

Book 1

Jean-Jacques Rousseau

God makes all things good; man meddles with them and they become evil. He forces one soil to yield the products of another, one tree to bear another's fruit. He confuses and confounds time, place, and natural conditions. He mutilates his dog, his horse, and his slave. He destroys and defaces all things; he loves all that is disformed and monstrous; he will have nothing as nature made it, not even man himself, who must learn his paces like a saddle-horse, and be shaped to his master's taste like the trees in his garden.

Yet things would be worse without this education, and mankind cannot be made by halves. Under existing conditions a man left to himself from birth would be more of a monster than the rest. Prejudice, authority, necessity, example, all the social conditions into which we are plunged, would stifle nature in him and put nothing in her place. She would be like a sapling chance sown in the midst of the highway, bent hither and thither and soon crushed by the passers-by.

Tender, anxious mother, I appeal to you. You can remove this young tree from the highway and shield it from the crushing force of social conventions. Tend and water it ere it dies. One day the fruit will reward your care. From the outset raise a wall round your child's soul; another may sketch the plan, you alone should carry it into execution.

Plants are fashioned by cultivation, man by education. If a man were born tall and strong, his size and strength would be of no good to him

till he had learnt to use them; they would even harm him by preventing others from coming to his aid; left to himself he would die of want before he knew his needs. We lament the helplessness of infancy; we fail to perceive that the race would have perished had not man begun by being a child.

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 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.

Now of these three factors in education nature is wholly beyond our control, things are only partly in our power; the education of men is the only one controlled by us; and even here our power is largely illusory, for who can hope to direct every word and deed of all with whom the child has to do.

Viewed as an art, the success of education is almost impossible since the essential conditions of success are beyond our control. Our efforts may bring us within sight of the goal, but fortune must favor us if we are to reach it.

What is the goal? As we have just shown, it is the goal of nature. Since all three modes of education must work together, the two that we can control must follow the lead of that which is beyond our control. Perhaps this word Nature has too vague a meaning. Let us try to

define it.

Nature, we are told, is merely habit. What does that mean? Are there not habits formed under compulsion, habits which never stifle nature? Such, for example, are the habits of plants trained horizontally. The plant keeps its artificial shape, but the sap has not changed its course, and any new growth the plant may make will be vertical. It is the same with a man's disposition; while the conditions remain the same, habits, even the least natural of them, hold good; but change the conditions, habits vanish, nature reasserts herself. Education itself is but habit, for are there not people who forget or lose their education and others who keep it? Whence comes this difference? If the term nature is to be restricted to habits conformable to nature we need say no more.

We are born sensitive and from our birth onwards we are affected in various ways by our environment. As soon as we become conscious of our sensations we tend to seek or shun the things that cause them, at first because they are pleasant or unpleasant, then because they suit us or not, and at last because of judgments formed by means of the ideas of happiness and goodness which reason gives us. These tendencies gain strength and permanence with the growth of reason, but hindered by our habits they are more or less warped by our prejudices. Before this change they are what I call Nature within us.

Everything should therefore be brought into harmony with these natural tendencies, and that might well be if our three modes of education merely differed from one another; but what can be done when they conflict, when instead of training man for himself you try to train him for others? Harmony becomes impossible. Forced to combat either nature or society, you must make your choice between the man and the citizen, you cannot train both.

The smaller social group, firmly united in itself and dwelling apart

from others, tends to withdraw itself from the larger society. Every patriot hates foreigners; they are only men, and nothing to him. This defect is inevitable, but of little importance. The great thing is to be kind to our neighbors. Among strangers the Spartan was selfish, grasping, and unjust, but unselfishness, justice and harmony ruled his home life. Distrust those cosmopolitans who search out remote duties in their books and neglect those that lie nearest. Such philosophers will love the Tartans to avoid loving their neighbor.

The natural man lives for himself; he is the unit, the whole dependent only on himself and on 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. Good social institutions are those best fitted to make a man unnatural, to exchange his independence for dependence, to merge the unit in the group, so that he no longer regards himself as one, but as a part of the whole, and is only conscious of the common life. A citizen of Rome was neither Caius nor Lucius, he was a Roman; he ever loved his country better than his life. The captive Regulus professed himself a Carthaginian; as a foreigner he refused to take his seat in the Senate except at his master's bidding. He scorned the attempt to save his life. He had his will, and returned in triumph to a cruel death. There is no great likeness between Regulus and the men of our own day.

A Spartan mother had five sons with the army. A helot arrived; trembling she asked his news. "Your five sons are slain." "Vile slave, was that what I asked thee?" "We have won the victory." She hastened to the temple to render thanks to the gods. That was a citizen.

He who would preserve the supremacy of natural feelings in social life knows not what he asks. Ever at war with himself, hesitating between his wishes and his duties, he will be neither a man nor a citizen. He will be of no use to himself nor to others. He will be a man of our day, a Frenchman, an Englishman, one of the great middle class.

To be something, to be himself, and always at one with himself, a man must act as he speaks, must know what course he ought to take, and must follow that course with vigor and persistence. When I meet this miracle it will be time enough to decide whether he is a man or a citizen, or how he contrives to be both.

Two conflicting types of educational systems spring from these conflicting aims. One is public and common to many, the other private and domestic.

If you wish to know what is meant by public education, read Plato's Republic. Those who merely judge books by their titles take this for a treatise on politics, but it is the finest treatise on education ever written.

I do not consider our ridiculous colleges as public institutes, nor do I include under this head a fashionable education, for this education facing two ways at once achieves nothing. It is only fit to turn out hypocrites, always professing to live for others, while thinking of themselves alone. These professions, however, deceive no one, for every one has his share in them; they are so much labor wasted.

Our inner conflicts are caused by these contradictions. Drawn this way by nature and that way by man, compelled to yield to both forces, we make a compromise and reach neither goal. We go through life, struggling and hesitating, and die before we have found peace, useless alike to ourselves and to others.

There remains the education of the home or of nature; but how will a man live with others if he is educated for himself alone? If the twofold aims could be resolved into one by removing the man's self-contradictions, one great obstacle to his happiness would be gone. To judge of this you must see the man full-grown; you must have noted his inclinations, watched his progress, followed his steps; in a word you must really know a natural man. When you have read this work, I think you will have made some progress in this inquiry.

What must be done to train this exceptional man! We can do much, but the chief thing is to prevent anything being done. To sail against the wind we merely follow one tack and another; to keep our position in a stormy sea we must cast anchor. Beware, young pilot, lest your boat slip its cable or drag its anchor before you know it.

In the social order where each has his own place a man must be educated for it. If such a one leave his own station he is fit for nothing else. His education is only useful when fate agrees with his parents' choice; if not, education harms the scholar, if only by the prejudices it has created. In Egypt, where the son was compelled to adopt his father's calling, education had at least a settled aim; where social grades remain fixed, but the men who form them are constantly changing, no one knows whether he is not harming his son by educating him for his own class.

In the natural order men are all equal and their common calling is that of manhood, so that a well-educated man cannot fail to do well in that calling and those related to it. It matters little to me whether my pupil is intended for the army, the church, or the law. Before his parents chose a calling for him nature called him to be a man. Life is the trade I would teach him. When he leaves me, I grant you, he will be neither a magistrate, a soldier, nor a priest; he will be a man. All that becomes a man he will learn as quickly as his right place. "Occupavi te, fortuna, atque cepi; omnes-que aditus tuos interclusi, ut ad me aspirare non posses." The real object of our study is man and his environment. To my mind those of us who can best endure the good and evil of life are the best educated; hence it follows that true education consists less in precept than in practice. We begin to learn when we begin to live; our education begins with ourselves, our first teacher is our nurse. The ancients used the word "Education" in a different sense, it meant "Nurture." "educit obstetrix," says Varro. "educat nurtix, instituit pedagogus, docet magister.

Thus, education, discipline, and instruction are three things as

different in their purpose as the dame, the usher, and the teacher. But these distinctions are undesirable and the child should only follow one guide.

We must therefore look at the general rather than the particular, and consider our scholar as man in the abstract, man exposed to all the changes and chances of mortal life. If men were born attached to the soil of our country, if one season lasted all the year round, if every man's fortune were so firmly grasped that he could never lose it, then the established method of education would have certain advantages; the child brought up to his own calling would never leave it, he could never have to face the difficulties of any other condition. But when we consider the fleeting nature of human affairs the restless and uneasy spirit of our times, when every generation overturns the work of its predecessor, can we conceive a more senseless plan than to educate a child as if he would never leave his room, as if he would always have his servants about him? If the wretched creature takes a single step up or down he is lost. This is not teaching him to bear pain; it is training him to feel it.

People think only of preserving their child's life; this is not enough, he must be taught to preserve his own life when he is a man, to bear the buffets of fortune, to brave wealth and poverty, to live at need among the snows of Iceland or on the scorching rocks of Malta. In vain you guard against death; he must needs die; and even if you do not kill him with your precautions, they are mistaken. Teach him to live rather than to avoid death: life is not breath, but action, the use of our senses, our mind, our faculties, every part of ourselves which makes us conscious of our being. Life consists less in length of days than in the keen sense of living. A man may be buried at a hundred and may never have lived at all. He would have fared better had he died young.

Our wisdom is slavish prejudice, our customs consist in control, constraint, compulsion. Civilized man is born and dies a slave. The infant is bound up in swaddling clothes, the corpse is nailed down in

his coffin. All his life long man is imprisoned by our institutions.

...Fix your eyes on nature, follow the path traced by her. She keeps children at work, she hardens them by all kinds of difficulties, she soon teaches them the meaning of pain and grief. They cut their teeth and are feverish, sharp colics bring on convulsions, they are choked by fits of coughing and tormented by worms, evil humors corrupt the blood, germs of various kinds ferment in it, causing dangerous eruptions. Sickness and danger play the chief part in infancy. One half of the children who are born die before their eighth year. The child who has overcome hardships has gained strength, and as soon as he can use his life he holds it more securely.

This is nature's law; why contradict it? Do you not see that in your efforts to improve upon her handiwork you are destroying it; her cares are wasted? To do from without what she does within is according to you to increase the danger twofold. On the contrary, it is the way to avert it; experience shows that children delicately nurtured are more likely to die. Provided we do not overdo it, there is less risk in using their strength than in sparing it. Accustom them therefore to the hardships they will have to face; train them to endure extremes of temperature, climate and condition, hunger, thirst, and weariness. Dip them in the waters of Styx. Before bodily habits become fixed you may teach what habits you will without any risk, but once habits are established any change is fraught with peril. A child will bear changes which a man cannot bear, the muscles of the one are soft and flexible, they take whatever direction you give them without any effort; the muscles of the grown man are harder and they only change their accustomed mode of action when subjected to violence. So we can make a child strong without risking his life or health, and even if there were some risk, it should not be taken into consideration. Since human life is full of dangers, can we do better than face them at a time when they can do the least harm?...

Man is born to suffer; pain is the means of his preservation. His

childhood is happy, knowing only pain of body. These bodily sufferings are much less cruel, much less painful, than other forms of suffering, and they rarely lead to self-destruction. It is not the twinges of gout which make a man kill himself, it is mental suffering that leads to despair. We pity the sufferings of childhood; we should pity ourselves; our worst sorrows are of our own making.

The new-born infant cries, his early days are spent in crying. He is alternately petted and shaken by way of soothing him; sometimes he is threatened, sometimes beaten, to keep him quiet. We do what he wants or we make him do what we want, we submit to his whims or subject him to our own. There is no middle course; he must rule or obey. Thus his earliest ideas are those of the tyrant or the slave. He commands before he can speak, he obeys before he can act, and sometimes he is punished for faults before he is aware of them, or rather before they are committed. Thus early are the seeds of evil passions sown in his young heart. At a later day these are attributed to nature, and when we have taken pains to make him bad we lament his badness.

In this way the child passes six or seven years in the hands of women, the victim of his own caprices or theirs, and after they have taught him all sorts of things, when they have burdened his memory with words he cannot understand, or things which are of no use to him, when nature has been stifled by the passions they have implanted in him, this sham article is sent to a tutor. The tutor completes the development of the germs of artificiality which he finds already well grown, he teaches him everything except self-knowledge and self-control, the arts of life and happiness. When at length this infant slave and tyrant, crammed with knowledge but empty of sense, feeble alike in mind and body, is flung upon the world, and his helplessness, his pride, and his other vices are displayed, we begin to lament the wretchedness and perversity of mankind. We are wrong; this is the creature of our fantasy; the natural man is cast in another world.

Would you keep as nature made him? Watch over him from his birth. Take possession of him as soon as he comes into the world and keep him till he is a man; you will never succeed otherwise. The real nurse is the mother and the real teacher is the father. Let them agree in the ordering of their duties as well as in their method, let the child pass from one to the other. He will be better educated by a sensible though ignorant father than by the cleverest master in the world. For zeal will alone for lack of knowledge, rather than knowledge for lack of zeal....

A father has done but a third of his task when he begets children and provides a living for them. He owes men to humanity, citizens to the state. A man who can pay this threefold debt and neglects to do so is guilty, more guilty, perhaps, if he pays it in part than when he neglects it entirely. He has no right to be a father if he cannot fulfill a father's duties. Poverty, pressure of business, mistaken social prejudices, none of these can excuse a man from his duty, which is to support and educate his own children. If a man of any natural feeling neglects these sacred duties he will repent it with bitter tears and will never be comforted...

There is much discussion as to the characteristics of a good tutor. My first requirement, and it implies a good many more, is that he should not take up his task for reward. There are callings so great that they cannot be undertaken for money without showing our unfitness for them; such callings are those of the soldier and the teacher.

"But who must train my child?" "I have just told you, you should do it yourself." "I cannot." "You cannot!" Then find a friend. I see no other course."

A tutor! What a noble soul! Indeed for the training of a man one must either be a father or more than man. It is this duty you would calmly hand over to a hireling!...

I feel too deeply the importance of a tutor's duties and my own unfitness, ever to accept such a post, whoever offered it, and even the

claims of friendship would be only an additional motive for my refusal. Few, I think, will be tempted to make me such an offer when they have read this book, and I beg any one who would do so to spare his pains. I have had enough experience of the task to convince myself of my own unfitness, and my circumstances would make it impossible, even if my talents were such as to fit me for it. I have thought it my duty to make this public declaration to those who apparently refuse to do me the honor of believing in the sincerity of my determination. If I am unable to undertake the more useful task, I will at least venture to attempt the easier one; I will follow the example of my predecessors and take up, not the task, but my pen; and instead of doing the right thing I will try to say it...

I have therefore decided to take an imaginary pupil, to assume on my own part the age, health, knowledge, and talents required for the work of his education, to guide him from birth to manhood, when he needs no guide but himself. This method seems to me useful for an author who fears lest he may stray from the practical to the visionary; for as soon as he departs from common practice he has only to try his method on his pupil; he will soon know, or the reader will know for him, whether he is following the development of the child and the natural growth of the human heart....

People seek a tutor who has already educated one pupil. This is too much; one man can only educate one pupil; if two were essential to success, what right would he have to undertake the first? With more experience you may know better what to do, but you are less capable of doing it; once this task has been well done, you will know too much of its difficulties to attempt it a second time-- if ill done, the first attempt augurs badly for the second....

There is only one science for children to learn--the duties of man. This science is one, and, whatever Xenophon may say of the education of the Persians, it is indivisible. Besides, I prefer to call the man who has this knowledge master rather than teacher, since it is a question of

guidance rather than instruction. He must not give precepts, he must let the scholar find them out for himself....

If I had my choice I would take a child of ordinary mind, such as I assume in my pupil. It is ordinary people who have to be educated, and their education alone can serve as a pattern for the education of their fellows. The others find their way alone.

The birthplace is not a matter of indifference in the education of man; it is only in temperate climes that he comes to his full growth. The disadvantages of extremes are easily seen. A man is not planted in one place like a tree, to stay there the rest of his life, and to pass from one extreme to another you must travel twice as far as he who starts half-way...

The poor man has no need of education. The education of his own station in life is forced upon him, he can have no other; the education received by the rich man from his own station is least fitted for himself and for society. Moreover, a natural education should fit a man for any position... Let us choose our scholar among the rich; we shall at least have made another man; the poor may come to manhood without our help.

For the same reason I should not be sorry if Emile came of a good family. He will be another victim snatched from prejudice.

Emile is an orphan. No matter whether he has father or mother, having undertaken their duties I am invested with their rights. He must honor his parents, but he must obey me. That is my first and only condition.

I must add that there is just one other point arising out of this we must never be separated except by mutual consent. This clause is essential, and I would have tutor and scholar so inseparable that they should regard their fate as one. If once they perceive the time of their separation drawing near, the time which must make them strangers to

one another, they become strangers then and there; each makes his own little world and both of them being busy in thought with the time when they will no longer be together, they remain together against their will....

The body must be strong enough to obey the mind; a good servant must be strong...A feeble body makes a feeble mind. Hence the influence of physic [medicine], an art which does more harm to man than all the evils it professes to cure. I do not know what the doctors cure us of, but I know this: they infect us with very deadly diseases, cowardice, timidity, credulity, the fear of death. What matter if they make the dead walk, we have no need of corpses; they fail to give us men, and it is men we need... I cannot refrain from saying that men employ the same sophism about medicine as they do about the search for truth....

Would you find a really brave man? Seek him where there are no doctors, where the results of disease are unknown, and when death is little thought of. By nature a man bears pain bravely and dies in peace. It is the doctors with their rules, the philosophers with their precepts, the priests with their exhortations, who debase the heart and make us afraid to die...

When our life begins our needs begin too....A child who passes through many hands in turn, can never be well brought up. At every change he makes a secret comparison, which continually tends to lessen his respect for those who control him, and with it their authority over him. If once he thinks there are grown-up people with no more sense than children the authority of age is destroyed and his education is ruined. A child should know no betters but its father and mother, or failing them its foster-mother and its tutor, and even this is one too many, but this division is inevitable, and the best that can be done in the way of remedy is that the man and woman who control

him shall be so well agreed with regard to him that they seem like one...

Men are not to be crowded together in ant-hills, but scattered over the earth to till it. The more they are massed together, the more corrupt they become. Disease and vice are the sure results of overcrowded cities. Of all creatures man is least fitted to live in herds. Huddled together like sheep, men would very soon die. Man's breath is fatal to his fellows. This is literally as well as figuratively true.

Men are devoured by our towns. In a few generations the race dies out or becomes degenerate; it needs renewal, and it is always renewed from the country. Send your children to renew themselves, so to speak, send them to regain in the open fields the strength lost in the foul air of our crowded cities. Women hurry home that their children may be born in the town; they ought to do just the opposite, especially those who mean to nurse their own children. They would lose less than they think, and in more natural surroundings the pleasures associated by nature with maternal duties would soon destroy the taste for other delights...

In the same way it is unnecessary to take the precaution of heating the water; in fact among many races the new-born infants are bathed with no more ado in rivers or in the sea. Our children, made tender before birth by the softness of their parents, come into the world with a constitution already enfeebled, which cannot be at once exposed to all the trials required to restore it to health. Little by little they must be restored to their natural vigor...

When the child draws its first breath do not confine it in tight wrappings. No cap, no bandages, nor swaddling clothes. Loose and flowing flannel wrappers, which leave its limbs free and are not too heavy to check his movements, not too warm to prevent his feeling the air. Put him in a big cradle, well padded, where he can move easily and safely. As he begins to grow stronger, let him crawl about the

room; let him develop and stretch his tiny limbs; you will see him gain strength from day to day. Compare him with a well swaddled child of the same age and you will be surprised at their different rates of progress.

...when education begins with life, the new-born child is already a disciple, not of tutor, but of nature. The tutor merely studies under this master, and sees that his orders are not evaded. He watches over the infant, he observes it, he looks for the first feeble glimmering of intelligence, as the Moslem looks for the moment of the moon's rising in her first quarter.

We are born capable of learning, but knowing nothing, perceiving nothing. The mind, bound up within imperfect and half grown organs, is not even aware of its own existence. The movements and cries of the new-born child are purely reflex, without knowledge or will...

As I said before, man's education begins at birth; before he can speak or understand he is learning. Experience precedes instruction; when he recognizes his nurse he has learnt much. The knowledge of the most ignorant man would surprise us if we had followed his course from birth to the present time. If all human knowledge were divided into two parts, one common to all, the other peculiar to the learned, the latter would seem very small compared with the former. But we scarcely heed this general experience, because it is acquired before the age of reason. Moreover, knowledge only attracts attention by its rarity, as in algebraic equations common factors count for nothing... Food and sleep, too, exactly measured, become necessary at regular intervals, and soon desire is no longer the effect of need, but of habit, or rather habit adds a fresh need to those of nature. You must be on your guard against this.

The only habit the child should be allowed to contract is that of having no habits; let him be carried on either arm, let him be accustomed to offer either hand, to use one or other indifferently; let him not want to

eat, sleep, or do anything at fixed hours, nor be unable to be left alone by day or night. Prepare the way for his control of his liberty and the use of his strength by leaving his body its natural habit, by making him capable of lasting self-control, of doing all that he wills when his will is formed.

As soon as the child begins to take notice, what is shown him must be carefully chosen. The natural man is interested in all new things. He feels so feeble that he fears the unknown: the habit of seeing fresh things without ill effects destroys this fear. Children brought up in clean houses where there are no spiders are afraid of spiders, and this fear often lasts through life. I never saw peasants, man, woman, or child, afraid of spiders.

All our languages are the result of art. It has long been a subject of inquiry whether there ever was a natural language common to all; no doubt there is, and it is the language of children before they begin to speak. This language is inarticulate, but it has tone, stress, and meaning. The use of our own language has led to neglect it so far as to forget it altogether. Let us study children and we shall soon learn it afresh from them. Nurses can teach us this language; they understand all their nurslings say to them, they answer them, and keep up long conversations with them; and though they use words, these words are quite useless. It is not the hearing of the word, but its accompanying intonation that is understood.

To the language of intonation is added the no less forcible language of gesture. The child uses, not its weak hands, but its face. The amount of expression in these undeveloped faces is extraordinary; their features change from one moment to another with incredible speed. You see smiles, desires, terror, come and go like lightning; every time the face seems different. The muscles of the face are undoubtedly more mobile than our own. On the other hand the eyes are almost expressionless. Such must be the sort of signs they use at an age when their only needs are those of the body. Grimaces are the sign of

sensation, the glance expresses sentiment.

At man's first state is one of want and weakness, his first sounds are cries and tears. The child feels his needs and cannot satisfy them, he begs for help by his cries. Is he hungry or thirsty? there are tears; is he too cold or too hot? more tears; he needs movement and is kept quiet, more tears; he wants to sleep and is disturbed, he weeps. The less comfortable he is, the more he demands change. He has only one language because he has, so to say, only one kind of discomfort. In the imperfect state of his sense organs he does not distinguish their several impressions; all ills produce one feeling of sorrow.

These tears, which you think so little worthy of your attention, give rise to the first relation between man and his environment; here is forged the first link in the long chain of social order.

When the child cries he is uneasy, he feels some need which he cannot satisfy; you watch him, seek this need, find it, and satisfy it. If you can neither find it nor satisfy it, the tears continue and become tiresome. The child is petted to quiet him, he is rocked or sung to sleep; if he is obstinate, the nurse sometimes strikes him. What strange lessons for him at his first entrance into life!..

The child's first tears are prayers, beware lest they become commands; he begins by asking for aid, he ends by demanding service. Thus from his own weakness, the source of his first consciousness of dependence, springs the later idea of rule and tyranny; but as this idea is aroused rather by his needs than by our services, we begin to see moral results whose causes are not in nature; thus we see how important it is, even at the earliest age, to discern the secret meaning of the gesture or cry.

When the child tries to seize something without speaking, he thinks he can reach the object, for he does not rightly judge its distance; when he cries and stretches out his hands he no longer misjudges the distance, he bids the object approach, or orders you to bring it to him.

In the first case bring it to him slowly; in the second do not even seem to hear his cries. The more he cries the less you should heed him. He must learn in good time not to give commands to men, for he is not their master, not to things, for they cannot hear him. Thus when the child wants something you mean to give him, it is better to carry him to it rather than to bring the thing to him. From this he will draw a conclusion suited to his age, and there is no other way of suggesting it to him....

All wickedness comes from weakness. The child is only naughty because he is weak; make him strong and he will be good; if we could do everything we should never do wrong... Reason alone teaches us to know good from evil. Therefore conscience, which makes us love the one and hate the other, though it is independent of reason, cannot develop without it. Before the age of reason we do good or ill without knowing it, and there is no morality in our actions, although there is sometimes in our feeling with regard to other people's actions in relation to ourselves. A child wants to overturn everything he sees. He breaks and smashes everything he can reach; he seizes a bird as he seizes a stone, and strangles it without knowing what he is about...

While the Author of nature has given children this activity, He takes care that it shall do little harm by giving them small power to use it. But as soon as they can think of people as tools to be used, they use them to carry out their wishes and to supplement their own weakness. This is how they become tiresome, masterful, imperious, naughty, and unmanageable; a development which does not spring from a natural love of power, but one which has been taught them, for it does not need much experience to realize how pleasant it is to set others to work and to move the world by a word.

As the child grows it gains strength and becomes less restless and unquiet and more independent. Soul and body become better

balanced and nature no longer asks for more movement than is required for self-preservation. But the love of power does not die with the need that aroused it; power arouses and flatters self-love, and habit strengthens it; thus caprice follows upon need, and the first seeds of prejudice and obstinacy are sown.

First Maxim.-- Far from being too strong, children are not strong enough for all the claims of nature. Give them full use of such strength as they have; they will not abuse it.

Second Maxim.-- Help them and supply the experience and strength they lack whenever the need is of the body.

Third Maxim.-- In the help you give them confine yourself to what is really needful, without granting anything to caprice or unreason; for they will not be tormented by caprice if you do not call it into existence, seeing it is no part of nature.

Fourth Maxim.-- Study carefully their speech and gestures, so that at an age when they are incapable of deceit you may discriminate between those desires which come from nature and those which spring from perversity.

The spirit of these rules is to give children more real liberty and less power, to let them do more for themselves and demand less of others; so that by teaching them from the first to confine their wishes within the limits of their powers they will scarcely feel the want of whatever is not in their power... He who knows only bodily needs, only cries when in pain; and this is a great advantage, for then we know exactly when he needs help, and if possible we should no delay our help for an instant. But if you cannot relieve his pain, stay where you are and do not flatter him by way of soothing him; your caresses will not cure his colic, but he will remember what he must do to win them; and if he once finds out how to gain your attention at will, he is your master; the whole education is spoilt....

We can do nothing simply, not even for our children. Toys of silver, gold, coral, cut crystal, rattles of every price and kind; what vain and useless appliances. Away with them all! Let us have no corals or rattles; a small branch of a tree with its leaves and fruit, a stick of liquorice which he may suck and chew, will amuse him as well as these splendid trifles, and they will have this advantage at least, he will not be brought up to luxury from his birth...

From the very first children hear spoken language; we speak to them before they can understand or even imitate spoken sounds... I would have the first words he hears few in number, distinctly and often repeated, while the words themselves should be related to things which can first be shown to the child. That fatal facility in the use of words we do not understand begins earlier than we think. In the schoolroom the scholar listens to the verbiage of his master as he listened in the cradle to the babble of his nurse. I think it would be a very useful education to leave him in ignorance of both.

All sorts of ideas crowd in upon us when we try to consider the development of speech and the child's first words. Whatever we do they all learn to talk in the same way, and all philosophical speculations are utterly useless...

It is an intolerable piece of pedantry and most superfluous attention to detail to make a point of correcting all children's little sins against the customary expression, for they always cure themselves with time. Always speak correctly before them, let them never be so happy with any one as with you, and be sure that their speech will be imperceptibly modeled upon yours without any correction on your part.

But a much greater evil, and one far less easy to guard against, is that

they are urged to speak too much, as if people were afraid they would not learn to talk for themselves. This indiscreet zeal produces an effect directly opposite to what is meant. They speak later and more confusedly; the extreme attention paid to everything they say makes it unnecessary for them to speak distinctly, and as they will scarcely open their mouths, many of them contract a vicious pronunciation and a confused speech, which last all their life and make them almost unintelligible... Emile will speak the purest French I know, but he will speak it more distinctly and with a better articulation than myself.

The child who is trying to speak should hear nothing but words he can understand, nor should he say words he cannot articulate; his efforts lead him to repeat the same syllable as if he were practicing its clear pronunciation. When he begins to stammer, do not try to understand him. To expect to be always listened to is a form of tyranny which is not good for the child. See carefully to his real needs, and let him try to make you understand the rest. Still less should you hurry him into speech; he will learn to talk when he feels the want of it....

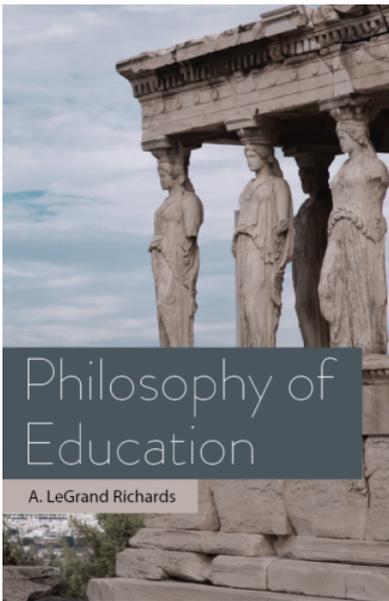
The worst evil resulting from the precocious use of speech by young children is that we not only fail to understand the first words they use, we misunderstand them without knowing it; so that while they seem to answer us correctly, they fail to understand us and we them. This is the most frequent cause of our surprise at children's sayings; we attribute to them ideas which they did not attach to their words. This lack of attention on our part to the real meaning which words have for children seems to me the cause of their earliest misconceptions; and these misconceptions, even when corrected, color their whole course of thought for the rest of their life. I shall have several opportunities of illustrating these by examples later on.

Let the child's vocabulary, therefore, be limited; it is very undesirable that he should have more words than ideas, that he should be able to say more than he thinks. One of the reasons why peasants are generally shrewder than townfolk is, I think, that their vocabulary is

smaller. They have few ideas, but those few are thoroughly grasped.

The infant is progressing in several ways at once; he is learning to talk, eat, and walk about the same time. This is really the first phase of his life. Up till now, he was little more than he was before birth; he had neither feeling nor thought, he was barely capable of sensation; he was unconscious of his own existence.

“He lives and is unconscious of his life.” --Ovid.



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