finally because of judgements of them formed by means of the ideas of happiness and goodness which reason gives us. These tendencies gain strength and permanence as we become more sensitive and more enlightened (1979: 6-7).

10) E.g., in physics, space-time (also space-time or space-time continuum) is any mathematical model that combines space and time into a single interwoven continuum.
11) The theory of transcendental aesthetic of critique of pure reason is the “real origin and key” of Kant’s Philosophy and an entrance that walks into the hall of Kant’s Philosophy.
Because sensation and perception are not only the most basic elements of the emotion, but also the main channel of life that contacts with the nature, and if we have no sensation and perception, the foundation of emotion will be eliminated, then we cannot understand our life. For this reason, in Confessions (1782), Rousseau also says definitely, "I know my heart, and have studied mankind" (2009: 5); not only that, Rousseau also realizes the existence and self-perception of his own life, on one hand, he can really feel his passion only by himself, because from the perspective of particular mode of individual existence, life is different from others, the feelings of his own life cannot be replaced by any others. But, on the other hand, Rousseau points out that the feeling of everyone’s life is inseparable from surroundings, social world and "others" (who live with him), that is to say, the feelings of one’s life cannot be divorced from the maintenance and reproduction of lifeworld itself. Thus, there is a cross-interaction between the self-survival of life and the self-production of surroundings, which eventually forms a political community for human life activities.

Let me try to make this a bit clearer. Consider Rousseau’s brief discussion of the “life emotion” (Noddings, 2012): the most natural emotion is the self-love. This kind of affection for oneself is good and useful; it originally has nothing to do with others. Only when people use it (or it be used by individuals who expect something), can it become better or worse (Rousseau, 1979).

Thus, emotion itself is the inner nature of man, it is inherently good; but if we apply it to the social life or use it to deal with the relationships between individual and others, at the same time, due to the intervention of a variety of external factors, then, the nature of emotions will be changed. As Rousseau says, “the happiest people is an emotional person who can treat desire in a right way” (1979: 91). Like Rousseau, the pursuit of emotion and passion is closely linked with the faith (e. g., uniqueness, mystery, sanctity) in his love, the admiration of nature, the hopes of dream, and the indulgence of imagination.

5. The obsession of language game

Rousseau always tries to explore the origin of human being and the mysteries of cultural creation through the languages; at the same time, he believes that language contains his personal emotions and desires. Thus, the language is the ultimate fountain of his life and creations. Rousseau realizes that there is a special association between any of his discourse and the inherent passion of his own life, which emphasizes that readers must properly understand the special
connotation of words and sentences which Rousseau selected as well as the profound connection with their own emotions. In a letter to Louise d’Épinay, Rousseau says, “If you hope we can understand each other, my good friend, you should pay more attention about my wording and phrasing. Trust me on this one, because my words are rarely used in a general sense; the person talking to you is always my heart, one day you will understand that it does not talk like other people” (Gao, Xuan-yang, 2012).

The importance of language is not just in terms of individual creation, moreover, it also directly relates to the appearance of human being and the development of culture. This language is existing throughout human history, and it always becomes the key to understand the mystery of human society, because language is closely linked to the inner emotions of humanity itself, furthermore, the primary motivation for driving human to speak is passion, because “the accents of the human voice are able to being the natural expression of passion” (Arienzo, 2012). In short, the language also naturally becomes a key factor to understand various thoughts of humanism and the ability of self-transcendence of humanity itself.

IV. The Implications of Rousseau’s Romanticism

The important contribution of Rousseau is the creating in promoting the ancient natural romanticism as an innovative thought strength (which consists with the modern spirit of the age as a cultural trend to promote the development of history and culture) to inherit excellent historical and cultural traditions in the process of modernization of human history. First, Rousseau’s Romanticism promotes modernization of science and technology breaking from the past old tradition as creative power of modernization; secondly, under its influence, the fundamental change is that the field of literature is changed from classicism to literary arts of modernity in the process of western modernization after eighteenth century. Finally, Rousseau’s Romanticism is mainly shown as his natural education thought in the field of education. And he believes human beings are free and equal beings, then in the natural state, everyone does have their own natural rights, but as human beings step into

12) Louise d’Épinay (1726 ~ 1783): was a French writer, a saloniste and woman of fashion, known on account of her liaisons with Friedrich Melchior, Baron von Grimm, and Jean-Jacques Rousseau, who gives unflattering reports of her in his Confessions.
the state of civilization, the phenomena of human inequality, privileged order and slavery begin to emerge, which leads human to sinking into the endless, and lose their nature character. To change this unreasonable situation, Rousseau proposes the concept of natural education that is suitable for children’s nature development. And this sort of education aims at cultivating the “natural” person in the society. In Emile, Rousseau emphasizes the importance of this kind of person through the descriptions of Emile’s growth.

In the 19th century after Rousseau’s death, there is an image which is full of contradictions in French history: the French revolution creates the new democratic republic, on the other hand, a new relation of social oppression prompts Napoleon to proclaim himself as a new emperor and to establish a new empire of bourgeois despotism, due to the counterattacks of feudal forces, the imperial court restores the old order by House of Bourbon.

Rousseau’s romantic ideas exerts an edifying influence on the younger generation who switches quickly from enthusiasm to despair and attempts to seek ideal society, although they held vehement romantic perceptions to the revolution. For example, the most typical writer is the earliest romantic master Alfred de Vigny (1797 ~ 1863). He shouts the slogans of “Long live Comrade Napoleon” and “Comrade Napoleon is always right” (Orwell, 2012) after going on the middle school. However, Napoleon’s empire fails completely just more than ten years later. Moreover, Julien (the main character in Scarlet and Black) does not want to see the fact of Napoleon’s failure but continue to dream about the victory of Schlacht bei Austerlitz (Napoleon’s victory over Russo-Austrian forces in 1805) and hides Napoleon’s photo he adores under the bed.

Europe after the Industrial Revolution, the development of science and technology brings us into a prospect full of paradoxes: the inventions of science and technology are advancing rapidly, although various technological achievements seems to have improved living conditions, at the same time, the number of laid-off and unemployed workers is growing rapidly, and social differentiation is aggravating the gap between rich and poor (Brekhus et al., 1995). The sociologist E. Durkheim reveals the basic contradictions that may cause social crisis, also forecasts the trend of “uncertainty” of the society (Kim Mun-cho) in his masterpiece Le suicide (1897). Thus, the young generation who adopts a sensitive attitude to the prospect of society, they call themselves as “Century Child” (Lindgren, 1999) and continuously begin to set some challenging problems (e. g., where do we go? How should we create the future? etc.) for themselves or society.

More importantly, for French literature, the 19th century is a critical period of historical transition
from Classicism and Romanticism to "modernity" (Hollier, 1989); however, the "modernity" which in its original state is strongly connected with Rousseau's romantic spirit, thus, French literature shows its "character traits" (Brereton, 1976) of "uncertainty" that is vigorous and full of contradictions from the beginning in 19th century. At that time, the ideological enlightenment, national identification and reflection on culture crises-crossed the human history (Lu Yi, 2010), French literature becomes a "Garden" where scholars can create different kinds of culture works: literary masters emerge in endlessly, gifted stars converge in France; the "Coffee & salon"\(^{(13)}\) of the "Latin quarter" of Paris Rive Gauche provides a get-together set for a wide variety of literature genres. All kinds of literary myths, works, or legends, social fashion and aesthetic taste of Romanticism are talked about among these coffee shops of Rive Gauche, which makes the sky of this place shining out with great brilliancy.

The development of French literature experiences different stages of the mutual connection, of the mutual penetration, of the multi-cultural. To be specific, the first generations (for example, Constant, Senancour, & Chateaubriand, etc.) express a range of emotions (e. g., contradiction, confusion, reminiscence, longings, etc.) when facing the French revolution as well as the social changes after Napoleon who takes power in 1799 during the first 20 years of the 19th century. On the other hand, the romanticists of the first generation try to find spiritual consolation which still remains in their memory and to place their hopes in new social order. As a result, they put their passions into the other side of the realistic society. For example, (1) the works of Romanticists not only embody all kinds of imaginings that can transcend the reality (or the self), but sing the praises of nature that contains rich connotations and neutral point of views. (2) Romanticists take the vagabond life of a fantasy and longing in which they think they can realize their ideas and values, these are the things they look up to.

Furthermore, Rousseau's romanticism has a great influence on the creation of novels. For example, (1) Stendhal's novel Scarlet and Black carefully describes the romantic plots in the field of courtship where beautiful men or women believes in free love with its well-knit structure of realism; (2) the literary masterpiece *Human Comedy* (1841) of de Balzac (1799 ~ 1850) who shapes more than one thousand four hundred characters full of personalities, and the style (or manner) of writing gives both narrations and comments on each person as a main feature, which brings about a new "writing style of Balzac" (i. e. the same character appears in many novels) in the history of world literature and

\(^{(13)}\) The salons of Early Modern and Revolutionary France played an integral role in the cultural and intellectual development of France.
makes a perfect model for the so-called Critical Realism Literature; (3) the famous literatures *Notre Dame Cathedral* (1831) and *The Miserable Ones* (1862) of Hugo, who reveals the sharp opposites between beauty and ugliness, good and evil with his sharp writing style in the world and issues the voice of humanitarian. (4) The historical novels *The Count of Monte of Cristo* (1844) and *The Three Musketeers* (1844) of Dumas and the love story of *The Lady of the Camellias* (1852) of A. F. Dumas include many fantastic stories (which have different complicated plot), this two great works have created an outstanding example (the two generations co-create the monumental work continuously) with rich imagination and smooth style in literary history. (5) The French monumental works *History of France* (1833 ~ 1874) and *Historiography of The French Revolution* (1847 ~ 1853) of J. Michelet, which is full of literary and historical value, shows some positive qualities of historians who combine historical mission with their talents.

Most importantly, Rousseau’s romanticism has a significant influence on “natural education” for children, First, education should accord with the nature of children and oppose the traditional cramming method of teaching. To be specific, Rousseau stoutly denies the conceptions we were born with, he believes the source of education has three aspects: nature, men and things, he calls them masters. For a children, if “their teaching agrees, he goes straight to his goal, he lives at peace with himself, he is well-educated. Now of these factors in education nature is wholly beyond our control, things are only partly in our power, the education of men is the only one controlled by us” (Rousseau, 1979). Thus, he claims the latter two teachings must combine well with the “natural education” that can not be controlled or arranged, in other words, this two sorts of teachings should be consistent with the development of children’s nature. Likewise, the practice of educational activities should be carried out according to the characteristics of children’s natural development. And here, for Rousseau, there is a very valuable idea that “to know good or bad, to sense the reason for man’s duties, is not a child’s affair. Nature wants children to be children before being men”, he continues, “a child is smaller than a man; he has not the man’s strength or reason” (1979: 90-1). Thus, Rousseau repeatedly stress teachers or parents should treat them appropriately according to their ages and traits. Secondly, From the perspective of the idea of natural education, the development of our education should be consistent with the different stages of children’s physical and mental development. Because the growth of a children can be divided into three stages: childhood, youth and adulthood. Each stage is essentially different and has its own physical and psychological traits. Thus, educators should do some careful considerations on these traits and train our children featuring an all-round
development in morality, intelligence, physique and art. For Rousseau, childhood is the sleep of reason, because children "ought to do nothing with their soul until all of its faculties have developed, because while the soul is yet blind, it cannot perceive the torch you are presenting to it or follow the path reason maps out across the vast plain of ideas" (1979: 93). Thus, for the cultivation of a child, parents cannot catch up the time, but put the time away freely. But, like Locke, his educational ideas of reason are diametrically contradictory to each other. Because reason is a combination of other senses, it is a natural function that is the most difficult to grasp or to understand. And any methods of force-feeding knowledge (including religious knowledge) and information to children will result in an misunderstanding on the concept. Thus, in education, teachers should follow the rules of children’s physical and mental development and comply with the development of their nature, but a growing child who is not mature in body and soul, if you let him free blindly, but not control his deed and lead him to the right direction, will subsist a lot of hidden troubles. Thirdly, the goal of Rousseau’s natural education is to cultivate the person who is free and independent in the society, namely, a “natural” person. Because “God makes all things good; man meddles with them and they become evil” (1979: 9). Clearly, children’s nature is good, in order to protect this good nature, for Rousseau, parents and teachers should interact with each other and make a better place for children, at the same time, children should be brought into the magical nature and received the education in nature. For this reason, Rousseau proposes the idea of “negative education”, he says, “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 form error” (1979: 93). Thus, we can sum up some suggestions for the development of early childhood education: (1) Children’s physiological and psychological characteristics are not the same as adults. Also they need principles and its corresponding measures of the development of characteristics in childhood. (2) At the same time, the development of children is not about unified benchmark competition but the all-round development that enlivens their personalities. (3) In education, the acquisition of knowledge and technology and the cultivation of sentiment and body need a readjustment with the way of contribution on the development of children’s nature. Fourthly, parents or teachers should attach great importance to the cultivation of children’s healthy personality. Because children in this highly civilized society, they lack of healthy body, sound personality, and normal-EQ, which is actually the tragedy of education. Therefore, educators must draw much more attention to the importance of knowledge, which does not mean that they only make children respect knowledge itself. For a long time,
knowledge has always existed as an economic and material slavery, thus, we saw the new era of knowledge economy. On one hand, social competition leads to persecution that social environment stimulates parents to see their sons or daughters with promising futures. On the other hand, social disruption and media fuels make all aspects of social life come in great numbers to drive super-child education. In Rousseau’s view, children have different thoughts and emotions, their psychosomatic development is step by step, and each step has its own targets, thus, he advocates education must be practiced in accordance with its natural tendencies. Finally, Rousseau’s thought of natural education can be regarded as a vigorous criticism of the feudal educational system, it is also a break from the malpractice and prejudice of traditional missionary education. And this natural education emphasizes the importance of children’s personal freedom, individual emancipation, independent thinking and practical observation. In short, Rousseau’s natural education should be progressed with different teaching key points at each stage, on this basis, it is of profound significance to explore an affective learning method for children’s all-round development.

V. Conclusion

Rousseau is known as the “father of romanticism” or “a friend of humans” with his essential theory of “returning to the nature” that shocks the word and deeply affects history and literature, which makes him become the originator in the fields of politics, philosophy, art, education and others. At the same time, he has been received the mixed evaluations. Furthermore, he advocates the ideas of “the love is uppermost” and “human nature is good”. For example, a group of writers respond to the slogan of “returning to the nature”, they depict their pursuit for good things, dreams and countryside.

The object of this paper is to emphasize Rousseau who takes a decisive position in the history of western thoughts, not only he comes up with a theory of modern political philosophy that has special contents, but also he lays the foundations of modern romanticism. Romanticism is a “mind movement” that has creativity, a kind of life skills, thinking style, or language expression that retains a deep historical and cultural foundation, also a complex social cultural trend in the history of ideology and culture; it contains a series of heterogeneous components and presents in a variety of forms on the works and its lifestyles of different representatives. Thus, it is difficult to use a general definition or simple category to sum up a conclusion. And the diversity, complexity and variability of
Romanticism precisely provide the best conditions for creative activities and its development of penetration, randomness and pluralism of itself.

Moreover, this paper further clarifies the developmental process of western culture and civilization through the analysis of five elementary components of romanticism, furthermore, romanticism is also deeply rooted in many westerners' minds and their spiritual life, in fact, and it becomes an ideological basis of their way of life.

Most importantly, Rousseau's Romanticism is mainly shown as his natural education thought in the field of education. He believes the initial interaction between children and world is very important, thus, teachers or parents should treat children in a correct way and carry out the educational plan based on the characteristics of children's psychosomatic development.

In short, Rousseau, who lives in the 18th century during the revolution, reflects the sudden change in the situation of social structure and ideology—it is characteristic of unpredictability, suddenness, variability and revolution of social life, which synthetically shapes the spirituality of romanticism itself and its form of expression.
A Brief Analysis on Five Elementary Components of Rousseau’s Romanticism

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루소 낭만주의의 다섯 가지 핵심 사상에 대한 분석

〈요 약〉

루소의 낭만주의 사상은 루소 자신의 개인 생활 경험의 결과이며, 동시에 시대 정신의 산물이기도 하다. 루소의 낭만주의 사상은 근대화 이론뿐만 아니라 계몽사상에도 현저하게 기여하였다. 또한 계몽주의 사상의 부족한 점을 보충하여, 이성과 과학의 지식에 더 이상 극한하지 않으면서, 계몽사상에 감성적인 힘을 부여하였다. 루소의 낭만주의 사상은 개인에게 내재된 창의력을 발산하기 위해, 특히 예술과 종교에서의 지각의 힘을 강조하였다. 루소 낭만주의 사상의 또 다른 특징은 '감성의 강조'에 있다. 루소의 낭만주의는 '이성'을 반대한 것이 아니라 지성(협의의 이성주의)을 반대하였다. 이 글은 자기-숭배, 자연에 대한 찬미, 꿈의 기대, 감성의 추구, 언어 게임의 집착 등 낭만주의의 핵심 사상을 다루었다. 동시에 루소의 낭만주의가 19세기와 20세기의 문학 창작과 교육에 미친 영향력을 분석하였다.

주요어 : 루소, 계몽, 낭만주의, 감정, 지성