**Abstract**

**Purpose:** The purpose of this article is to re-analyze the meaning and practical vision of Rousseau's naturalistic education ideas from the perspective of the reconciliation between the good man and the good citizen. **Method:** First, I explained the reason for the formation of Rousseau's naturalistic education ideas by reviewing his theory of the state of nature. Second, I analyzed the three basic stages of Rousseau's naturalistic education ideas from the perspective of the internal connection between the good man and the good citizen. **Results:** First, the aim of re-examining Rousseau's state of nature was to understand human nature and its natural rights. Rousseau's concept of 'the goodness of human nature' provided a theoretical basis for us to understand what kind of person is a good man in accordance with nature and how to cultivate good citizens in a civilized society. The exploration of a man's natural state was not only the first step towards the better understanding of the political order in accordance with nature, but also the fundamental way to formulate the educational model in accordance with a man's nature. Second, the object of the education of the 'natural man' was the perfect development of the natural virtues which nature has given to him, that is, the cultivation of a good and noble man. The education of the 'social man' was a special intermediate link in the process of the transformation from a good man to a good citizen. Its function was to make use of all social factors to further improve human nature and strive to cultivate social men who could interact with others, society or politics in a "natural" society. The focus of the education of the 'political man' was how to transform a social man into a good citizen with civic virtue. The criterion to judge whether a man is a good citizen lies in whether he could maintain and practice his natural virtues to the maximum extent in a political society. **Conclusion:** This paper, fundamentally, focused on the possibility of reconciliation between the good man and the good citizen and explored the practical vision and its pedagogical significance of Rousseau's naturalistic education ideas in schooling. Rousseau's concept of naturalistic education was to explore the possibility of the integration of natural individuals and their citizenship in different environments. In schooling, we could not return to the natural state set by Rousseau but had to face others and public life, and learned to live in harmony with the public environment and its things.

**Key words:** Rousseau's naturalistic education idea, the state of nature, natural individuals, citizenship, schooling, the possibility of reconciliation between the good man and the good citizen

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Corresponding Author: Kim, Hoy-Yong. Pusan National University, Dept. of Education, Busan-daehakuro, Jangjeondong, Busan, Korea, e-mail: khy@pusan.ac.kr*
Ⅰ. Introduction

To thoroughly understand Rousseau's naturalistic education ideas, this article starts from the previous studies on his naturalistic education to find out new clues. According to a study conducted by Davidson, he emphasizes the role and significance of naturalism in Rousseau's educational thought in early modern education from the perspective of historical background. He sees naturalism as a negation of the Renaissance. Rousseau's naturalistic educational philosophy is a type of rebellion against the political system at that time (see Davidson, 1971: 114-116). Likewise, Compayré agrees with Davidson. In Jean Jacques Rousseau and Education from Nature, he believes that the natural landscape contained in Rousseau's educational philosophy is in sharp contrast to the traditional political order. Rousseau's fiery speech is a contempt for the traditional autocracy (Compayré, 1907: 67-69). In Jean-Jacques Rousseau: A Study in Self-awareness, Grimsley summarizes the core ideas of Rousseau's naturalistic educational philosophy from the roles of both teaching and learning in education. He believes that education must conform to the natural law of learner's physical and mental development (Grimsley, 1969: 69). Schaeffer, in his Rousseau on Education, Freedom, and Judgment, analyzes Rousseau's naturalistic education philosophy from the interpretation of Emile, that is, to cultivate people with the ability of self-judgment (See Schaeffer, 2013: 16-35). In addition to the books mentioned above, there are a few separate articles discussing Rousseau's educational philosophy. These documents also have certain reference value for understanding Rousseau's naturalistic education ideas. While analyzing Emile, Allan puts forth that the core idea of Rousseau's educational theory lies in the pursuit of moral freedom (Allan, 1937). Starting from the essence of education, Kontio gives a general reflection on the role and purpose of education in Rousseau's thought. Education can be understood as an exploration into the nature and society (Kontio, 2003: 3). Bardina attempts to re-examine Rousseau's educational philosophy in the context of the contrast between nature and culture (Bardina, 2017). As far as domestic study results are concerned, I have made corresponding arrangements. An takes Emile as the text to analyze and sort out its contents. He points out that Rousseau's educational goal is to cultivate an ideal personality (An, 1992). By analyzing the formation process of Rousseau's thought, Kim introduces the relationship between Rousseau's concept of nature and education. He believes that Rousseau's concept of educational purpose can be used as an idea to lead teachers and even the whole of mankind (Kim, 1997). Moreover, there are other articles involved as well. Kim discusses the significance of Rousseau's naturalistic education and its implication to modern children's education. He believes that the purpose of naturalistic education is to stimulate children's curiosity and spontaneity. The core of natural education can be understood as the preservation of individual natural vitality under the premise of eliminating artificial or external force (Kim, 2006: 3). Lim divides Rousseau's
naturalistic education into two parts: individual education stage and social education stage. He critically examines Rousseau's theory of education and points out that it is in fact a type of freeman education (Lim, 2007: 74). Hwang finds the significance of Rousseau's educational theories in diagnosing the current situation of education and looking for countermeasures in Korea. Rousseau, as an educator of humanity, provides educational theorists and practitioners with the basic principles and practical methods of education (Hwang, 2012: 340-343).

Looking at the previously mentioned studies on Rousseau's educational field in western academic circles, I find that these studies mainly explain Rousseau's concept of children's education, and seldom involve his naturalistic educational thought. Of course, a few scholars have discussed Rousseau's naturalistic educational philosophy, but they only briefly interpret Emile and what it contains about naturalistic education. Their aim is chiefly to introduce the role of Rousseau's naturalistic educational thought in children's education. There are few research materials on the combination of Rousseau's naturalistic education and human existence. To these scholars, Rousseau's naturalistic tendency and education applicable to Emile can be understood as a trend of human social development. They do not realize that it is the evolution and replacement of human beings that bring Rousseau's naturalistic education ideas onto the stage of history. Thus, they do not link his naturalistic education ideas with the existence style of human beings, analyze Rousseau's naturalistic education philosophy from the perspective of human existence, nor do they put forth specific educational paths and countermeasures from the perspective of common happiness of human beings. For me, Rousseau's naturalistic education concept is a human doctrine that restrains the degeneration of human virtue. As early as the 1960s, many Western scholars (e.g., Boyd, Kelly and Strauss) mostly interpreted Rousseau's educational philosophy from the perspective of naturalism or political philosophy, but rarely discussed his educational theory from the perspective of human existence. Although they did not reach a consensus on the attribution of the purpose of Rousseau's educational philosophy, they essentially established that the basic tone of his educational philosophy is to help citizens find their natural virtues applicable to the social order. I believe these virtues are some of the personality attributes of the compromise between the natural man and his citizenship. The purpose of this article is to give a new interpretation of Rousseau's naturalistic education ideas from the standpoint of reconciliation between the good man and the good citizen. For this purpose, I set up two questions to start this discussion. One is how Rousseau's three basic stages of naturalistic education explain the process of a good man becoming a good citizen. The other is how Rousseau's naturalistic education ideas promote the reconciliation of a good man and a good citizen through schooling.
II. The Basic Stages of Rousseau's Naturalistic Education

1. The Education of the 'Natural Man'

Then, why should we learn from nature? On one hand, nature provides children with the best learning environment: it is similar to and closely related to their living environment and even integrated with their nature. On the other hand, nature is the only source of truth: it excludes the influence of external errors and the possibility of prejudice. From these two aspects, by carefully observing the nature around them, children can understand the essence of all things, and become rational and mature people. In this sense, Rousseau's naturalistic educational concept excludes books and instead, walks into nature. It starts from the observation of nature and aims to explore the essence of nature. Rousseau illustrates the importance of learning from nature by enumerating Emile's process of exploring the knowledge of astronomy and geography. Particularly, Emile's insight into astronomy comes from his observations of the movements in natural. Rousseau finds out the motion of the sun and the earth by making Emile observe celestial bodies. As to the education of geographical knowledge, Rousseau first asks Emile to observe the geographical appearance of towns and rivers from the city to the countryside. Then he teaches Emile to understand what the sun looks like and how it is positioned. Here Emile uses what he has learned to find his way out of the forest. Moreover, Emile understands the knowledge about the concepts of pressure, space, and weight in physics by observing various forms of air and water in nature. At the same time, he understands the principle of making barometer and siphon through the analysis of these knowledge. As Rousseau says, "all the laws of statics and hydrostatics have been discovered on the basis of some superficial experience"(Rousseau, 1979: 279). Rousseau also helps Emile easily understands the various chemical components and characteristics of wine through experiments on it, which grew Emile's great interest in chemistry.

So, based on previously mentioned points, it would be safe to say that the only way to promote the healthy development of reason is to seek knowledge from nature. But Emile is not a savage in the state of nature. He is a 'natural man' in a social environment, a savage who wants to live in a city. For this reason, Emile must know how to meet his own needs in a city, how to use the citizens around him, and how to live with them, even though he does not live like them(Ibid.: 256). In other words, only by comparing the life of a natural person with the life of a social one, Emile can realize the differences between the two, and face the political life more rationally. In the duck game, for example, Emile's vanity has led to serious consequences. Due to the pursuit of social fame, Emile forgets the social rules and people's attention to virtue. He not only shows off what he has learned, but also insults others, and
consequently suffers humiliation and misfortune. This experience exposes Emile to something essential in society for the first time, and teaches him some lessons. Likewise, Rousseau further recognizes the luxury, ostentation, vanity and the resulting busyness and fatigue of a social life through his own observation and philosophical contemplation in the banquet. The purpose of holding a banquet is not to meet the needs of physical health, but to cater to external fame and power. As Emile says, "I think all those people who are trying so hard to throw a big banquet are either wasting their energy or do not understand the fun we have"(Rousseau, 1979: 211). Thus, Emile strengthens the meaning of his own life through the comparison with social life, and lays a good foundation for himself to enter into the political society.

2. The Education of the 'Social Man'

Now let's change the focus to the education of 'a social man'. According to Rousseau, a man is born twice: "once to exist and once to live; once for our species and once for our sex"(Yonah, 1993: 233). The first birth of the mankind is accomplished in Rousseau's education of the 'a natural man', whose purpose is to raise a weak child into a strong and independent individual. He is a solitary being, whose object is to continually improve his ability to sense and reason in a natural setting. In other words, he should first learn to be a man, to be himself. Thus, the idea of Rousseau's education of 'natural man' is to take the full development of individual in the natural state as the initial phage of education(Rousseau, 1979: 212).

The discussion on these forms of education should begin with one's self-love. Self-love is the root of all desires, it is "a primitive, innate passion, which is anterior to every other, and of which all others are in a sense only modifications"(Ibid.). In this sense, self-love is always in line with the natural order and exists to maintain the survival of an individual. But Emile, who has entered society, finds that his life is met with some resistance. He realizes that the integrity of life in society depends on the participation of others, because he is not the self-sufficient loner he used to be. He needs to rebuild a wholeness of his life through loving and being loved. From the emotion of self-love, then, comes a result: we love ourselves, we also love those who live with us, and these are the people who live with Emile all day and are close to him. Rousseau writes, "A child's first sentiment is to himself; and the second, which derives from the first, is to love those who come near him"(Ibid., 215). As Emile's circle expands and the number of people he spends time with increases, he comes to realize the friendship between men. Rousseau writes that "the first sentiment which a carefully brought up young man is susceptible to is not love, but friendship"(Ibid., 233: note 1). For Rousseau, friendship is an exchange or a contract, but it is more sacred than any other. Rousseau emphasizes, "Any man who is not his friend's friend is most assuredly a cheat, for it is only in returning or feigning to return friendship that one can obtain it"(Ibid., 222). Thus, love is
mutual emotion, and those who want to be loved by others must first love others.

Another natural emotion that builds and deepens friendship between people is compassion. It is "the first relative sentiment which touches the human heart according to the order of nature" (Ibid., 61). Compassion expresses, above all, a painful feeling. Rousseau sums up three kinds of feelings about the pain of compassion: first, a man thinks not of those who are happier than themselves, but of those who are more miserable than themselves; second, we sympathize only with the pain that we too must suffer; third, how much we feel for others depends not on the amount of pain, but on how we feel for the person who is suffering. In these three respects, compassion turns a child into a person of compassion, a person who contains all the moving feelings of charity, and kindness. Thus, it is the emotional transformation of a child from self-love to love for others that makes the seeds of fraternity appear in his life, and even forms the moral consciousness about the relationship between people.

Moreover, love for others comes from the nature of self-love, so it is in accordance with nature. However, in the real society, a man's love does not come from nature as a whole, and so he adds artificial factors to the understanding of love and the action of love. Thus, in addition to having self-love based on nature, a man also enjoys a passionate and selective tendency: the premise of loving a person in interpersonal communication is to gain the respect and recognition of others first and become a lovely person. Likewise, the process of loving a person needs to go through judgment and comparison before we can have our own love. As Boyd argues in his interpretation of Rousseau's theory of education, it is in this process that something 'bad' happens—"the problem with the moral world is that 'bad' comes with love" (Boyd, 1963: 63). From this perspective, self-love takes a form of narcissism, because it derives from the process of individual constantly competing with others in thought and action. Thus, the deepening of love and friendship is accompanied by the generation of true attachment, struggle, hatred and jealousy. Boyd continues, "narcissism constructs the battlefield between people in the way of love: love is first identified by the opinions of others, and is studied according to the relationship with others, so love becomes a source of bad" (Ibid., 64).

Under the premise that Emile has taken a look at society through human nature before he came into it, now we are going to reverse that. Human beings should be studied through society. Then, should humans be studied directly by entering society? Clearly, it is not advisable to do so, because a society is full of fallacies and prejudices. With the rapid industrialization and development of technology, the real essence of a society has been deeply buried, and human nature tends to be alienated. Emile's imagination is constantly fed with the desires that exist in society, which may upset the balance between his abilities and desires. In this sense, Rousseau is aware of all kinds of seductive forces in society. He points out that Emile's growth should not be rushed, but must be tempered by a long history.
After careful consideration, Rousseau finally chooses history as Emile’s best channel to understand society and human heart, because studying the human heart through history can eliminate the prejudice that social reality may bring. Rousseau's rejection of real society guarantees the objectivity of Emile's judgment. Thus, Rousseau see Emile as ‘a simple spectator, disinterested and without passion, as their judge and not as their accomplice or as their accuser’ (Rousseau, 1979: 238). Emile's judgment also ensures his objective understanding of the human heart. After all, history is reality, or comes from reality, but it is the ‘reality of history’. It is also difficult to study the human heart and to judge others fairly with the knowledge of historical reality. Thus, we also need to selectively regulate history.

Moreover, historians do not necessarily write history based on accurate descriptions of facts. They tend to associate their personal interests and bend historical facts under the influence of societal prejudice. Rousseau writes that “ignorance or partiality disguise everything” (Rousseau, 1979: 245). Worse still, historians may exaggerate or minimize the circumstances that are relevant to historical fact, which obviously masks the authenticity and objectivity of history. Thus, Rousseau recommends to Emile three models of history: they are Thucydides, Herodotus, and Plutarch. Rousseau is not trying to satisfy Emile’s vanity or narcissism by making comparisons with the great figures of history. His purpose is to show Emile how to know herself and her place in human society. In other words, Rousseau wants Emile to be content with his present life and state.

3. The Education of the ‘Political Man’

Traveling is the first step to understanding political life and also “a part of education” (Ibid., 418) arranged for young Emile. Thus, traveling should be taken as a more important ‘political’ task than simply looking at the scenery. Rousseau writes, “if you wish to travel as a philosopher you should reverse this order. The child observes things till he is old enough to study men” (Ibid., 439). Emile as a traveler understands what a true social order or law is by reflecting on the effect of these defects on himself. But most people are content only with book knowledge. They believe that if they know anything about history, literature or travel, they will have the whole world. Rousseau rejects this perspective. He argues that reading too much can breed self-righteous ignorant persons (Ibid., 410). And there are those who travel to nothing because they do not have the ‘vision’ to see things. There is no doubt that Emile overcame these defects without the limitations of books, because Emile possesses a natural ‘vision’ for truth. This vision helps him find the political order that best suits human nature. In this sense, travel is the most appropriate way for Emile to understand politics.

Nevertheless, if Emile wants to achieve the purpose of a travel, he needs to pay attention the methods
he uses, otherwise he will not achieve the desired effect. For this reason, Rousseau asks Emile to travel to the remote provinces, because these places preserve the characteristics and customs of a nation. Emile can tell whether a government is good or bad by looking at the characteristics of this nation. Moreover, there are many specific problems that he could face while traveling. Rousseau addresses these issues in his Emile at a considerable length. This passage is consistent with his The Social Contract as a whole, or rather, it is a popular version of this work.

After finding his own land, Emile begins to live a settled life with marriage and family, which is obviously and inevitable result of the historical development (Ibid., 438). For Rousseau, the pastoral life at home is the simplest life for the mankind, the most peaceful, natural and enjoyable life for those whose consciences have not been corrupted (Rousseau, 2010: 5). In this sense, “the oldest of all societies, and the only natural one, is that of the family” (Ibid.). Rousseau gives a special meaning to the family. He illustrates the concept and nature of a family by creating images of all kinds of families. According to Rousseau, the family, as the last inn for human beings to enter the political society, can be regarded as the primitive form of a political society. He writes that “the family may therefore perhaps be seen as the first model of political societies” (Kelly, 1987: 172). Rousseau’s analysis of the different forms of the family is, on one hand, to provide inspiration for the problems faced by the more ordinary families, and on the other hand, to clarify the similarities and differences between family and the political society. But here, Rousseau seems more concerned with finding features in a real family that can serve as a model of political society (Rousseau, 2010: 88).

In Discourse on the Origin and Foundations of Inequality among Men, Rousseau actually talks about the birth of a natural family in terms of historical development. Rousseau believes that families originate from these two factors, namely, the development of human nature and the emergence of the habit of living together. Clearly, the bond of a family comes from two aspects, that is, the affection and freedom contained in human nature. In The Confessions, Rousseau forms a brief but special family with Madame Warren and his servant Anet. In this family, the affection of human nature is mainly manifested as a sexual need, which becomes the initial natural bond to maintain the stability of a family. In addition to sex, the stability of a family needs to limit and satisfy the minds of its members. Rousseau is obsessed with infinite desire or imagination before he sets up his family. But Warren brings him into a form of family union through sexual relations (Kelly, 1987: 173).

Another family that Rousseau imagines in The Confessions is his intimate group with Madame D’Udeto and her lover Saint-Lambert. As Rousseau describes this new family, he writes,
we were able to hope the execution of this project would be durable, given that all the feelings that can unite sensitive and upright hearts made up its basis, and that we gathered together enough talents and knowledge in the three of us to us suffice to ourselves and not to need of any foreign supplement (Rousseau, 1953: 402).

It is clear that the foundation of this family comes from a natural emotion, or rather from the natural desire for love. In such a family there is a mixture of emotions. These emotions not only satisfy each family member, but also exclude the outside subsidies. In this sense, everyone in this family is governed only by natural feelings and enjoys a life of self-sufficiency and freedom.

Next, I will turn my attention to Rousseau's discussion of civic virtue. To understand civic virtue, the first thing that must be clarified is the difference between traditional society and the political society described by Rousseau. In traditional political philosophy, the question that political philosophers pursue is always what is the best political order. For them, a political society can be imperfect, even if it continues to deserve the loyalty of its citizens. Thus, the root of civic virtue does not come from the political society itself, but from a higher standard that transcends the political society (Gildin, 1983: 201).

As for the political society Rousseau describes, the only source of political legitimacy is freedom. From this perspective, the standard of civic virtue lies in how to guarantee the maximum freedom of a citizen in the political society and present such freedom in the political practice (Strauss, 1953: 293). And freedom is the foundation on which a political society is built, which means that “freedom is not so much the premise or result of virtue as the virtue itself” (Gildin, 1983: 156-157). For a society without freedom is not a real political society, and in such a society there is no such thing as civic virtue. And citizens rely on contracts to bind themselves to a liberal political society. As the only source of rights in this society, the public will equally represent the demands of all citizens. This freedom of contract is different from natural freedom, but it guarantees citizens' enjoyment of freedom. Thus, citizens' protection of freedom in such an agreed society is transferred from the individual in the natural state to the liberal society based on the general will.

Moreover, another important civic virtue closely related to the political society is the virtue of hero or heroism. According to Rousseau, heroism is a social virtue, which is closely related to social interests, because society is the only place where real heroes are made (Ibid., 123). Thus, Rousseau differentiates the meaning of heroism represented in civic virtue and individual virtue respectively. He believes that Socrates represents the highest model of individual virtue, while Cato is the heroic model of civic virtue. If those to branches of virtue were to be compared toe to toe, the individual virtue would have more advantages over the civic virtue (Kelly, 1987: 69). Because the individuals can exert their freedom and independence to
a great extent, hardly need to cooperate with others and will not rely on anyone. From the perspective of freedom, both the ‘natural man’ and Socrates will get the highest evaluation (Rousseau, 2006: 124), or rather Socrates would be slightly superior to Cato. But from the perspective of their relationship with the interests of society, Cato is undoubtedly the best model. Because individuals focus on their own happiness, and the real hero would sacrifice his soul for the happiness of mankind.

III. A Practical Vision of Rousseau’s Naturalistic Education Ideas

1. The Goal of Schooling

Now it is time to further make a practical vision on how Rousseau’s naturalistic education ideas can practice the possibility of reconciliation between the good man and the good citizen in the context of a new civilized society. To fully understand Rousseau’s description of natural happiness, I think we have to go back to Rousseau’s autobiographical works. Here, Rousseau sets up an educational model for us to pursue the supreme happiness of mankind through his own experience.

In The Confessions and The Reveries of the Solitary Walker, two autobiographical works, Rousseau describes the process of how he was persecuted by social civilization and finally achieved happiness by returning to nature. This process of leaving and returning to nature is undoubtedly a complement to the picture described by Rousseau in Emile and Discourse on the Origin and Foundations of Inequality among Men: On one hand, it highlights the importance of Emile’s way of education to a man’s growth, and makes us understand that Rousseau’s The Confessions is a supplement to why Emile keeps away from social life. On the other hand, it teaches us to understand the possibility of human beings’ ability to achieve natural happiness in the midst of a corrupt and depraved society that emerges in Emile.

The natural happiness Rousseau describes comes from a form of reverie. The happy state of reverie, for Rousseau, is undoubtedly the best state that human beings can desire. But Rousseau’s own experience also hints at the difficulties of maintaining this happy state: happiness is easily broken by external factors. He describes such difficulties in the second walk of The Reveries of the Solitary Walker: Rousseau is injured by a massive Great Danish, which brings him back from his happy reverie to the reality of suffering. Then, Rousseau begins to reflect on the happiness of this walk. Clearly, as Davis describes it, “Reverie seems to be a strange combination of complete invulnerability and complete vulnerability” (Davis, 1999: 117). Although reverie can immerse Rousseau in happiness, once it is disturbed by the outside world, this happy experience will disappear. Thus, this happy moment seems to have been described by Rousseau as
an accidental event. Rousseau's desire is not merely an accidental reverie, but a plan for a happy way of life. His purpose is to set an example for the public to pursue a happy life: he wants to establish a stable and lasting way of life in the society for human beings to pursue the natural happiness. This way of life not only belongs to one person, but also can be enjoyed in the process of getting along with others. From Rousseau's own experience, his 'birth' comes from his meeting with Warren, and the biggest motivation for his 'birth' is his whole-hearted love for Warren. It is this love that makes Rousseau lose himself, or give himself to Warren. But Rousseau's love for Warren gives him a new understanding of himself. As Davis points out, "Had Rousseau never loved unself-consciously he would never have developed a sense of himself. He discovers what is his own by loving another and reflecting on that love" (Ibid., 267). It is this mutual love that helps Rousseau find himself and realize his education on himself. Rousseau achieves peace of mind and natural happiness by overcoming the swelling desire and imagination in his heart.

The way of human happiness Rousseau describes has another issue that needs to be resolved, namely, how to deal with the relationship between the individual and the political society. From Rousseau's criticism of Socrates and Jesus, it can be seen that he wants to construct the image of a harmless and useful natural man to society. Rousseau's concern for society comes from his writing, and he even equates his works with his concern for society. The most positive evidence is that he used Emile and Julie, or the New Heloise as the evidence of caring for children. According to Rousseau, the knowledge in books not only educate children, but also serves as a theoretical basis for observing and guiding children. As for Rousseau's social nature, Davis argues, "his noncriminal or social nature seems to follow from the fact that he writes books" (Ibid., 269). Rousseau takes this philosophical writing as a solution to his problem of loneliness. In his writing, on one hand, Rousseau maintains the natural state of loneliness by observing others and society and obtains the pleasure of being a loner from it; on the other hand, Rousseau avoids direct participation in political life by keeping a distance from the society. Thus, Rousseau, like a legislator, achieves the purpose of actively paying attention to the political society through self-preservation.

1) This 'birth' comes from a true understanding of happiness.

2) Mutual love is undoubtedly indispensable for the natural happiness of getting along with others. This view is further reinforced by Rousseau's description of the move towards natural integrity: Mutual love is undoubtedly indispensable to the natural happiness of getting along with others. This view is further reinforced by Rousseau's description of the move towards natural integrity: whether in Rousseau's new family plans for Madame d'Houdetot and her lover Saint-Lambert, or in his special family with Julie and her husband de Volmar, or in Rousseau's description of Emile and Sophie's marriage, mutual love is always the key to their happiness; the above discussion can be referred to The Confessions, Julie, or the New Heloise, and the related analysis of the concept of family in this dissertation.
In other words, Rousseau is both a good citizen who pays attention to political life and a good man who transcends political life. In this sense, Rousseau's happy outlook on life partly explains the possibility of the reconciliation between the good man and the good citizen in a civilized society.

2. The Role and Function of Schooling

1) The Role of Schooling: Clinging to the Tensility between Naturalness and Citizenship

According to Rousseau's philosophy of naturalistic education, here I compare an individual to a child, then, the public sphere that this child is facing has become a public life of schooling. When a child enters the public life of schooling, his joys and sorrows will be presented in the public life of the school. If he is allowed to deal directly with these emotions, it will certainly magnify the meaning of success or failure in his campus life, because the complex emotions that breed in the joys and sorrows may overwhelm the gestation or generation of the individual's public rational spirit. Thus, I believe that the 'naturalness' of a child must be protected through education. Otherwise, a child will inevitably fall into a coexisting or passive state of being.

Thus, a child should move away from the over-interpretation of public life in the process of going to public life, because it may surpass his ability of natural understanding. For this reason, Rousseau, who advocates the idea of naturalistic education, emphasizes that we should protect the naturalness of a child as much as possible. This will not only cultivate his sound judgment but also stimulate his nature and ultimately promote the formation of his inherent subject. Consequently, as Cooper argues, he will become a fragmented self composed of various external information (Cooper, 2016: 89). It can be seen that a child's growth will inevitably be on a passive situation. He has never really been able to find himself in schooling.

So how should schooling play its role? Schooling is clearly superior to family education in creating the morality of a citizen. It is on the cultivation of a child's character and the nurture of his democratic personality in this character, which is conducive to the cultivation of a better civic virtue. A mature civic virtue depends on the extensive experience of democratic politics, which means schooling plays a gradual role in guiding an individual from being a good child to a good citizen. But the good child will suffer from the tension that comes from the conflict between naturalness and citizenship in the process of transforming to a good citizen. If he suffers from this tension too much, it will inevitably weaken his freedom. From Locke to Rousseau, education, especially in the younger age, should return to the family, which is to protect the freedom of individual development (Johnson and Bagby, 2012: 35-60). Likewise, Kant is also highly cautious with the form of public education. He believes that a good public education
aims to “promote a good private education” (Kant, 1904: 138). And the goal of this public institution is “the completion of domestic education” (Ibid.).

Nevertheless, Rousseau’s naturalistic education is an activity that accompanies the growth of individual life between naturalness and citizenship: if education lacks the guidance of the society, it will become empty; if education lacks the care of nature, it will become pedantic and lose the vitality of life. In essence, naturalistic education still needs the help of social culture and its value ideal to enhance man’s naturalness. Clearly, for Rousseau, naturalness and citizenship complement each other in the process of individual growth: it is lively naturalistic educational forms such as labor education, sports or aesthetic education that offer the possibility to promote the cultivation of a person’s civic virtue. Moreover, civic virtue can also enhance human’s naturalness, but it can not deviate from human’s naturalness. This means that nature not only provides the basis for individual development, but also sets a clear direction for the cultivation of good citizens in schooling. Thus, schooling needs to provide the necessary freedom for the development of individual naturalness.

In schooling we also need to adhere to the combination of public education and personal education. Rousseau emphasizes in Emile that young people who are prone to making mistakes should be treated with patience and caution. He argues, “Warn him of his faults before he commits them; do not blame him when once they are committed”, nor even to tell him “I told you so” (Rousseau, 1979: 251). Not only should we not embarrass him, we should also use good words to cover up his shame for not listening to you, because the growth of a man’s self-esteem is a work of process. When a man does not have enough self-esteem, the public society needs to embrace him and provide support, rather than exposing his shortcomings and embarrassing him. This means that we especially need to strengthen personal education in a prudent way when targeting sensitive students. Here, Gurney summarizes the content of personal education in three aspects by designing an integrated programme: one is to clarify the students’ personality and implement the training to adapt to their personality; the other is to show understanding and regrets in the face of students’ mistakes; the last one is to cultivate students’ ability of self-reliance and self-education (Gurney, 1991: 23).

In addition to presenting a patient and meticulous process, personal education also contains sympathy for students. Gurney’s whole design shows a position beyond traditional education: the purpose of education is not to show the will of teachers, but to tap into the inner needs of the students (Ibid., 45-46). This means that teachers should inspire or guide students and teach them in accordance with their aptitude. The focus here is on how to ensure the effectiveness of personal education, while focusing on the attitude of teachers, that is, to avoid the subjective will of teachers that oversteps the naturalness of students. Thus, Gurney’s aim is to balance the conflict between personal education and social education through an
integrated education model. In other words, Gurney’s educational program can be understood as a means of maintaining the tensility between naturalness and citizenship.

Although Rousseau emphasizes the discipline of personal education in early childhood education, he does not strictly define the scope of application of this discipline. Popiel points out that the main educational field Rousseau advocates is the family. He writes that “the family is the natural character-building institution” (Popiel, 2008: 153), which emphasizes the protection of a child’s naturalness: the rules in family education will neither damage children’s personality nor prevent them from acting upon their own will. But once we put these rules into the public life of schools, we need to fully consider their educational significance. One is to pay attention to the rationality of the discipline, the other is to avoid the arbitrariness of the discipline, and the third is to pay attention to the way of reward or punishment in the discipline.

2) The Function of Schooling: Cultivating Good Man and Good Citizen

In general sense, schooling in any period should undertake the dual task of cultivating good man and good citizen. This does not mean that there is no difference in schooling in the face of different types of people and their different stages of growth. Compared to modern utilitarian education or instrumentalist education, Rousseau’s naturalistic education makes a prudent judgment on the content and mode of education according to the individual’s differences in talent and the characteristics of different growth stages. On one hand, teachers make different teaching plans according to the individual’s talents and needs. On the other hand, for immature students, teachers mainly take the way of the education for the ‘natural man’ to protect their nature and personality. At the same time, teachers must exclude all external forces related to politics or society. Because these forces may corrupt students’ pure natural vitality and judgment. Rousseau writes at the beginning of his Emile, “God makes all things good; man meddles with them and they become evil” (Ibid., 164). He deeply realizes that education must focus on whether a man’s nature has been fully developed in the early stage of his growth. In other words, Rousseau wants a person to be a good man first, or a healthy individual physically and mentally, because such a man can face politics and society rationally and will not be deceived by the chaotic temptation in the secular world.

Schooling is the most critical turning point in man’s growth. On one hand, for a child who has undergone basic family education, he needs to further broaden and deepen his own life through ideological conversation with traditional works. As Stevenson and Baker advocate when defining the family-school relation, if the first teacher who helps a child to shape his personality and cognition is the family, the second teacher who inspires his imagination and creation is the school (Stevenson and Baker, 1987: 1352). The knowledge and culture buried in the school not only enhance a child’s intelligence and understanding
ability, but also promote him to form his initial view of the outside world. On the other hand, a child, as a minor, should begin to understand and face the political society through education, which can prepare him for being calmly integrating into the social life and fulfilling the responsibilities and obligations of a good citizen. From this perspective, besides acquiring all kinds of knowledge and skills in schooling, it is more important for a child to learn how to put these knowledge into practice. Rousseau argues, “Besides all the genuine knowledge he acquired in school, it also enables him to acquire a more important knowledge, that is, to apply the knowledge he acquired to his life” (Rousseau, 1979: 349). This means that teachers must adopt active teaching methods to guide children to achieve the unity of knowledge and practice in practical activities. This way of life-oriented education is actually an intuitive manifestation of Rousseau’s naturalistic education ideas. Thus, we can say that schooling bears a dual mission in choosing to be a good man or a good citizen.

Reflecting on the current state of schooling, I have found that its actions are indeed worrying. First, schools do not provide humanized educational resources and services according to individual differences and characteristics in nature. On the contrary, under the influence of modern rationalist politics, schools are training more instrumental people who can benefit the society. For this reason, liberal education or quality-oriented education in schools is based on the wrong understanding of how to train students in schooling. But this form of education has not fundamentally changed the status quo of schooling, because liberal education does not cultivate students’ personal virtues based on their nature, nor does it even establish public virtues applicable to them by observing social order. As Rousseau puts it in a metaphor, “his nature is like a seedling accidentally growing on the roadside, touched by pedestrians, twisted around, and soon died” (Ibid., 9). In this sense, liberal education has not reached the consensus on teachers, nor has it become the basic work of schooling. It tends to be mere formality. It does not cultivate students’ morality and ability according to the basis and conditions of naturalistic education. Thus, liberal education itself is also facing the crisis of ‘alienation’. Closely related to this is that schooling seems to focus all of its energies on the task of cultivating a single citizen who meets the needs of modernization. Consequently, schooling focuses only on the cultivation of technicians who are useful to the society, but forgets how to cultivate good citizens who would gladly dedicate themselves to human happiness.

It is clear that schooling is in such a bad situation: it has not practised the task of cultivating good man and good citizen, but only served the role of a factory that manufactures technicians for the rapid development of the society. Although the school is the pioneer of Rousseau’s naturalistic educational philosophy, it merely conveys the theoretical knowledge of naturalistic education to students, rather than inheriting the original intention of naturalistic education according to the characteristics of each soul.

It can be said that the dilemma of schooling just confirms Rousseau’s concern about democratic politics:
whether it is rationalist education or pragmatism education, the dual alienation of human nature and society brought about by their excessive pursuit of utility, innovation and skills has become a problem we must face when we reflect on democratic politics.

3. Pedagogical Implications: A Substantive Vision of Sustainability towards the Reconciliation between the Good Man and the Good Citizen

1) Goals and Principles

The aforementioned reflection on the enlightenment political philosophy is the basic theoretical premise for us to reassess Rousseau’s naturalistic education ideas. From the Rousseau’s attempt to transcend enlightenment, we can see his naturalistic education as a magnificent theoretical practice. In order to accomplish this practice, we must inject the spirit of classical traditional philosophy into different levels of human life. On the social level, on one hand, Rousseau puts forward a more complete theoretical construction for the justice foundation of political society on the basis of Hobbes and Locke. On the other hand, Rousseau emphasizes that a good political society needs good customs to maintain, rather than relying solely on the spirit of individualism or materialism. On the human level, Rousseau proposes that the most basic unit of society is the self-return of bourgeois with the help of the education of Emile.

The education of Emile is also a solution to the problems faced by the contractual society. According to Rousseau, the combination of the good man and the good citizen is possible: there is a possibility of reconciliation between them. The combination of the two can provide a more perfect legitimate basis for the development of the political society. Of course, the level of practice is actually related to the same original problem. So what is the problem? The education of Emile tells us that Rousseau intends to explore this issue—how can the soul of a good man and the virtue of a citizen be perfectly integrated in a civilized society?

Although Emile is Rousseau’s autobiographical work, its theme is to discuss naturalistic education. This theme leads us to think of Plato’s The Republic, because both books pursue the best life by discussing what the best soul is. In The Republic, Socrates explains the four basic virtues of wisdom, courage, moderation and justice by exploring nature. On the surface, Rousseau’s way of thinking is very similar to that of Socrates. In his first two articles (Rousseau, 2010: 56), Rousseau questions the modern society that follows the Enlightenment in the name of virtue and nature respectively. But it is noteworthy that Rousseau’s understanding of nature is not the same as Socrates. I think Rousseau’s innovation in the reconstruction of the way of human existence lies in his new understanding of the state of nature, which is also the origin of Rousseau’s naturalistic education ideas.
In Discourse on the Origin and Foundations of Inequality among Men, Rousseau, on one hand, expounds his understanding of nature by redefining the state of nature. On the other hand, he clarifies the most essential characteristics of human nature by discussing the initial human condition in the natural state. It can be said that Discourse on the Origin and Foundations of Inequality among Men lays the foundation for us to understand Rousseau's naturalistic education program in the following three aspects. First, the most fundamental characteristic of a good man (that is, the 'natural man') is his 'perfectibility'(Ibid., 153): the formation of human nature is a process of continuous learning and upgrading. Thus, a good man is at first a person without any nature. From the development history of human nature, emotion precedes reason, which is the basis of understanding nature. Second, the natural state should come prior to the social state which is more worthy of pursuit, because a good man in the natural state has no superfluous desire and does not depend on others. All he needs is a simple form of self-love, and does not force or hurt others for vanity. Thus, a good man is happy, while citizens in society are guaranteed to do interdependence and restriction. Third, Rousseau puts forward a pair of primitive emotions in Discourse on the Origin and Foundations of Inequality among Men, namely, self-love and vanity. These two emotions are very important to help us understand the process of Emile's soul shaping. Self-love is a natural emotion that can be transformed into kindness or virtuousness through the interaction of reason and compassion. Vanity is to see oneself to be of more importance than others. It turns communication between people from liberal interaction into a conditional contract. It is in this process that the concept of a society comes into being.

2) Processes and Methods

Since the new model of man set by Rousseau is a nobler person with both natural virtue and civic virtue, do we have the conditions and possibilities to cultivate such a person in a civilized society? Clearly, according to the previously mentioned analysis, I think this possibility exists. On one hand, the crisis of modernity has begun to make citizens realize the importance of caring about the virtues of the good man, because relying solely on civic virtue or civic education cannot help citizens get out of social crisis. On the other hand, politics adheres to the principle of value neutrality\(^3\), which means that being a good man is

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\(^3\) As a concept of political philosophy, the principle of value neutrality in modern sense can be traced back to the question of the fact-value distinction put forward by David Hume. According to Hume, fact judgment and value judgment are two distinct problems, and there is an insurmountable gap between them; see for example, Pike, N.(1963).[1995]. 'Hume on Evil'. In Tewyman, S. (Ed.). David Hume: Critical Assessments, Volume 4. London and New York: Routledge. pp. 300-314. Based on Hume's idea of the fact-value distinction, Behaviorist political science emphasizes that political research should be morally neutral so as to avoid the influence of personal political tendencies, emotions, or values on research results.
only a private matter. In the era of value nihilism, the existence of the good man has been questioned. Thus, citizenship has become a means for good men to continue to pursue their own good life. From these two aspects, how to practice the naturalistic education of the unity of the good man and the good citizen in a civilized society is particularly important. And the educational ideas of Emile can provide a strong theoretical basis for this practice. Next, I will take Emile's growth as a clue to explore the possibility of cultivating new types of citizens with both natural and civic virtues in a civilized society.

First of all, from the overall structure, Emile's growth can be divided into two stages. The first stage describes how Emile grew up to be a healthy, independent individual. At this stage, self-love runs throughout the growing process of young Emile. Young Emile's natural desire is very limited, thus, Emile merely acquires some natural knowledge about reason or language with the growth of age. This means that Emile's early childhood education emphasizes not the accumulation of knowledge or skills, but the independence and naturalness of the individual. Clearly, if a person wants to be a good citizen, he must have the same virtue as Emile from childhood. Rousseau understands this virtue as the virtue of the natural man or the virtue of the good man. If a person wants to acquire the virtue of such man, he must restrain his social desires. According to Rousseau, the wealth of a civilized society is based on greed, and the inequality caused by greed plunges people into a state of conflict, division or oppression. The virtue of 'moderation' is that it can greatly reduce a man's greed and provide an equal basis for interaction between people.

Moreover, a man must avoid the manipulation and dependence on the will of others because of vanity, or conceit in the process of learning Emile's virtue of self-love. Rousseau illustrates the possibility of a person's self-love turn into vanity with the example of children crying. A child's initial concern in crying is his natural desire. But Rousseau later finds that the reason for crying is actually to change the will of parents. Rousseau's argument of this crying is implicit, because he argues, it gives rise to 'the first relation between man and his environment; here is forged the first link in the long chain of social order'(Ibid., 74-76). This implies that crying can be understood as the initial watershed of the individual's transition from self-love to vanity. As Bloom understands, the beginning of 'Master-Slave dialectics'(Bloom, 1990: 233) has been included in the crying of a child.

Thus, the first stage (volumes 1-3) of Emile's growth tells us that a person should first shape himself into an independent and restrained good man in the way of naturalistic education. Nevertheless, it is far from enough for a person to be satisfied with his own perfect development, because he has to enter a civilized society and must adapt to its social order. At that time, his task becomes how to acquire the civic virtues of serving the civilized society, which is the second stage of Emile's growth that I will discuss. The second stage (volumes 4-5) shows Emile's transition from a good man to a political citizen.
through education. In fact, this stage is a process from naturalistic education to civic education or political education for a good man. This means that a good man must learn how to understand and absorb civic virtues. In this process, this good man still needs to rely on the 'perfectibility' of the soul to achieve the transition to a good citizen (Bloom, 1990: 218). This implies that the two heterogeneous souls of the good man and the good citizen can be united. A good man can get his own public emotions from a civilized society, through which he can share his self-love with others who are in the same situation. Rousseau understands the process of sharing self-love as the source of civic virtue. Civic virtue, in turn, can inhibit personal vanity that tries to dominate or transcend others. Thus, the process of extending man's self-love to others through civic education not only means acquiring the virtue of the good citizen, but also practicing the virtue of the good man, or overcoming bourgeois's selfishness and indifference.

3) Diagnosis and Treatment

Then, how does this new man that Rousseau describes promote the sublimation of civilized society on the basis of transcending enlightenment? For this issue, I will start from Rousseau's diagnosis and criticism of Enlightenment to explore the solutions to promote the development of civilized society.

First of all, the image of the new man is actually a transcendence of the image of bourgeois. By reinterpretting the 'natural man' or the state of nature, he gains a new understanding of the way of human existence. From Rousseau's perspective, this new man has two virtues of the good man, namely, moderation and self-love. These two virtues not only free people from the fanaticism of desire, but also free them from economic and political slavery because of interest relations. Moreover, the new man has compassion, or rather compassionate conscience. He expands his moral concern for others through compassionate conscience. In this process, Rousseau seems to convey us a sublimation road from nature to society. With the help of Emile's growth path, he shows us the possibility of transcending self-enclosed individualism: the significance of a man's existence lies not in his own interests, but in the pursuit of common human happiness.

Second, the civic virtue of the new man is actually a sublimation of the spirit of contract. This virtue comes from Rousseau's theory of social contract. Rousseau's concept of civic education in The Social Contract can be regarded as a theoretical extension of his naturalistic philosophy of education at the national level. According to Rousseau, civic education emphasizes the need to replace false passions or interests with public will (Rousseau, 1978: 53). Its function is to provide a more natural and just foundation for a civilized society. Although Rousseau believes that natural virtue takes precedence over civic virtue, he always regards public will as a benchmark for the development of a society. The task of the new man is to inject the spirit of public will into the order of civilized society. Because in such a
civilized society, citizens can maintain their independence and freedom while obeying the political community. In other words, the goal of the new man is to ensure the interests and freedoms of every citizen through the construction of a contract of public will in a civilized society. Here, every citizen enjoys the rights and interests of freedom, but also needs to fulfill the responsibility of safeguarding the spirit of public will. Of course, the price he paid will be compensated by other citizens. Clearly, the civic virtue of the new man that Rousseau advocates is still based on Hobbes's concept of passion. But this virtue compensates for the individual's flaws in the public spirit by paying attention to the general interests.

Thirdly, the new man should always be aware of the various crises facing civilized society. Because these potential crises cannot be eliminated or solved simply by relying on individual emotions and powers. Rousseau's naturalistic philosophy of education implies that only when a civilization knows its ugliness, decay and defects can it create a happy life. The fundamental way to achieve this goal is to maintain the good nature of citizens and guide them to not be enslaved by desires, prejudices and rights. This means that the new man need to establish a Rousseauian state of nature in a civilized society. In this social natural state, citizens not only communicate freely and equally, but also familiarize themselves with each other through mutual supervision (Crocker, 1979: 246-269). In this sense, Rousseau hopes that the new man can play the role of cultivating natural men in a civilized society. Moreover, the new man should also focus on the customs of a civilized society, because good customs are also a factor to promote social stability. Rousseau mentions the fourth law of political society in his The Social Contract, namely, fashion, custom and public opinion. According to Rousseau, such laws are not engraved on marble or copper watches, but on the heart of every citizen. Although it is not written law, it can get a new appeal from the national plot every day: it represents the innovative spirit of the civilization, and can even imperceptibly replace the power of authority with a special force (Rousseau, 1978: 56). Nevertheless, the new man realizes that there are inevitably differences between legislators and the public will in a civilized society. To overcome this disagreement, he must introduce a form of religion that convinces legislators. Rousseau called it civic religion. This religion not only preserves the wisdom of legislators, but also indirectly assists the rule of legislators. At the same time, citizens can also deepen their understanding of public laws through civic religion. As Rousseau explains, civic religion seems to be a combination of citizens' worship of gods and their love of laws, which has become the real source of social customs (ibid., 62).
IV. Conclusion

I have re-examined and discussed Rousseau's naturalistic education ideas from the perspective of the reconciliation between the good man and the good citizen. I found that Rousseau's idea of naturalistic education constantly contains two factors of seeking harmony. One is the modern understanding of the 'natural man' or the state of nature; a good man realizes the process from transcending the state of loneliness to devoting himself to the political society of public interest by virtue of his perfectibility. Another is the appeal for good citizens to return to their true nature: a citizen's virtue must get rid of the erosion of universal scientific values and pursue a life conforming to his own nature. In reflecting on the dual alienation of human and society, the interaction between these two factors becomes clearer. Rousseau's intention is to connect the rational and mature human beings, brought about by the perfect development of individual nature with the political order, most in line with nature, and on this basis to realize the unity of the good man and the good citizen in the sense of traditional educational philosophy. Looking at the discussion of Rousseau's whole thought course and his works, I believe that Rousseau's naturalistic education constantly pays attention to the issue of human existence. According to Rousseau, every citizen in real society lives outside himself and among others; he is no longer a complete existence, for he alienates himself and becomes an alienated person. The idea of reconciliation between the good man and the good citizen is just a good remedy for political philosophers to think carefully about the state of human existence and try to solve the problems of the nature of its existence. Rousseau's naturalistic education ideas is undoubtedly the perfect interpretation of this idea: the purpose of Rousseau's educational philosophy is to explore the possibility of unity between citizens as universality and individuals as particularity in different environments, because human beings cannot live in a completely natural state, they must participate in and integrate into the political society. Thus, how to perfect the combination of the truthfulness, virtuousness, and beauty of nature (Rousseau, 1966: 80-81) and the best political order has become the key to promote the reconciliation between the two different human nature of the good man and the good citizen.

From the perspective of the reality of civilized society, the biggest problem of human existence is that human beings are a split existence. This kind of split comes from a man's preference for survival virtue, which forces individuals to alienate themselves or society. Consequently, a man cannot truly understand and feel the meaning of his own existence, which is the root of all human misfortune and suffering. Thus, the pursuit of a holistic existence has become the fundamental way for human beings to pursue the supreme form of happiness. Unlike the traditional philosophers who consider the 'good' of nature as the supreme standard of city-state life, Rousseau regards the pursuit of the freedom and happiness of nature as
the supreme goal of human existence. There is no doubt that the idea of the good man and the good citizen contained in his naturalistic educational philosophy has provided some theoretical and methodological guidance for the realization of this goal.

Although Rousseau participates in the political life of the Enlightenment era with the way of writing, and conveys his wisdom that inherits from classical political philosophy, the image of the solitary walker in his later years reminds us of the natural philosophers who are also on the edge of the city-state, rather than Socrates talking to the citizens. Socrates turns from natural philosophy to political philosophy precisely because he opens a new direction to explore the possibility of reconciliation between the good man and the good citizen. In fact, Rousseau’s natural educational thought just wanders between natural philosophy and Socrates. Paying attention to this wandering or hesitation will help the people of contemporary era understand the underlying causes that why Rousseau’s educational philosophy is full of fuzziness and complexity.

Bibliography


국문초록

루소의 자연주의 교육사상에 관한 새로운 해석

김회용
부산대학교 교육학과 교수

연구목적: 이 연구의 목적은 루소의 자연주의 교육이념의 의미와 실천적 비전을 재해석하는 것이다. 연구방법: 첫째, 루소의 자연주의 교육이념이 형성된 이유를 밝히기 위해 그의 자연상태 이론을 고찰하였다. 둘째, 좋은 인간과 좋은 시민 사이의 내적 관련성 관점에서 루소의 자연주의 교육이념의 세 가지 기본 단계를 분석하였다.

연구결과: 루소의 자연상태 이론을 재해석하는 목적은 인간의 본성과 그 자연권을 이해하는 데 있다. 인간의 본성은 선하다는 루소의 개념은 어떤 사람이 자연에 부합하는가와 좋은 시민을 양성할 수 있는 방법은 무엇인가라는 문제에 이론적 근거를 제공할 수 있다. 인간의 자연상태에 대한 탐구는 자연에 맞는 정치 질서를 인식하는 데뿐만 아니라 인간에게 가장 적합한 교육 방식을 모색하는 가장 기본적인 기반이다. 자연인 교육은 자연이 인간에게 부여하는 여러 가지 자연적 덕성을 온전하게 발전시키는 것, 즉 고성한 사람을 얻는 것이다. 사회인 교육은 좋은 인간이 좋은 시민으로 변해가는 과정으로 모든 사회적 요소를 이용해 인간의 덕성을 향상하고, 자연적인 사회에서 타인, 사회 또는 정치의 소통할 수 있는 사회인을 육성하는 데 기여한다. 정치적인 교육의 핵심은 사회인을 공적 미덕을 갖춘 시민으로 만들는데 있다. 개인이 좋은 시민인지 아닌지를 판단하는 기준은 그가 정치사회에서 자연적 덕성을 최대한 유지하고 실천할 수 있는 것이다. 논의 및 결론: 이글은 근본적으로 좋은 인간은 좋은 시민의 완화 가능성에 초점을 맞추고, 루소 자연주의 교육이념의 학교 교육에서의 실천적 비전과 교육학적 함의를 탐구하였다. 루소의 자연주의 교육이념은 다양한 환경 속에서 자연 개체와 그 시민적 신분이 익합될 가능성에 모색한 것으로 볼 수 있다. 학교 교육을 루소가 설명한 자연상태로 돌아가게 할 수는 없지만, 교육은 인간이 타인과 공적 활동을 마주하고 공공의 환경과 그 사물들과 조화롭게 공존하는 법을 배우도록 해야 한다.

주요어: 루소의 자연주의 교육이념, 자연 상태, 자연개체, 시민적 신분, 학교교육, 좋은 인간과 좋은 시민의 완화가능성