

EXPLICATION DE TEXTE

Le texte donné à étudier est issu de *L'Émile ou De l'Éducation*, traité d'éducation du contractualiste Jean-Jacques Rousseau publié en 1762. *L'Émile* porte sur « l'art de former les hommes » et nous présente la conception rousseauiste de l'instruction. Les quatre premiers livres de l'oeuvre décrivent l'éducation idéale d'un jeune garçon, Émile, abordant chronologiquement et successivement, les questions éducatives qui émergent à mesure qu'il grandit. L'extrait sujet du commentaire appartient au second livre de l'ouvrage, correspond à l'« âge de la nature » (compris entre 2 et 12 ans), âge auquel Émile doit multiplier ses relations avec le monde de façon à développer les sens.

Le passage en question traite du développement de la raison, parallèlement à celui de la force physique, selon la liberté de l'individu. Rousseau expose les liens entre le corps et l'âme en opposant deux catégories d'hommes : le sauvage, à savoir celui qui se tient à l'écart de la société, et le paysan.

La liberté est un thème récurrent pour l'auteur qui la considère comme la plus haute vertu, mais quelle peut être sa place dans la construction de la raison ? En quoi la liberté du corps permet-elle celle de l'esprit et, *a contrario*, en quoi l'asservissement du corps mène-t-il à celui de l'âme ? Quel doit être le rapport entre l'esprit et le corps ? Quelles places doit-on accorder à notre expérience propre et à celle d'autrui dans notre apprentissage ?

Pour Rousseau, le développement de l'âme doit s'affiner parallèlement à celui du corps. Si le corps en mouvement est amené à observer, à analyser, à juger intelligemment, l'esprit se développera dans le même sens. Si le corps est contraint et asservi par la tâche, l'esprit le sera tout autant. La liberté du corps mène donc à la liberté de l'âme.

L'auteur présente tout d'abord deux modèles différents de l'homme construit par l'exercice corporel, le sauvage et le paysan, et s'interroge sur la nature de leur opposition profonde (I - lignes 1 à 3) . Par le détail descriptif des deux profils, Rousseau en conclut ensuite que leur différence est fondée sur la liberté de leur corps et de leur esprit ainsi que sur l'autonomie de leur expérience (II-

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