

William Wordsworth's and Jean Jacques Rousseau's Concept of Education and its Relevance to 21st Century

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Abstract

This paper focuses on similarities in the concept of Education of William Wordsworth, the British Romantic Poet and Jean Jacques Rousseau, the French Philosopher. Wordsworth's major poems show how moral and spiritual development can be attained from a close proximity to Nature. Wordsworth has a profound faith in the value of Nature as an educator and as a moral guide. He believes that education is a process of natural growth and the teacher, like a gardener, should be a watchful guide on the side, not a sage on the stage. The child, engaged in real life situations and exposed to good role models, comes to understand the need for sharing, kindness, honesty, diligence, loyalty, courage, and other virtues. In this connection, we will also examine Jean Jacques Rousseau's ideas about education, ethics, and politics on the concept of Nature. In the 21st century, it has become a matter of great regret that the business world of global capitalism threatens to reduce humanity to mere products or commodities where knowledge has become a very sellable entity. Under these circumstances, I firmly believe that William Wordsworth's and Jean Jacques Rousseau's unifying insights and organic visions about education can protect our essential humanity against the capitalist threat. This can also restore the lost self-reliance or self-respect of modern man suffering from self-pity or self-doubts leading towards neurosis, psychosis and other such diseases.

Introduction

Both William Wordsworth and Jean Jacques Rousseau advocate a similar concept in education that has a naturalistic tendency. In the major poems of Wordsworth, there is an underlying theme of moral education to be received from "Nature". The idea is not that there is any sense of institutionalized education. Wordsworth's major poems show how moral and spiritual development can be attained from a close proximity to Nature. Wordsworth conceived of "Nature" as an educational guide, and enshrined it with moral and spiritual values. My study seeks to show how "Education" that places subject matter in its natural setting and presents it in a natural way is superior to the artificial analysis and abstractions of language. The romantic tradition holds that morality, like everything else, comes naturally. The child, engaged in real life situations and exposed to good role models, comes to understand the need for sharing, kindness, honesty, diligence, loyalty, courage, and other virtues. In this connection, we will also examine Jean Jacques Rousseau's ideas about education, ethics, and politics on the concept of "Nature". We shall discuss Rousseau's theory of education that can be found chiefly in his writings like *Emile; or, Education, Social Contract* and *Discourse upon Inequality*.

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Wordsworth himself was a product of formal schooling. His criticism of formal school education was not that of the subject curriculum, but of the process of mechanical teaching. It might not be irrelevant to mention that medical and psychological research has continued to find physical and psychological benefits for controlled exposure to natural environments. There may also be deeper aspects of genetically inherited indigenous consciousness which are unlocked through living more simply in Nature and exploring, studying and practicing indigenous skills and knowledge. Current systems of modern living including urban living, nuclear families, and mainstream education may be doing students a disservice by not educating them at least for a time by exposing them to an indigenous lifestyle and knowledge. Since first generation indigenous peoples and cultures have been so rapidly lost, there is an important role for outdoor education in the next century to experientially reconnect post-industrial 21st century societies with more basic, self-contained systems of living. My study will try to focus on those scopes where outdoor education would be more effective than institutionalized traditional education. William Wordsworth's poems, "Lines composed a few miles above Tintern Abbey", "Three years she grew in sun and shower", "Ode to Duty", "The Tables Turned", concentrate hugely on this philosophy of education.

Rousseau's Concept of Education

In Book I of *Emile; or, Education*, Rousseau states:

We are born weak, we need strength; helpless, we need aid; foolish, we need reason. All that we lack at birth, all that we need when we come to man's estate, is the gift of education.

This education comes to us from Nature, from men, or from things. The inner growth of our organs and the faculties is the education of Nature, the use we learn to make of this growth is the education of men, what we gain by our experience of our surroundings is the education of things.

Thus we are each taught by three masters. If their teaching conflicts, the scholar is ill-educated and will never be at peace with himself; if their teaching agrees, he goes straight to his goal, he lives at peace with himself, he is well-educated.ⁱ

According to Rousseau, we receive our education from three sources; from Nature, from man, from things. When the training received from these three teachers is not harmonized, the individual is badly educated. Over two of these, man has considerable control; over the third, Nature, he has none. Harmony in education is obtained by subordinating the education of man and of things to that of Nature.

According to this view, Nature is a habit, and education is nothing but a habit. But habit is used in two senses. Primary dispositions, unaltered by enlightenment, by sophistication, or by suggestion from others constitute Nature. Habit in this sense, is to be followed; but habit in its usual significance indicates that which is acquired by direct imitation of other human beings, by suggestion, or by obedience to command. Concerning this Rousseau later says: "The only habit

which the child should be allowed to form is to contract no habit whatever.”(Rousseau, 1911:8) As a subordinate connotation throughout the treatise, education according to Nature thus indicates that the instinctive judgments, primitive emotions, natural instincts are more trustworthy as a basis for action than all the reflection, the caution, the experience that comes from association with others.

The fundamental meaning of “the natural state” in *Emile; or, Education* is its social one. As in the *Social Contract*, Rousseau shows how a state of high culture can be based upon a truer political principle and thus a nobler type of social life than that of the eighteenth century evolved; so in the *Emile; or, Education* he propounds an education, based not on the forms of society, the meaningless traditions of the school and a misconception or entire ignorance of childhood, but on a knowledge of the true Nature of man. As in the *Social Contract*, he taught that the only rights of man, natural rights, were those found in the laws of his own Nature, so, according to the *Emile; or, Education*, education is to be guided by these same laws. The “natural man” is not the savage man, but man governed and directed by the laws of his own Nature. Such laws, as are the laws of any other portion of Nature, are discoverable through investigation.

This being, according to Rousseau, the primary meaning of education according to Nature, an opposition to society follows as a corollary. “We must choose between making a man and a citizen, for we cannot make both at once.” (Rousseau, 1911:14) But it must be understood that in a citizen and in society he had primarily in mind the civilization of the eighteenth century. In the *Social Contract*, he had shown how a high state of culture, one infinitely preferable to the existing one, could be developed on a different social principle, that of individual choice, instead of that of arbitrary authority. Yet much in the situation is of general significance and is but a new form of the old problem of individual rights and social welfare. Rousseau holds the reverse of thought of the present, which finds completion as the social man as a unit in the greater unity of the whole. In Book I of *Emile; or, Education*, he mentions: “The natural man is complete in himself; he is the unit, the whole, dependant only on himself and his like. The citizen is but the numerator of a fraction, whose value depends on its denominator, his value depends upon the whole, that is, on the community.” (Rousseau, 1911:17) Rousseau holds Education for social institutions, for custom, to be mere slavery. By it the true Nature of the child is neglected and true happiness overlooked. In Book IV of *Emile; or, Education*, he says:

While I meditated upon man's Nature, I seemed to discover two distinct principles in it; one of them raised him to the study of the eternal truths, to the love of justice, and of true morality, to the regions of the world of thought, which the wise delight to contemplate; the other led him downwards to himself, made him the slave of his senses, of the passions which are their instruments, and thus opposed everything suggested to him by the former principle. When I felt myself carried away, distracted by these conflicting motives, I said, No; man is not one; I will and I will not; I feel myself at once a slave and a free man; I perceive what is right, I love it, and I do what is wrong; I am active when I listen to the voice of reason; I am passive when I am carried away by my passions; and when I yield, my worst suffering is the knowledge that I might have resisted.(Rousseau, 1911:287)

Education, according to Nature, has a third meaning in *Emile; or, Education*. This results, when the author elevates his chief means, contact with the phenomena of Nature, into an end in itself. The mal-education which comes from man is to be counteracted by contact, fearless and intimate, with subhuman Nature, -- with animals, with plants, with physical forces of all kinds. Rousseau was a lover of Nature and through his teachings began a movement of finer and fuller appreciation of Nature, which found its expression in a wide school of literature both on the Continent and in England. Rousseau's conception, however, based upon a wholly misanthropic view of the life of man in society, was not quite so genial, since it led to complete isolation from society and to the preference for the life of the recluse. Both morally and physically he held that cities are the graves of the human species. When applied to education this threefold view concerning the doctrine of the natural state resulted in a number of corollaries which were revolutionary.

Wordsworth's Concept of Education

Let us begin with one of William Wordsworth's most widely read poems, "Three years she grew in sun and shower" which is a part of his *Lucy Poems*:

Three years she grew in sun and shower,
Then Nature said, 'A lovelier flower
On earth was never sown:
This child I to myself will take :
She shall be mine, and I will make
A Lady of my own.

'Myself will to my darling be
Both law and impulse; and with me
The Girl, in rock and plain,
In earth and heaven, in glade and bower
Shall feel an overseeing power
To kindle or restrain.

[.....]

'And vital feelings of delight
Shall rear her form to stately height,
Her virgin bosom swell;
Such thoughts to Lucy I will give
While she and I together live
Here in this happy dell.'(1—12, 31—36)

It can be assumed from the above mentioned lines that, besides being a work of art, the poem also has an educational purpose. As the poem develops, it shows how Lucy will be brought up to be a "Lady". Nature promises to nurture and educate Lucy by prevailing upon her growth as an "overseeing power". It will also inculcate the virtues of grace, dignity, stateliness, peace and beauty in her. In being both law and impulse for Lucy, Nature will produce in her an integrated balance of spontaneity and self-control. There is spirituality, a supernatural aspect, that is only hinted at. It is more a fusing together of spirits that eventually becomes literal with Lucy's death

when she becomes one with Nature wholly – in mind and body. And the promise Nature made to educate Lucy has been fulfilled because Lucy reached her maturity foretold by Nature.

In the poem "Lines Composed a Few Miles above Tintern Abbey"(1798), Wordsworth suggests his spiritual relationship with Nature, which he believes will be a part of him until he dies. Wordsworth departs from the present moment to describe how his memories of the scene inspired and sustained him over the past five years. Life away from Nature is described as being "in lonely rooms, and 'mid the din / Of towns and cities."(26--27) Meanwhile, Nature is described with almost religious fervor: Wordsworth uses words such as "sublime," "blessed," and "serene." Wordsworth refers to a "blessed mood" twice, emphasizing his spiritual relationship with Nature. Interestingly, while Wordsworth uses many words related to spirituality and religion in this poem, he never refers to God or Christianity. It seems that Nature is playing that role in this poem, especially at the end of the second stanza, when Wordsworth describes a sort of transcendent moment:

Until, the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid sleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things. (44--50)

He begins to consider what it would mean if his belief in his connection to Nature were misguided, but stops short. Seeming not to care whether the connection is valid or not, he describes the many benefits that his memories Nature give him. At the end of the stanza he addresses the Wye River: "How oft, in spirit, have I returned to thee / O sylvan Wye! Thou wanderer through the woods, / How often has my spirit returned to thee!"(57--59)

Wordsworth explains the pleasure he feels at being back in the place that has given him so much joy over the years. He is also glad because he knows that this new memory will give him future happiness: "in this moment there is life and food / for future years." (66--67) He goes on to explain how differently he experienced Nature five years ago, when he first came to explore the area. During his first visit he was full of energy:

[...] like a roe
I bounded o'er the mountains, by the sides
Of the deep rivers, and the lonely streams,
Wherever Nature led: more like a man
Flying from something that he dreads, than one
Who sought the thing he loved. For Nature then
(The coarser pleasures of my boyish days,
And their glad animal movements all gone by)
To me was all in all.--I cannot paint
What then I was. The sounding cataract
Haunted me like a passion: the tall rock,
The mountain, and the deep and gloomy wood,
Their colours and their forms, were then to me

An appetite; a feeling and a love,
That had no need of a remoter charm,
By thought supplied, nor any interest
Unborrowed from the eye. (69--85)

Wordsworth seems to value this period of his life, and remembers it with a somewhat nostalgic air, although he admits that in this simpler time ("The coarser pleasures of my boyish days"), he was not so sophisticated as he is now. In the present, he is weighed down by more serious thoughts. He alludes to a loss of faith and a sense of disheartenment. This transition is widely believed to refer to Wordsworth's changing attitude towards the French Revolution. Having visited France at the height of the Revolution, Wordsworth was inspired by the ideals of the Republican movement. Their emphasis on the value of the individual, imagination, and liberty inspired him and filled him with a sense of optimism. By 1798, however, Wordsworth was already losing faith in the movement, as it had by then degenerated into widespread violence. Meanwhile, as France and Britain entered the conflict, Wordsworth was prevented from seeing his family in France and lost his faith in humanity's capacity for harmony. Wordsworth turns to Nature to find the peace he cannot find in civilization.

Wordsworth quickly sets his current self apart from the way he was five years ago, saying, "That time is past." At first, however, he seems almost melancholy about the change: "And all its aching joys are now no more, / And all its dizzy raptures." (86--87) Over the past five years, he has developed a new approach to Nature:

For I have learned
To look on Nature, not as in the hour
Of thoughtless youth, but hearing oftentimes
The still, sad music of humanity. (91--94)

As a more sophisticated and wiser person with a better understanding of the sad disconnection of humanity, Wordsworth feels a deeper and more intelligent relationship with Nature:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused. (96--99)

This "presence" could refer to God or some spiritual consciousness, or it could simply refer to the unified presence of the natural world. In the interconnectedness of Nature, Wordsworth finds the sublime harmony that he cannot find in humankind, and for this reason he approaches Nature with an almost religious fervor.

"Ode; Intimations of Immortality from Recollections of Early Childhood" (1803--6) is a long and rather complicated poem about Wordsworth's connection to Nature and his struggle to understand humanity's failure to recognize the value of the natural world. The poem is elegiac in that it is about the regret of loss. Wordsworth is saddened by the fact that time has stripped away much of Nature's glory; depriving him of the wild spontaneity he exhibited as a child.

Wordsworth believes that the loss stems from being too caught up in material possessions. As we grow up, we spend more and more time trying to figure out how to attain wealth, all the while becoming more and more distanced from Nature. The poem is characterized by a strange sense of duality. Even though the world around the speaker is beautiful, peaceful, and serene, he is sad and angry because of what he (and humanity) has lost. Because Nature is a kind of religion to

Wordsworth, he knows that it is wrong to be depressed in Nature's midst and pulls himself out of his depression for as long as he can. The poet continues to be a part of the joy of the season, saying that it would be wrong to be "sullen / While Earth herself in adorning, / And the Children are culling / On every side, / In a thousand valleys far and wide." (43--48) However, when he sees a tree, a field, and later a pansy at his feet, they again give him a strong feeling that something is amiss. He asks, "Whither is fled the visionary gleam? / Where is it now, the glory and the dream?"(57--58)

Wordsworth examines the transitory state of childhood in the later part of the poem. He is pained to see a child's close proximity to Nature being replaced by a foolish acting game in which the child pretends to be an adult before he actually is. Instead, Wordsworth wants the child to hold onto the glory of Nature that only a person in the flush of youth can appreciate. The poet sees (or imagines) a six-year-old boy, and foresees the rest of his life. He says that the child will learn from his experiences, but that he will spend most of his effort on imitation: "And with new joy and pride / The little Actor cons another part."(102--103) It seems to the speaker that his whole life will essentially be "endless imitation." the speaker speaks directly to the child, calling him a philosopher. The speaker cannot understand why the child, who is so close to heaven in his youth, would rush to grow into an adult. He asks him, "Why with such earnest pains dost thou provoke / The years to bring the inevitable yoke, / Thus blindly with thy blessedness at strife?"(124--126) But he experiences a flood of joy when he realizes that through memory he will always be able to connect to his childhood, and through his childhood to Nature.

Hence is a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the Children sport upon the shore,
And hear the might water rolling evermore. (162--168)

At the end part of the poem, Wordsworth experiences a surge of joy at the thought that his memories of childhood will always grant him a kind of access to that lost world of instinct, innocence, and exploration. In the tenth stanza, bolstered by this joy, he urges the birds to sing, and urges all creatures to participate in "the gladness of the May." He says that though he has lost some part of the glory of Nature and of experience, he will take solace in "primal sympathy," in memory, and in the fact that the years bring a mature consciousness—"a philosophic mind." In the final stanza, the speaker says that this mind—which stems from a consciousness of mortality, as opposed to the child's feeling of immortality—enables him to love Nature and natural beauty all the more, for each of Nature's objects can stir him to thought, and even the simplest flower blowing in the wind can raise in him "thoughts that do often lie too deep for tears.", The effect is to illustrate how, in the process of imaginative creativity possible to the mature mind, the shapes of humanity can be found in Nature and vice-versa. (Recall the "music of humanity" in "Tintern Abbey.") A flower can summon thoughts too deep for tears because a flower can embody the shape of human life, and it is the mind of maturity combined with the memory of childhood that enables the poet to make that vital and moving connection.

Wordsworth believes that education is a process of natural growth. The teacher, like a gardener, should be a watchful guide on the side, not a sage on the stage. Wordsworth has a profound faith

in the value of Nature as an educator and as a moral guide. For the progressive educational movement, he introduced the slogan: "Let Nature be your teacher". In the poem "The Tables Turned" (1798), the poet invites his friend to stop reading books; he'll become fat from being sedentary. The speaker then asks why he chooses to be so serious while outside there is a beautiful evening scene:

Up! up! my Friend, and quit your books;
Or surely you'll grow double:
Up! up! my friend, and clear your looks,
Why all this toil and trouble?

The sun above the mountain's head,
A freshening lustre mellow
Through all the long green fields has spread,
His first sweet evening yellow. (1--8)

The speaker continues, telling his friend that books are dull and tedious. Rather than reading, he should venture outside to where the linnets (a small finch) and the throstle (a song bird) are singing beautiful music containing more wisdom than any book. The two lines that follow are probably the most important in the poem: "Come forth into the light of things, / Let Nature be your teacher." (15--16) The speaker is telling his friend that Nature has more to teach than books, and that he should go outside rather than seek refuge in dry pages:

Books! 'tis a dull and endless strife:
Come, hear the woodland linnet,
How sweet his music! on my life,
There's more of wisdom in it.

And hark! how blithe the throstle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your teacher. (9--16)

Later, the poet tells his friend that Mother Nature is full of wealth, and that she is ready to bestow her fruits on our minds and hearts. He also says that in Nature wisdom comes from being happy and healthy, and that a person can learn more about humanity and about good and evil from a tree than from a sage:

She has a world of ready wealth,
Our minds and hearts to bless--
Spontaneous wisdom breathed by health,
Truth breathed by cheerfulness.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can. (17--24)

The poet suggests that even though Nature brings humanity sweet traditions of intelligence, we tend to ruin that knowledge by dissecting it. Instead, we should reject traditional science and art and simply come into Nature:

Sweet is the lore which Nature brings;
Our meddling intellect
Mis-shapes the beauteous forms of things:--
We murder to dissect.

Enough of Science and of Art;
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives. (25--32)

It certainly seems strange to find a poet telling his friend (and through his friend his readers) to stop reading, and yet much of what Wordsworth is saying in "The Tables Turned" fits perfectly with the Romantic Movement, which emphasizes the importance of being a part of Nature. For Wordsworth there is much more to be learned by watching, listening to, and simply taking in one's surroundings than by studying books. At the same time, there is a strong element of irony at play here. First of all, Wordsworth is making these statements in a poem, which will become (as he knew it would) a part of a book meant to be read. Even though he believes that Nature is a great teacher, he is not ready to throw away books altogether. It is important to note the poem's title: "The Tables Turned." The title leads us to believe that Wordsworth is reacting to the status quo, or to the way that people usually think, which in this case is that books are the best way to learn. In order to make the strongest statement possible, Wordsworth goes to the opposite extreme, even though his true feelings probably lie somewhere in the middle.

Wordsworth himself was a product of formal schooling. His criticism of formal school education was not that of the subject curriculum, but of the process of mechanical teaching. His ideal education seeks something more than utilitarian and this could seek to promote a philosophy of life:

[...] to guide the fluctuating youth
Firm in the sacred paths of moral truth,
To regulate the mind's disordered frame;
The glimmering fires of Virtue to enlarge,
And purge from Vice's dross my tender charge.ⁱⁱ

Wordsworth's philosophy of education reminds us of Jean Jacques Rousseau who advocated a naturalistic tendency in education. In his book *Emile; or, Education*, Rousseau relates the proper education of the youth by showing the training of the child taken from his parents and the schools, isolated from society, and put into the hands of an ideal tutor, who brings him up in contact with Nature's beauties and Nature's wonders.

Relevance to the 21st Century

Wordsworth and Rousseau's idea of education was to an extent in advance of their time. The Progressivists believe that it is better to study mathematics and science through real-world, hands-on natural methods than through the deadening modes of conceptual and verbal learning, or the repetitive practice of mathematics algorithms. Though the artificial symbols systems and algorithms of mathematics are the source of its power, natural, real-world intuitions are helpful in mathematics. But there should be no facile opposition between terms like understanding, hands-on, and real-world applications and terms like rote learning, and drill and kill. Children find joy in learning when it is their inborn interest and it goes deep into their understanding. As in reading, so in mathematics, artificial modes of learning are said to inhibit understanding and kill the soul; whereas natural methods are said to nourish it.

Medical and psychological research has continued to find physical and psychological benefits for controlled exposure to natural environments. There may also be deeper aspects of genetically inherited indigenous consciousness which are unlocked through living more simply in Nature and exploring, studying and practicing indigenous skills and knowledge. Current systems of modern living including urban living, nuclear families, and mainstream education may be doing students a disservice by not educating them at least for a time by exposing them to an indigenous lifestyle and knowledge. Since first generation indigenous peoples and cultures have been so rapidly lost, there is an important role for outdoor education in the next century to experientially reconnect post-industrial 21st century societies with more basic, self-contained systems of living.

As William Wordsworth says in the poem "The Tables Turned"(1798): "We murder to dissect"(20), similarly, the Progressivists say that phonemics and place value should not be dissected in isolation from their natural use, nor imposed before the child is naturally ready. Instead of explicit and analytical instruction, the romantic wants implicit, natural instruction through projects and discovery. This explains the romantic preference for integrated learning and developmental appropriateness. Education that places subject matter in its natural setting and presents it in a natural way is superior to the artificial analysis and abstractions of language. The romantic tradition holds that morality, like everything else, comes naturally. The child, engaged in real life situations and exposed to good role models, comes to understand the need for sharing, kindness, honesty, diligence, loyalty, courage, and other virtues. In Wordsworth's poetry, Nature is morally uplifting rather than merely scenic and decorative. For example, the poet states in his poem "Lines composed a few miles above Tintern Abbey" (1798):

[...] Therefore am I still
 A lover of the meadows and the woods,
 And mountains; and of all that we behold
 From this green earth; of all the mighty world
 Of eye, and ear — both what they half create,
 And what perceive; well pleased to recognize
 In Nature and the language of the sense
 The anchor of my purest thoughts, the nurse,
 The guide, the guardian of my heart, and soul
 Of all my moral being. (103--112)

Wordsworth outlines his understanding of consciousness. Like other Romantic poets, Wordsworth imagines that consciousness is built out of subjective, sensory experience. What he hears and sees ("of all that we behold... / of all the mighty world/ Of eye and ear") creates his perceptions and his consciousness ("both what they half-create, / And what perceive"). The "language of the sense"--his sensory experiences--are the building blocks of this consciousness ("The anchor of my purest thoughts"). Thus, he relies on his experience of Nature for both consciousness and "all [his] moral being."

Again, Wordsworth addresses Nature with a sort of spiritual faith without actually citing God or religion. Instead, he focuses entirely on Nature and on Dorothy. In the last lines of the poem, Wordsworth creates a sort of pact between Dorothy, the natural environment, and himself, as if trying to establish and capture the memory of this precise moment forever:

Nor wilt though then forget,
That after many wanderings, many years
Of absence, these steep woods and lofty cliffs,
And this green pastoral landscape, were to me
More dear, both for themselves and for thy sake! (159--163)

With these words, Wordsworth creates a beautiful illustration of the mechanics of memory. Not only does he want to remember this moment in this beautiful landscape, but he also wants Dorothy to remember how much he loved it, and how much more he loved it because he knew that she would remember it too. Thus, Nature is not only an object of beauty and the subject of memories, but also the catalyst for a beautiful, harmonious relationship between two people, and their memories of that relationship. This falls in line with Wordsworth's belief that Nature is a source of inspiration and harmony that can elevate human existence to the level of the sublime in a way that civilization cannot.

Conclusion

William Wordsworth and Jean Jacques Rousseau's concept of education can be a savior in this mechanized world that values only the material aspects of man neglecting his spiritual or mental aspects. It is a matter of great regret that the business world of global capitalism threatens to reduce humanity to mere products or commodities where knowledge has become very sellable entity. Under these circumstances, I firmly believe that William Wordsworth and Jean Jacques Rousseau's unifying insights and organic visions about education can protect our essential humanity against the capitalist threat. This can also restore the lost self-reliance or self-respect of modern man suffering from self-pity or self-doubts leading towards neurosis, psychosis and other such diseases. According to the French sociologist Emile Durkheim, the increasing rate of psychological diseases in this capitalist world points clearly to the failure of today's capitalistic civilization. Despite the obvious material progress and technical developments which cannot provide food for our minds or spirits, we rather alienate our material selves from the spiritual and hence cause a psychological void.ⁱⁱⁱ The values Wordsworth and Rousseau teach us may not seem directly valuable for living in this world of material development; but the values work at a deeper level, that is, at the level of the spirit or the mind. These values can mould our form and can produce the essential human values like love, affection, sympathy, kindness, honesty, diligence, loyalty, courage, and other virtues.

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End Note

ⁱ Jean Jacques Rousseau, *Emile; or, Education*, translated by Barbara Foxley, J.M. Dent & Sons, Ltd., London (1911).

ⁱⁱ William Wordsworth, Lines written as a school exercise at Hawkshead. In Hutchinson (ed.) op.cit.(1951), p.483

ⁱⁱⁱ Emile Durkheim, *The Division of Labour in Society*. New York: Free Press, 1984.