



في البدء أحب أن أذكر أن جان جاك روسو قد عمل مرة في حياته مربياً لطفل من طبقة النبلاء ولكن التجربة لم تستمر وباءت بالفشل، وأيضاً كان قد تخلى أن أبناء الخمسة فور ولادتهم للملاجئ بدون أن يترك علامة أو دليل يُمكنه من الرجوع لهم يوماً ما، فأغلب المتابعين لحياته يعتقدون أن هذا الكتاب كان نوعاً من التكفير عن **bookman** فلم يستطع أحد معرفة مصيرهم . **اميل** ولمن **bookman** الذنب لتخليه عن دوره كأب أو محاولة لتدوين أفضل أسلوب للتربية بعد تحليله لفشل تجربته كمربي . **اميل** أراد أن يعرف أكثر عن حياته أنصح بقراءة اعترافاته اعترافات جان جاك روسو بالنسبة للكتاب: -مُرَبِّي يتفرغ لتربية الطفل **اميل** من المهد إلى الرشد، ولكن أي طفل؟ خصَّ جان جاك روسو أطفال الأغنياء بذلك فأطفال الفقراء والقرى الطبيعة كفيلاً بتربيتهم !! ركز في أسلوب تربيته على أهمية تعزيز التجربة لترسيخ المعلومة و استكشاف جدوى العلم بالتطبيق العملي **bookman** . **اميل** للتجارب والبحث عن استخداماته في واقع الحياة، والإجابة على الأسئلة بإجابات تثير الفضول ولا تشبعه لاستثارة ملكة التفكير . وهذه الطريقة تعتبر غريبة وثورية في عصره الذي يركز على اللغات، التاريخ والدين أي العلم النظري عدم قناعاته **bookman** **اميل** بدراسة اللغات، العلم النظري والقراءة التي يعتبرها حشو الأدمغة بمعلومات ليست ضرورية لحياة الشخص، ويتضح ذلك في قوله فممنذ الصغر كان والده يقرأ له **book1** لن أترك بيد **اميل** إلا كتاب روبنسون كروزو لأنه رجل عمل بمفرده على حفظ حياته . **اميل** الكثير من مكتبة الوالدة وكانت الكتب أكبر من سنه فعدت ملكة الخيال والإبداع عنده) ونجد في هذا الكتاب دعوته للتأمل في الطبيعة والتفكير عوضاً عن القراءة تكلم الكتاب في أغلبية (أكثر من ثلاثة أرباع الكتاب) عن تربية الذكور أما الإناث فتكلم عليهن فقط عندما كبر **اميل** وأصبح بحاجة لزوج، والزوجة المثالية بنظر روسو تكلم عن نشأتها وتربيتها في الجزء الخامس من الكتاب وأطلق عليها اسم صوفي وهذه الجملة تعطي فكره عن صوفي يجب أن تكون تربية النساء برمتها مرتبطة بالرجال. **اميل** وأيضاً لا أحبذ أن تكون المرأة من صاحبات النبوغ فإن النبوغ سيخلق لها مجداً شخصياً يُغنيها عن التماس الفخر **bookman** في انتسابها إلى زوجها وقيامها بواجب الأم والعقيلة وهذا السبب في أنني أنادي بأن تبقى كل فتاة ذات نبوغ عانساً بغير زواج طول الحياة . **اميل** ياهو لن أنتقد هذا الجزء لأنه يحتوي على السلبي والإيجابي مثل الجزء الخاص بـ **اميل** وإن غلبت سلبيتها جان أغلب **bookman** روسو عاش يتيماً، فقيراً، مشرداً، غير موفق في علاقاته مع البشر ومطارداً بسبب أفكاره إلى أن مات . **اميل** المبدعين عاشوا حياة صعبة وعُرفت قيمتهم بعد موتهم وهو ليس بالاستثناء لمن منح الكتاب أي نجمة لأنه خارج نطاق التقييم بالنسبة لي لأنه كُتب في عصر غير عصرنا و يعتبر ثورياً بمحتواه وقتها، أما في عصرنا هذا قد استغرب ولا أتفق مع بعض مما ولو كان **bookman** جاء فيه و شدني وأعجبني بعضه، فالخطوط العريضة لأساليب التربية كتبت بطريقة جميلة جداً . **اميل** The Educated Human26 January 2016 To say that Rousseau has a low opinion of humanity is an understatement - he absolute despises the corrupting nature of humans and the effect upon the world around them. **اميل pdf** I suspect that if Rousseau were to be grabbed by Bill and Ted and taken to modern day San Dimas he would be absolutely appalled (isn't it interesting that when the people of historical significance explored modern day San Dimas they were all pretty impressed). **اميل kindle** It is not necessarily the teacher's fault though as the teacher can only work with the tools given to them (and the fact that teachers are severely underpaid is a problem in and of itself). **اميل bookman** اميل مراجعة كتاب: إميل أو تربية الطفل من المهد إلى **bookman** اميل

الرشد ـ جان جاك روسو هذا الكتاب هو أثر خلفه روسو في التربية بجانب آثاره الرئيسية الأخرى التي تركها ، نذكر منها كتاب: العقد الاجتماعي الذي يشكل نواة القوانين السياسية في المجتمعات الحديثة و كتاب الاعترافات الغني عن التعريف و رواية جولي في هذا الكتاب يتناول روسو قضية تنشأة الطفل الذي سيسمي *إيميل* من لحظة ولادته **book png** الأدبية الرومانسية. **اميل** حتى يصبح أباً سيصاحبه في رحلاته و تنقلاته و يعلمه مما لديه من الحكمة كمرّب متخذاً من الطبيعة معلماً في كل شيء و يتخلل الكتاب قصة لقاء **اميل** و *صوفي* - الفتاة التي ستمثل دور البنات التي تلقت تربية مثالية كما سيبين روسو من خلالها أسلوب لحظات الحب و الوصال في النهاية **Social sciences jjss** تربية الفتيات بعد أن بين أسلوب تربية الشبان مع **إيميل**. **اميل** بين **إيميل** و صوفي التي تنتهي بالزواج و تكلل بالنجاح ، و ذلك بعد أن خبر **اميل** الأمصار مع أستاذه و عاين البشر على اختلافهم. **اميل** **kindle** **Awacih** **اميل** ٢٠١٦ يوليو / تموز / ١٩ Çok ilginç bir insan bu Rousseau! Öyle cevherler var ki bu kitapta.

اميل pdfsand

And highly engrossing text that at the same time offers a wholly new sense of the importance and relevance of Rousseau's thought to us. **اميل فيك** عنوانهای چاپ شده در ایران: «امیل»؛ «امیل: رساله ای در باب آموزش و پرورش»؛ «آموزش و پرورش»؛ «آموزش و پرورش»؛ نویسنده: ژان ژاک روسو؛ تاریخ نخستین خوانش با ترجمه جناب آقای «منوچهر کیا»: روز دوم ماه مارس سال 1972 میلادی عنوان: **امیل: رساله ای در باب آموزش و پرورش**؛ عنوان دیگر: آموزش و پرورش؛ **امیل**، یا آموزش و پرورش»؛ نویسنده: ژان ژاک روسو؛ مترجم: غلامحسین زیرک زاده؛ تهران، دانشگاه تهران، 1328، در 299 ص، چاپ دیگر: تهران، چهر، چاپ سوم 1337، 1348، در 295 ص؛ چاپ بعدی سال 1360، چاپ دیگر: تهران، ناهید، 1380، در 408 ص؛ شابک: 9646205208؛ چاپ دوم 1382؛ چاپ چهارم 1386؛ در 408 ص، شابک 9789646205208؛ چاپ هفتم 1393؛ چاپ دیگر: تهران، قاصدک صبا؛ 1389، در 351 ص؛ شابک: 9786005675047؛ موضوع: رساله ای در آموزش و پرورش از نویسندگان فرانسه - سده 18 معنوان: **امیل**، یا آموزش و پرورش؛ نویسنده: ژان ژاک روسو؛ مترجم: منوچهر کیا؛ تهران، دریا، معراجی، 1349، در 568 ص؛ چاپ دیگر تهران، گنجینه، 1349؛ چاپ دیگر تهران، نشر محمد، گنجینه، 1371، در 568 ص عنوان: **امیل**، یا آموزش و پرورش؛ نویسنده: ژان ژاک روسو؛ مترجم: ع سبحانی؛ تهران، موسسه مطبوعاتی فرخی، چاپ دوم 1348، در 656 ص؛ عنوان: **امیل**؛ نویسنده: ژان ژاک روسو؛ مترجم: سعید مولوی؛ تهران، ابر سفید، 1392؛ در 632 ص؛ شابک 9786006988016؛ روسو میگویند: هر فرد می تواند اراده ای ویژه، مخالف یا متفاوت از اراده ی عمومی که به عنوان شهروند دارد، داشته باشد؛ ایشان میگویند: «بهتر است برای نوجوان از واژه هایی که بزرگسالان درباره ی اخلاق به کار می برند، خودداری شود»؛ سودی ندارد که به نوجوان لغات و علامت هایی که هیچ گونه مفهومی برایش ندارند را بیاموزیم؛ ایشان مینویسند: «در صورتی که ایده ای از اشیاء نداشته باشیم، چگونه لغات می توانند خودشان ایده های ذهنی به وجود آورند؟ لغات در واقع علاماتی هستند، که به اشیاء و یا ایده ها، مربوط می شوند؛ برای یک نوجوان، واژه ها می توانند جهت طرح اشیاء در غیابشان به کار روند، در حالیکه اگر این واژه ها صرفاً ایده ها را نشان دهند، همانند مفاهیم اخلاقی، به دنیای واقعیت مربوط؛ نتیجه ای که **Social sciences jjss** نخواهند بود، بلکه دنیایی ذهنی را مجسم می کنند، که هنوز دنیای نوجوان نیست». **امیل** «روسو» می گیرند، اینست که برای تغییر ندان ماهیت ذهنیت هایی، که نوجوان درباره ی اخلاق دارد، ایده آل آن است که شناخت او را، به تجربیات حسی محدود کنیم؛ با توجه به این اصل که تربیت، باید ریتم طبیعی نوجوان را حفظ کند، «روسو» پیشنهاد می کنند، که جریان یادگیری نوجوان را نباید شتاب داد؛ پس از نشان دادن خطراتی که در تربیت نوجوان، در به کارگیری لغات اخلاقی، پیش از آنکه او قادر به درک آنها باشد، وجود دارد، نتیجه می گیرند که: «ذهنیت های نوجوان به داده های حسی محدود می شود؛ عقل در فرایند گسترش روانی فرد، به دو صورت شکل می گیرد؛ نخست: «عقل حسی» ست که ابتدایی ترین است، و جوهره یا «عقل ذهنی» را شکل می دهد؛ عقل حسی از نظر زمان پیش از عقل ذهنی است؛ تربیت مناسب عقل حسی روسو نخست قرار بوده نامه ای کوتاه در پاسخ بنویسد، اما هر چه بیشتر به **pdf** باید گسترش عقل ذهنی را ممکن کند». **امیل** نوشتن ادامه داد به اهمیت موضوع بیشتر پی برد، تا بالاخره کتاب درخشان چهارصد صفحه ای **امیل** را نگاشت، که مبنای ساختار کتابروسو خود را در **bookman** برخی تحولات اساسی در نظام آموزش و پرورش فرانسه و دیگر کشورها گشت. **امیل**

نقش يك مربی سر خانه تصور می کند که دعوت شده تا امیل، كودك یکی از خانواده ها متمول را بزرگ کند. **ایمیل فیک** فصل نخست، آغاز طفولیت-مراقبت هایی که نوزاد لازم دارد،فصل دوم، تربیت اخلاقی كودك،فصل سوم، پسرک ۱۲ تا ۱۵ از نظریات اجتماعی پایه ای ژان ژاک روسو وحشی **pdfsand** ساله،فصل چهارم، دوران شباب،فصل پنجم، ازدواج. **امیل** نجیب است، یعنی انسان بر اثر پیچیدگی های تمدن است که دچار فساد اخلاقی می شود، وگرنه به شکل طبیعی و آزاد، هیچ بر همین اساس، در این کتاب هم می کوشد راه تعلیم و تربیتی را بیابد که **Social sciences jjss** انسانی فاسد نیست. **امیل** هر چه بیشتر به رشد طبیعی كودك نزدیک باشد؛ چرا که معتقد است شیوه ی تربیتی بورژوازی است که كودكان ثروتمندان را از او با تأمل در رفتارهای كودكان از نوزادی تا نوجوانی، سعی می کند **bookman** همان روز نخست فاسد بار می آورد. **امیل** بیاید که طبیعت آن ها چه اقتضائاتی دارد، و با طبیعی ترین شیوه همان را برآورده سازد، و می گوید: اشکال بزرگ در شیوه های تربیتی رایج آن است که نیازهای طبیعی كودك را نادیده می گیرند، و می خواهند به قهر و اجبار او را به شکلی که خود و اما در عمل گاهی از این مقصود دور می شود، و هم در **book mockup** جامعه ی بورژوا انتظار دارد در بیاورند. **امیل** تشخیص نیاز طبیعی بچه، و هم در پیشنهاد شیوه ی تربیتی متناسب با آن، مطالبی بی اندازه پیچیده و تصنعی (غیر طبیعی) و درست همانند جمهور **pdf drive** دور از واقع بیان می کند، مخصوصاً در فصل آخر که به صفات طبیعی زن می پردازد. **امیل** افلاطون (که اتفاقاً مورد ستایش روسو هم هست) که به بهانه ی تربیت درست مردم در مدینه ی فاضله، مستبدانه ترین اشکال دیگر آن که کتاب در زمانی نوشته شده که هنوز **bookman** سانسورها و سخت گیری ها را مجاز می شمارد. **امیل** روش علمی در ابتدای راه خود بوده است، از این جهت هر چند بسیاری مشاهدات روسو دقیق و ریزبینانه است، اما می توان در از طرفی، این مشهور است که روسو يك کتاب درخشان چهارصد صفحه ای **bookman** صحت علمی آن ها خدشه کرد. **امیل** در خصوص تربیت مهرآمیز كودك نوشت، اما خود هرگز کمترین عنایتی به چهار كودك نامشروع خود نداشت، بلکه آن ها را با آیا باید کتاب را خواند؟ بسیاری از راه **bookkeeping** بی رحمی تمام به یتیم خانه سپرد و كودكان در آن جا جان دادند. **امیل** **pdf drive** های نادرست و ظالمانه ی تربیتی که روسو از آن ها انتقاد می کند، هنوز در میان ما به قوت خود باقی است. **امیل** کسانی که می خواهند بچه دار شوند، اما هنوز روحيات كودك را نمی شناسند، باید این کتاب را پیش از هر چیز بخوانند تا از تکرار شیوه های ظالمانه ی سنتی بپرهیزند. **ایمیل** یا هو اما آیا امیل تنها گزینه است؟ این کتاب از نظر قدرت نثر و دید انسانی کتاب بسیار خوبی است، اما امروزه کتاب های علمی تر و قابل اعتمادتری در روانشناسی كودك نوشته شده، که می توانند **book1** جایگزین های بهتری برای امیل باشند. **امیل**

امیل bookman

Jean Jacques Rousseau remains an important figure in the history of philosophy both because of his contributions to political philosophy and moral psychology and because of his influence on later thinkers. **bookman** Rousseaus own view of philosophy and philosophers was firmly negative seeing philosophers as the post hoc rationalizers of self interest as apologists for various forms of tyranny and as playing a role in the alienation of the modern individual from humanitys natural impulse to compassion. **pdf** The concern that dominates Rousseaus work is to find a way of preserving human freedom in a world where human beings are increasingly dependent on one another for the satisfaction of their needs. **ایمیل** یا هو This concern has two dimensions: material and psyc Jean Jacques Rousseau remains an important figure in the history of philosophy both because of his contributions to political philosophy and moral psychology and because of his influence on later thinkers. **bookman** Rousseau's own view of philosophy and philosophers was firmly negative seeing philosophers as the post hoc rationalizers of self interest as apologists for various forms of tyranny and as playing a role in the alienation of the modern individual from humanity's natural impulse to compassion. **bookman** The concern that dominates Rousseau's work is to find a way of preserving human freedom in a world where human beings are increasingly dependent on one another for the satisfaction of their needs. **pdfsand** In

the modern world human beings come to derive their very sense of self from the opinion of others a fact which Rousseau sees as corrosive of freedom and destructive of individual authenticity. **اميل**

bookman In his mature work he principally explores two routes to achieving and protecting freedom: the first is a political one aimed at constructing political institutions that allow for the co existence of free and equal citizens in a community where they themselves are sovereign; the second is a project for child development and education that fosters autonomy and avoids the development of the most destructive forms of self interest. **اميل**

bookman old However though Rousseau believes the co existence of human beings in relations of equality and freedom is possible he is consistently and overwhelmingly pessimistic that humanity will escape from a dystopia of alienation oppression and unfreedom. **اميل**

pdfsand To a very large extent the interests and concerns that mark his philosophical work also inform these other activities Rousseau has an interesting view of reality: the world is initially good and people are free however from the moment of birth the corrupting influence of humanity comes to the fore and seeks to enslave the child - this book is a treatise on how to insulate the child from this corrupting influence and thus to create a new and evolved human through education. **اميل**

kindle The problem with Rousseau is that he does not seem to recognise that human corruption is a part of their nature as opposed to something that comes about through interaction with society and as such despite being isolated from society the child will still be corrupt. **اميل**

bookman In a way it is sort of like a genetic disorder that is passed down through the parents meaning that if the parents are corrupt then the child will inherit that corruption despite the parents attempting to insulate the child from the corrupting nature of society. **اميل**

bookman As you have probably guessed this text (and it is a pretty long one mind you - Rousseau himself indicated in his foreword that he initially intended it to be quite short but unfortunately it blew out to beyond all proportions) is about the best way to educate a child however it goes beyond that to theorise on how to craft and mould the child into becoming what Rousseau considered to be an enlightened human and to do so he realises that one cannot simply isolate the child from society for there must come a time when the child will partake in society particularly when it comes time for the child to marry. **اميل**

فيك However the conclusion is the belief that if the child is educated properly right up to and including marriage then it will form the foundations of a new and enlightened culture as the educated child will then pass that knowledge and training onto his children. **اميل**

pdfsand The Education System I'm going to have to say that I'm not hugely familiar with the system of education back in Rousseau's days however it was certainly not the system that we are exposed to today. **اميل**

Social sciences jss If a child were highborn (that is a member of the aristocracy) then private tutors would be brought in to teach the children and in many cases this education simply involved how one was to conduct oneself in such social circles. **اميل**

bookman In fact I would go as far as to suggest that a lot of the aristocracy of these days probably weren't educated or at least they weren't educated in the way we understand education. **اميل**

kindle However they no doubt were literate and would have been exposed not just to the teachings of the church but also to the writings of the ancients (and in some cases contemporaries unless their writings had been banned which was not all that uncommon). **اميل**

bookman The idea of going to school and deciding on a career simply did not exist **◆◆** one's career had been decided by birth and that career was either in the family business or based upon when one was born as well as one's gender. **اميل**

ياهو One of the problems I found with this book though was that this sexism does permeate quite deeply it works on the principle that one can grade a student's performance on a standardised test. **اميل**

bookman There is one big problem with that as is exemplified by this cartoon: Okay I went through school before they came out with this wonderful idea of standardised testing however there were still elements of it during the time I was there. **اميل**

فيك The idea of having an exam at the end of every year or even tests throughout the

year worked on the principle that everybody could write a perfect essay but I suspect that modern society hates teachers because as children we hated our teachers. **امیل book1** In a way this is what it has become: However one thing that I will point out before I move on is that one of the ideas especially for the later years of highschool and university is that the student is supposed to become more specialised. **امیل book1** On Religion The main focus of this book is about education but Rousseau needed to touch upon a number of aspects of his society to be able to explain this philosophy on how to train somebody to become an enlightened individual and one of these areas is religion. **امیل pdf** The problem is that Rousseau considers humans to be thoroughly corrupt meaning that anything that is written by a human simply cannot be trusted and this is very much the case with religion. **امیل pdfsand** Rousseau believes in the existence of God however he points out that the problem with knowing the characteristics of god simply comes down to referring to human knowledge which he considers corrupt. **امیل Social sciences jjss** While he points out that in Europe at the time (as well as across the globe) there were all these groups claiming that their understanding of religion was the 'one true way' it all boils down to one thing - human understanding which is untrustworthy. **امیل Social sciences jjss** Rousseau is basically a natural theologian in that his understanding of any spiritual reality can only come through observing nature however he goes on to conclude his treatise on religion by referring back to Christianity and in fact pointing to Christ. **امیل pdf drive** The idea of God becoming a human is ridiculous enough but subjecting himself to arrest mockery an unjust trial and probably one of the most barbaric forms of execution is outright bizarre. **امیل pdfsand** Mind you he does touch on the idea of fundamentalism and he does provide a warning that one needs to be very circumspect when talking about religion and belief systems as a whole because there is a danger that the child if not taught properly or even not taught at all would become a fanatic. **ایمیل فیک** This is why Rousseau suggests one should be really circumspect on what they should be taught and that there is only a handful of ancient texts that the student should be exposed to. **ایمیل یاھو** This is probably why Rousseau when he comes to the end of the book suggests that his protegee (and his wife) should leave the city and live in a modest cottage in the country. **امیل Social sciences jjss** In his mind the city is one massive cesspit of corrupting influence and despite all of the work in training Emile he knew that if Emile were to remain in the city especially Paris (where much of the politics would be played out) then all of this hard work would be undone in short time. **امیل bookkeeping** The idea is that there will come a time when Emile will need to marry and as such for the experiment to work Rousseau will need to find what I considered to be the perfect woman. **امیل bookman** However there is one problem: So my big question is did Rousseau (or even somebody later) actually put this into practice and did the whole experiment crash and burn when it came time for Emile to marry? **امیل** Please read the last chapter first. **ایمیل یاھو** If you're of the but gender issues aside persuasion you should consider that at the time there was enough feminist perspective and we're not talking radical (think Austen) insan şaşırmadan edemiyor 1750'lerde bunu nasıl söylemiş diye. **امیل pdf editor** **امیل** (Book 966 from 1001 books) - Émile; or On Education = Treatise on Education Jean-Jacques Rousseau Emile or On Education or Émile or Treatise on Education is a treatise on the nature of education and on the nature of man written by Jean-Jacques Rousseau who considered it to be the best and most important of all his writings. **ایمیل فیک** Though constantly impressed with the breadth of their vision and the force of their rhetoric I find the personalities of these two men—at least as manifested in their books—to be grating and unpleasant. **ایمیل یاھو** Though the two of them were brilliant in the extreme neither of them seemed to have reached the level of intellectual maturity that allows feelings to be submitted to reasons and other perspectives to be considered. **امیل Social sciences jjss** Both of them fire off

opinions with wild abandon saying what feels good without taking the trouble to thoroughly argue their points to consider competing ideas or even to make their own thoughts consistent. **اميل**

bookman To pick just one example of this last tendency in Rousseau at one point he says: "Amid the uncertainty of human life let us shun that false prudence which seeks to sacrifice the present to the future; what is too often sacrificed to what will never be. **اميل pdf editor**" And yet almost immediately after this pronouncement he insists that his titular pupil after having fallen in love and proposed marriage postpone the delight of union for two years—leaving his beloved to go travel—in order to learn to master his feelings. **اميل pdf editor** But Rousseau must be read and praised this book above all since he—as well as his American disciple—contributed a great deal to our common stock of ideas and the expansion of our cultural faculties. **اميل ياهو** Under the guise of a treatise on education Rousseau has written a universal reflection on human life comparable to Plato's Republic or The Brothers Karamazov for its omnidirectional scope. **اميل ياهو** The novelistic device of describing himself as a tutor educating a child allows Rousseau to illustrate his philosophy of society ethics government love history travel religion literature and much else along the way besides to his groundbreaking views on education. **اميل فيك** His stated purpose is to illustrate how natural goodness can be preserved in a growing boy destined for life in society—that is without Thoreau's recourse of reverting to a state of nature. **اميل pdf drive** And though Rousseau's reasons are fallacious this advice probably did the world much good since in addition to the emotional bonding breastfeeding allows important antibodies to be transferred from the mother to the infant. **اميل**

bookman old Rousseau the tutor is constantly devising tricks and schemes to get his imaginary pupil Emile to learn valuable lessons in a "natural" way—that is relying on the child's intrinsic motivation and using no explicit instruction. **اميل bookman** By the time Rousseau takes Emile into Paris as a young man the student is disgusted at the foppiness of the men the arrogance of the philosophes and the affected manners of the women. **اميل kindle** More contentiously Rousseau would not teach his pupil anything about God or religion until the age of eighteen considering such subjects too abstruse and profound for a child to understand. **اميل Social sciences jss** Rousseau's view on women and their upbringing is reactionary and sexist to the utmost not to mention unpleasantly marred by Rousseau's own sentimental (and sexual) fantasies regarding women. **اميل**

bookman Finally after enduring a forced separation for his beloved—a very unnatural thing for Rousseau to recommend!—Emile settles down happily in blissful union with Sophie and prepares to educate his own children along Rousseau's lines. **اميل kindle** Natural disasters such as the Lisbon Earthquake in Rousseau's own lifetime demonstrate that nature can be cruel and merciless; and in any case how can you know what nature is or where nature ends and human culture begins? Besides doesn't Rousseau advocate many "unnatural" things? The level of control exercised by his tutor over his pupil's reality is far greater than any real parent or teacher. **اميل book mockup** I also share his suspicion towards using external rewards and punishments to motivate children since the bad is avoided and the good is sought for artificial rather than instinctive reasons. **اميل kindle** " Like Thoreau Rousseau was a prophet and a true original embittered by being misunderstood isolated and ostracized whose all-too-obvious faults concealed the revolutionary reach of his vision. **اميل**

bookman The devil it turns out is in the details of this elusive and allusive book which gives beautiful expression to perhaps the most dubious principle in the history of philosophy—that of man's natural goodness. **اميل bookman** In that he said that it was a pity that philosophy had become quite so obsessed with epistemology (worrying about how we think) rather than ethics (worrying about how we can live a good life). **اميل pdfsand** On the good side like Plato he believes girls need to be educated and to play an active role in society but he also believes that women are meant for quite other things than men and that these separate roles are decided by nature and are therefore

impossible to change. **اميل bookman** So it is reasonable to guess that he is going to also think that the proper way to educate people is to do so in accordance with natural principles of one kind or another. **اميل book mockup** Remember how bored you were for so much of your time at school? Well a lot of the reason for this was that you were being asked to remember stuff that you weren't really all that interested in. **اميل pdf** If it ever occurred to you to say to your teacher "Look enough of this shit already I'm bored out of my bloody mind - can't you torture flies or something rather than torturing me?" Your teacher would just as likely say to you "Now listen you snotty-nosed little bastard it is hard enough having to teach this crap to an empty-headed fool like you but what you have got to realise is that although this stuff is as boring as bat-shit now give it a couple of years and you've no idea just how important it will all turn out to be. **اميل bookman** "Education in this model is always something for some time in the future (a time that is always unspecified) and will help in ways that can't really be put into words right now. **اميل bookman** (The 'anything else' here being 'what is important for kids to learn?' 'how is it best to teach them?' and 'what is it that they are actually learning when we force them to attend to this crap anyway?')Rousseau makes this point beautifully when he is discussing what happens when you teach kids the catechism. **اميل pdf drive** One question was "What is the mystery of the trinity?" And the boy who is asked replies in an accent the priest cannot understand "Three divine persons all in the one God. **اميل bookkeeping tools** " The priest says he doesn't understand and the boy says "You're not supposed to understand it's a mystery isn't it?"Rousseau says that if you want to see just how effective such teaching is such rote learning despite the utter lack of understanding (or even a lack of an expectation of an understanding) on the part of the student - all one needs do is talk to the student about the subject outside of their learned (rehearsed) response. **اميل book1** We are teaching them that it isn't important for them to understand anything properly but that they will get a pat on the back if they have been able to parrot back what appear to be meaningless jumbles of words in more or less the right order. **اميل pdfsand** And if you want to teach the child something that they are currently not interested in learning then it is up to you to find a way to make learning that thing essential for the child in the here and now. **اميل kindle** For example he talks about getting his student lost in the woods so that he can teach the child the importance of knowing how to find directions from the position of the sun and therefore how the earth travels around the sun and how the sun shifts position in the sky according to the time of the year. **اميل pdf drive** And the best way to achieve this is to try to force them to learn stuff they have no interest in or even any way of working out what possible interest they might have in it:

اميل Social sciences jjss

And Rousseau's contributions in ostensibly non philosophical fields often serve to illuminate his philosophical commitments and arguments. **اميل kindle** (وبعيداً عن هذا الكتاب الغريب أن أغلب إبداعات جان) **اميل kindle** Jack الأدبية جاءت كتحصيل حاصل لشغفه بالقراءة . **اميل ياهو** فإن واجبات النساء في جميع الأزمان هي إرضاء الرجال ونفعهم **اميل kindle** This is clearly summed up in his opening statement:God makes all things good; man meddles with them and they become evil, **اميل bookkeeping tools** Actually.

اميل pdf drive

Despite the fact that Rousseau does state that with the exception of some physiological differences men and women are basically the same. **اميل pdfsand** However that does not necessarily mean that our modern system of education is better - in fact I would have to argue that in many cases it is

worse, **ایمیل یاهو** The thing with our modern system of education is that it is a by product of industrialisation: **bookman old** Children are all seen as similar products and are put through a machine with the idea of them emerging identical at the end: **book1** In a sense it not only assumes that everybody is the same.

bookman ایمیل

Or everybody was good at maths, **bookman** I remember when one teacher said to the class that when he handed out an essay assignment that all of the essays when submitted were to be identical to each other: **bookman** In fact he even wrote the entire essay on the board to illustrate what he expected. **kindle** Needless to say I dropped that class and went on to do maths and science. **book png** I personally believe that they should be given a lot more credit than they are by society.

ایمیل یاهو

That apology is not appropriate, **bookman** **ایمیل**. **bookman** **ایمیل** اختصرت المراجعة بهدف التشجيع على قراءة الكتاب. **bookkeeping tools** کتاب خمس نجوم و النصيحة بقراءته أكثر من ضرورة: **pdfsand** ؛ تاریخ بهنگام رسانی **bookman** **ایمیل** شریبانی **ایمیل** If all the philosophers in the world should prove that I am wrong. **bookman** **ایمیل** خورشیدی؛ 23/06/1400 هجری خورشیدی؛ **ایمیل**

ایمیل فیک

The bits of this that are good are particularly good, **ایمیل یاهو** **ایمیل** زنی از اشراف پاریس از ژان ژاک روسو راجع، او در پنج فصل به مراحل مختلف رشد **ایمیل** می پردازد و در ضمن آن **pdfsand** به راه درست تربیت کودک پرسید. **ایمیل** وحش^{۴۴}؟ نجیب، متمدن فاسد» خداوند همه چیز را نیکو آفریده **bookman** مطالعات و نظریات خود را پی می گیرد. **ایمیل** این نخستین جمله و مرام نامه ی کتاب **ایمیل** «**pdfsand** است؛ انسان است که با دخالت خود آن ها را فاسد می کند. **ایمیل** روسو می خواهد شیوه ای پیشنهاد کند که تربیت کودک متناسب با رشد طبیعی و نیازهای طبیعی او باشد. **kindle** است. **ایمیل** در نتیجه، هر چند باید کتابی در زمینه ی تربیت کودک خواند، اما ضرورت ندارد حتماً **ایمیل** خوانده شود: **pdf** **ایمیل** **pdfsand** This concern has two dimensions: material and psychological of which the latter has greater importance, **pdf editor** **ایمیل** In addition to his contributions to philosophy Rousseau was active as a composer and a music theorist as the pioneer of modern autobiography as a novelist and as a botanist: **bookman** **ایمیل** Rousseau's appreciation of the wonders of nature and his stress on the importance of feeling and emotion made him an important influence on and anticipator of the romantic movement: **bookkeeping** **ایمیل** My understanding was that back in Rousseau's day children were educated through the use of private tutors and apprenticeships. **pdf** **ایمیل** The lower classes tended to be apprenticed and their training would be similar to what we understand as on-the-job training: **bookkeeping** **ایمیل** Females generally would not be given the same education as where the men and they certainly weren't taught to be literate. **kindle** **ایمیل** That is the earlier years brings out the child's strengths and weaknesses and in the later years the child then pursues subjects that play on the child's strengths, **bookman** **ایمیل** Of course I could also write about how the modern education system is also a form of mass indoctrination but I will leave it at that for the time being, **book** **ایمیل**

mockup I have noticed that many seem to believe Rousseau to be while not an atheist at least a humanist but this could not be further from the truth. **اميل pdfsand** The idea of humanism is that humanity is the peak of the evolutionary ladder and that which humanity creates is worth paying attention: **اميل bookkeeping** In fact our understanding of society and how to progress should come out of the whole body of human knowledge. **اميل bookman old** His belief is that the horrendousness of Christ's death and the fact that he was mocked and brutalised adds to the truth behind Christ's claims simply because it is so absurd, **اميل bookman** In fact his suggestion is that it is so bizarre that it simply has to be true. **اميل bookman** The Social Sphere Another idea that I picked up from this book was how decadent Rousseau's viewed the world of the French aristocrats, **اميل bookman** It was a world of high society of debauchery and of political machinations: **ایمیل فیک** No doubt this came about through their learning particularly with the ancients, **اميل bookkeeping tools** In a way life in the upper crust of French society at the time was little different to that among the Roman patricians, **اميل bookman** While it has been a while since I have seen it the film (which is based on a book) Dangerous Liaisons paints a very clear picture of what it was like. **اميل pdfsand** As mentioned Rousseau believed humanity to be corrupt and when humans got together in large numbers then this corruption would increase exponentially, **اميل bookman** Marriage I wish to finish off here namely because I found that this was probably the most unrealistic aspect of the treatise. **ایمیل فیک** If you can accept Rousseau at his most offensive then maybe you should continue with the rest of the book: **اميل bookkeeping** Personally I'm enough of a feminist that I cannot stand this work, **اميل pdf drive** I have heard too much praise for this work by so many who haven't finished it (i, **اميل bookman** read Rousseau's treatment of Sophie) that I will refuse to discuss it altogether. **اميل bookman** Modern pedagojinin yeni kavramlarını o günlerde tanımlamış bile. **ایمیل یاهو** Tanımlamış ama gel gör ki kadın meselesinde ileri görüşlülüğü sona eriyor. **اميل bookman old** Rakı masası muhabbeti gibi konu nerelerden nerelere geliyor arada naralar atılıyor dedikodu yapılıyor özel hayat ortaya saçılıyor. **اميل bookman old** Rousseau's masterpiece on the education and training of the young is the first in more than seventy years: **اميل pdfsand** Readable and you feel that I am right that is all I ask, **ایمیل یاهو** My reaction to Rousseau is very similar to my reaction to Thoreau whose back-to-nature ethic owed much to Rousseau's philosophy, **اميل pdf editor** When I am not underlining brilliant passages I read Rousseau through gritted teeth and with frequent interruptions to roll my eyes: **اميل Social sciences jjss** I see much in common between these two Romantic devotees of nature. **ایمیل فیک** While Thoreau's dour and stern demeanor is not comparable to Rousseau's sentimental imagination the two of them are self-involved prickly and vain, **اميل bookman** Both praise wild isolation at the expense of society because neither seemed to fit into the latter, **اميل bookkeeping tools** Let us make man happy at every age lest in spite of our care he should die without knowing the meaning of happiness. **ایمیل یاهو** And not only that but as in Thoreau's case Rousseau's manner of life was notoriously inconsistent with the principles he espoused adding hypocrisy into the bargain, **اميل pdf drive** That a man who sent his own children to an orphanage should write a manifesto of education is rich indeed: **اميل Social sciences jjss** Rousseau begins with his famous dictum that nature makes everything good and it is human society corrupts our natural goodness into evil, **ایمیل یاهو** With this principle in mind Rousseau blasts mothers for hiring wet nurses to breastfeed their children rather than doing it themselves: **اميل Social sciences jjss** After infancy gives way to childhood Rousseau's real educational work begins: **اميل Social sciences jjss** Here he made another important

contribution to child-rearing by insisting that children's minds are not suited to adult ideas and methods. **امیل pdfsand** A child is a different creature altogether and education must be suited to a child's capacities and predilections. **امیل pdf drive** Lectures sermons and catechisms must be avoided; and using punishment and reward only corrupt the child. **امیل bookman** Instead the tutor must find ways to motivate the child to learn without ever seeming to do so, **ایمیل یاھو** Everything in Rousseau's model must simulate life and the child must work on his own conclusions following his own curiosity. **امیل book png** The tutor is much more a guide—and behind the scenes an impresario—than a real teacher: **امیل Social sciences jjss** Following this procedure lessons on magnetism and morality are woven into a magician's act, **امیل bookman** This way Emile grows up into a competent strong and thoroughly honest boy with no social pretensions and no vanity whatsoever, **ایمیل یاھو** At least Rousseau assures us that this would be the result. **امیل pdfsand** He would not even teach Emile to read until shortly before that. **ایمیل یاھو** Rousseau famously interrupts the story of Emile's education to include the Profession of Faith of a Savoyard Vicar the most well-known influential and controversial section of the book. **امیل kindle** Though couched in the language of philosophy the Profession is essentially an argument against both organized religion and atheism in favor of deism based on feeling alone: **ایمیل فیک** Voltaire a deist himself considered this the book's only worthwhile section only lamenting that it has been written by "such a rascal: **امیل Social sciences jjss** " It was largely this trenchant criticism of organized religion that led to the book getting banned and burned in Paris and Geneva: **امیل bookkeeping tools** And yet ironically enough the idea that inner conviction is a surer basis for faith than logic was to become a pillar of religious thought in the coming centuries: **امیل pdf editor** The last section of the book consists in finding a mate for Emile, **امیل bookman** Rousseau's ideal companion for his pupil is named Sophie and her education differs markedly from Emile's: **امیل bookkeeping** Sophie is to be a kind of passive doll a creature not fit for reason or art whose job is to caress Emile and to make his life easier, **ایمیل یاھو** Rousseau describes their courtship with the drama of a novelist and the passion of an onanist: **امیل Social sciences jjss** This summary does not exactly do justice to Emile since it omits all of the manifold digressions that Rousseau yields to in the book's wandering course, **امیل bookman** Some of these are among the best sections of the work; others are pointless rambling. **امیل bookman old** Even when he is not off in the bushes Rousseau can be very repetitive giving us five sentences where one would do spending three paragraphs harping on a minor point, **امیل pdf drive** The final result is a book much longer than it has to be: **ایمیل فیک** This is Rousseau's most conspicuous stylistic flaw which he excuses in typical Rousseau fashion: "If this book is to be well written I must enjoy writing it, **امیل pdfsand** " Unfortunately the author's pleasure is often gotten at the expense of the reader's. **امیل kindle** Yet the book's best moments are masterful rising to heights of power and lyricism that cannot be forgotten. **امیل bookman** Immanuel Kant famously had to read the book twice the first time just for the style the second for the content. **امیل bookkeeping** Most obviously Rousseau's educational program is impractical in the extreme relying on a perfectly wise tutor to devote twenty years of his life to a perfectly malleable pupil: **ایمیل فیک** This may be excused however by treating the arrangement as an explanatory device and not a real proposal to be emulated. **ایمیل یاھو** More seriously Rousseau's conviction that nature is intrinsically good is I think incorrect and even incoherent: **امیل bookkeeping** Yet even when strictly viewed as an educational treatise there is much to be praised in the book, **امیل bookman** Rousseau's emphasis on experiential rather than

theoretical learning was quite valuable: **ایمیل یاھو** And his conviction that education must take into account the child's development and maturity was a revolution. **کینڈل ایمیل** Of course the book's merits extend much further than education, **بوکمان ایمیل** Taken together Rousseau's philosophy touched on every aspect of society from philosophy to fashion from labor to love. **ڈرائیو ایمیل** For all his naïveté Rousseau seemed to have correctly sensed that his society was artificial and could not last. **بوکمان ایمیل** Thirty years before the revolution he says: "The crisis is approaching and we are on the edge of a revolution. **ایمیل یاھو** " And he then goes on in a footnote: "In my opinion it is impossible that the great kingdoms of Europe should last much longer: **بوکمان ایمیل** Each of them has had its period of splendor after which it must inevitably decline: **ایمیل فیک** this book is difficult to understand and hence easy to dismiss, **ڈرائیو ایمیل** many of the other reviews bear witness to this in the most immediate way, **بوکمان ایمیل** emile is not an instructional manual on how to educate a child nor is it a misogynistic tract that insists on the inferiority of women, **ڈرائیو ایمیل** **ڈرائیو ایمیل** these suggestions fail to engage this work precisely where it becomes interesting, **ڈرائیو ایمیل** **ڈرائیو ایمیل** Emile is and was intended to be the modern equivalent to Plato's Republic: **ڈرائیو ایمیل** **ڈرائیو ایمیل** It is a synoptic book a sustained comprehensive and unified reflection on the human condition: **ایمیل** **Social sciences jjs** All questions of perennial importance are not only treated but treated with assiduous care and attention to detail: **بوککیپنگ ایمیل** One reviewer advises us to skip directly to the beginning of the last Book where Rousseau offers us his views on women, **ڈرائیو ایمیل** **ڈرائیو ایمیل** This strategy is more than adequate for all readers who do not care to understand Rousseau: **ڈرائیو ایمیل** **ڈرائیو ایمیل** For those who wish to come to grips with what he actually wrote however this peculiar advice will not do: **بوککیپنگ ایمیل** If it is impossible to begin at the beginning then begin at the very end: **ایمیل فیک** Read everything else in light of the work's conclusion and see how--if--it hangs together. **ایمیل یاھو** Durant saw a time in the not too distant future when philosophy would get over epistemology and become once more a kind of thinking persons self-help club, **بوکمان ایمیل** In many ways this book is a version of 'how to live a good life' - no better how to educate people so that they are able to live a good life, **بوکمان ایمیل** A lot of it might have you hoping philosophy sticks with epistemology for a wee while yet, **بوککیپنگ ٹولز ایمیل** Just about every time Jean-Jacques mentions women in this expect either that your blood will boil or run cold. **کینڈل ایمیل** That the smartest of men could say and believe the dumbest things is a constant source of amazement to me, **بوک ماکاپ ایمیل** Just about the only thing I knew about Rousseau prior to reading this was that he believed in the noble savage, **ڈرائیو ایمیل** **ڈرائیو ایمیل** That is that it is society that is the cause of all corruption in the world and that humans in their natural state are pretty well wonderful to each other, **ایمیل** **بوک پنگ** I've recently read Dewey's Democracy and Education and I was surprised at how often Dewey referred to Rousseau and this book: **ایمیل فیک** I had also recently read The Social Animal which is a bit of a homage to this book in many ways (expressly so), **بوکمان ایمیل** To understand the ongoing importance of this book to education it might be best to start with what is the opposite view to Jean-Jacques. **ڈرائیو ایمیل** **ڈرائیو ایمیل** That kids buckle under and keep on 'learning' in a kind of half-sleep says much much more about power relationships within classrooms than it does about anything else: **ایمیل** **Social sciences jjs** When I was a child my family used to have a record of Brendan Grace doing a comedy routine about a priest asking a group of boys questions for their confirmation, **بوکمان ایمیل** Not being Catholic there was always a sense of naughtiness in getting

this insight into the happenings in that other world. **اميل kindle** Once out of role not only do you see they have understood none of it at all but also that their understanding is actually quite off from your intention: **اميل bookman** Why? Well mostly because what they are being asked to 'learn' has no relevance or interest to them now, **اميل bookman** So at best they remember disconnected pieces rather than anything like a consistent whole. **اميل kindle** Now think about what we are teaching kids by teaching them this, **ايميل فيك** What the child understands doesn't really matter in the least what matters is that they have their heads get filled with 'knowledge' that will make sense 'sometime', **ايميل ياهو** So is there an alternative to this? Well according to Rousseau there is - and that is to teach according to what the child is interested in learning and needs to know now, **اميل bookman** The point is as anyone with kids knows kids live in the present: **ايميل ياهو** If that is the case you really do need to teach them in the present too, **اميل bookman** When people see the point of something then learn is as easily as breathing: **اميل Social sciences jjss** But it is so easy to make it hard for kids to learn and to convince them they are not good learners. **اميل bookman** You have to know that this book was written for a very small group of people - that is 'nice' people who are able to afford servants: **ايميل فيك** This is about how to go about the education of boys but not any boys only a very few well off boys: **اميل pdf drive** It wouldn't take a lot to be turned off this book entirely: **اميل bookman old** The long and rather boring discussion of religion the sexism the endless marriage preparations and the classism weren't really my cup of tea. إله !!! . الكتاب أمتعني كثيراً . الترجمة موفقة جداً. اشكالات .e. Bu yüzden 5. Bölümü biraz atlayarak okudum tahammül edemedim. Bir de çok çenesi düşük bir yazar. Aylar sürdü bu yüzden bitirmem hafiften şıştim. Okuyacaklara sabır dilerim. Sabrederseniz şahane kitap. The book is rife with such inconsistency. Geography is taught by getting lost in the forest. Geometry is taught by attempting to draw and map. Botany and agriculture are taught through gardening. And so on covering sciences arts and moral lessons. And this is not all that occasioned scandal. This is by far the most unpleasant part of the book. Both the principles and the writing are revolting. The flaws in Rousseau's ideas are many and grave. **اميل** I recently read Durant's The Story of Philosophy. And this is his lasting influence I think. So reading this was becoming increasingly important. That is what we humans do - we are learning machines. Now all that is the good bit of this book. All the same.