

Parallel Session 7 (Saturday 14:30-16:00)

INOX Suite 1

Emotions, Identities and Higher Education

Rosie Germain (Liverpool Hope)

Anxiety and Hope among students at the University of Liverpool from c. 1922 to 1964.

This paper will consider publicly expressed emotions of students at Liverpool University and map this against trends in universities across England from the 1920s to the early 1960s. Students involved in the corporate life of their universities from the inter-war to post-war period shared anxieties about a range of questions, two of which will be the focus of this paper: where they should derive meaning about the world from, and how, as leaders of the future, they could use their degrees to solve problems in society.⁵ Hope and inspiration was provided in varying degrees by the Student Christian Movement (est. 1889), the intentionally secular National Union of Students (est. 1922), and writers published by companies such as Victor Gollancz, Jonathan Cape, and Hamish Hamilton.⁶ After 1945, against the backdrop of Christianity's waning traction, students used Beat literature, existentialism, and Buddhism as resources to address questions of meaning and purpose.⁷ The implications of these new cultural influences for the emotional life of students at Liverpool, and at other universities, will be considered. Limited attention will also be paid to student anxieties that may not have been represented in public vehicles of student opinion, but that are captured in faculty archives at the University of Liverpool.⁸

Tetiana Havrylenko (T. H. Shevchenko National University «Chernihiv Colehium», Ukraine) and Maryana Natsiuk (Ternopil Volodymyr Hnatiuk National Pedagogical University, Ukraine)
The Ukrainian Free University as a Center for Ukrainian Emigration National Identity Preserving (1921–2023)

For over a century, the Ukrainian Free University (UFU) has been the only university with Ukrainian as the language of instruction abroad. The unique higher education institution was initiated by Ukrainian intellectuals in 1921 as the Ukrainian elite was forced to emigrate to Western Europe after the defeat of the national liberation struggle (1917–1921) and asserting Soviet power over the most parts of Ukraine. Attempting to preserve the spirit of national awareness, Ukrainian education and culture, the Ukrainian elite founded a university which became a center of Ukrainian national identity for emigrants.

The UFU started functioning in Vienna. However, after its first semester in 1921, it moved to Prague, where it provided education similarly to other Western European universities. Renowned Ukrainian scholars (D. Antonovych, L. Biletskyi, D. Doroshenko, O. Oles, S. Rudnytskyi, and others) taught

⁵ 'Faithless Prophet' in *The Sphinx*, October 1933, no. 1, p. 17. *The Sphinx* was the student paper for the Liverpool University Guild of Students.

⁶ On the secular nature of the NUS, please see the student paper for Birmingham University, *The University Gazette* (April 3, 1925); Georgina Brewis, *A Social History of Student Volunteering: Britain and Beyond, 1880-1980* (London: Palgrave Macmillan, 2014); Caroline Hoefflerle, *British Student Activism in the Long Sixties* (London: Routledge, 2013).

⁷ For an example of criticism of Christianity and its links with empire, please see the Oxford University student paper, *The Isis*, (25 Nov., 1953); for an example of criticism of Christianity and its links with outmoded relationship mores, please see 'Controversy: The New Pharisees vs The Old Adam', by H.L in *The Sphinx*, March 1948, pp. 18-20, and the student paper at King's College London (*Lucifer*, Summer, 1959); Sam Brewitt-Taylor (2020) 'Christian civilisation', 'modern secularisation', and the revolutionary re-imagination of British modernity, 1954-1965, *Contemporary British History*, 34:4, 603-628.

⁸ Thomas Kelly, *For Advancement of Learning: The University of Liverpool, 1881-1981* (Liverpool: Liverpool University Press, 1981).

there because the Soviet occupation regime deprived them of this right in Ukrainian higher institutions. When Soviet troops entered Prague in 1945, students and professors were forced to evacuate to Munich. From that time until now, having survived crisis and decline, the UFU has been functioning as a private institution of higher education in Germany, growing into a center of nurturing a new generation of Ukrainian specialists in law, economics, philosophy, history, philology, psychology, and pedagogy as well as a center for Ukrainian studies in the EU.

The Russian-Ukrainian war has led to a new wave of Ukrainian emigration to Western Europe, particularly to Germany, including a large number of children and youth. The UFU has been actively involved in creating cultural and educational space for Ukrainian children and youth, in this way preserving their connection with Ukraine.

Ghadir Fareed (MMU) and Trevor Brown (Southampton)

Inspirational Alchemy: Motivation, Expectation and Confidence Building Among Pathfinder Apprentices

Trade apprenticeships date from the mid-16th Century when programmes lasted for a minimum of seven years. Later five year apprenticeships became the norm, with time served being given priority over formal qualifications, and standards being set by trade organisations or individual employers. The Modern Apprenticeship was created in the 1990s with the aim of increasing the numbers of skilled trades-people whilst ensuring equivalence between industries. This resulted in a Qualification Based System replacing the traditional Time Served Model. Various iterations of this model, with the most recent innovation being the introduction of Degree Apprenticeships. Despite these changes there have been a number of features have been consisted across time, amongst which has been the increased motivation shown by participants for skills that they were either unsuccessful at or unengaged with during no-vocational education. By following the development of the programme degree structure in the last decade and the underpinning pedagogy concepts, we will discuss the impact on motivation and achievement on participants and how this has resulted in increased self-confidence, engagement and even (apparent) enjoyment of participants, asking if this is related to course content or mode of teaching. We will also ask why it appears difficult to transfer this success to non-vocational education.

INOX Suite 2

Individuals, Institutions and Adult Education

Malcolm Noble (Leicester Vaughan College)

Unpacking Harold Silver's Library: an historian of education and his books

This paper offers an introduction to the work I have been doing under my HES Fellowship in Bibliographical Studies, which has seen me catalogue and unpack the working library of the late Professor Harold Silver (1928-2021). As well as a scholar, Harold was deeply literary, and had salons supported by his collection of modern firsts, as well as poetry and other collections. However, this project is concerned with a scholar's working library: before he died, Harold whittled down his education books to a core of 552 titles. In this short paper I will introduce Harold and his work, before talking through the unpacking his library with consideration of the emotional nature of handling books. I will then discuss two aspects of analysis. I work through two aspects of analysis: form and content. The bibliographical analysis possible through cataloguing, identifying evidence of how Harold bought and used his books, as well as the content analysis enabled through using the History of Education Society's Review of Periodical Literature subject and period categorizations. I will also point to how this project will develop in the second half of my fellowship.

Sharon Clancy (Nottingham)

Sir George Trevelyan and the Shropshire Adult College: The Guru of 'Death and Becoming'