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Ph.D Thesis

Title: Da reconfiguração do homem: um estudo da ação político-pedagógica na formação do homem em Jean-Jacques Rousseau

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ABSTRACT

Although Rousseau's work has been the subject of a rich intellectual production during almost two and a half centuries of its existence, it has continually been object of biased interpretations and partial readings. In order to contribute to this discussion, particularly with regard to the formation of man, this doctoral work discusses the process by which the natural man becomes civilian, defending the view that this is a development of reason, properly guided by the principles of nature and toward an authentic human development. Which means a fully realization only in the dual role, or rather in a composed condition of natural and civilian man. Taking the metaphor of the statue of Glaucus, the thesis attempts to reflect that similarly man had his own appearance disfigured over the historical process. Culture denied nature and produced an illusory reality that depraved man in his original constitution. Although the new condition has been remarkable for the progress of science and the arts, the morally degradation of man eliminated any social project. To the reflection developed by this thesis, the term "reconfiguration" is used to designate the political-pedagogical possible action within that framework. That is, what can be done in terms of the formation of man, with a view to socio-historical and the general corruption of mankind, as Rousseau conceives. This implies that, in Rousseau's thought, the situation is not lost, because the disfigurement was not complete. As some nuances of its original character survived, it is possible a restoration process that can somehow produce a new figure, taking advantage of the unique features and adding other measures necessary for the success of the enterprise. For the discussion, this work is based on Rousseau's writings, especially his education book *Emile*. For further reading, the survey included the collection *Oeuvres completes*, published by Pléiade, in addition to the best-known works, and translated into Portuguese, as the *Social Contract*, *The New Heloise*, *Emile and Sophie*, etc. To name other sources, the production from renowned "rousseauists", as Derathé, Starobinski, among others. Any work out of Rousseau's reflections prefigures the task of making a man to be autonomous and free, fully prepared to oppose the state of depravity to which humanity has come, resisting as much as possible the influence of passions, vices and false solutions that may appear. So, taking men and society as they should be, Rousseau contributes to the discussion, reflecting - particularly in *Emile* - about the possibility of reconciliation between nature and culture incorporating the two ideas and overcoming the

conflicts generated by social living: Which may be called a true art of reconfiguring man. By this perspective, *Emile* appears as a daring and passionate attempt to restore the natural man in order to live virtuously within the social reality. In every sense, Emile is being prepared for social responsibility and moral duty. However, it does not mean that this will lead necessarily to the social pact, but to a future state of autonomy, freedom, wisdom and knowledge to a personal life, as a man, or to a public life as a dedicated citizen of any other community.

Key words: Rousseau; Emile; education; human formation; pedagogy and politics.