



# **JEAN JACQUES ROUSSEAU**

**By Zack Beasley and Julia Trapp**

## EARLY LIFE

- Born June 28, 1712 in Geneva, Switzerland
- Mother died shortly after his birth
- Mainly raised by his father, until he was forced to leave Geneva, and had to be raised by his aunt and uncle
- 1725- apprenticed an engraver, but his master was violent
- Left Geneva in 1728



## MIDDLE YEARS

- 1742- Moved to Paris to become a musician and a composer
- Married Therese Levasseur in 1768, who he met during this time.
- They had 5 children, all of whom were left at an orphanage.
- During this time period, submitted writings to many different sources, hoping to get published.



## INFLUENCES

- Diderot- became close friends. Worked on pieces for his *Encyclopedie*.
- Also worked with the philosopher Condillac.
- Wrote many autobiographies based off of his personal life.



## WORKS

- 1750-*Discourse on the Arts and Sciences*
- *Le Devin du Village* (The Village Soothsayer)-  
(opera)
- 1761-*Julie or the New Heloise* (novel)
- 1762- *The Social Contract*
- 1762- *Emile*
- Published after his death- *Confessions*  
(autobiography)



## NEW IDEAS

- Early writing- people are born essentially good, but are corrupted by their experiences and society.
- In *Discourse on the Arts and Sciences*, argued that advancements in sciences had not be beneficial to mankind. More knowledge made governments more powerful, but crushed individual liberty.
- *The Social Contract*- Man's relationship with society. Contradicts earlier work. "Compact" agreed to among men that sets the conditions for society.
- Politics and morality should not be separated.
- Had many influences on the modern educational system.



## LATE LIFE

- After traveling over Europe to spread his work, he returned to Paris in 1770.
- Dies July 3, 1778 in Paris.
- His autobiography *Confessions* was published a few years after his death.
- More of his political works were published later in the 19<sup>th</sup> century.



# PASSAGE FROM THE SOCIAL CONTRACT

- MAN is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer. If I took into account only force, and the effects derived from it, I should say: "As long as a people is compelled to obey, and obeys, it does well; as soon as it can shake off the yoke, and shakes it off, it does still better; for, regaining its liberty by the same right as took it away, either it is justified in resuming it, or there was no justification for those who took it away." But the social order is a sacred right which is the basis of all other rights. Nevertheless, this right does not come from nature, and must therefore be founded on conventions. Before coming to that, I have to prove what I have just asserted.





## PASSAGE QUESTIONS

- What is Rousseau saying in this passage?
- What does he say about human's rights and how they're attained?
- Where are these ideas visible in life; social, economic, political, etc...



## LISTENING QUIZ

- Where was Rousseau born?
- Geneva, Switzerland
- What happened to his children?
- All 5 were put in orphanages
- Who did he collaborate with on his first enlightenment piece?
- Diderot
- What work(s) did he publish in 1762?
- *The Social Contract* and/or *Emile*
- When did he die?
- July 3<sup>rd</sup>, 1778, in Paris

