Finding Radical Hope in an Election Year?

Reflections from a Roundtable at Liverpool Hope University

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Editor's Introduction

This Temple Book is an outcome of the Roundtable hosted by William Temple Foundation at Liverpool Hope University on the 26th April 2024. The gathering addressed the question of how we might find Radical Hope in an election year? This volume is both a record of the proceedings of the day and should be taken up as a basis for a possible agenda of Radical Hope for the future.

The election year of 2024 is an important marker for the enactment of democracy at the voting booth. However that is in itself only one expression to which we believe Radical Hope might be applied. An understanding that is present across these papers is that Radical Hope might be ongoing, as both an emerging influence and as an effective driving force for ongoing change. This point can be highlighted using both the narrative depth and the conceptual breadth that was present at the gathering. On the one hand, using the example of Plenty Coups from the Crow Tribe seeking hope after the devastation of the Crow way of life in America. On the other, using the philosophy of Gilles Deleuze and Felix Guattari and the term *'deterritorialisation'* or the transitioning and emptying out of old ways of thinking and doing things, which enable the mapping of hope in response to different experiences of crisis, and from which new forms of leadership might emerge.

2024 is a year of election in the UK and it is also an election year in 82 nations around the world. As such the question of what constitutes the basis of Radical Hope is

being addressed not only in terms of local and UK wide contexts and themes, but with a global context in mind too. Our Roundtable sought to address both the question of what Radical Hope might be and where it might come from, and the themes and concerns that are cross cutting, simultaneously local and global, in nature. These themes were theology, ecology and the climate crisis, poverty and inequalities, education and institutional change, and politics. Papers in this volume address one or more of these themes and respond to the questions using the rubrics of, *'what gives you hope?'*, *'what are the barriers to hope that you see?'* and *'what are the ways forward?'*.

The gathering took place at Liverpool Hope University and we are grateful to Vice-Chancellor Prof Clare Ozanne for her support of this event. We approached Hope due to two main factors.

The first is the ongoing presence of two members of the Foundation at Hope, Research Fellow Dr Matthew Barber-Rowell FRSA and Trustee Rev Canon Dr Yazid Said. Dr Barber-Rowell is a Honorary Post-doctoral Fellow at Hope. Since 2022, he has been exploring questions around dialogue, leadership and shared values in the city of Liverpool and across the North West of England, engaging with civil society partners with different worldviews, to deploy methods of mapping and mobilising the sources of hope therein, and opening up radical conceptions of leadership in uncertain times. This work has explored themes of environment and ecology, poverty and inequalities, education, institutional change and grassroots politics. Dr Said has been a Senior

Lecturer in Islamic Studies at Liverpool Hope University for the last 10 years. His current research is interested in the relationship between those of Abrahamic Faiths and the role they can play in shaping civil society in response to global conflict such as the Ukraine and Russia conflict and the Israel Palestine conflict.

The second that influenced this roundtable taking place at Liverpool Hope University is the recent publication of *The Serendipity of Hope* by Prof Simon Lee, the Chair of the Board of Trustees of the William Temple Foundation and Former Rector and Chief Executive of Liverpool Hope University College, and Rev Prof Ian Markham, Dean and President of Virginia Theological Seminary in the United States, and former Head of Theology at Liverpool Hope University. The edited volume by Lee and Markham reflected on experiences from Liverpool Hope University from their time at the institution, and the time of the contributing authors, 25 years ago and the relevance of those agendas for today.

We were delighted to host Prof Lee and Prof Markham at the Roundtable alongside our other guests: Bishop John Arnold from the Catholic Diocese of Salford who is the lead for the Environment in the Catholic House of Bishops in England and Wales; Rev Canon Grace Thomas, who is the Diocesan Environmental Officer for Diocese of Manchester and Missioner for Manchester Cathedral; Professor Guy Cuthbertson Head of Humanities at Liverpool Hope University; Rev Prof

Steven Shakespeare who is Professor of Continental Philosophy at Liverpool Hope University, Rev Julia Pratt Anglican Chaplain at Liverpool Hope University, Professor Peter McGrail who is Head of Theology at Liverpool Hope University and Dr Natalija Atas, who is a lecturer at Liverpool Hope University and convenes the Poverty Research and Advocacy Network (PRAN), Professor Edward Abbott-Halpin, Emeritus Professor University of the Highlands and Islands and Dr Hirpo Kumbi, Entrepreneur and Director of Operations for the ForMission College in Ethiopia. We were joined from time to time by those who were involved in a multiple book launch also taking place at Hope that day. Not all the speakers were able to supply papers or revise transcripts for this swift translation into a book but a flavour of all the contributions can be sensed from the three Afterwords.

1. Guy Cuthbertson: Introduction to the Roundtable

Welcome to this roundtable. I am also welcoming you and thanking you on behalf of the Vice-Chancellor, Professor Claire Ozanne. It's lovely to see events like this taking place. I would like to thank and congratulate Matthew and Yazid for organising this roundtable.

I'm a literature professor but I'm currently the Head of the School of Humanities, and this is very much an event that has some of the interdisciplinarity that a School like Humanities itself encourages. Within that School, we have Politics, International Relations, History, Creative Writing, English Language, Media, English Literature and also Theology, Religious Studies and Philosophy. And we have increasingly been trying to look at how different academics and members of the public can speak to each other, and how different subjects can speak to each other, where they all have a lot in common. You'll see some members of Humanities taking part in this event, such as Steven Shakespeare coming along to talk about ecological issues.

Liverpool Hope is a place where research, teaching, social life and religious life all come together. We are not just a place for passing exams or worrying about graduate salaries. We offer education in the round – appropriately

for a roundtable perhaps. To quote, if I may, one of the cleaner lines of Mellors, the gamekeeper in Lady Chatterley's Lover, '*living and spending isn't the same thing!*' – students should be '*educated to live instead of earn and spend*'.

I wasn't going to go give a speech but I did think about your idea of '*hope*', which is something I think about a lot here, inevitably. I'm particularly pleased that Simon Lee is here, who gave the university that name '*Hope*'. I have a poster on the wall in my office which says, '*There is hope in honest error, none in the icy perfections of the mere stylist*'. It is a piece of artwork by Charles Rennie Mackintosh. In a way that quotation is itself an honest error because people often ascribe the quotation to Mackintosh, who made the poster artwork, and not the person who originally wrote that line, who was another architect called J.D. Sedding. It speaks to the spirit of the Arts and Crafts Movement, where error is a sign of individuality and the hand-made rather than the machine-made. Error can be a positive thing, if nothing else because it expresses the human contribution to art - error is part of being human. We could say indeed that error is the essential quality of humanity.

It's a particularly interesting phrase to think about in this modern age where we're getting very worried about AI and technology more generally. '*The icy perfections of the mere stylist*' is a line that seems to describe the dominant forces of our modern lives, including '*professionalism*' (give me amateurism any day,

characterised as it is by error and by love). There is a feeling that the human has been pushed out of life - I say that as someone who's just been trying to get through to my car insurance company, where I was talking to an AI automaton. I do see the value in error. I hope there won't be too much error this afternoon but I hope there is some. And that's all part of being an academic too, where we're learning from each other. It also made me think of a former tutor of mine when I was a student, who apparently never published a thing in his life. He said he disliked academic research because it was just a perpetuation of error. When I heard that, I remember thinking that that's probably just life itself – the perpetuation of error. The eminent geneticist Steve Jones pointed out that 'genetic change' is '*the perpetuation of error*' *:'we are the products of evolution, a set of successful mistakes*' (Reith Lectures, 'Lecture 2: Change or Decay', 20 November 1991).

'*There is hope in honest error, none in the icy perfections of the mere stylist*'. The other key word is '*honest*'. There is hope in honesty. I think universities and events like this are themselves a contribution to that idea of hope. Despite all the obstacles that academic staff currently face, including a good deal of dishonesty at government level and below, universities can be honest. Academic freedom is vital. That way, if we preserve that honest enquiry, universities can be places that contribute so much to communities, to individuals, to thought, to life. I hope this afternoon is all part of that wider perspective Hope has taken, and, again, that was part of

Simon Lee's philosophy when he was here, this '*mind, body and spirit*' approach to education that Liverpool Hope can offer. Thank you.

2. Simon Lee: Rediscovering Radical Hope

Introduction: how *The Serendipity of Hope* leads to 'radical hope'

In The Serendipity of Hope (edited by Ian Markham and myself, Pickwick, Wipf & Stock, USA, 2023), I have explained that the original fable from which the word '*serendipity*' is derived was a much more purposeful endeavour than is conveyed by its modern usage about coincidences, accidents or happenstances. In The Serendips, known today as Sri Lanka, three privileged characters are sent out to look for clues in the world, using their peripheral vision and lateral thinking, to see how life is for those less fortunate than themselves, and then to do something about that. Understood in this sense, serendipity is what happens when they embark upon a voyage of discovery, with their wits about them. They learn about others and they find themselves through helping others to live their lives to the full.

In the UK, 'serendipity' topped a poll for the word of the millennium, followed by 'hope' in 5th place, with Jesus and money tied for 10th. I had proposed 'Hope' as the

name of our host institution today when I joined on 1st September 1995. This was adopted by the governing body on 31st October and took effect on 1st November 1995. When we and other essayists worked, studied, searched and re-searched together at Hope on either side of the turn of the millennium, we championed two expressions which illustrate what hope means. Here I add a third variation on the theme of hope and offer the trilogy as a way of thinking about what I and others call 'radical hope'.

Twenty-five years after that name change, twenty-five of us gathered via Zoom (as 2020 was a year of lockdowns) to reflect on Hope, which led to our book in 2023. In between the symposium and publication, I had become chair of the William Temple Foundation which marked in 2022 the 80th anniversaries of William Temple's *Christianity and Social Order* and the Beveridge Report with three conferences in partnerships, with the University of Kent in Canterbury Cathedral, with Balliol College in Oxford, and with Liverpool Hope in Blackburn Cathedral.

In these contexts, I explained that William Beveridge recalled that Edward Caird, the Master of Balliol as the nineteenth century turned into the twentieth, told him and his contemporaries, including his friends William Temple and R H Tawney, to discover, with so much wealth around them, why there was still so much poverty and to do something about it. The trio went to live in Toynbee Hall, in one of those impoverished communities in London. Like those other three privileged characters in

the fairy tale of serendipity, they learned from their experiences. Later, in the depths of war, their prophetic works brought radical hope to the creation of what has become known as the welfare state, a term coined by Temple. In 2024, a year of significant elections around the world, how can *The Serendipity of Hope* lead to radical hope in the body politic and in society as a whole, even in our own challenging times and contexts?

1 Running streams of hope

The first of those twin expressions of hope comes from Cardinal Suenens: '*To hope is not to dream but to turn dreams into reality*'. In other words, hope is a vision for a better future and a determination to make that happen. It is the heart and soul of politics at a national level but it is also partly why all manner of intermediate institutions matter. In changing the name of our institution to include '*Hope*', I consciously refrained from using '*hope*' as a weak word akin to '*wish*' (as when someone says that they hope to win the lottery or when draft minutes of a meeting suggested that someone hoped that such and such would happen) but we explored the theological virtue of hope and tried to live it out in the big and small endeavours of daily life at Liverpool Hope.

This sustained us through a long saga of successfully battling for recognition, not only for Liverpool Hope University College but for the whole church college sector and for other institutions perceived to be on the peripheries of higher education. An earlier book of essays

(R John Elford, editor, *The Foundation of Hope*, Liverpool University Press, 2003) has explained all that in more detail.

In my next destination, Leeds Metropolitan University, I used my inaugural lecture to set out the importance of running streams of research refreshing and inspiring teaching and the wider work of universities. It was the first principal of what is now the University of Manchester, when it started (after Hope's first two colleges) as Owens College in the second half of the nineteenth century, who drew attention in this context to a Shakespearean {mis-}quotation contrasting teaching influenced by running streams of research (we might say research-informed teaching) compared to drinking from a stagnant pool. In that spirit, we appointed Running Stream Professors and I would now describe this category, of turning dreams into reality, as creating '*running streams of hope*'.

To keep with the metaphor of water, we might say that these are examples where you go back to the source of a running stream and perhaps unblock the dam or clean up the environment so that a fount of original hope pours forth. This hope is radical in the sense of going back to the roots or the sources, much as Hope drew strength from the founders of two women's colleges of teacher training in the nineteenth century. Turning the dreams into reality, unleashing running streams of hope, a tidal wave of lifelong learning, is exhilarating but it depends on agency, authority, and the insights of the dream.

In Northern Ireland, in 1990, giving a talk to a conference of church and community activists on the theme of Freedom from Fear, I invoked Dr Martin Luther King's famous dream, not least because this was a southern Baptist preacher resonating with Catholics as much as Protestants in Northern Ireland. In the previous century, Julia Ward Howe, who wrote the anti-slavery Battle Hymn of the Republic, attributed her words '*Mine eyes hath seen the glory of the coming of the Lord*' to a dream she had at a low point in the Civil War. In 1980, I was in Rome when Cardinal Basil Hume sent out ripples of hope in telling the Synod on the Family of his day-dream with two visions of the Church, one as a '*fortress, strong and upstanding*', the other as a '*pilgrim {who} limped along the road*'. In the latter spirit, and like the characters in the serendipity fable, those turning dreams into reality are pilgrims of radical hope.

2 Ripples of hope

This brings us to a second saying, an inspirational way of encouraging people and communities not to be deterred, in the face of oppression or a political impasse or a conflict or the environmental emergency or the cost-of-living crisis, by the thought that you cannot solve the whole problem. Just make a difference, however small, and you can find yourself part of a movement making waves.

This was beautifully expressed by Robert F Kennedy, speaking to students at the University of Cape Town in

South Africa on June 6, 1966. During the apartheid era, when Nelson Mandela was serving a life sentence in prison on Robben Island, some thought there should be a boycott of travel to South Africa while its white regime remained in place. External sporting boycotts, for example, played a part in the radical change wrought primarily from within by Nelson Mandela and others imprisoned literally or figuratively.

Whether he was right or wrong to go, Robert Kennedy told the young people to stand up against the system: '*Each time you stand up for an ideal, or act to improve the lot of others, or strike out against injustice, you send forth a tiny ripple of hope and crossing each other from a million different centres of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.*'

As with '*To hope is not to dream but to turn dreams into reality*', we also put Robert Kennedy's expression on cards and banners of Hope. We commissioned a CD from Oliver Sweeney called Ripples of Hope. Julie Gold, who wrote the song '*From a distance*' is on that CD. She came on her first visit to the UK, to Liverpool Hope University College to sing, at Hope on the Waterfront, as '*the voice of hope*', that, '*We are instruments marching in a common band...playing songs of hope*'. Julie and Oliver were pictured on the front cover of Hope Direct, sending out ripples of hope from the Albert Dock, the location where Ian Markham held seminars on theology and public life. I have told the story elsewhere of why popping up in

the Dock played such a part in the ripples of hope sent across the North-West through partnerships in the Network of Hope (the story of which is in turn told by John Crowley in *Serendipity*) so that participation in lifelong learning was widened in Blackburn, Bury, Preston, Wigan and beyond, while ripples were sent west through Hope Across the Irish Sea. Our students and staff had been making a difference further afield for over 150 years and now won recognition at home, for instance with the Freedom of the City of Liverpool, and abroad, for instance with the Queen's Anniversary Prize for their volunteering each summer to teach Tibetan refugee children in Ladakh, in northern India.

In this category of sending out ripples of hope, my inspiration was my previous experience of working for change in Northern Ireland. Whereas I had some authority or agency or influence within Hope, in Northern Ireland, together with thousands of others trying to make a difference in cross-community initiatives, it seemed much more difficult to be heard or to see change during the Troubles. The best we could do was to send out ripples of hope. But Robert Kennedy's prophecy came true, the ripples did make waves and the ceasefires happened in 1994, way ahead of the political agreement on Good Friday, 1998. On the 30th anniversary of a citizens' movement, a grassroots initiative I had co-founded, I had the opportunity in 2022-3 to reflect on all this. Then I was invited to comment further in 2024, at which point I have written about how we were all subject to gaslighting. When that is happening, you are not in

the position of being able to turn dreams into reality. Nevertheless, you can send out tiny ripples of hope.

3 Deep-freezing hope

What could you do, however, if you are not in a position either to release running streams of hope or to send out ripples of hope, and yet you see hopes being dashed? In 2024, I am suggesting that a third category needs to be acknowledged and named. In this year of elections in the USA, the UK and beyond, what can you do when everything seems to be wrecked, shipwrecked or devastated – American politics, post-Brexit British politics, Scottish politics, politics in Pakistan, Ukraine, the Middle East, the environment, the cost of living, multiple senses of identities, traditions of immigration, the mass media, social media, culture wars, the breakdown of trust and decency in governments, the NHS, Ofsted, universities? We have gone from lockdown to meltdown in our institutions and, come to think of it, some say we have lost hope. Instead of calling this roundtable afternoon '*Radical Hope in an Election Year*', we might have called it '*Radical Hope: Ethics in the Face of Cultural Devastation*'.

That would have worked as a title but it was already taken, by Jonathan Lear for his book on the lessons to draw from the life and times and legacy of Chief Plenty Coups of the Crow. When indigenous peoples of North America had their traditional ways of life threatened, indeed devastated, when the reality was that the dream

itself was no longer attainable because of forces beyond your control, what do you do? A nomadic, buffalo-hunting, indigenous people had their lands expropriated and their hunting days made impossible. Plenty Coups had an answer, which took more courage even than the Crow people had already shown in battle.

A success on the battle-field or in hunting was known as a coup. Warriors had a coup stick where they could notch up their achievements. Their last great Chief was known as Plenty Coups although Lear explains that his real name was Many Achievements. When Plenty Coups was nine, he had a dream that foretold the demise of his people's traditional way of life. In middle age, he attended the ceremony of the unknown soldier, showing respect and then taking off his headdress and laying it down with his coup stick to symbolise the end of that era. He had the courage to signal the passing of that way of life but that in turn opened up new possibilities. Rather than keep railing against white America, he preserved the dreams of his community by deep-freezing hope.

His dream's message was interpreted by elders as '*listen to the chickadee*', a bird that is clever enough to listen, to watch what is happening and to learn from other birds. This is similar to the fable of The Serendips. Chief Plenty Coups came to terms with the reality of his people's way of life being overwhelmed by powerful forces. Sometimes, you have to pause, for a later generation to find ways to reinterpret the essence of your community, to find new hope and to rise again. That is what happened as the Crow and other indigenous peoples found that eventually

white American began to make reparations for what had happened, as the Crow created educational and entrepreneurial opportunities for themselves. They would have had reservations about accepting the reality of life on a reservation but, after years of consolidation, sending out ripples of hope, now they are once again able to turn dreams into reality.

Examples abound. From this gathering of Hope, for instance, I travelled to Berlin where the DDR Museum chronicles how the people of East Germany accepted their fate after the Second World War. Under another brutal regime, hope was suspended or deep frozen but never abandoned. The museum shows how the churches in particular then began to send out ripples of hope, in gatherings and underground newspapers. From suspended animation to ripples of hope, the dream of freedom and human flourishing burst into life when the dam, the Berlin Wall, was brought down.

Discerning the right mode of hope for your times and circumstances

This bold step of laying down your way of life might be said of the history of the William Temple Foundation, originally founded as a college. Gifted principals, such as Mollie Batten, Leonard Hodgson and David Jenkins led a radical college for lay-women as a fitting tribute to William Temple's commitment to widening participation in lifelong learning and to theology in the public square. But eventually the College laid down its battledress and

coup stick, or academic hoods and ceremonial insignia, to accept the reality of selling its physical plant but not its birthright. It became a Foundation and has made a difference as a think tank. Perhaps it might, given the opportunities of our digital age and distance learning, become a college once again, this time a virtual college, working in partnerships, including with a like-minded university. Our virtual Festival of Public Theology this summer will test the water to see if there is a thaw.

Or indeed, it might be said that Plenty Coups' example is much like the story of the founders in the nineteenth century of what is now Hope. They came together with a newer college to accept the reality that individual teacher training institutions were too plentiful in a period in the 1970s of fewer students. An economic(al) reality became an ecumenical opportunity as the federation bided its time before becoming Hope.

Like the characters in the serendipity fairytale and like the three friends from Balliol 120 years ago going to Toynbee Hall, our voyages of hope can refresh or enlighten us. In most cases, the hope was already there. We are finding it or discovering it or unleashing it or rediscovering it or unplugging it, but the roots or sources of hope are already embedded in the hearts, minds and souls of individuals and communities. Caird's message could nowadays be expanded to refer to hope. What the socially excluded are ultimately excluded from is the opportunity to express and live out their hopes. This brings us to a year of elections on both sides of the Atlantic.

Temple, Beveridge and Tawney had spotted clues on their journeys of serendipity. Tawney came back wounded from the First World War in 1917 to write about the need for education as '*a spiritual activity*' and to call for a '*National College of All Souls*' to give, '*for all the nation's sons and daughters, an education generous, inspiring, and humane.*' Beveridge identified in 1942 the five giant evils which we needed to slay when the Second World War was won, squalor, ignorance, want, idleness, and disease. and in between those two wars, Temple had coined the term '*welfare-state*' in contrast to a '*power-state*' (such as Nazi Germany or the USSR or the current Russia) where everyone deserves the hope of *contributing to* the welfare or well-being of society, not only of being protected by it.

The task is to discern whether you are in a position to turn your dreams into reality, or if that is impracticable, whether you can send out some ripples of hope, or if all outlets are blocked, if the environment is toxic, if all hope seems lost, you can preserve the dream for future generations by accepting the realities of your present predicament. Preserving hopes in suspended animation often takes even more courage than the previous two channels of hope. It requires faith in future generations to be radical, both in the sense of being progressive and in rediscovering their roots. Clues need to be preserved. The ability of future generations to track, as the Crow and other indigenous peoples tracked in their hunting days, should also be encouraged. When, as Julie Gold sings, '*From a distance the ocean meets the stream*', flowing from

these different sources of running streams or ripples or deep-freezing, can come '*the hope of hopes*'.

Endnotes:

Links to some ideas on radical hope from the William Temple Foundation

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Simon Lee https://williamtemplefoundation.org.uk/radical-hope/

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Chris Baker https://williamtemplefoundation.org.uk/three-core-principles-of-radical-hope-to-bring-to-the-policy-table/

Katya Braginskaia https://williamtemplefoundation.org.uk/a-virtual-festival-of-public-theology/

3. Matthew Barber-Rowell: Curating Spaces of Hope: towards an agenda of Radical Hope

Thank you all for being here. In my paper I will set out some context for today by offering three brief sections. The first is about the work I have been developing over the last 15 years, now termed Curating Spaces of Hope. The second is about the emergence of an agenda of Radical Hope and the final story refers to what we might characterise as emerging stories of hope here in the North West of the England.

Curating Spaces of Hope

This first story is rooted in a 15 year journey of *'Living with Liminality'* which has been shaped by experiences of unemployment, oppression, abuse, poor mental health, all manner of precarious personal circumstances, accelerated and intensified by poly-crisis: 2008 global financial crash,

Brexit, mental health epidemic, COVID-19, the Climate Crisis, the cost of living crisis, and institutional decline and transition.

Since 2016 this process of living with liminality has included the emergence of a social movement consisting of some 65 gatherings (over 8 per year for 8 years) with circa 1500 people from across civil society which has established a new approach to faith-based organisation, which gathers differences as a basis for forming shared identities and agendas locally understood. This has been done by mapping the content and expressions of lived experience with respect to shared matters of concern, and opening up opportunities to change things for the better. In their volume *A Thousand Plateaus* Gilles Deleuze and Felix Guattari introduce us to the word *'deterritorialisation'*. Broadly understood, this refers to the transitioning away from and emptying out of previously ordered content and expression, or old ways of thinking and doing things. This is a philosophical term for the process of mapping the emergence of affective flows of hope in response to different experiences of crises broadly understood.

Through constant processes of deterritorialisation, moving from one gathering to the next, the Spaces of Hope movement has been identifying the different sources of hope available within the wider flows. These sources of hope have offered a next step for the movement to continue on; some wiggle room and degrees of freedom which are emerging from anywhere and anything. So from the initial process of deterritorialisation, sources of hope

have become a means of reterritorialising or re-constructing understanding of local leadership, for individuals communities and organisations that respond to and contribute to civil society.

This has been an interdisciplinary work, rooted in lived experiences and public theology which has its home in the William Temple Tradition. The work of Archbishop William Temple contributed to the formation of the Welfare State, marked in his volume *Christianity and Social Order* published 82 years ago. This volume has subsequently been described as the source of Temple's consultative methodology and the basis for what Stephen Spencer refers to as Temple's *'servant leadership'*. Curating Spaces of Hope represents a new consultative methodology and approach to leadership in the Temple Tradition of public theology.

A turn to Radical Hope

There are different forms of social movement. An emerging question for Spaces of Hope is, to which form does it belong? Briefly and simplifying somewhat, there are old social movements and there are new social movements (NSM). Old social movements within the literature are those relating to class struggle, rooted in Marxist social thought. NSM are not related to class struggle, but do respond to the struggles of different groups, seeking a specific aim or outcome. NSM are characterised by a move towards a radical democratic tradition including but not limited to influence from

Juergen Habermas and Ernesto Laclau and Chantel Mouffe (1985), who in 2001 also set the tradition in dialogue with the political theory of Antonio Gramsci. Klandermans (1997) categorises NSMs using three general ideas as follows,

- Constituencies - not a pre-given sense of who needs emancipating, but a context sensitive response to newly marginalised groups based on changing circumstances
- Values - not which values do we adhere to, but what is it that we value?
- Forms of action - operating outside of established forums and organisations, non-hierarchical in nature and *not (necessarily)* antagonistic to institutions but in relationship with them

In addition to this framing of social movements, which was from a pre-pandemic period, I would add *'networked'* social movements. So in terms of the spaces that are used to gather and organise the movement they are: 1) situated space ie physical spaces like the room we are in today, 2) virtual space ie zoom rooms, and Twitter threads, and Facebook groups, 3) textual flows, which represents the communications both internally and externally to the movement, which offer means of developing the narrative and organising.

Since 2022, I have been deploying Curating Spaces of Hope in different contexts in the north-west of England, in a way which can be understood through this new and networked social movement framework. Leadership has

become characterised in terms of incarnational, as in the making real of our potential, negotiation or co-creation, which is brought to life by generalists and specialists working out their different respective roles and responsibilities.

Within our group we will no doubt recognise these common but differentiated positionalities and responsibilities, from the church and our ordained and lay leaders. We can also find this differentiation within the political theory of Antonio Gramsci, who developed a model of traditional and organic intellectuals. Gramsci used the term intellectual, but could easily have used the word leader. He understood all people are potential intellectuals which he also referred to as philosophers, which we might also hear as storytellers, inspirations for folklore (another Gramscian term), with the skills and experience to bring about what he referred to as a movement which is both centrist and democratic. I am developing an understanding of leadership using these frames of reference. So with the broader context of radical hope in mind, I will turn to four examples, which provide a basis for and point to themes for our gathering today, and provides initial evidence of responses to the different crises, shaping civil society.

Stories of Hope

First within the Diocese of Manchester, I have been working as part of the Transformation Team, supporting parishes with environmental or eco based mission. These

have included a technical mapping exercise; to understand the carbon footprint of the parish, a prophetic and behaviour change exercise using the Eco Church model, co-convening the ecology and creation elective which offers a training pathway for lay leaders to develop responses to the climate crisis in their context. Finally, there is a new resource called *Eco Stepping Stones*, which uses a storied approach to opening up the lived experiences of people in parishes and broader units of measure called mission communities, and acts as a catalyst for mobilising lay leadership across different faiths and none out of these contexts. To accompany this resource, we have begun to commission eco or environmental champions who are trained to deliver these resources in their context and to inspire other lay leaders. These projects sit within a rich heritage of ecological activism in the diocese and region, and relates to the prophetic leadership of both traditional and organic forms from ecumenical colleagues.

Second, has been the exploration of poverty in the city of Liverpool. Across 2023, I worked with Liverpool Charity and Voluntary Services to co-create a provocation for their members to inspire a social movement to eradicate poverty in the city. Through this work, 77 organic intellectuals from member organisations responding to poverty in all its forms, and traditional intellectuals from the Marmot Group of city leaders, contributed to an understanding of how we might change the folklore of the city, establishing a narrative of hope, as a means to begin the process of reducing poverty.

Third, across 2021 to 2023, I engaged with the Dialogue Society, a branch of the Hizmet movement, which began in Turkey, and now has a global presence, which seeks to develop education and political organising in civil society. Following a catastrophic turn of events in July 2016, increasing numbers of Turkish Muslim refugees are finding themselves in the UK. I worked with a group who had newly arrived in 2021, to open up their experiences, to offer space to reflect, and to develop a narrative of hope, which we subsequently shared at a community Iftar in the city. A key concern of the Hizmet movement is their ability to transition into a new way of working, which responds both to the "*woundedness"* of their volunteers (see *Hizmet in Transition* by Paul Weller (2022)) and the limits that they acknowledge in the teaching that underpins their work which drawn from the Islamic Scholar Fettollah Gulen.

Finally, there is an example from here at Liverpool Hope University. For the last two years, I have been based at Hope as an honorary postdoctoral fellow. That locates me at the periphery of the organisation. I have not been employed. Nonetheless, my prevailing experience has been one of welcome. Evidence for this is there in the work I have carried out exploring the question "*are we Hope by name and hope by nature?".* This work gathered the perspectives of 51 staff and students from across the university, and addressed themes such as working practices, working culture, underpinning values and the

place of faith in higher education. The outcomes from this work were shared with the mission and values committee of the University in October 2023, which was chaired by the Vice-Chancellor.

The pertinence of these agendas, Curating Spaces of Hope, a movement of Radical Hope, and different organisations, people, themes and crises that frame and contribute to the public space, offers a foundation for a conversation today, from which new organic and traditional (as Gramsci might put it) perspectives can emerge.

The idea of deterritorialisation is one that I would like to briefly return to as I close. This term maps the transition and emptying out of different spaces and is prioritised by Deleuze and Guattari who use it. They prioritise it because as more details emerge in the fall out from things, more potential, and therefore more hope, is present which can offer a richer basis for change. So during the process of the day, and through our papers and conversations, things will change and hope, radical hope, will emerge and my hope is that having curated the space, we then deterritorialise the space today, more hopeful than we arrived. Thank you.

4. Steven Shakespeare: Ecological Hope

Recently, I gave a short presentation at FACT the cinema and arts centre in Liverpool. I was part of a panel discussing climate change, arts and education. I suspect some thought my presentation was a bit laughable, that it lacked weight. Because I just wanted to talk about the plants that grow in the pavement near my house.

I'd seen the 2023 Kew report on the state of the world's plants. It stated that 45% of the world's flowering species are now at risk of extinction. There are many reasons for this, all of them linked together: habitat loss, deforestation, soil erosion and climate change. But underlying it, I'd argue is an ideology of human exceptionalism. An ideology that makes human beings separate from and possessors of nature; and that turns nature and other living beings into inert objects, units of production, raw materials. Things that exist to serve our needs, whose only value is instrumental.

In many ways, what gives me hope in this situation is that people are much more aware of the problems. That there are technological advances, in green energy, for example, which can mitigate climate change. That there

are activists and those with political power who won't let us turn away from the issues and the urgency of action needed.

And yet we know that awareness is not always enough to change behaviours. That individuals can only do so much in the face of economic and cultural systems of power. That there is a growing populist backlash against green initiatives.

And underlying it all, I think there is a fundamental shift needed not just in our ideas, technology and policies, but in our fundamental orientation to the world, to the more-than-human. I think our habits of action and perception and valuing need to be reoriented. In Christian terms, we need to repent: to turn and face a different direction, with a different mindset, a different openness, a different spirit.

So for my presentation I decided to do a walk: for each one of these 45% points of plants at risk, I'd walk 10 steps from my door. 450 steps along the road. And I'd look at the pavement to see what grew there.

It is laughable of course, but I thought it would be good for a philosopher to have their eyes fixed on the ground rather than up in the air. In a tiny, barely significant way, I wanted to pay attention differently to these places I walked every day.

So I noticed plants growing by the side of the pavement, in the wall, in the cracks: many I could not name, so I relied on the much greater knowledge of my wife and a plant ID app for some. But there they were: shepherd's

purse, wood avens, bitter cress, dandelion, selfheal, herb Robert, bellflower, viper's bugloss, foxglove, three-cornered leek, mosses and lichens. There were trees too, seedlings pushing upwards: yew and holly, silver birch and sycamore.

They came from different parts of the world, and many had multiple names. Herb Robert, for instance – a type of geranium – is associated with the St Robert who was an 11th century herbalist and founder of the Cistercians. But that association may not be wholly correct; in nay case its name has evolved. Because of the smell of burning rubber it gives off when crushed, it is known as Stinking Bob. Shortened to Robin, it becomes associated with the fairy figure known as Robin Goodfellow, better known as Puck. As we all know it is a dangerous thing to upset the fairy folk, so a tradition grew that if anyone cut Herb Robert and brought it home, a death would follow in that house. Hence, another name for the plant: death-come-quickly.

What I saw, then was the persistence and opportunism of plant life. In an urban space, the will of nature was being expressed in and through and despite concrete and stone. Finding out more, I saw the intertwining of plants with folklore, medicine and human history. Nature and culture rubbed up against one another.

I also saw the effects of human classification and intervention. Along one wall, miner's lettuce grew in profusion. This is an edible plant native to America, eaten by miners in the Californian gold rush in order to stave off scurvy. Last year, it was green and lush. When I

did my walk this year, it was limp and dying, because someone from the council had been round the streets spraying them with weedkiller.

What gives me hope then? I would say: the persistence of growing things. The small revolutions that occur when we start to give our attention differently, to encounter otherness. The ways in which human culture is always growing out of and in dialogue with the more-than-human.

What stands in the way of that hope? Sometimes it is an ideology we have internalised about what belongs where, whether things are classified – as beautiful, useful, as weeds, as invasive, as native. We cannot just shed our systems of valuation, but we do need to inhabit them more critically, attentively and generously.

Also, of course, however simple it seems to walk the streets, it is not so. For many, there are barriers to such movement. Barriers of accessibility. Barriers of threat. There are spaces and times that people may feel unable to walk, that they are too exposed and vulnerable – perhaps because of gender or race. The political questions of movement, space and othering are bound up with our ecological perceptions, of course. The climate crisis began with European expansion and colonisation, and catastrophes caused by an ideology that saw lands and inhabitants as resources to be exploited or pests to be controlled. That legacy shapes the modern world, even as it changes with the growth of new economies such as China and India. It remains true that environmental issues cannot be divorced from geopolitics, patterns of

power and consumption – just as the effects of climate change will fall most heavily on the poorest and most precarious.

In education, we do have an opportunity: learning together to see and feel differently. Critically to expose the problems of dualistic mentality and its material effects is part of that. Thinking about positive action in solidarity, that go beyond the individualism which often leaves us feeling disempowered. Learning new habits of noticing, being-with and letting be.

In philosophy, I think of those who have taken up threads that were buried beneath the dualism and reductionism that have weighed us down. One example is the Australian thinker Freya Mathews. She challenges our atomistic view of ourselves and other things as isolated individuals, and the divisions we assume between mind and matter. Instead, she advocates a panpsychism, in which there is an interiority a capacity for experience, expression and meaning built into the very material fabric of the universe. This does a number of things. It overcomes the unresolved problems of a dualism that was never able to explain where consciousness comes from or how mind and matter interact. It detaches itself from the image of an obsolete science, and shows us a world of dynamic interconnection. It reanimates a world grown cold under the dead hands of analysis. In in doing all of this, it reshapes our dispositions: in the more-than-human we are dealing with life and expression, not just objects caught in the gaze or hands of subjects.

Mathews' philosophy has its complications and problems and does not simply resolve the need for us to make decisions and commitments and trade-offs. But she is one of many, others of whom – Val Plumwood, Deborah Rose Bird, David Abram, Robin Wall Kimmerer – are in different ways calling us back to hear the voices of nature. It is a risky thing. We can always mistake our own projections for nature's voice, just as we have always done with God, but they invite us to tread this path critically and attentively.

In practical terms, I'm encouraged by the explorations being carried out under the name of rewilding. It has become a contentious term for various reasons, not least how one or two prominent supporters have fallen out with the farming community. But at heart it shows what can happen when we let natural agency loose – or at least looser. Human intervention, managing, inhabiting and farming the land is still there, but the balance shifts towards nature's self-will. It is amazing to see how species can recover and biodiversity expand even in a short space of time. There is much to learn from these experiments, and no doubt there will be failures and false steps. But here too we are being invited into a new space of encounter with nature, where we start to let go of control and let be.

Activists, thinkers, re-wilders give me hope, then. But so do poets and other artists: those who inhabit this forest of meanings, and who can, in fragile singular ways allow its creative spirit to come to expression.

5. Bishop John Arnold: Radical Hope in an Election Year

What gives me Hope?

Well, although often depressing to read or to see broadcast, it is the sheer amount of information and the growing numbers of statistics which give me a sense of hope that we are learning about Climate Change and its impact on our world. Knowing leads to action. Even in just the last two years we have heard so much more information about freak climate events, the wildfires, rainfall, cyclones, and droughts. There is so much more factual evidence about the warming of the oceans, the melting of the ice-caps, the disappearance of glaciers. We hear of prolonged record temperatures and the impact on people's health, the damage done to agriculture and crop-production and the destruction of biodiversity. And this is happening on all continents. We know that we are living in the sixth era of Mass Extinction – the first to be created by the actions of mankind. And we know that the principle causes of this global damage is the burning of

fossil-fuels and the warming of our planet through CO2 emissions. "*Knowing*" must be the key to action.

I am also pleased with the growing outcry of so many groups, from environmental experts to ordinary citizens. I am so impressed by the concern being shown particularly by young people as they recognise the impact that our carelessness will have upon their lives and future generations. At our Laudato Si Centre, at Wardley Hall, we have large numbers of school children visiting and learning about the environment and good practices that they can employ in their own school grounds and in their own gardens at home, that can make a difference. We try always to educate the young without employing any sense of fear about the future but rather a celebration of Nature and God's creation. Their enthusiasm is so encouraging. A recent survey of 16-25 year olds suggests that 75% are either "*very worried*" or "*frightened*" by climate change.

I am also encouraged by the numbers of people who now feel the need to openly protest about the need for government and industry's action to repair the damage of climate change. But I do distinguish between the groups who demonstrate peacefully and those who needlessly disrupt the lives of people by blocking traffic and shutting down public transport systems, or by violence. Their actions seem only counter-productive, leading to anger and a lack of interest in the whole subject of environmental care.

I am encouraged by the dedication of certain people for the care of creation. A lead voice for me is Pope Francis himself who has done so much to awaken our actions, through the Encyclicals Laudato Si and Laudate Deum. They are documents of good reason and encouragement which remind us that "*each and every one of us has a part to play"* in achieving a solution, with a strong appeal to global decisions and actions. I would also include the various statements of King Charles, the determination and example of Greta Thunberg and the television productions of David Attenborough.

I was very pleased to see the recent publication of an Islamic document called "*Al-Mizan: A Covenant for the Earth"* which is a teaching document drawn up by a the broad spectrum of Islamic scholars. Its language and prayers are so closely aligned to Laudato Si.

There are also much hope in the practical achievements of the great increase in the production of wind and solar power. It is certainly not enough but it demonstrates a way forward which is proving to be achievable.

What are the Barriers?

I see the major barriers to progress as being "*politics"* and "*profit"*.

In politics, we have the approach of a General Election, and the major parties have said little or nothing about the environmental crisis. If anything, there has been complacency or the pushing back of declared targets.

Politics seems to be seen in the short term – parties seem to need to concentrate on policies that will bring short term advantages as the surest way to win an election and the next five years in power. But the care for the environment is a long-term concern which will mean major change and sacrifice. Politics speaks too much about the economy and achieving constant growth. The priority of the Environment will certainly require change, not least in employment, but while many jobs might be lost in some areas, many new jobs would be created in environmentally sustaining types of work.

Industry thrives on profit and it would seem that the desire for profit still outweighs any understanding of the threat and damage of climate change. For example, While there does not need to be any question of banning airlines, we need to greatly reduce the number of flights. But profit still dictates that we are encouraged to make numerous journeys by plane to distant holiday destinations and weekend breaks abroad.

There is still a lack of education to help people to recognise that we can all make a significant difference by small changes in our daily routines – in a number of ways. Eating less meat, particularly red meat – yet we are constantly bombarded by fast-food options for our convenience and easy-lifestyle. We are not being educated enough in the need to save water and electricity, to use public transport, to waste less food, to re-cycle, to rely more on local and seasonal produce.

What might overcome the Barriers?

I think that our greatest challenge would seem to be persuading our politicians of the need to confront the climate catastrophe. The use of hustings in the approach to the election, letters to sitting MPs might change political priorities. Surely politicians should be listening to the people they claim to want to lead and govern. Perhaps Demonstrations would be useful – particularly by Faith Leaders. A large percentage of UK citizens are followers of the world's religions. If Faith Leaders were to come together to demonstrate the importance of our common care for the environment, it could be a most constructive way of educating people and initiating action on a large scale. It would also help build cohesion and understanding in our wider community. While King Charles must remain above politics, his voice for such a global concern is important and would prove influential. He should be encouraged to speak loudly and clearly on this subject, about which he has long been an advocate.

Overall Concern:

My overall concern is that we must see the care for the environment and the repair of the damage of climate change as the foundation for all our politics, and industrial action. If we fail in our care for the environment then policies on employment, housing, transportation, migration, education and economic growth will have no meaning as we will have destroyed the basis for our living conditions. Climate Change has

already shattered the lives of millions of people, mainly in the poorest countries of the world and people who have done least to cause the damage. They must migrate because they cannot sustain even the basics of life in their homeland. If we cannot care for our world, our common home, our lives will change beyond recognition – even here in the fifth most prosperous country in the world, because no country will be exempt.

6. Grace Thomas: Radical Hope: poverty in the city

In an election year, attention turns to the promises people make about what they will do if they have power. The focus narrows on those with a platform, or a potential platform, and often that platform becomes a stage for people articulating what action they will take on all kinds of issues, including issues of economic deprivation and marginalisation. The model presented is one where the assets, resources and agency are perceived to lie with those in office, or those seeking office. This is, in many ways, a true reflection, but if the discourse is shaped wholly and uncritically by this particular model, the result is often further disenfranchisement of people who live and experience poverty, and a distorted understanding of sources of hope. As Conde-Frazier points out, policies based on research that has looked on from afar, rather than from lived experience, tend to be policies that further oppression (Conde-Frazier, 2006, 325). The real learning arises when knowledge constructed through the lived experience of people directly affected by the situations the policies seek to address, is valorised. Such knowledge is found when people living in these

situations are acknowledged as experts in their field, and where their stories are listened to.

My story is an old story. A story that begins nearly a quarter of a century ago. It is a story of embodied experience, and I tell it here for that reason. But I do so in full recognition that I have a privilege in this platform and that there are many with contemporary narratives far more useful to hear in this election year. It is their stories we should be paying attention to. Mine is simply an example of what such a story can look like and how it can inform.

Snippets of my story

Having spent some time as a teenager in a hostel for the homeless, and a brief but unforgettable time in a women's refuge, a couple of years later I found myself aged 18, moving into a council house on a 'notorious' council estate with a baby in tow. I got the house because nobody else wanted to live there. Having spent the first six months of motherhood living in one room, I jumped at the chance for a two-bed house with a garden.

It would be correct to acknowledge that there were challenges on the estate. Unemployment and poverty rates were very high. Yet, it would also be correct to acknowledge that the stories of the residents were not wholly shaped by their economic circumstances. The day I arrived I was greeted by a neighbour who gave me a

baby swing because she'd seen that I had a baby and her children had grown out of it. Another neighbour came out regularly with brews and a bit of food to help me. I never felt unsafe there. It was one of the few places where I lived where I knew the names of all my neighbours. I could tell you many, many stories of community that I had in that place and many ways in which my neighbours supported me, when I was living as a young, single mum trying to make my way as a student nurse.

I lived there on this estate for four years and most of the time that I lived there I lived well below the poverty threshold. At that time the rent man would come to the estate and, when he did, I would hide upstairs because I didn't have the money. I had no washing machine for eighteen months and washed everything in the bath. Any spare cash I had I used to provide for my son. When a student on placement on the hospital wards, I would eat patient leftovers, sneaking a potato off a tray before putting it back in the trolley to take back to the kitchen. Life was tough, but it wasn't unbearable. My son loved playing on the street with the neighbours' children. We would often take a dining chair out onto the pavement to chat as they played.

One of my most precious memories happened on New Year's Eve, 1999, when, understandably, all the friends my age were planning to party hard into the next millennium. Being a single parent with little support, I put my toddler son to bed and sat in my house alone. One of my neighbours realised this and knocked on the door at around nine o'clock at night, inviting us to join

them for their small party. My son, having been woken up, was full of excitement at this adventure, and we made our way next door, where he played with their children and the adults shared small glasses of Lambrini. At midnight, we all stood outside in the street watching the fireworks. I am not sure I'll ever have a better New Year.

Eighteen years later, I found myself ordained and ready to start a curacy in a place in Manchester that was notorious for riots that happened 30 years ago. When people talked about my curacy, they talked about how I could 'do good' there. The social narrative of such a place was that it was a place where the people were poor, demotivated, dangerous and in need of salvation. Instead, I found a community who cared passionately about their local environment. People set up groups to maintain their local park and campaigned for cleaner air in a place beleaguered by the pollution of the SUVs that drove through their area into the city. This was a community where people would go out to grieve together when somebody died. They would rally around each other. There were challenges, of course - this is not unique to the area. But there was a myriad of narratives that spoke of a vibrant, proud community.

Fast forward a little bit more and I found myself ministering on another social housing estate in Salford. Less known, less notorious, but still stigmatised. I ministered in a wonderful 70s-build brick church. Previously, there had been what was called a 'tin mission' - a farmhouse with a tin roof. In the 1960s, the residents of the estate, and the church members, wanted a proper

building, so every Friday night, volunteers would go around the estate knocking on doors, asking people to sponsor a shilling a brick. A new church was built. A church that belonged to the community. A church that, from its conception, was a space of hope.

These are the stories from the places so often talked about and politicised, but rarely actually truly visited. It's important for me to acknowledge that these are the stories of my experience. I cannot speak about other people's experiences. To claim any sort of universality would be remiss. And it's also important to state clearly that these stories are not about romanticising poverty. Believe me, when you have eaten other people's leftovers, you never forget it. When you fear each day that you might be evicted for rent arrears, you never take for granted the roof over your head. You never forget the pain and indignity of poverty. But, the point is, that these are not the defining qualities of people living in such circumstances.

Resources and sources of hope

In 2017, I conducted research into clergy wellbeing that drew upon the perspectives of the ABCD model, Asset-Based Community Development (Thomas, 2023). Popularised by Cormac Russell it is a model that from my perspective speaks to the agenda of radical hope. The model is based on the premise that the best way to support and advocate in places where there may be issues

of poverty or social isolation is to begin by looking at the resources already there. Russell, a faculty member of the Asset Based Community Development (ABCD) Institute has been developing asset-based community projects across the UK and beyond (Russell, 2011). The focus of Russell's work has been in the collaboration of 'citizens and institutions', with citizens taking the lead in creating asset-based initiatives that benefit individuals in a long-term, sustainable way (Russell, 2011). The movement has gained worldwide momentum, evidenced by studies conducted using asset-based techniques in both urban and remote, rural communities (see, for example Kagotho, 2015; Rothwell, 2011). Asset-based programmes have been found to improve wellbeing in diverse ways (see Ungar, 2010). The model is founded on a principle of positive engagement and active listening to affected communities.

Poverty and isolation are injustices caused by an unjust society. The inequity in society is shameful, and we need to address the structures that perpetuate it. Such discourse in an election year - as in any year - is vital. But we must also be really careful not to define or label people and places by their socioeconomic status and make assumptions based on them. Very recently, in a speech in the House of Commons, the former prime minister Theresa May compelled elected representatives to be a 'voice for the voiceless' (Browning, 2024). This phraseology, however well intended, compounds the implicit suggestion that people on the margins do not have a voice. This denies the agency, voice, and experience of people and perpetuates an underlying bias

often held, that sometimes it's about 'us', whether that's the priest or the politician, that needs to go in and bring 'them' hope.

My argument about hope is that hope is already in these places. I've experienced this in my own life. Resources are already in these places. I've benefited from them in my own experience. Community and energy skills and talents and resources are already in these places. I've witnessed this in my own ministry.

David Orr, an environmental philosopher, talks about hope as being a verb with the '*sleeves rolled up*' (Orr, 2007, 1392). This imagery is appealing, but I also think that radical hope is about acting through listening. Listening to the stories of the real experts - those who are living in economic deprivation. It's about upsetting the norms, decentering power and recognising that knowledge emerges from the places of marginalisation. When I lived below the poverty line, I needed structural support, but I also needed to be listened to. I was far from voiceless. This is the reality. If people with power in this election year, those who are shaping the policies of the future, can acknowledge this and recognise where the true expertise resides, then they will find the radical hope nestled in the margins. For hope is already there, its potential is immense, and it is ready to be a vehicle for transformation.

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7. Ian Markham: Hope and Higher Education

Many universities emerged in the 19th century. This is the season when "education" was becoming the answer. F. D. Maurice (1805-1872) grounds his Christian socialism in the efficacy of education. He served as the editor of the Educational Magazine from 1839-1841, founded the Working Men's College in 1854, and was a significant factor the in establishing a College for Women, which became Queen's College, London. His emphasis on education was grounded in his conviction that education was the solution to the ills of society. Learning overcomes poverty and ignorance. Poverty is eradicated because a person learns a skill that can lead to employment; ignorance, the basis of superstitious and fear, is overcome because true knowledge is acquired.

F. D. Maurice was in London at the same time as William Booth (1829-1912), the founder of the Salvation Army, and Karl Marx, the advocate for revolution. For Booth, the answer to poverty is charity and lifestyle change. Charity provides immediate relief; lifestyle change – a faith in God, less alcohol – creates a changed person ready to help others through the same process. For Marx, the answer is revolution. The vested interests of the exploiters who insist to take as profit the fruit of the

labor of the workers, needs a more radical solution than charity.

These three then were the options in the 19th century: Charity, Education, or Revolution. And largely the Maurice approach won both in the UK and in the United States. Education is more than charity but not as disruptive as revolution. And in a way the twentieth century was a very good season for educational institutions.

In many ways, education worked. Literacy was important. Learning how to learn was a gift to employers who need people able to adapt to changing environments. Access to higher education was a policy consensus across the political spectrum in both the UK and the United States. Higher Education has been a vehicle for hope.

The consensus breaks down

Over the last decade, Higher Education is under attack. The first was economic. There was an oversupply of graduates and insufficient graduate job opportunities. As Higher Education became more expensive, the value in terms of both time and finance was questioned. Add in demographic changes, there are fewer applicants. Many institutions anticipating the changing market shifted away from the humanities and instead focused on applied professions. Degrees in nursing or education or business replaced philosophy, religion, and history.

The second arena was the culture wars. There was a perception that higher education was an unfriendly place

to anyone conservative. A person who believes in traditional marriage or in capitalism as the best vehicle for increasing wealth in society or was a conservative Roman Catholic is unlikely to be hired in a major university. The primary frame in the humanities, the critics argued, denies the possibility of truth, stresses a constructivist relativism that emphasises the distinctive experience of each group of people.

The third arena was the student experience. Students were increasingly hostile to hearing views that they find offensive and made them feel "*unsafe*". This is the theme of Greg Lukianoff and Jonathan Haidt's book The Coddling of the American Mind, which has a subtitle How Good Intentions and Bad Ideas are Setting up a Generation for Failure. Given they both work in higher education, it is not surprising that they have first hand experience of the challenges of teaching students. They argue that the concept of the universe of ideas being found in the university is no longer affirmed. Instead, trigger warnings are required in respect to sensitive material; and there are campaigns for the offensive nature of the western canon to be replaced with one less so. In 2017, there were two significant episodes. First, at the University of California Berkeley campus, there was a riot because of the visit of Milo Yiannopoulos. And second, there was violence due to the visit of Charles Murray to Middlebury College.

For Lukianoff and Haidt, these examples of "*sensitivity*" among students and violence due to the presence of a guest lecturer are indicative of deep cultural trends. They

identify three, what they call, "*Great Untruths.*" These are:

1. The Untruth of Fragility: What doesn't kill you makes you weaker.

2. The Untruth of Emotional Reasoning: Always trust your feelings.

3. The Untruth of Us versus Them: Life is a battle between good and evil people.

The authors want to challenge these trends: people are made stronger by encountering different opinions (even deeply offensive ones); people should not assume that if they "*feel*" something is wrong or offensive, then it is; and people must not allow the complexity of human lives to be reduced to good and evil. Much is made of Cognitive Behavioural Therapy (CBT) that challenges these untruths; so, for example, emotional reasoning or catastrophising are often unhelpful in interpreting reality. They identify six "*explanatory threads*" that are behind the three Great Untruths. These are: increasing political polarisation, increasing anxiety, depression, and suicide among adolescents, parental obsession with, what they call, "*safetyism*", a decline in unsupervised free play, corporatization of the education system, and a concept of social justice that focuses on the equality of outcome.

Naturally, the validity of this critique is open to question. But taken together, the result is that we in the middle of a battle: Progressives argue that higher education is, at last, finally confronting the sins of oppression in our

society. Conservatives argue that higher education needs a radical overhaul. In America, many Republican states are passing legislation forbidding DEI (Diversity Equity and Inclusion) programs at public universities (state funded institutions).

So is there any hope?

Visiting F. D. Maurice might be a good place to start. Education is part of the solution to the ills of society; however, for Maurice this was within an ideological frame. Institutions need a clarity of focus. Key themes must be the quest for truth, the need for disciplines to be in conversation, creating persons of virtue, the need for a legitimate pluralism of viewpoint to be celebrated, and a recognition that we all live within a worldview.

For Maurice, education was grounded in the Christian tradition. In the United States, the majority of Ivy League schools have identifiable Protestant roots. Harvard by the Puritans, Yale and Dartmouth all held early associations with the Congregationalists. Duke and Vanderbilt have Methodist roots.

The great strength of an institution which is clear about its ideological framing is that the why and how of education are answered. For Maurice, the why is that education honours the *imago dei*. We are all made in the image of God; and part of that gift is that we can learn. And the how is that you learn more about the complexity of the world that God has made – in the sciences and humanities.

Now a diversity of ideological frameworks for educational institution is good. So, let us have Catholic, Anglican, Buddhist, Muslim, Jewish, and yes Secular. However, for our secular friends, Alasdair MacIntyre has rightly argued the secular institutions need to recognise that they are also a tradition with a history with a particular vantage point: it is not a neutral frame in which all religions are required to live because it actually forces a privatisation of religion and imposes an agnostic assumption.

Once we are clear about our ideological frame, then we can begin to explain our commitments to the truth, conversation, virtue, a legitimate pluralism, and an advocacy for a particular worldview. Instead of simply ignoring our critics, we should engage with them. One strength we enjoy is that in the end the three options of mid-nineteenth century London remain the main contenders for social change. Given the choice between charity, education, and revolution, I still think the majority of people would choose education.

8. Julia Pratt: Hope in Higher Education

For those of you who don't know me, my name is Julia, and I am the Anglican chaplain here at Liverpool Hope. I've only actually been here for 12 months, so I'm very new, and I'm actually new to Chaplaincy. Prior to coming to Liverpool Hope I was in parish ministry, and so this is a new experience for me.

What gives you hope?

My experience as an undergraduate was in a Russell Group University, and I came from a pretty ordinary background here in Liverpool, but I would say 50% of students were from public school backgrounds in my undergraduate university. So, coming here, it's a very different environment, and I'm not saying that negatively, it actually gives me great hope being here at Liverpool Hope because I've met quite a number of students whose lives have not followed the trajectory of my own: I came from a stable background; I was expected to go to university, encouraged to go to university. I had two parents who were able to encourage and help me, albeit not financially (I wasn't from that sort of a background), but they were able to encourage and help me if I had issues, if I wanted help with applications or whatever. I've come across a number of students here whose lives have not followed that trajectory. One student said to me

that they were told at the age of 13 or 14 at school, "*You'll never come to do anything in life. You'll never achieve anything*". At 13 to be told that! Another student told me they had a life of drugs before coming here. I've spoken to several students who've come here from being in care in the care system, or who have been estranged from their families and live here on campus all year round, and this has shown great self-motivation on their part to actually come here, stay here, and to work at a degree. And that gives me great hope.

What also gives me great hope here at this university, what strikes me as really wonderful, is the wellbeing that is offered to our students, the wellbeing assistance. We've got a fabulous wellbeing team. There are chaplains, obviously, but we've got the wellbeing team, as well as a mental health nurse. I don't actually remember that from my undergraduate experience at all. In fact, I don't think we spoke about mental health problems ever.

So yes, we've got people here who've been able to access higher education, which, going back several years, might not have happened.

We've also got a large group of mature students who are coming here to move into another career, and that might be to get themselves out of poverty. So, perhaps they're training to be teachers, or they're training to be social workers, and they are careers where we've actually got a shortage in this country, of course. That is fabulous, because it shows that age is not a barrier, and that anybody can get an education, can improve themselves, their lot in life, and that they're valued. They're valued.

You don't have to be 18, you can be 30, 40, 50 plus, and you have still got something to offer society. You can aspire at any stage in your life. But I think that higher education, as always, gives great opportunities for people to research, to listen to, or to read about other people's ideas, and then to critically discuss. This leads to a great broadening of one's mind.

And here at Hope we also have the great opportunity for people to grow and develop in their artistic skills at our Creative Campus. And I never knew that campus existed! I have to be honest, I knew about this campus in Childwall, but I didn't know about our Creative Campus until probably about two years ago. And what I love about the Creative Campus is, yes, our students who are studying Dance, Drama, Musical Theatre; they have got aspirations to make it in those careers, but they're also being taught about how they can actually give to the community using these gifts and skills. So, our drama tutors are taking drama into the prisons and our students are realising that their creative, artistic abilities can be offered to the community. They don't have to be great big superstars.

And, again, with higher education, it's an opportunity for people to meet others from varied backgrounds. I went to university at 17, and I loved speaking to people from different parts of the world, and that hasn't changed coming to work here at Liverpool Hope as a member of staff: I am able to speak to people from various parts of the world, and our students have that opportunity as well, be it with staff, be it with fellow students. So, those are the things which give me great hope, as I consider

higher education, and particularly here in Liverpool Hope University.

What are the challenges or barriers you face?

But what are the challenges or the barriers that I might see? Well, as I say, I grew up here in Liverpool, and I am from a mixed heritage background. My father was black, born in this city. One of my great grandfathers actually came here in the late 19th century from South Africa, and then a grandfather came here from Sierra Leone. And one thing that struck me very early on, when I started here was, where are our black, our Chinese, Pakistani heritage young people from Liverpool? Where are they? I said this to some of our team who are responsible for recruitment, and they said, "*Yes, you're right".* Where are they?

And I say that that is a challenge or a barrier, because I was looking at some statistics, and the Institute for Fiscal Studies said that among students from different socio economic or ethnic groups, university education can help level the playing field in the labour market. So, if we're not involving those people from the different ethnic groups, how is the labour market for them going to be a level playing field? I think that this university, probably other universities, have still got a job to do.

I was looking, when I was preparing this short presentation, at some other research held in the House of Commons Library, and they were saying that more women attend university in this country than men and

that "*White pupils are less likely than any other broad ethnic group to go to higher education".* But guess who's earning the most money in our society after graduation? Oh, it might just be white men! So, we've still got a long way to go in our society with regards to our improving diversity, and that's not to mention our disabled students. We have quite a large number of disabled students here in this university. But again, statistically, disabled people are less likely to earn as much money as able-bodied people after graduation.

One of the other big challenges which I see for education is parents perceiving no value to higher education. And I hear that a lot. There was one young man last year who said to Marie-Therese (the Catholic Chaplain here at Hope) and I that he wasn't going to go to his graduation. And we said, "*What you mean"?* And he said, "*Well, nobody's going to come. My parents won't come because they think it's a load of rubbish me being here".* And we said to him, "*You are going to come to your graduation, and you're going to invite your parents, and we are going to just say to them how good you have been and what you've achieved".* Thankfully, he did come to his graduation. His mother and his sister came, and both Marie Therese and I both went out and went, "*Isn't this fabulous, isn't this wonderful"?*

Yes, a lot of parents don't see much value in their children coming to university. I actually remembered, as I thought about today, a BBC article I had read, and I had a look back on the BBC. I think he's a comedian called Jeff Norcott, and he wrote something about

whether there is any value in going to university. But what he says is that the feeling persists that where once a degree would guarantee a good job, now it has become an expensive entry requirement to any job at all. And that was the only reason that he was inclined to say to his son, "*Perhaps, you know, you've got to go to university".* But, for some parents, they don't perceive it to be a good way forward. Why? Because a degree costs an awful lot of money, and it saddens me that I hear of so many of our students who are working not just one job, but two jobs or three jobs to fund themselves through university. In my era at university, neither myself or any of my friends worked during the term time; we only worked during the long summer vacation. We've got one student I know of who works five nights a week, 12-hour shifts, and is a full-time student here. How they do it, I don't know. And of course, if our students are working, it means they are missing out on so much of university life, and that saddens me.

But there is another thing which saddens me: I said that university is an opportunity for people from different backgrounds, different cultures, different countries, to mix. What I see here is that this is not happening. We see it in Chaplaincy: Our Indian students will come in in their group, and they will sit with their Indian friends. Our Nigerian students will come in with their Nigerian group and they will sit with their friends. Our US students who come for semesters will come in, and they will sit with their American friends. There doesn't seem to be the interaction and that great seizing, that great

opportunity, to get to know people from different countries, which university I think offers.

How do you think we can overcome those challenges / what would you take forward?

Now Matthew asked me to consider as a third point, "*How do you think we can overcome these challenges? What would you take forward"?* And I've been thinking, well, yes, I pose these challenges or barriers, how can we move forward? One of the things I put forward to our recruitment team was the need to get thinking about the lack of young people of minority ethnic backgrounds from Liverpool coming to this university. Perhaps one way forward is to go out to more of our schools and colleges where those young people are studying their A levels or their B techs, and perhaps to take alumni with them, some of our minority ethnic alumni.

I think too we need to encourage all our students (thinking about the differences in pay between white males and others) to aspire to be the best they possibly can. And I think we need to start that very early in their university career, because it just astounds me, when speaking to some third-year students now who are about to finish their studies, that when I ask them about what they are going to do after their studies, I often get the response, "*I don't know".* They've got nothing to go on to; they've not had those thoughts and discussions earlier on in their university career.

What I would also do would be to encourage our international students to make more of their opportunities when they come here to mix with others. I said this to some of our American tutors who came over a few weeks ago, "*You need to be going back to your colleges and universities and, with those students who are coming over for a semester or whatever, encourage them before they come to make the most of their opportunity to actually mix with British students".* I encourage them to tell their students to attend British churches, because a lot of them are coming from Christian colleges but, instead of attending local churches, they maintain an involvement with their own home churches online. It is a huge opportunity for them to experience British churches and meet British Christians.

Matthew, I'm sorry, I don't have all the answers to my barriers, but hopefully I've answered and put forward some answers to the challenges I have posed.

Afterword 1: Peter McGrail - Reflections

I just wanted just to give you a kind of odd juxtaposition, because I came here from leading a tutorial on Sartre on existentialism, and worked very hard to get a group of students to appreciate what Sartre is saying when he says there is no hope, and then to go from that to here and to explore those ideas has been the perfect antidote.

Starting off with the idea, and again, the juxtaposition was so sharp Simon, hope is not a weak word. Actually, it's not the same as optimism. It's not the same as wishful thinking. Hope is extremely practical, and that has come through very clearly from the various things that we've heard starting off with, of course, the tiny the tiny ripple, but it actually costs. That's a thing that's come through from several of the papers this afternoon, that hope isn't just not a weak word, it's a very costly word. The stories that we've heard today which have been so powerful, of the Crow people of North America, Chief Plenty Coups, that sense of laying down. Matthew's example drawing from Deleuze, I think that those two things are pretty well saying the same thing: that to transition through progressively from one thing to another, each taking up is always at the cost of something being laid down, even if the accumulation of the laying down and the taking up is one which moves you forward.

That is the cost of hope, that there is always in hope going to be something which is actually about sacrifice. But what we've also been hearing has been the sheer benefits, the sheer joys, the sheer dare I use the word graces. I know the words we use already, that flow from that.

And in looking at Grace's paper and Natalija, where that sense of, okay, it's a sacrifice, but we need to let go of a lot of things, even for us to see where the hope is. Natalija, I couldn't help thinking, as I was hearing your paper that actually these things that you were talking about, poverty, hoarding, nobody actually uses that word, but that is what we're dealing with. And immediately, obviously, from a Christian perspective, my mind went straight to those parables about the guy who hoards everything in a barn, and the Lord says afterwards, well, who's going to have this when you're gone? That the hoarding, the poverty and the distracted discourses go together, that kind of little socialist button in me did go off. I did start thinking about, you know, sort of false senses of reality, but there is a system somewhere, I'm not saying a deep state or a deep system, but there's a marriage going on between these things, that the ideologies, that the propagandas, as we heard them said, which maybe, the Kardashians, it might be Hello Magazine. Lord knows what else. It might even be the Guardian. Please no. That these things actually, everything is tied together, and we need to open our eyes to that. And if we open our eyes to that, then we also have to close our ears to the kind of images that we're given about well, basically, there's still that wretched

Victorian narrative about the undeserving poor, and the deserving poor is sitting there at the heart of it all. Nobody has said anything about it, but the systems that you were talking about and the way in which society still profits in that way and profits in that way and moves in that way in this city, the lesson is it's not a million miles away from the whole trade in enslaved people and the economic models that were so based on that. You know, there is structural evil running through an awful lot of this. But yes, Grace, I'm going to say there is no reason whatsoever to use and to pride oneself in using expressions such as offering voices for the voiceless. No one is voiceless. It's just that people are not very good at hearing. So I'd like to thank you all for those and for the way you've pulled all that together and that the themes continue, and John's sense of bringing together politics, the environment and profit, again, sits in that whole area.

I'm encouraged to hear there are organisations and networks that are taking this forward. I'm terrified by the possibility of not engaging, and I'm even more terrified by the fact that we are sleepwalking into all of this. The world is on the move, and we're trying to pretend that we can resolve it with short fixes, and, dare I say, flights to Rwanda.

Afterword 2: Simon Lee - Reflecting on a Roundtable of Radical Hope

Radical hope is found around one roundtable after another.

As a relatively new chaplain here, Revd Julia Pratt questioned the diversity of Liverpool Hope University. If you take the bold step of renaming an institution as Hope, then insiders and outsiders will rightly call you to account. Are you living up to your ideals, are you radical enough, are you radiating hope, are you reflecting the diversity of society? Matthew Barber-Rowell, has recently conducted a survey of Hope staff along these lines, as to whether the institution is living up to its name and its professed values.

I have some answers, illustrating my earlier point about the importance of keeping a full record of an institution's history. This evening, for example, there is a multi-book launch at Hope which includes the autobiography of Emeritus Professor Ntombenhle Protasia Khoti Torkington, known as Pro. In my time at Hope, from

1995 to 2003, I had the privilege of appointing Pro, a senior colleague of Zulu heritage, who had fled apartheid in South Africa, as Co-Dean of Hope in the Community. At the turn of the millennium, Pro and another colleague, Diana Neal, held a prophetic conversation about black women's voices in the church and society (Torkington and Neal, 2000)

In my last year at Hope, the President of the Students' Union, Kelly Parker, was an inspirational leader of the Hope community which welcomed the diversity she brought to our profile as one of her many gifts. Kelly speaks for herself in the chapter coordinated by Sr Eileen Kelleher SND, then the chair of governors at Liverpool Hope, in 'Celebrating the Student Experience', in R John Elford, editor, The Foundation of Hope (Liverpool University Press, 2003). This chapter is steeped in students' own stories of local and international diversity from either side of the millennium.

One of our outstanding athlete students from Liverpool, the Olympic sprint hurdler, Diane Allahgreen, was an inspiration to our Black Science Summer School 6th form visitors, especially in the year when she beat the Olympic heptathlon gold medal winner, Denise Lewis, in the AAA championships, admittedly in Diane's specialist discipline. This summer school was created and curated by Protasia Torkington, who remains in touch with its alumni.

Matthew Barber-Rowell's indefatigable endeavours in diverse communities show how to open up spaces for dialogue, creating and curating what he calls 'Spaces of Hope', which are much-needed. Revd Grace Thomas told the compelling story of how, amid various challenges, she found her own voice and reminded us that the voices of others are equally already out there in diverse communities if we would but listen.

Steven Shakespeare showed us an ecology of hope in how to find and cherish diversity in the eco-system, specifically plant life on the margins. Natalija Atas called for a more serious media to focus on anti-poverty issues and other sources of hope, instead of media preoccupation with celebrity gossip. The politics of a Muslim medieval theological text intrigued Yazid Said in the early stages of his research career. He sees theology as the exploration of human dignity in the presence of God, which insulates it from power or fashion. The work of William Temple is in this spirit and, in a tradition going back to Plato, opens up civic discourse to the limitless possibilities of unsettled arguments. Our initiatives root this locally in communities. Preserving a religious foundation such as Liverpool Hope is therefore a public good in modelling how to develop a good society. No issue is settled by government but institutions such as Hope and our Temple Foundation keep the pressing issues of social justice always on their radar. Ian Markham said that three responses in the nineteenth century to the challenges of poverty and inequality were charity, education or revolution. He singled out Booth, Maurice and Marx as

emblematic of these three reactions. Education won, as a middle way, being more than charity but less disruptive than revolution. A sub-text was that faith was behind many of the older universities in the USA and behind many charities here, as well as some of the revolutions around the world.

From the floor, Ian Markham had also questioned Bishop John Arnold on what seems to have become conventional wisdom against profits in coming to terms with the environmental crisis. Bishop John had echoed Pope Francis's Laudato Si encyclical on the environment, lauding progress by young people in their concern for the environment and criticising big businesses costing us our environment in their search for profits. Ian Markham asked whether investment in research, not only in not-for-profit universities but also in profit-generating corporations, as with wind or solar power technology, might be a way forward for saving the planet. Looking around the table, it seemed to me that this was viewed sceptically by many participants who preferred R H Tawney's and Pope Francis's critique of the profit motive. I might have been mis-reading the room but, on a day when we heard Yazid Said extolling the virtues of regarding all issues in the public square as unsettled, why do we find it unsettling even to have our assumptions politely questioned?

In 2024, elections are taking place on either side of the Atlantic and across the globe. The battle of ideas will

come afterwards. The public space or square is open, therefore, to diverse visions. In my time here, drawing on the shape of the Metropolitan Cathedral where we held graduations in alternate years, we talked of Hope's mission as being 'education in the round'. By this we meant education of the whole person, in mind, body and spirit. That is also what William Temple and his friends stood for, and what we need in this year of elections and beyond. Thank you to those who have listened, as well as to those who have spoken, at this roundtable. It is a radical act of hope in itself to celebrate a rounded education, to call for a rounded politics and to listen intently to one another around a roundtable.

Afterword 3: Edward Abbott-Halpin - From Around the Roundtable

Sometimes, a symposium advertised as a roundtable disappoints as soon as the furniture is glimpsed because there is no roundedness. In this case, however, the tables were round. Numbers having swelled, it was not one roundtable, but there were five roundtables. In order to record the speakers, there was a lectern but otherwise the setting, like the description, suggested parity of esteem between speakers and listeners. In a sense, of course, we were all both speakers and listeners. We could enjoy conversations at the coffee breaks after papers had been given and I took full advantage of this opportunity. I especially valued the opportunity to speak to Dr Natalija Atas from Lithuania and Liverpool Hope who talked about poverty from local and global perspectives prompted by injustice and wars. My research over decades has explored similar topics. This, to me, is the joy of such a day. You might say that I was on the margins of the roundtable experience and that war-torn communities were on the margins of the understandable focus on the region where we were, the North West of England. But it is an essential part of my understanding

of radical hope that what, or who, seems peripheral can become central, and vice versa. This Roundtable sat within a series of events, for instance previous gatherings took place in the North East of England. In this way, the Foundation is systematically taking its concerns around diverse communities. In the North East, which I also know well, it made sense to focus on faith and poverty. In the North West, in a church-founded university, it was natural that there would be a focus on faith and education. Yet global themes of poverty, war and peace, and of the environmental crisis, were also to the fore. William Temple himself lived through times of international conflict, through World War One, which was regarded as "*a war to end all wars*", and through much of World War Two. He witnessed great social deprivation, and with his friends and colleagues, William Beveridge and R H Tawney, sought to address the societal issues with radical responses that originated in his faith. Listening to the speakers, raising my own questions from around the table, and then in the "*margins*" during brief breaks talking with them, it was possible to discern the passion for justice. It was possible to see the ripples of radical hope emanating from the work of William Temple, and still now obvious in the work of the William Temple Foundation: the values evident in each presentation in addressing challenges and seeking to deliver hope, justice, and fairness, through faith.

My penultimate observation arises from personal history in that I first met Simon Lee just over twenty years ago and Ian Markham just under twenty years ago. I was a colleague of Simon's at Leeds Metropolitan University

from 2003. When two of the London bombers in July 2005 turned out to be alumni, and our widening of participation in Yorkshire's Muslim communities was being criticised, Simon invited Ian Markham to come from the USA to speak at our staff development festival in September 2005. Ian was then head of a Muslim-Christian seminary in Hartford, Connecticut. Simon and Ian had worked together at Liverpool Hope. My solidarity with Muslim communities in Birmingham, Lancashire and Yorkshire goes back forty years. So I was delighted when Ian addressed all our staff about the pillars of Islam, about the pacifist Gulen movement, and about how to keep our nerve in what had been a febrile atmosphere. Ian's intervention gave me opportunities to travel to unexpected places to see good community practices in action. I mention this because it seemed to me that each speaker at this roundtable created that very same atmosphere, of radical hope in troubling times. Revd Grace Thomas, for instance, took us on her journey but it had so many overlaps with my own life and was so full of hope that it was uplifting to be in her presence. I have joined the Temple trustees because I believe firmly in the Temple tradition of faith's prophetic role, creating alliances in the public square. This roundtable, skilfully curated by Matthew Barber-Rowell and Yazid Said of the Foundation, shows how that much-needed tradition is flourishing.

This brings me, finally, to how I might help to take that spirit forward. In my academic career, I have supervised many dissertations at Masters and doctoral levels. Listening to each talk at this roundtable, I could imagine

people yearning to undertake a Masters by Research on their life experiences, for instance in the spirit of the piece that Grace shared. If a collaboration between the Foundation and a University, perhaps Liverpool Hope itself, could make that possible, it would be a delight and an honour to supervise further explorations from diverse perspectives of these themes of radical hope. By listening on the margins, in other words, I think I have found opportunities to bring others on the peripheries of all this into a central role in their own research. This is itself an application of the ideas of radical hope promoted by William Temple and his lifetime friends, William Beveridge and R H Tawney, in their commitment to widening participation in lifelong learning.

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We now invite readers to provide their own Afterwords, to take up the dialogue and take forward radical hope in this year of elections and beyond.

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current research explores the relevance of Romantic philosophy to the ways we relate to nature.

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