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*An outline of the system of education at New Lanark by Owen, Robert Dale, Topics Education -- Scotland New Lanark.*

Robert Dale Owen Robert Dale Owen , Scottish-born American legislator, was conspicuous among radicals in the s and then won stature as an exponent of social legislation. Born in Glasgow, Scotland, on Nov. After studying for 4 years at Hofwyl, Switzerland, he came home to head his old school, which he celebrated in his *An Outline of the System of Education at New Lanark* In Owen joined his father in his New Harmony, Ind. He was impressed by the idealism of the social reformer Frances Wright , who was at New Harmony in , and toured Europe with her. When Owen returned to New Harmony he found it in decay; still bent on social change, he organized a group of "Free Enquirers" who repudiated religion, exalted education for all, and urged lenient divorce laws and fairer distribution of wealth. In Owen married Mary Jane Robinson in a ceremony repudiating male dominance. In Owen was elected for the first of three terms in the Indiana Legislature. There he advocated liberal causes, including universal education. In he was sent as a regular Democrat to the U. During his second term in Congress he prepared the bill creating the Smithsonian Institution. Defeated for a third term in Congress, Owen helped liberalize rights for women in Indiana. Back in America 5 years later, Owen joined other antislavery Democrats in crossing over to the Republican party. He was a moderate on slavery, but the increasing gulf between pro and antislavery forces gave contemporary distinction to such writings as *The Wrong of Slavery* In Italy, Owen had been converted, like his father, to spiritualism, and he wrote eloquently on its behalf in *Footfalls on the Boundary of Another World* and *The Debatable Land between This World and the Next* His last years were hectic, owing to the death of his wife in , embarrassments caused by unscrupulous spiritualists, and his own bout with mental illness in , from which he recovered. He married Lottie W. Owen died at their summer home at Lake George , N. His autobiographical chapters in *Threading My Way* ; repr. Studies of him are Richard W. Lincoln, *The Incurable Idealist: Robert Dale Owen in America*

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### Chapter 2 : Project MUSE - A Quest for Harmony: The Role of Music in Robert Owen's New Lanark Comm

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The father, a saddler and ironmonger, was postmaster of Newtown, then a country town of about a thousand inhabitants. Robert, youngest of seven children, was an active lad; he was the best runner and leaper among his companions, and afterwards became a good dancer. He was sent to a day school at a very early age. He says that consequent necessity of careful attention to diet had a great effect upon his character. He afterwards read histories, books of travel, and biography. This early passion for reading disappeared under the pressure of business, and in later life he read little except newspapers and statistical books. He acted as usher for two years, and then became assistant in a small shop of grocery and haberdashery. He became anxious to see the world, and was allowed, when he had completed his tenth year, to join his eldest brother William, then a saddler in London. After a short stay in London he was placed with McGuffog, an honest and shrewd Scotsman, who had been a pedlar, and had started a successful business in Stamford, Northamptonshire. McGuffog had become famous for the sale of the finer articles of female wear, and Owen became a good judge of different fabrics. Seneca was a favourite author. He had, however, previously written a letter to Pitt, the prime minister, "suggesting measures for better observance of the Sabbath. The publication a few days later of a proclamation in that sense was supposed by the McGuffogs and himself to be a consequence, though he afterwards perceived that it could be only a coincidence. His employers were kind, but the work so severe in the busy season that he had only five hours for sleep. He was glad to accept an offer of 40*l*. At this time the cotton trade was in process of rapid development. Owen formed an acquaintance with a mechanic named Jones, who made wire bonnet-frames for Satterfield, and was anxious to make some of the new machinery for cotton spinning. Owen had to keep the boots, manage the men, and look as wise as he could till he had learnt his new business. Affairs prospered till a capitalist offered to buy him out. He was glad to set up for himself, took a room, and began spinning yarn, which he sold to the agent of some Glasgow manufacturers. Owen applied for the post, and, though he was younger and demanded a larger salary than other applicants, Drinkwater was pleased by his manner, and appointed him. He had now charge of a mill employing five hundred persons, and filled with machinery of which he knew little. Drinkwater left the whole business to him. He studied the arrangements carefully, and mastered them thoroughly in six weeks. He had, he says, by this time learnt his great principle— that, as character is made by circumstances, all anger is out of place. His management of the workmen was at any rate successful, and they were soon distinguished for sobriety and good order. The mill produced the finest kinds of yarn, the cotton being spun into hanks to the pound. Owen increased this by to , and afterwards to , hanks to the pound. He was among the first to make use of the Sea Island cotton, none of the North American cotton having been used previously to , in the new machinery. He was to have *l*. He records a dispute with John Ferriar [q. Drinkwater desired to withdraw from the partnership agreement in consequence of some family arrangements, and offered to continue Owen as manager at any salary he chose to name. Owen at once gave up the agreement, but refused to remain as manager. Owen superintended the new mills which were built at Chorlton, and made the purchases. His business led him frequently to Glasgow. Miss Dale immediately confided to a friend that she would never take any husband unless Owen were the man. Owen was diffident until the friend revealed the confidence to him. Miss Dale, when he ventured to speak, said that she must first obtain the consent of her father, to whom he was still unknown. A happy thought suggested itself to Owen, that he should introduce himself by offering to buy the New Lanark mills. Owen, with the help of his partners, agreed to buy the mills for 60*l*. Dale took a liking to Owen in the course of their meetings, and after a time consented to accept the young man as his son-in-law. Owen also retained her early religious opinions, which her husband treated with tenderness. Owen says that his property at this time was worth 3*l*. He married Miss Dale on 30 Sept. The Chorlton mills were soon

afterwards sold. His workmen and their families numbered about thirteen hundred, and there were four or five hundred pauper children. Owen took no more pauper children, and began to improve the houses and machinery. The workmen disliked him as a foreigner and obstructed his plans. He won upon them by arranging stores at which good articles were sold for low prices, and still more by his conduct during the American embargo in . He was now able to introduce other measures for diminishing temptations to drink and checking pilferers. He was anxious to apply his principles more thoroughly by forming the characters of his people from the first, and resolved to set up schools. He was still only a partner, with a ninth share of the profits and 1,1. He calculated the outlay for a proposed school at 5,1. He agreed to buy them out, the business being valued at 84,1. A new partnership was now formed, in which Owen had the largest of five unequal shares besides his 1,1. The new partners, however, objected to his measures, and it was finally decided that the works should be sold by auction. Owen meanwhile was tired of partners who looked merely to profit, and resolved to find men who would sympathise with his aims. He proposed to raise ,1. Owen returned to Glasgow for the auction with Allen, Foster, and Gibbs, and, after an exciting contest, the business was knocked down to him for ,1. Owen was enthusiastically received, apparently at the beginning of , by his workmen upon his return, and had now for a time a free hand for his projects. The population was about two thousand five hundred own Life, p. He presided at a public dinner given to Lancaster at Glasgow in and made an impressive speech given in the Appendix to his Life. His system at New Lanark showed much sense and benevolence. There were schools for all the children under twelve, at which age they could enter the works. Owen, however, was especially proud of his infant school, where children were received as soon as they could walk. He claimed to be the founder of infant schools. He took for teacher of his infant school a man who could scarcely read or write, but was patient and fond of children. He used to teach by objects, avoided overstrain, and thought that books should hardly be used for children under ten. His infant school was imitated by Lord Lansdowne, Brougham, and others, to whom he transferred his master in order to start a new school at Westminster. The New Lanark institutions had now become famous. He lived from , with his family and Mrs. He was opposed to Malthusian views, in which he observes ib. Malthus agreed with him, and to the laissez-faire tendencies of the economists. The tory government were disposed to take him up. Graham Wallas, notices the despatch of a pamphlet to Elba. He became acquainted with the English royal family, and especially the Duke of Kent. Owen thus became a prophet. He attributed his remarkable successes at New Lanark, not to the singular combination of good business qualities with genuine benevolence and mild persistence which seems to have attracted all who met him, but to the abstract principle which he began to preach as a secret for reforming the world. This doctrine, which he never wearied of repeating, was that, as character is made by circumstances, men are therefore not responsible for their actions, and should be moulded into goodness instead of being punished. He began to preach this with apostolic fervour. His first public action, however, was more practical. He called a meeting of manufacturers at Glasgow in , and proposed a petition for removing the tax upon the import of cotton. This was carried unanimously. No one would second them, but Owen went to London to lay his proposals before government. The first Sir Robert Peel undertook to bring before the House of Commons a measure founded upon them. Peel consented to the appointment of a committee to investigate the question of the employment of children in mills. The manufacturers of Glasgow endeavoured to injure Owen by charges, supported by the minister of Lanark, to the effect that he had used seditious language in his address on the institution for the formation of character. Sidmouth had already seen the address, and dismissed the charge as ridiculous. Owen attended the committee at every meeting for two sessions. He was disgusted by the concessions made by Peel to the manufacturers, and handed over his duty to Nathaniel Gould and Richard Oastler [q. The Factory Act of was the result of this agitation. Owen had proposed that no child under ten should be employed in any factory; that no child under eighteen should be worked for more than ten and a half hours; and that some schooling should be given, and a system of inspection provided see Appendix in second volume of Life. On 30 July he published a letter in the papers, followed by others on 9 and 10 Aug. He circulated thirty thousand copies of these papers, besides

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other documents, at a cost of 4,1. The mail-coaches were delayed twenty minutes beyond the hour of starting by his mass of papers. A crowded and successful meeting was held on the 14th, and adjourned to the 21st. Owen had been challenged to give his religious views. He had discovered that the religions of the world were the great obstacle to progress, and he resolved to announce this piece of news to the meeting, though expecting to be torn in pieces. He made the statement in the most dramatic fashion, and thereby, he thought, struck the death-blow of bigotry and superstition.

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*an outline of the system of education at new lanark the library of the university of california los angeles /<sup>^</sup> yu<sup>y</sup>.g an outline<sup>^</sup>/<sup>^</sup> 7 of the system of education at new lanark. By ROBERT DALE OWEN.*

Newton, Montgomeryshire, Wales British industrialist "I know that society may be formed so as to exist without crime, without poverty, with health greatly improved, with little, if any misery, and with intelligence and happiness increased a hundredfold; and no obstacle whatsoever intervenes at this moment except ignorance to prevent such a state of society from becoming universal. Childhood and youth Owen was born at Newton, in Montgomeryshire, Wales, in Owen had a reputation as an exceptionally bright student; he was helping teach other children when he was just seven years old, and before he turned ten he had read most of the classics of the day. His father took him out of school when he was ten and arranged for him to become an apprentice an assistant who is learning a job in a clothing store in town. Although his formal education did not last long, it proved to be sufficient for Owen to succeed in business later in life. Owen eventually made his way to Manchester, England, in just as the Industrial Revolution , a period of rapid economic change that began in Great Britain in the middle of the eighteenth century, was starting to have an enormous impact on the textile industry. The industry, made up of companies involved in the production of yarn and cloth, was rapidly changing as the result of new technology. Newly invented machines enabled fewer workers to produce more yarn, or cloth, than ever before. Textile workers who once worked independently at home found themselves employed in factories where the large and expensive new machines were housed and operated. People who previously worked for themselves became paid employees of the owners of the new machines. Owen ran the business while Jones over-saw the machinery. Jones did not stay with the business long, and Owen continued with just three employees. Owen earned a good reputation in Manchester, and in he was hired to manage a large spinning factory, Chorton Twist, owned by Peter Drinkwater. Owen, now twenty-two years old, was supervising five hundred employees at a modern steam-powered mill. Owen was eventually made a partner in the company. In he had been invited to join the Manchester Literary and Philosophical Society. The group held meetings at which members gave lectures and debated issues of the day. Among the members were the poet Samuel Taylor Coleridge " and public health pioneer Dr. Owen was active in the society and presented his own papers on subjects such as "The Improvement of the Cotton Industry" and "Universal Happiness and Industrialization. New Lanark The factories in New Lanark, Scotland, employed almost two thousand people, including five hundred children who had been sent from orphanages. In situations like this, which were not uncommon at the time, factory owners were responsible for housing, feeding, and clothing these young workers. The result was that many grew up without an education, ill-fed and ill-clothed. Even worse, many were injured, maimed, or killed outright, in industrial accidents. In some respects, the conditions of the adult workers were not much better. They worked long hours in dark mills for little pay. Abuse of alcohol was a problem among the men, who sometimes drank to relieve their despair. Almost uniquely among mill owners, Owen resolved to improve the conditions of his employees. Owen used American cotton to spin yarn. Then he attempted to shorten the working day, from thirteen hours to twelve. But pressure from his business partners to increase profits actually forced him to increase the workday, to fourteen hours, at least temporarily. He finally introduced the twelve-hour day in But in other areas, he had more success. Owen greatly improved the housing his company provided to workers and paved the surrounding streets, which he paid to keep clean. He opened a company store to sell food and other merchandise to workers, and used profits from the store to fund a community school. Children from age two to six attended the Infant School, then graduated to the day school until age ten when they started working in the factory. But children could still attend the night school that Owen set up. Owen believed that education should go beyond basic reading, writing and arithmetic in order to build good character and encourage good behavior throughout life. He was a pioneer in what today would be called a liberal education, as well as in modern education techniques. His schools introduced music, dancing,

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and games to schools, and pictures, maps, and charts were used to help students learn. Previously school consisted entirely of printed books that taught the basics. Owen had the idea that education could be fun and natural—a radical departure from what was generally practiced in his day. Owen did not allow corporal punishment spanking, for example and insisted that teachers treat students with kindness. Instruction was to be by conversation, rather than one-way lectures, and lessons should alternate with play. Children were encouraged to think and act rationally. In he opened the Institute for the Formation of Character near his factories, extending his educational ideas to adult workers. In the same rooms where young children attended classes in the daytime, adults could attend lectures and concerts at night. Owen also took an interest in the morality of his employees. Owen paid supervisors to keep track of the behavior of workers; a black mark was recorded for instances of bad behavior, a white mark for good behavior, with blue and yellow marks for behaviors in between. Although Owen noted some improvement in the lives of his workers, his experiment did not spread to other factories. His business partners strongly objected to the methods employed, partly on grounds of cost and partly on grounds of their own ideas about morality. Gradually the music and dancing stopped some of his partners, members of the Society of Friends, or Quakers, objected on religious grounds, and formal religious education was introduced. By , pressure from his partners forced Owen to end his connection with the school at New Lanark, fifteen years after he had started. Taking reform to the masses As early as , some British politicians had advocated the sort of reforms on a national basis that Owen tried to introduce in his factory, such as a limit on the length of the workday, a minimum age for working long hours, and education for children who often worked in factories as early as age six. Initially led by Robert Peel —, himself a textile businessman and father of the future British prime minister, also named Robert Peel —, these initiatives were introduced as bills proposed laws in Parliament. Owen was called as a witness in favor of such reforms, and he even drafted proposals for new laws himself. It took another fourteen years to pass a law requiring inspection of factories to make sure the regulations were enforced. Discouraged by the work of Parliament, Owen decided to appeal directly to the public. He published his ideas in a book titled *New View of Society*, in which he outlined his ideas for a system run on a cooperative basis. Instead of bosses and owners, Owen proposed an arrangement in which everyone at a factory would jointly own and operate the business, with democratic votes on key decisions. He based his work on the reforms introduced at New Lanark, which had been highly successful. To solve the problem of unemployment, for example, which was plaguing Britain and leading to widespread poverty and rioting, Owen proposed organizing new cooperatives that could operate along the lines of his own factory. Owen strongly believed in the power of science to explain natural phenomena, and insisted that people should not believe in ideas that could not be demonstrated and proved by science. Eventually Owen financed buildings he called Halls of Science, which promoted his social ideals without including religious elements that were not based on science. New Harmony, Indiana In Owen learned that a religious sect group in Indiana that had organized their own community, called New Harmony, wanted to sell their property. Here, he thought, was an opportunity to buy an entire town and set up a utopia a place where things are perfect by implementing his ideas for an ideal society without meddling by a Parliament, church, or edgy business partners. In fact, his ideas seemed welcome in the United States, and he was even invited to address the U. He recruited new settlers to come to the town and run agricultural and small industrial ventures on the principles of a cooperative see box on page While he was traveling, his son William was left in charge of the settlement. Things did not go smoothly at New Harmony. Settlers flocked there, but many were not suited for the sort of social experiment Owen had in mind. Some newcomers lacked practical skills to run a farm or a factory, and instead of contributing to the enterprise actually became a drain. William urged his father to stop sending new inhabitants, as the town became overcrowded. With constant supervision by Robert Owen, the community managed to run relatively smoothly, but the minute he was absent, dissatisfaction grew. The community split into different groups, some restricting their cooperative spirit to religion, education, or recreation. By , four years after he started the venture, Owen handed New Harmony over to his sons and went back to England. For him, the experiment at New Harmony was over. Robert Owen,

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organizer Owen had sold his interest in the factories at New Lanark to finance New Harmony, and the failed cooperative left him without much money. But he found that British workers appreciated his ideas about improving their welfare, even if the upper and middle class of Britain did not. Workers were beginning to form trade unions—organizations in which workers joined together to demand better wages and working conditions from their employers—as a means of achieving the benefits advocated by Owen, such as limited work hours and an end to employment of young children. Still spurred by strong idealism, Owen plunged into the union movement. He opened a newspaper, and then the National Equitable Labor Exchange in London, a place where people could acquire goods in exchange for work or for things they had produced. Workers paid in notes, like currency, which represented the number of hours worked and which could be exchanged for other goods worth a comparable number of hours.

What Is a Cooperative? A cooperative is a group of people, sometimes living in a community or sometimes just working for an enterprise, who agree to work for the common good. They tend to contribute to the community or business as best they can, and everyone shares alike in the results. It was more appealing to workers, and to revolutionaries who emerged during the Industrial Revolution, including Karl Marx; see entry. In 1825, Owen suggested that trade unions, which typically represented workers in a particular industry or occupation, should unite. It had half a million members within a week, which alarmed the government. But the new union did not last long in the face of opposition by employers. Strikes by workers refusal to work until union demands were met and lockouts by employers in which an employer fights union demands by shutting a factory and refusing to pay workers caused the Grand National Consolidated Trade Union to collapse shortly after it was organized. Lack of funds forced Owen to close his newspaper and his labor exchange. After Owen lived modestly, still actively promoting his "new view of society" through books and pamphlets. His followers, known as Owenites, held meetings around England to promote his ideals, but ultimately, none of the organizations or causes he supported managed to attract enough support to succeed. In 1843, Owen fell ill and asked to be taken to his birthplace of Newton, where he died on November 17, 1858. At his request, he was buried next to his parents in a churchyard cemetery. Quest for the New Moral World: Robert Owen and the Owenites in Britain and America. Pollard, Sidney, and John Salt, eds. Robert Owen, Prophet of the Poor:

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Yet education was only a single facet of a more powerful social gospel which already preached community building on the New Lanark model as a solution to contemporary evils in the wider world. Having profited enormously from enterprise in the early Industrial Revolution he set about trying to remedy its excesses through environmental, educational, factory and poor law reform. Synthesizing reformist ideas from the Age of Enlightenment and drawing on his own experience as an industrialist he constructed *A New View of Society*, a rallying call for widespread social change, with education at its core. New Lanark, the test-bed for his ideas, became internationally famous. Robert Owen moved on to the world stage, using New Lanark, however inappropriate, as a model for his Village Scheme, where rather than profit mutual co-operation would be the prevailing ethos. Owen later translated his ideas to the United States, attempting to establish a Community of Equality at New Harmony in Indiana. This was followed by a fantastic and abortive scheme to colonise part of the new Mexican republic on communitarian principles. Robert Owen returned to Britain, continuing his propaganda campaign, by promoting labour exchanges, consumer co-operatives, trade unions and other Owenite organisations. By the s the man had become a movement headed by Owen as Social Father. Always education, for what Robert Owen was by then calling the New Moral World, was central to his thinking. Reinstated as director of New Lanark and supported in capital and ideals by his philanthropic sleeping partners, who were safely located far away in London and thus unlikely to interfere much in day-to-day management, he had at last been able to pursue his goals. At that moment Robert Owen had entered what was undoubtedly the most dynamic and productive phase of his life. His continued success in business at New Lanark coincided with, and indeed made possible, his rise to national and international prominence as a social reformer and philanthropic savant following the publication of his essays on *A New View of Society*. There is no doubt that New Lanark played a vital role in his propaganda campaign for improved social conditions and the re-ordering of society. The further reforms and innovations he introduced after built on what had been achieved and showed how his community ideals could be applied to Old Society. As Robert Owen made clear, the prime vehicle for social reform was education, which figured prominently in *A Statement Regarding the New Lanark Establishment*, the prospectus Robert Owen drew up in to attract potentially sympathetic partners. Education remained the key element of on-going reform at New Lanark, and like the enterprise itself the schools took on their own momentum. They were also the centre of attention as far the majority of visitors were concerned. The articles of the new partnership, by which Robert Owen was bound, called for the establishment of a school run on Lancasterian lines. Some uncertainty surrounds the date of the building ranging with the mills which was also used as a school. Unfortunately most of the descriptions leave us somewhat confused about which activities were pursued in the Institute and which in the School. To all intents and purposes they were probably interchangeable as far as the instruction of the children was concerned. Robert Owen probably got much of this from his own experience. According to the younger Owen: The principal school-room is fitted up with desks and forms on the Lancastrian plan, having a free passage down the centre of the room. It is surrounded, except at one end where a pulpit stands, with galleries, which are convenient when this room is used, as it frequently is, either as a lecture-room or place of worship. The other and smaller apartment on the second floor has the walls hung round with representations of the most striking zoological and mineralogical specimens, including quadrupeds, birds, fishes, reptiles, insects, shells, minerals etc. At one end there is a gallery, adapted for the purpose of an orchestra, and at the other end are hung very large representations of the two hemispheres; each separate country, as well as the various seas, islands etc. This room is used as a lecture- and ball-room, and it is here that the dancing and singing lessons

are daily given. It is likewise occasionally used as a reading-room for some of the classes. The lower storey is divided into three apartments, of nearly equal dimensions, 12 ft high, and supported by hollow iron pillars, serving at the same time as conductors in winter for heated air, which issues through the floor of the upper storey, and by which means the whole building may, with care, be kept at any required temperature. It is in these three apartments that the younger classes are taught reading, natural history, and geography. He says he had very little belief in books, which is strange given his own enthusiasm for reading as a boy. They were on no account ever to beat any one of the children or to threaten them in any word or action or to use abusive terms; but were always to speak to them with a pleasant voice and in a kind manner. They should tell the infants and children for they had all from 1 to 6 years old under their charge that they must on all occasions do all they could to make their playfellows happy "and that the older ones, from 4 to 6 years of age, should take especial care of younger ones, and should assist to teach them to make each other happy. Much of this came indirectly from Pestalozzi, who also emphasised the importance of kindness and common sense in his teaching. The nursery school occupied the play-ground in front of the Institute in fine weather, and on wet days the three main rooms on the ground floor. The children at four and above that age showed an eager desire to understand the use of maps of the four quarters of the world upon a large scale purposely hung in the room to attract their attention. Buchanan their master, was first taught their use and then how to instruct the children for their amusement "for with these infants everything was made to be amusement. It was most encouraging and delightful to see the progress which these infants and children made in real knowledge, without the use of books. And when the best means of instruction or forming character shall be known I doubt whether books will be ever used before children attain their thirteenth year. Again the emphasis on observation and experience was borrowed from Pestalozzi. In addition to this elementary instruction, those over two were given dancing lessons and those four and upwards taught singing. Military-style exercises were also a major feature of both schools, and the sight of youthful marches led by fife and drum was frequently remarked upon by contemporaries, especially the upper class dignitaries who much approved of such discipline. According to Captain Donald Macdonald of the Royal Engineers, who like the laird, Archibald Hamilton of Dalzell, had become a convert to the New System and who accompanied Robert Owen on the visit of inspection to Harmonie in , the New Lanark dresses and plaids were part of the baggage. Owen showed them to fellow passengers and apparently had them copied in New York to be displayed there and in Washington along with his plans and models of the Village Scheme. The dress code for the new communities was another subject about which Robert Owen said little about unless pressed to do so. Schooling and adult education Dale Owen also left a detailed report of the school for the older children of the community. Most working children, however, continued their education at evening classes in the Institute. Robert Owen gave details of attendance at day and evening classes in the Institute during the Select Committee on Education of that year. It is interesting to note that prior to his reduction of working hours average attendance at evening schools was often less than per night. After the opening of the Institute and reduction of the working day to ten and three-quarter hours less meal-breaks attendance rose rapidly. In January the average was , rising to in March. Curricula In the preparatory classes all the children learned to read, write and cipher. Owen adopted in part the methods of Lancaster, whereby certain boys and girls chosen to be monitors passed on lessons learned by rote to other children, in a sense the factory system applied to education. Great difficulty was experienced in finding suitable books for the pupils. Tales of adventure, voyages and travel were popular, and though much misrepresented on the fact Owen consented to the use of the Bible and catechism. Children were questioned on all they read, and encouraged to look upon books as a means to an end. In writing, copy-books were abandoned as soon as possible, and the children encouraged to develop their own style. These lectures were a feature of both day and evening schools, and would be attended by children, though possibly over on some occasions. As far as the subject matter allowed the lecture would be illustrated with maps, pictures and diagrams, aids always much favoured by Robert Owen. The talk was usually short, so as not to lose the attention of the young listeners and time would be allowed for questions. Robert Owen also loved plans and

models and contemporary prints show the extensive use made of visual material for all age groups. Outstanding in this respect were geography and history, which both had an important place in the curriculum at New Lanark. A sister of the Owenite architect, Stedman Whitwell, who produced designs for a community and accompanied Owen on the second journey to New Harmony, she was said to be an advocate of free love. Her teaching aids were certainly as novel for the time as her ideas about sexual relations: Seven large maps or tables, laid out on the principle of the Stream of Time, are hung round the spacious room. These being made of canvass, may be rolled up at pleasure. On the Streams, each of which is differently coloured, and represents a nation, are painted the principal events which occur in the history of those nations. Each century is closed by a horizontal line, drawn across the map. By means of these maps, the children are taught the outlines of Ancient and Modern History, with ease to themselves, and without being liable to confound different events, or different nations. On hearing of any two events, the child has but to recollect the situation on the tables of the paintings, by which those are represented, in order to be furnished at once with their chronological relation to each other. If the events are contemporary, he will instantly perceive it. According to Melrose the painting and maps were only taken down when the old school closed, half a century after Robert Owen left New Lanark. Civics and environment Both Robert Owen and his son were at pains to stress how everything was made relevant for the children, that they should understand what they were learning and why, and that they should enjoy what they were doing. Geography lessons played a prominent part in the education of children at New Lanark, and seem to have been practical as well as relevant. Geography also had a strong moral undertone, for the children were often reminded that but for an accident of birth they might have been born into a different society with values totally unlike those of their own. Field studies were important, and youngsters were encouraged to go out into the woods and fields surrounding the village, through which Robert Owen cut paths and walks, collecting specimens and making observations. Robert Owen himself painted a fascinating picture of a geography lesson during which something like children vied with each other in pointing out places on large wall-maps: This by degrees became most amusing to the children, who soon learned to ask for the least-thought-of districts and places, that they might puzzle the holder of the wand, and obtain it from him. This was at once a good lesson for "keeping attention of all alive during the lesson. The lookers-on were as much amused, and many as much instructed as the children, who thus at an early age became so efficient, that one of our Admirals, who had sailed round the world, said he could not answer many of the questions which some of these children not 6 years old readily replied to, giving the places most correctly. Robert Owen aimed at giving children a good basic education, fitting the village youth for the world of work in the mills, but at the same time posing no threat to the existing order of society. Dancing, music, drill Yet in spite of all this, what most impressed the 20, odd visitors who came to gape at New Lanark between and , was the importance of dancing, music and military exercise in the school curriculum. Dancing lessons were also given in the evening and Griscom saw 50 or 60 young people thus engaged. The children were also taught to sing in harmony in choirs of or more, performing settings of Scottish and other traditional songs, to the delight of Robert Owen and his visitors. Before the close of the evening school all the pupils would gather in one room and sing a hymn, presumably religious rather than secular. It is not without its interest that singing and music later featured prominently in the social life of New Harmony, and that much of the New Lanark repertoire was carried across the Atlantic by William Owen and others, including Joseph Applegarth, another ardent Owenite who taught at New Lanark and participated in the organisation of the schools at New Harmony and Orbiston Community. Robert Owen nevertheless expounded on their value in several of his writings. Happy children Robert Owen was not without his critics, but few could quarrel with his system of education at New Lanark. He seems to have evolved a system based on a mixed bag of contemporary social and educational thought linked to benevolent paternalism, deriving from earlier experience in Manchester and of running New Lanark. His basic assumption that character could be formed under favourable conditions seemed to work in that context, and if we are not to discount the multitude of evidence about the New Lanark schools, he succeeded in creating a system which was able to produce

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conforming and apparently happy or docile children equipped with basic literacy and numeracy. In many other industrial districts throughout Britain the same observations could no doubt have been made. Further reading  
Donnachie, I. The first major biography of Robert Owen in over fifty years, and it provides a much needed exploration of his thinking and life. This piece is adapted from pages of this book “ but there is a lot more besides. An Address to the Inhabitants of New Lanark. This famous address on the significance of education for social change was delivered by Robert Owen on the opening of the Institute for the Formation of Character on January 1, Books on Robert Owen:

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### Chapter 5 : Robert Owen - Education Wiki

*Education in Robert Owen's new society: the New Lanark institute and schools. Robert Owen's educational venture at New Lanark helped to pioneer infant schools and was an early example of what we now recognize as community schooling.*

In our Gazette we purpose developing more fully the principles of the Social System; that the world with ourselves, may, by contrast, be convinced- that individuality detracts largely from the sum of human happiness. It is intended to point out what we believe to be the most rational, therefore the best mode of educating human beings from infancy to manhood. While none will more zealously advocate religious, political, and mental liberty, all personality will be carefully avoided, on the principle, that no man forms his own character, either mentally or physically. The charity we exercise towards all who conscientiously differ from us in opinion, and honestly express it, we claim for ourselves; not as a privilege, but as an inherent right of nature, guaranteed to us by the political constitution of our country. And although our columns will ever be closed against personal invective, yet they will ever be open to the free expression of sentiment; believing that the expression of opinions, however erroneous, may become useful, where reason and truth are left free to combat them. In the nineteenth century, we accuse our fellow-men of candor, and impeach them of sincerity. An atheist is a blameless character so long as he dissembles; but let him be guilty of honesty, and his character is lost. Reprinted from the New York National Advocate. Debates Christian Baptist vs. Is there a God who created all things; is there a spirit in man which will survive the body; and, is there a future state of felicity or torment? Letter to editor signed W. A God, the Soul, Heaven and Hell, if such existences and places really exist, can never from their nature become cognizable by the senses of man. I therefore cannot conceive how we shall ever be able to acquire information regarding their nature or existence. When I say I doubt; this wants certainly no other proof but my assertion. He who wishes to remove my doubts, must prove, that the thing doubted certainly exists. He must prove; not I. We reply- we know that matter organized in a particular manner is possessed of sensation, and that a slight defect in this respect destroys sensation;- sensation, we would infer from this, depends on a particular organization of matter; senseless matter then is capable of producing by a particular organization of its parts sensation- life. Where then is the greater difficulty- in supposing matter to become organized, we know not precisely how, we admit, in such a manner as to produce sensation an organization of which we know it is capable - or to suppose one invisible knowing being to have existed from all eternity, who is capable of producing all the various species of animals, vegetables and minerals which are found on our globe? Letter to the editor. Owen to the Clergy of New-Orleans. Concerned about the growing boldness of deist and free-thinkers in Canton, Ohio, a correspondent of the Christian Baptist invites Alexander Campbell to visit and defend the faith against Dr. Reprinted from the Christian Baptist. Campbell the negative of the following positions: Campbell announces that he met with Owen and that they agreed to debate the following April in Cincinnati. Owen, we have no doubt but he will be as capable of defending his positions as any man living; and when we consider his superior opportunities from age, traveling, conversation, and extensive reading for many years, added to the almost entire devotion of his mind to his peculiar views during a period as long as we have lived, we should fear the result of such a discussion, were it not for the assurance we have and feel of the invincible, irrefragable, and triumphant evidences of that religion from which we derive all our high enjoyments on earth, and to which we look for every thing that disarms death of its terrors, and the grave of its victory over the human race. These cannot collect debts on book account; they cannot act as jurors, nor offices under the government; they can neither lend legal aid to protect others from fraud, nor protect themselves. In short, a decision against them would deprive them of the privileges of freemen. Public functionaries may think it a light business, but should they decide against us, they may find it a more serious one than they are aware. In a letter addressed to the Clerk of the Circuit Court the authors rely on the first and tenth amendments to the U. The amount of your reasoning is, that, in all

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probability the witness will swear falsely unless he should believe in future punishment. The conclusion then is, a belief in future punishment transforms a knave and presents him to the public an honest man! Ergo "all believers in future punishment are men of truth and honesty! How happens it then, that so many of them are found among the convicts of State Prisons? And are they not sacred? Can any kind of opinions disenfranchise a man from those inestimable privileges, when it requires an overt act to constitute treason? You are worse than a Mahometan or a Pagan or a cannibal; for we would take their oaths, but cannot take yours. You are worse than a devil; for the devils believe and tremble; and even their word, therefore claims confidence before yours. We have only, in your case, your earthly honor to depend upon; and that is but a rope of straw and a broken reed, which the law cannot recognize and will not trust. Your country is deprived of your evidence, and you yourself have forfeited one of the dearest rights of a freeman. Such, he added, turning to a crowd of spectators whom our dialogue had attracted around the bar, such are the lamentable consequences of infidelity. Not only does it deprive us of hope in another world, but of rights and privileges in this; not only do we make god a liar, but we render ourselves unfit to be trusted or believed. Letter to the Editor. Commenting on Sabbath Day laws, S. This article features the proceedings of a society in New York instituted to prevent the profanation of the Sabbath. Reprinted from *The Antidote*. The author calls for a boycott of public conveyances that operate on the Sabbath. Jesus, if I recollect aright, was charged by the Jews with Sabbath breaking. Is deism his philosophy? Does he actually consider god-worship to be essential to good morals? Then do he and I differ widely. They know that such childish doctrines are unfit for their own strong minds; but they think them good and wholesome for the weaker minds of their less favored fellow-mortals. Religion is false, they admit, but yet it is useful- to keep the unenlightened quiet. In consequence it appears indispensable that emancipation be connected with colonization, and that it demand no pecuniary sacrifice from existing slave-holders, and entail no loss of property on their children. Yet however whimsical it may there appear, is it in fact more ridiculous than the European prejudice of birth? The superior excellence which the one supposes in a peculiar descent or merely in a peculiar name, the other imagines in a peculiar complexion or set of features. And perhaps it is only by considering man in many countries and observing all his varying and contradictory prejudices that we can discover the equal absurdity of all. Are we prepared to reject the mysteries of disordered imaginations, if we shall find them inconsistent with reason and opposed to fact? Are we prepared to exercise the right, as we enjoy the power, secured to us by the heroes of the revolution, of expressing our thoughts openly and sincerely? Are we willing to run the risks which they encountered? Then may we indeed rejoice- we are secured in the greatest blessings, which man, according to our present knowledge, can ever attain,- we do indeed enjoy political freedom- religious and mental liberty. Here then is the great beauty of American Government. The simple machinery of representation carried through all its parts, gives facility for it being molded at will to fit with the knowledge of the age. If imperfect in any or all of its parts, it bears within it a perfect principle- the principle of improvement. Owen outlines the philosophical basis for his proposed new social system, reads the Constitution of the Preliminary Society of New Harmony dated May 1, , and considers the practical measures by which the Preliminary society is to be carried into execution. The author outlines the progress made by the Society of Harmonists since their emigration from Germany to America in Owen, for the relief of Ireland. Final address delivered by Robert Owen in Dublin, April 19, Delivered on July 4, , at New-Harmony, Indiana. I refer to private, or individual property- absurd and irrational systems of religion- and marriage, founded on individual property combined with some one of these irrational systems of religion. The revolution, then, to be now effected, is the destruction of this hydra of evils- in order that the many may be no longer poor, wretched beings,- dependent on the wealthy and powerful few; that Man may be no longer a superstitious idiot, continually dying from the futile fear of death; that he may no longer unite himself to the other sex from any mercenary or superstitious motives, nor promise and pretend to do that which it depends not on himself to perform. Adoption of a federative system of distribution is recommended to alleviate this gross economic injustice. Reprinted from the *Orbiston Register*. William Owen identifies the various editors of the *New Harmony Gazette* from its inception.

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### Chapter 6 : Ian Donnachie, Robert Owen: Owen of New Lanark and New Harmony - PhilPapers

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Biography[ edit ] Robert Owen is a social reformer, known for utopian socialism and cooperative movement. Owen was born in Newtown, Montgomeryshire Wales on May 14, , and he was the sixth of seven children. His father, Robert Owen was a saddler and ironmonger from Newton and Wales. And his mother, Anne Williams came from a farming family. Owen was a great reader, and received most of his education in his life till the age of . At the age of 10, Owen left home and went to London with his eldest brother, hoping to seek fortune. After living in London for a few years, he moved to Manchester where he served as an apprentice in a large drapery business. And by the age of 19 he was the owner of a textile factory. He soon after married. Through New Lanark Mill, Owen created an Utopian community, providing workers with good living conditions, a 10 hour day, free school for the workers children, and other incentives designed to encourage good work. Owen and Caroline, had eight children together. Anne Caroline and Mary, with their mother died in the 1800s. And Jane, the remaining daughter, joined her brothers in America, where she married Robert Henry Fauntleroy. Also towards his ideas educationist Joseph Lancaster, whom he invited to visit Scotland in April , had a significant influence on his thoughts and work. He used the vast fortune which he obtained through his time in the textile industry to fund and apply his alternative socialist ideas to the competitive capitalist industrial society. His aim was to create a community in which employees were paid what they were worth and treated each other as equals in all areas of life. One of his core beliefs was in the importance of education. He put in place an education system in New Lanark which taught children without the use of books. His goal was to teach in such a way as to have the children ask questions relevant to their own lives, without having to be told that they need to learn. His thought was that this would make the children more motivated to learn overall, and result in a better educated populous. We like the connections to education, but we want to learn more specific impactful ideas! Connection to Children and Education[ edit ] Education, as one historian has put it, was to the "the steam engine of his new moral world. It played a part in the formation of character and have advanced opinionation ideas to education and what it provides. He thought that their was more to education, than just simply teaching basic subjects. Education is synonymous with the social environment in which all individuals are circumstanced. In a narrow sense, education is concerned with the training of the young, typically in specialised institutions. He believed education should be the common right of children, rich or poor. The poor should grow to have dignity and become useful members of society. This was not the general opinion of the aristocracy at that time. With education, Owen did not want memory to replace reason and observation. Therefore the younger pupils took part in activities which appealed to the senses, not just memory power. Lessons were not be learned mechanically without being clearly understood. For example, when a child is taught to read, they are also taught to understand what they are reading in a sense. New Lanark Mill practically had no educational system before Owen. New Lanark Mill he began to educate the children of the workers in the mill. He banned physical punishment within his mill, but also campaigned against as a whole , stopped the working of children 10 years or under which for the time was revolutionary as working class children were expected to be working. He pioneered new methods of teaching through New Lanark. He thought that education should be natural, and enjoyable. Also throughout the New Lanark school, Owen provided infant schools. Which he founded and produced throughout Britain. Infant schools are now commonly known as community schooling. To Own the New Lanark Mill was "the most important experiment for the happiness of the human race that has yet been instituted in any part of the world". Robert seems to have played the role of monitor, created in early nineteenth-century schools modelling themselves on the ideas of educational reformers. He also gained some knowledge of the elementary school curriculum. Owen wanted the children to have an understanding about the outdoors and nature and not to be stuck in a classroom. Just as all schools now have PE lessons however he also believed in the outdoor lessons being run to a military standing to teach

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the children obedience and for the boys to bring them up and know how to fight for their country. He also had dancing lessons again to improve obedience, manner and their appearance. He felt by having military discipline and be able to dance and appreciate music that the children had an all round better character. This effect would continue throughout childhood, and even into adulthood. He came from a family where their mindset was to be hardworking, and set out to what you want to do and accomplish. His ideas and insights helps reform education and society in so many ways. Ways such as improving the well being of others, eliminating punishment from school, having children actually know what they are learning, and making nature a mandatory thing. He translated his ideas into practice. Owen believed education is important, and wanted to make sure it was known. Owen states "In my opening speech, I first declared in public my sentiments on the true formation of character and my principle that man was essentially the creature of the conditions in which he was placed, and the necessity of placing the rising generation in good circumstances".

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## Chapter 7 : Robert Owen | theinnatdunvilla.com

*Editions for An Outline of the System of Education at New Lanark: By Robert Dale Owen: (Paperback published in ), X (Hardcover pu.*

After completing his formal education, Owen returned to Scotland to join his father in the textile business at New Lanark. During this period Owen wrote *Moral Physiology; or, A Brief and Plain Treatise on the Population Question*, a controversial pamphlet on the topic of population control. Owen returned to New Harmony, Indiana, in , after he and Wright discontinued their editorship of the New York newspaper. After an extended trip to Europe, they relocated to New Harmony, Indiana. The couple had six children, two of whom died at an early age. Their surviving children were Florence b. In contrast to other Democrats of the era, Owen was opposed to slavery , although his radical partisanship distanced him from the leading abolitionists of the era. He also proposed laws granting women greater freedom of divorce. Congressman[ edit ] After his first term in the Indiana legislature and two unsuccessful campaigns for election to the U. Congress in and in , Owen was elected as a Democrat to the U. House of Representatives in He served from to in the Twenty-eighth and Twenty-ninth Congresses. He was also involved in the debates about the annexation of Texas and an Oregon boundary dispute in that led to the establishment of the U. S-British boundary at the 49th parallel north , the result of the Oregon Treaty Owen, his brother David Dale Owen , and architect Robert Mills , were involved in developing preliminary plans for the Smithsonian Building. Secretary of the Treasury Salmon P. Chase , to encourage them to support general emancipation. In another open letter that Owen wrote to President Lincoln on September 17, , [32] he urged the president to abolish slavery on moral grounds. Owen also believed that emancipation would weaken the Confederate forces and help the Union army win the war. In *Emancipation is Peace*, a pamphlet that Owen wrote in , he confirmed his view that general emancipation was a means to end the war. In *The Wrong of Slavery, the Right of Emancipation, and the Future of the African Race*, a report that Owen wrote in , he also suggested that the Union should provide assistance to freedmen. In he submitted an initial draft for a proposed Fourteenth Amendment to the U. Constitution that would not restrict voting rights to males. Constitution in , was modified to limit suffrage to males who were U. There is a perfect blank of years; and a most serious one it is. Owen recovered from the illness, was released from the hospital, and resumed writing. Congressman, Owen introduced federal legislation that founded the Smithsonian Institution in His vision for the Smithsonian Institution Building, along with the preliminary plans and suggestions made by his brother, David Dale Owen, and architect Robert Mills, influenced architect James Renwick Jr. In a series of open letters he wrote in and in publications that followed, Owen encouraged the abolition of slavery on moral grounds, supported general emancipation, and suggested that the federal government should provide assistance to freedmen. The bust of Owen disappeared in the early s; only its pedestal remains. Its *History and its Prospects* , an address delivered at Cincinnati , Ohio , in ; republished in *A Story of the Present Day*.

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## Chapter 8 : Robert Owen - Wikipedia

*An Outline of the System of Education at New Lanark by Robert Dale Owen, , available at Book Depository with free delivery worldwide.*

His father was a saddler , ironmonger , and local postmaster; his mother was the daughter of a Newtown farming family. His surviving siblings were William, Anne, John, and Richard. He left school at the age of ten and was apprenticed to a Stamford , Lincolnshire, draper for four years. He also worked in London draper shops as a teenager. In , he was elected as a member of the Manchester Literary and Philosophical Society , [9] where the ideas of reformers and philosophers of the Enlightenment were discussed. He also became a committee member of the Manchester Board of Health , which was instigated, principally by Thomas Percival , to promote improvements in the health and working conditions of factory workers. Robert and Caroline Owen were married on 30 September Following their marriage, the Owens established their home in New Lanark, but later moved to Braxfield, Scotland. Their seven surviving children included four sons and three daughters: About 2, individuals were associations with the mill; of them were children who were brought to the mill at the age of five or six from the poorhouses and charities of Edinburgh and Glasgow. The respectable country people refused to submit to the long hours and demoralising drudgery of the mills. Until a series of Truck Acts " required employees to be paid in common currency, many employers operated the truck system that paid workers in total or in part with tokens. These principles became the basis for the cooperative shops in Britain, which continue in an altered form to trade today. The community also earned an international reputation. Social reformers, statesmen, and royals, including the future Tsar Nicholas I of Russia , visited New Lanark to study its operations and educational methods. As a pioneer of infant care in Britain, especially Scotland, Owen provided an alternative to the "normal authoritarian approach to child education. Furthermore, the business was a commercial success. However, Owen developed his own, pro-socialist outlook. In addition, Owen, a deist , criticised organised religion, including the Church of England , and developed a belief system of his own. As a result, individuals cannot be praised or blamed for their behaviour or situation in life. Owen did not have the direct influence of Enlightenment philosophers. He was a "pioneer in factory reform, the father of distributive cooperation, and the founder of nursery schools. The institute and other educational programmes at New Lanark provided free education from infancy to adulthood. Owen also had interviews and communications with the leading members of the British government, including its premier, Robert Banks Jenkinson, and Lord Liverpool. Owen met with many of the rulers and leading statesmen of Europe. The colour of the face showed to everyone who saw it the quality and quantity of goods the worker completed. The intent was to provide incentives to workers to do their best. Although it was not a great incentive by itself, the conditions at New Lanark for the workers and their families were idyllic for the time. By he had formulated the goal of the eight-hour workday and coined the slogan: Owen embraced socialism in , a turning point in his life, and began making specific efforts to implement what he described as his "New View of Society. Although Owen attributed the immediate causes of misery to the wars, he also argued that the underlying cause of distress was the competition of human labour with machinery and recommended the establishment of self-sufficient communities. The size of his proposed community is likely to have been influenced by the size of the village of New Lanark. Owen also recommended that each family should have its own private apartments and the responsibility for the care of their children until they reached the age of three. Thereafter, children would be raised by the community-at-large, but their parents would have access to them at mealtimes and on other occasions. Owen further suggested that these socialistic communities might be established by individuals, parishes, counties , or other governmental units. In every case there would be effective supervision by qualified persons. The work and the enjoyment of its results should be experienced communally. Owen believed that his idea would be the best form for the re-organisation of society in general. His fully developed model considered an association of to 3, people as the optimum number for a good

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working community. While mainly agricultural, it would possess the best machinery, offer a variety of employment, and, as far as possible, be self-contained. Owen further explained that as the number of these communities increased, "unions of them federatively united shall be formed in circle of tens, hundreds and thousands" [35] linked in a common interest. Arguments against Robert Owen and his answers[ edit ] Owen always tried to spread his ideas to wider communities. First of all, he started publishing his ideas in newspapers. Owen then sent these newspapers to parliamentarians, politicians all over the country, and other important people. The first negative reactions to his ideas appeared after these newspaper articles were published. William Hone claimed that Owen saw people as unravelled plants from his roots, and that he wanted to plant them into rectangles. Another spokesman accused Owen of wanting to imprison people in workshops like barracks and eradicate their personal independence. Owen believed that, unless a change can be made in the character of the individuals and the environment in which they live, these people will be hostile to those around them. As long as such a social order is perpetuated, the positive aspects of Christianity can never be put into practice. Owen also considered it necessary to give people more freedom in order to improve the situation of the poor and working classes. Unless people are better educated, unless they gain more useful information and have permanent employment, they are a danger to the security of the state when given more freedom than the British Constitution of the time. Without having to make any changes in the national institutions, he believed that even merely reorganizing the working classes would result in great benefits. Owenites fired bricks to build it, but it was never constructed. To test the viability of his ideas for self-sufficient working communities, Owen began experiments in communal living in America in Among the most famous of these was the one established at New Harmony , Indiana. Owen renamed it New Harmony and established the village as his preliminary model for a utopian community. On 25 February and 7 March , Owen delivered addresses in the U. House of Representatives to the U. Congress and others in the U. Owenism , among the first socialist ideologies active in the United States, is considered the starting-point of the modern Socialist movement in the United States. These individuals helped to establish the utopian community at New Harmony as a centre for educational reform, scientific research, and artistic expression. During his long absences from New Harmony, Owen left the experiment under the day-to-day management of his sons, Robert Dale Owen and William Owen, and his business partner, Maclure. The New Harmony communal experiment proved to be an economic failure, lasting about two years, but it attracted more than a thousand residents by the end of its first year. Nearly all of these experiments ended before New Harmony was dissolved in April In describing the Owenite community, Warren explained: The most important of these were that at Ralahine , established in in County Clare , Ireland, and at Tytherley , begun in in Hampshire , England. The former proved a remarkable success for three-and-a-half years until the proprietor, having ruined himself by gambling, had to sell his interest in the enterprise. Return to Britain[ edit ] Portrait of Owen by John Cranch , Although Owen made brief visits to the United States, London became his permanent home and the centre of his activities in After an extended period of friction with William Allen and some of his other business partners, Owen relinquished all of connections to New Lanark. In addition, he delivered lectures in Europe and published a weekly newspaper to gain support for his ideas. The London exchange continued until ; a Birmingham branch operated for only a few months until July Hayden , the American medium who is credited with introducing spiritualism to England. Owen made a public profession of his new faith in his publication *The Rational Quarterly Review* and in *The future of the Human race; or great glorious and future revolution to be effected through the agency of departed spirits of good and superior men and women*, a pamphlet that he also wrote. He explained that the purpose of these communications was to change "the present, false, disunited and miserable state of human existence, for a true, united and happy state He died at Newtown on 17 November , and was buried there on 21 November. With the exception of an annual income drawn from a trust established by his sons in , Owen died penniless. An advocate of the working class, he improved working conditions of factory workers, which he successfully demonstrated at New Lanark, Scotland; became a leader in trade unionism; promoted social equality through his experimental utopian

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communities; and supported passage of child labour laws and free education for children. He offered his vision for a communal society that others could consider and apply as they wished. New Harmony, Indiana, and New Lanark, Scotland, the two towns with which he is most closely associated, remain as lasting reminders of his efforts. Owen returned to New Harmony in 1800 and became active in Indiana politics. He was elected to the Indiana House of Representatives in 1803 and 1805 and U. House of Representatives in 1807, and appointed as ambassador to Naples in 1808. While serving as a member of Congress, he drafted and helped to secure passage of the bill that founded the Smithsonian Institution in 1846. Like his father, Robert Dale Owe believed in spiritualism, authoring two books on the subject: *Because of his business acumen, especially his knowledge of cotton-goods manufacturing, he remained at New Harmony after his father returned to Scotland, and served as an adviser to the community.* Owen died of unknown causes at the age of forty. She was a musician and an educator who established a school in her home. He trained as a geologist, natural scientist, and earned a medical degree. David Dale Owen was appointed a United States geologist in 1820. His work included extensive geological surveys in the Midwest, more specifically the states of Indiana, Iowa, Missouri, and Arkansas, as well as the Minnesota Territory. His brother, Richard, succeeded him as the state geologist of Indiana. He fought in the Mexican-American War in 1847, taught natural science at Western Military Institute in Tennessee from 1848 to 1850, and earned a medical degree in 1851. During the American Civil War Owen was a colonel in the Union army and served as a commandant of Camp Morton, a prisoner-of-war camp for Confederate soldiers at Indianapolis, Indiana. In addition, he was a professor at Indiana University and chaired its natural science department in 1820. Owen helped plan Purdue University and was appointed its first president in 1827, but resigned before its first classes began and resumed teaching at IU. Owen spent his retirement years conducting research and writing. Retitled, *A New View of Society: Observations on the Effect of the Manufacturing System.* London and New York:

### Chapter 9 : An Outline of the System of Education at New Lanark : Robert Dale Owen :

*an outline of the system of education at new lanark. by robert dale owen. glasgow: r. d. owen. introduction.*