

SES

SOCIETY FOR EDUCATIONAL STUDIES

**PUBLIC INTELLECTUALS AND
EDUCATION IN A CHANGING SOCIETY
ANNUAL COLLOQUIUM**

**ORIEL COLLEGE
23–24 SEPTEMBER 2021
UNIVERSITY OF OXFORD**

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Welcome from the Colloquium Conveners

Welcome to this fourth annual Society for Educational Studies Oriel Colloquium. After a year's hiatus caused by the Covid-19 pandemic, and following on from the success of the first three events, we would like to formally welcome you to this year's Colloquium titled 'Public Intellectuals and Education in a Changing Society'. This Colloquium intends to debate what it means to be a public intellectual in the twenty-first century, and the role of schools, the curriculum and higher education in providing a critical space for public intellectuals. The key note presentations and seminar papers examine who we can regard as examples of public intellectuals in the past and present and whether there is a crisis of public intellectuals.

A special issue of the *British Journal of Educational Studies* will be published in 2022 based on the Colloquium theme and peer review of papers submitted to the *Journal*. Presenters are welcome to submit papers for considering for the special issue before 1st January 2022.

We look forward to hearing from colleagues giving papers at the Colloquium, and encourage everyone to participate in all aspects of the debate.

Professor Gary McCulloch
Institute of Education
University College London

Professor James Arthur OBE
University of Birmingham

Colloquium Conveners,
Society for Educational Studies



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Programme

Thursday 23 September 2021

Society for Educational Studies Executive Meeting	1:30–3.30pm	
Registration and Tea	4.00–4.30pm	Harris Seminar Room
Welcome: James Arthur, Chair, SES	4.30–4.45pm	Harris Lecture Theatre
Key Note 1: Stefan Collini	4.45–5.45pm	Harris Lecture Theatre
Check into bedrooms	5.45–6.30pm	
Drinks Reception	6.30–7.30pm	Champneys Room
Dinner	7.30pm	Hall

Friday 24 September 2021

Breakfast	7.30am–9.00am	Hall
Key Note 2: Michael A. Peters	9.00am–10.00am	Harris Lecture Theatre
Seminar Session 1	10.00am–11.15am	
Coffee	11.15am–11.45noon	Harris Seminar Room
Key Note 3: Ivor Goodson	11.45noon–12.45pm	Harris Lecture Theatre
Lunch	12.45pm–1.45pm	Hall
Seminar Session 2	1.45pm–3.00pm	Harris Lecture Theatre
Tea	3.00pm–3.30pm	Harris Seminar Room
Key Note 4: Helen Small	3.30–4.30pm	Harris Lecture Theatre
Plenary and Publications: Gary McCulloch & James Arthur	4.30–4.45pm	Harris Lecture Theatre
Close	4.45pm	

Keynote Speakers

Professor Stefan Collini FBA

University of Cambridge, UK
Chair: Professor James Arthur

'Who Says?' Universities and the Question of Intellectual Authority

Abstract: The process commonly referred to as the 'democratization of culture' involves not only a pluralization of participation and judgement in intellectual and cultural activities, but also a fundamental challenge to any claim to speak with authority on such matters. This is sometimes taken to entail a thoroughgoing relativism about all forms of non-quantitative judgement: instead of being met with a form of deference, such judgements are more likely to elicit the truculent rejoinder: "Who says?" This shift has profound consequences for universities, especially for the study of the humanities and social sciences, where the pursuit of disciplined understanding involves claiming a certain kind of authority for good arguments and validated evidence. This lecture explores some of the consequences of this development, focusing particularly on the public role of academic scholars in a democratic society.

Professor Ivor Goodson

Tallinn University, Estonia
Chair: Professor Gary McCulloch

Brief Encounters: Educational Studies and the Public Intellectual

Abstract: This paper will focus on patterns of historical periodisation with regard to public intellectual work. It will begin with a focus on educational studies and with a specific case study of the Centre for Applied Research at the University of East Anglia. The case study will highlight the roles of leading public intellectuals such as Laurence Stenhouse and explore the genre of applied research. The notion of applied research in education explicitly sought to connect the project of public education and social justice with the research which was applied to these projects. In this way, in an idealised form, the public intellectual and applied researcher would offer aid and sustenance which would enhance and energise the overall project of public education for all.

By exploring a case study of an institution and the associated research genre I hope to elucidate the relationship between educational studies and the public intellectual and also to examine the changing prospects for such work over different historical periods. Part of the task is to delineate the changing 'windows of opportunity' for public intellectual work. And as we shall see, brief encounters are a reasonable characterisation of such patterns of possibility. Using the case study as an entry point the paper goes on to discuss broader questions about public intellectuals' prospects. These questions are embedded in the discussion of some of the work of Sandel on market societies, and Applebaum on changing patterns of democratic engagement. The paper concludes with a commentary on contemporary and future prospects for public intellectual engagement.

Professor Michael A. Peters

Beijing Normal University, PR China
Chair: Professor Gary McCulloch

Public Intellectuals, Viral Media and Technologies of Post-Truth

Abstract: Michael Foucault (1980) in an interview entitled 'Truth and Power' makes the claim that each society has its own 'regime of truth', what he also refers to as a 'general politics of truth', in the sense that they are governed by public discourses that control what is accepted and what functions as true, especially in terms of the mechanisms and means of validating or determining true statements and their distinction from false statements. Adopting this broad historical epistemology, I argue that the notion of public intellectuals today must be understood in relation to viral media and technologies of post-truth that reveal the transformations of the 'public', its forms and its future possibilities.

Professor Helen Small

University of Oxford, UK
Chair: Professor Hazel Bryan

Intellectual Authority in the COVID Pandemic

Abstract: This paper will hazard some preliminary thinking about the forms in which academic intellectual authority has been needed, exercised, and challenged during the COVID-19 pandemic to date. An area of particular interest will be the efforts of various academies and other representative bodies to identify and communicate the ways in which the Humanities and Social Sciences can contribute needed expertise to a public conversation that has, for good reason, been largely dominated by the knowledge contributions of medical scientists, epidemiologists, public health experts, and statisticians.

Seminar Session List

Seminar Session 1

10.00–11.15am

Friday 24 September 2021

Harris Lecture Theatre

Chair: Tom Harrison

Symposium: Brian Simon - a public intellectual in education

- **Gary McCulloch**
The making of a Marxist intellectual
- **Antonio Fco. Canales**
Brian Simon and the intellectual renewal of the British Communist Party
- **Hsiao-Yuh Ku**
The Crisis in Education: Brian Simon's Battle for Comprehensive Education (1970–1979)

Owen Walker Room

Chair: Andrew Peterson

Critiques and Alternatives

- **Marlon Moncrieffe**
What else is the black British public intellectual known for apart from speaking to an alternative education for society on racism?
- **Helen Gunter**
Anti-intellectualism in the field of school leadership
- **Ramesh Kapadia**
Academic Responses to Covid-19

Seminar Session 2

1.45–3.00pm

Friday 25 September 2021

Harris Lecture Theatre

Chair: TBC

Socialist History and Politics

- **Anna Olsson Rost and Marc Collinson**
Associational public intellectuals and party education policy: The Fabian Society and the shaping of Labour's comprehensivisation policy, c.1960–1979
- **Sophie Scott-Brown**
Rethinking the People's Historian
- **Agata Handley**
'Tongues of Fire': The Contemporary Poet as Public Intellectual

Owen Walker Room

Chair: Maria Williams

International

- **Terri Kim**
Mobile Public Intellectuals, Universities and Politics in the Varieties of Academic Capitalism: Space & Time, Affect and Effect
- **Martyna Elerian**
International Schools' students as Global Thinkers – opportunities and challenges
- **Maria Williams**
Maria Montessori: The Making of a Public Intellectual, 1882–1912

Robert Beddard Room

Chair: Heather Ellis

Intellectual and Anti-Intellectual Currents

- **Roy Lowe**
The origins of intelligence testing: The international network that developed a new social science, 1860–1920
- **Andrew Watts**
T.H. Green, and a Liberal scheme for education in the Bryce Report (1895)
- **Josh Patel**
Lionel Robbins, early neoliberalism, and social democratic higher education expansion



Seminar Paper Abstracts

Seminar Session 1

Friday 24 September 10.00am – 11.15am

HARRIS LECTURE THEATRE

Brian Simon As A Public Intellectual
Gary McCulloch

THE MAKING OF A MARXIST INTELLECTUAL

Unlike Eric Hobsbawm (1917-2012), Brian Simon was born in prosperous surroundings, was supported by his parents throughout his upbringing, and went to private schools; marks of social privilege and stability that would often lead to conventional beliefs and careers. Yet both Hobsbawm and Simon joined the British Communist Party while students at Cambridge University in the 1930s, committed to social, economic and educational transformation, and both went on to become leading Marxist academics and historians. This paper explores the early development of Simon's commitment to Marxism, first as a student at Cambridge University and the Institute of Education London. Then as a soldier in the British Army in the Second World War, and finally as a school teacher in Manchester in the late 1940s. Simon's experiences in these years constituted the making of a Marxist intellectual. He became committed to the cause of comprehensive secondary education for all pupils during this time, but at the same time became disillusioned with school education as a means of securing social change. He became increasingly prominent as member of the CP, which gave him a public profile as a critic of education, and yet his continued allegiance to the CP compromised his freedom and independence and arguably limited his potential effectiveness as a public intellectual.

Antonio Fco. Canales

BRIAN SIMON AND THE INTELLECTUAL RENEWAL OF THE BRITISH COMMUNIST PARTY

As chair of the Cultural Committee of the Communist Party, Brian Simon led a remarkable opening and renewal of the ideological positions of British communism. The approach to thought, culture and art of the

Italian, French and Spanish Communist parties were the guide of this evolution that was intended to lift the British party from the rigid positions of the 1950s. The publication in March 1966 of the French Communist Party's declaration on the arts was the trigger for a process of theoretical, ideological and intellectual reflection that led to the publication of the pamphlet *Questions of Ideology and Culture* in 1967. With this statement, Brian Simon aspired to place British communism in a leading position in the great intellectual debates of the day. This process and the leading role of Brian Simon have been scarcely studied by historiography. This paper aims to give an account of the process, the complex and lively debate that it involved and the resulting balance from the documents of the Communist Party Archive deposited in the People's History Museum in Manchester.

Hsiao-Yuh Ku

THE CRISIS IN EDUCATION: BRIAN SIMON'S BATTLE FOR COMPREHENSIVE EDUCATION (1970-1979)

In the early 1970s, followed by a rapid expansion of comprehensive schools since the issue of Circular 10/65, comprehensive education was under attack by the Conservative government and other conservatives (Simon, 1991). In the mid-late 70s, along with the conservatives and the New Right, the left-wing intellectuals also undermined the public's confidence in comprehensive education (Chitty, 1989, pp. 52-53). Faced with the crisis in comprehensive education, throughout the 1970s, Simon continued to battle for it by shifting between different roles. As an academic, public intellectual and party member, Simon was not only involved in politics of education, but also dealt with ideological issues implicit in contemporary educational theories. In this view, this paper aims to explore Simon's roles and practice in relation to comprehensive education in the 1970s by examining Simon's papers at the Institute of Education Archives, University College London and the Communist Party Archive in Manchester.

OWEN WALKER ROOM

Critiques and Alternatives

Marlon Moncrieffe

WHAT ELSE IS THE BLACK PUBLIC INTELLECTUAL KNOWN FOR APART FROM SPEAKING TO AN ALTERNATIVE EDUCATION FOR SOCIETY ON RACISM?

I will consider my question in this paper presentation in light of the 2020 Black Lives Matter (BLM) anti-racism protests and with selected chronological referencing to the public identities of various black British public intellectuals from across a range of professional fields, including education. Following the 2020 BLM anti-racism protests, the government commissioned report on Race and Ethnic Disparities (Sewell, 2021) caused a huge divide of opinions, triggering black on black tension between well-known and highly respected black British public intellectuals. In sharing some autobiographical insights as a black British educator and academic involved in research for public engagement, I argue that the black British public intellectual in whatever field of high-level expertise they occupy cannot ever avoid speaking about racism. To be a black British 'public intellectual' means to work and practice in dominant white British led cultural spaces such as universities; schools; government (list not exhaustive). The pseudoscientific legacies of racism stemming from European colonialism and the transatlantic slave trade are fully embedded and culturally reproduced in these spaces through policy and curriculum discourse, and rituals for maintaining the past in the present for future security. This means that not only is the psyche of the white British public generation after generation time-warped in thinking about their greater sense of self in comparison to the 'other' (Said, 1978), but that the black British public intellectual generation after generation is also time-warped by the legacy and effects of this racial othering, forcing them to face up to and eventually speak an alternative education for society on racism.

Helen Gunter

ANTI-INTELLECTUALISM IN THE FIELD OF SCHOOL LEADERSHIP

I have been studying, developing and writing intellectual histories of the field of school leadership for the past 40 years. My PhD was an intellectual history of the field (graduated 1999), and this was based on the professional biographies of field members in higher education. I have continued to work on this in regard to evidence collection, along with methodological and conceptual contributions. This work has been funded by the British Academy and the ESRC, where I have produced five monographs that have reported on field intellectual histories, practices and trends through a study of policy texts, project teams and outputs, and interviews with field members in government, schools, LAs, unions, consultancies, and universities. In this paper I intend focusing on the culture and practice of anti-intellectualism within and for the field that I

reported in: *An Intellectual History of School Leadership* (2016, Bloomsbury). Notably the field is plural in regard to knowledge traditions and purposes but the relentless commitment to 'what works' denies recognition of and access to other ways of knowing. I report on what I call "privatised forgetting" in regard to how and why anti-intellectualism denies access by educational professionals to the profession's intellectual history.

Ramesh Kapadia

ACADEMIC RESPONSES TO COVID-19

Intellectuals have been deemed to be vital during the Covid-19 pandemic ('follow the science' as the mantra). A range of disciplines has been involved: medicine, physics, epidemiology, economics, probability and statistics. Nevertheless the approach has varied markedly across the world, partly because of political, cultural and geographical differences. This paper presents data from a few countries

and then explores how politicians have responded. The main commentary will focus on England and its developing approach since early 2020. Comparisons are made with a few selected countries, particularly Sweden; USA; India; China and Taiwan.

The focus of attention has been on transmission of the virus (the so-called R number) and its variants, the number of cases, hospitalisation and deaths. With the limited initial testing, classification of deaths has been problematic and the focus has shifted to excess deaths, which are not easy to calculate either. There has also been a severe adverse economic impact. The media has played a significant role, not always in a positive way. In particular we consider the availability heuristic and its effect. We also comment on previous responses to BSE and the ash cloud. Finally, we make some suggestions for dealing with a future pandemic or similar catastrophe, as well as implications for education, especially the teaching of risk, which does feature in the English National Curriculum but is rarely taught systematically.

Seminar Session 2

Friday 24 September 1.45pm – 3.00pm

HARRIS LECTURE THEATRE

Socialist History and Politics

Anna Olsson Rost

ASSOCIATIONAL PUBLIC INTELLECTUALS AND PARTY EDUCATION POLICY: THE FABIAN SOCIETY AND THE SHAPING OF LABOUR'S COMPREHENSIVISATION POLICY, C.1960-1979

The aim of this paper is to examine the role of Fabians as public intellectuals and their role in developing the discourse of comprehensivisation that underpinned Labour Party policy in the 1960s and 1970s. Fabian Tracts, associated publications, and society internal minutes are used to trace the role Fabian thinking played in the wider Labour Party dialogue in relation to comprehensive schooling during the 1960-70s, and their influence within party policymaking.

The paper argues that while Labour's deliberations and statements on comprehensivisation have sometimes been criticised for a dearth of socialist vision, they reflected a Fabian gradualism that considered education along classically liberal, meritocratic lines. This then acted as a moderating influence on the Labour Party's discussion of comprehensive schooling.

This paper will analyse the discussion expressed by Fabians as public intellectuals with a view to evaluate their influence on Labour party policy. Deliberations among Fabians before and after the well-known Circular 10/65 where comprehensive schooling was 'requested' by central government will reveal how far these public intellectuals influenced actual party policy. This will allow us to reflect more accurately on the amount and nature of influence that public intellectuals, active through political associations, had on policymaking. Furthermore, we will examine whether (as some critics of the post-1979 Labour party have alleged) this suggests that present-day party policymaking is a less inclusive and deliberative process than in the 1960s.

Sophie Scott-Brown

RE-THINKING THE PEOPLE'S HISTORIAN

The British historians E.P. Thompson (1924-1993) and Raphael Samuel (1934-1996) are often linked together and for good reason. The two had much in common, both were members of the Communist Party of Great Britain (CPGB), both left the party following the Khrushchev revelations and the Soviet invasion of Hungary in 1956. Both played key roles in founding the first British New Left (1956-1962) which sought to restore human agency and popular movement to the centre of socialist politics. Both used history as the medium for their public political work, taking their stance on 'people's history' (or 'history from below') to recover the lived experiences of the working-classes, Thompson through his classic *The Making of the English Working Class* (1963) and Samuel through the History Workshop movement and later *Theatres of Memory* (1994), a founding text in critical heritage studies.

Not all was quite so harmonious. Privately, the two men, a generation apart in age, strongly disagreed about the function of the people's historian in the post-war public arena. For Thompson, the role was primarily moral and a matter of social duty. For Samuel, however, the very concept was problematic, contradictory, as it was, to his egalitarian politics. In this paper, I examine their debate as a lens into changing ideas about the public intellectual and consider the implications for contemporary thinking. I argue that whilst Thompson revitalised the tradition of the intellectual as moralist in many important respects, it was Samuel who offered the most interesting possibilities for its future.

Agata Handley

'TONGUES OF FIRE': THE CONTEMPORARY POET AS PUBLIC INTELLECTUAL

Tony Harrison has observed that his move towards public poetry came from "some of the dilemmas I had when having left a working-class background and started learning Latin and Greek at grammar school, I wanted to write a poetry which did some kind of honour to what I was learning, but also would reach people like my parents, and use what I think of as a common language." (Tusa BBC Radio 3)

Harrison has written for the theatre, opera, television, and for newspapers; but he insists that, whatever he writes, it is all "poetry" to him (1988). Despite his doubts in the efficacy of the "word" in the face of violence, his texts continually affirm the necessity, the obligation, to write "public" verse - forged in response to current events, which he believes the poet must confront with a vigilant, even revolutionary eye. This presentation examines Harrison's poems written in response to military conflicts ("A Cold Coming", "Cornet and Cartridge", "Shrapnel" and "The Gaze of the Gorgon"), to consider the role of a poet who has chosen "public poetry" as his craft, in a world where "we are solicited by images of distant suffering in ways that compel our concern and move us to act, that is, to voice our objection and register our resistance to such violence through concrete political means" (Butler 2011: 2). If the poet uses his/her writing as a "concrete political means" of registering "resistance," how does this affect his/her poetic identity? What form can his/her public response take to be most effective? In the face of the military and state violence of the twentieth and twenty-first centuries, is it legitimate to think that a public intellectual can speak in verse?

OWEN WALKER ROOM

International

Terri Kim

MOBILE PUBLIC INTELLECTUALS, UNIVERSITIES AND POLITICS IN THE VARIETIES OF ACADEMIC CAPITALISM: SPACE & TIME, AFFECT & EFFECT

Building on Karl Mannheim's concept of the free-floating intelligentsia and my research on the mobile academic stranger (Kim, 2009; 2010; 2014; 2017), this paper considers the subjectivity of 'mobile public intellectuals' in the political contexts of space, time and affect and how they partake in a specific academic capitalism. It argues that academic mobility is not just about geographical mobility and integrating scholars from outside the region into specific local institutions and research communities; the 'mobility' process - and the ways in which public intellectuals emerge - is more complicated than that. The complications have three layers: first, personal identity e.g. émigré, refugee or other minority status such as gender, sexuality, race, ethnicity, religion, ideology, and nationality; second, the potentials of their trans-cultural contribution to epistemic breakthroughs; and third, the political and institutional complex which they enter also frames the possibilities of mobile academic intellectuals to be public intellectuals. For instance, major universities in the world have turned into transnational corporations and the façade of academic culture is represented by the current discourse of 'excellence' (Münch 2014). However, the biographical narratives of mobile public intellectuals collated in my research illuminate disparities and some of the costs of excellence, which are not always congruent with the conventional understanding of global hierarchies of universities and polities.

Against the background, this paper will then offer a typology of mobile public intellectuals by distinguishing three different types of academic capitalism: Global academic industrial capitalism; Ethnonational academic capitalism; Pariah academic capitalism. Specific examples of mobile public intellectuals will be given in line with the three types academic capitalism across space and time. By invoking Arendt (1944;

1951)'s 'conscious pariah', the paper will attend to specific terms and conditions of 'pariah academic capitalism' identified in history and its implications for the contemporary universities. This analysis will be useful for highlighting the ways in which we perceive 'mobile public intellectuals' in the contemporary politics of nationalism around the world.

Martyna Elerian

INTERNATIONAL SCHOOLS' STUDENTS AS GLOBAL THINKERS – OPPORTUNITIES AND CHALLENGES

International Schools (IS) consist of multicultural populations of teachers and students. IS aim to foster international orientation in knowledge and attitude, to develop intercultural competent, multilingual, and globally engaged students. Theoretically, such forward-thinking, globalised schools should be the hubs of future global critical thinkers and public intellectuals. However, although the international curriculum provides opportunities for such a development, it is challenged by the prerogative of IS to remain politically and culturally neutral. Research results from international schools in Cyprus showed that IS expand on teaching students about global issues only to an extent that does not cross the boundaries of their school's socio-cultural context. Schools are very careful to avoid controversies and issues that may lead to conflict or leave somebody offended: discussions about terrorist attacks could expose the school's Muslim population, taking a critical approach to the Cyprus Problem could create tensions among local students and parents. Moreover, educators do see, yet struggle to tackle problems such as students' limited awareness of current affairs, the ability to navigate the media and social media in the era of fake news, and having an understanding that the actions of a few do not represent the entire culture. However, despite the challenges, discussions on all topics should be a part of school life. This paper will also provide some recommendations on how to debate difficult issues constructively, through an academic, and indirect approach. Such a strategy allows for the inclusion of all students without exposing any. It also supports the development of effective collaboration and communication skills. Furthermore, experimental learning and extracurricular activities give schools a major opportunity to 'internationalise' and promote active citizenship, yet at the same time, allow them to keep themselves neutral in their core.

Maria Williams

MARIA MONTESSORI: THE MAKING OF A PUBLIC INTELLECTUAL, 1882 -1912

Maria Montessori (1870-1952) gave public lectures on her scientific pedagogy in the United States in 1913 and 1915 and in Britain in 1919. They attracted audiences of thousands and received wide press coverage. This paper will address three questions. How did she become an orator with a range of registers? How did she learn to handle the press? Why did she attract this public interest?

Many factors from her experience prior to 1913 will be presented. Her early drama classes, extensive experience lecturing in teacher education in Rome and her use of visual images will be explored. Did these make her solution to the problem of educability accessible to the wider public? Was she prepared for dealing with the press during her campaign to promote education for children with disabilities in Italy and as a representative of the Italian women's movement at congresses in Berlin and London? There were additional issues. Her unusual position as a doctor and a feminist who wore feminine clothes intrigued the public. Her critics among other public intellectuals and in the Catholic and Anglican Church kept her in the public eye.

The paper will draw on recent scholarship published in French and Italian, not available in English, as well as archival sources including newspaper reports and accounts of those who attended her lectures.

ROBERT BEDDARD ROOM

Intellectual and Anti-Intellectual Currents
Roy Lowe

THE ORIGINS OF INTELLIGENCE TESTING: THE INTERNATIONAL NETWORK THAT DEVELOPED A NEW SOCIAL SCIENCE, 1860-1920

It is well-established that intelligence testing in its modern form developed and was deployed slightly differently in several countries, most notably France, England and the United States. Less widely recognized is the fact that its originators were all part of a close network of scholars who liaised internationally, exchanged ideas and were thoroughly acquainted with each

other's work. This article is an account of the development of that network, and an analysis of its significance, throwing light on the societal implications of the early years of the intelligence testing movement and the value system and beliefs that underpinned it. This coincided with, and developed from, the development of psychology as a social science. During the second half of the nineteenth century a growing number of academics, mostly philosophers or specialists in one or other branch of medicine, took the view that the time had come to investigate the workings of the human mind. For most this meant the establishment of laboratories, although what was actually done and studied in these laboratories differed widely. For some it was reaction times, for others it was craniology, for others the study of the emotions and emotional responses. From the debate on what should actually be involved sprang the pseudo-science of intelligence testing.

Andrew Watts

T.H. GREEN, AND A LIBERAL SCHEME FOR EDUCATION IN THE BRYCE REPORT (1895)

The influence of the philosopher T.H.Green (1836-82) on the thinking and motivation of students, who later became key figures in this country's education system, justifies the description of him as a 'public intellectual' at a formative time for education in the UK.

This talk will focus on Green and on two of those who acknowledged their debt to him, who might also be described as intellectuals. James Bryce, a contemporary and friend of Green's at Oxford, and Michael Sadler, who both listened to and read Green as an undergraduate.

Bryce, when a member of Gladstone's last government, was asked in 1892 to head the Commission that was to propose plans for the organisation of education in the country. Sadler, who was then working in Oxford, became the youngest member of that Commission. Between them they were credited with the drafting of the Bryce Report (1895). Green's teaching described an organic vision of the importance of education for the intellectual and spiritual health of society. The Bryce Commission recommended what they referred to as an 'elastic' system to cultivate this, in which collaborating groups of professionals could negotiate together and reach administrative consensus. Sadler was a life-long apostle of elasticity. He frequently referred to the 'two-mindedness' of British society and sought ways to achieve a reconciliation between the two. The advocacy of 'elasticity' in public administration exemplifies one impact of the social teaching of Green on the education system and the Liberalism of the period.

Josh Patel

LIONEL ROBBINS, EARLY NEOLIBERALISM, AND SOCIAL DEMOCRATIC HIGHER EDUCATION EXPANSION

Lionel Robbins (1898-1984) was one of the leading neoliberal economists of his day. As a public statesman, however, his name remains irrevocably linked with the massive state-funded post-war social democratic expansion of higher education recommended by the Robbins Report (1963). Working through this paradox reveals a fascinating educational legacy.

Robbins' held individual's choices, to be sacred. He looked with horror at the atrocities of Nazi Germany and the Soviet regime which had, armed with new technologies and bureaucracies, repressed freedom of choice. Their citizens could not pursue their own self-interest, and this would lead to inefficiency and despotism.

Robbins also recognised that technology equally had the capacity to improve the human condition. Universities had a key role to play as sites of human flourishing. The state, Robbins argued, should redeploy its interventionist powers in order to secure higher education for all those who chose to do so in their own self-interest. For Robbins, this especially including the pecuniary returns students would obtain from the labour market. Secondly, as universities bestowed specialist technological knowledge, it was also their responsibility to ensure that students knew how to wield it to realise the good society. This meant students should be imbued in what Robbins called the 'creed of freedom': a reimagined interdisciplinary, holistic, liberal education, through which students would understand the importance of their specialism to liberal capitalism.

Robbins' vision for higher education to tackle the challenges of the Cold War arguably continues to influence higher education today, and this problematises too great a distinction between education for citizenship and education for consumerism. With the current rethinking of higher education following the COVID-19 pandemic and the resurgence of liberal arts and science courses, it also poses interesting questions about the social, political, and economic roles of universities historically and in the present.

Delegate List

David Allen

Midland Actors Theatre, UK

Professor Maria Amilburu

Universidad Nacional de Educación a Distancia (UNED)-Madrid, Spain

Professor James Arthur

University of Birmingham, UK
Society for Educational Studies

Professor Hazel Bryan

University of Huddersfield, UK

Mary Campbell-Day

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A special issue of the British Journal of Educational Studies will be published in 2022 based on the Colloquium theme and peer review of papers submitted to the Journal. Presenters are welcome to submit papers for considering for the special issue before 1st January 2022.

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