

THE JOHN WEST-BURNHAM LECTURE

2025

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FROM THE INSIDE OUT:

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**LEADING SCHOOLS TO
BUILD A SOCIETY THAT
CARES**

UNIVERSITY OF SUFFOLK



BUILDING ON THE LEGACY OF JOHN WEST-BURNHAM

FROM THE INSIDE OUT: LEADING SCHOOLS TO BUILD A SOCIETY THAT CARES



Thank you for those generous words of welcome and introduction. It is such a huge honour and privilege to be asked to be with you tonight to give this second John West-Burnham Lecture.

Our purpose in coming together here is of course to remember, and remember John in particular, but to do that not for the sake of nostalgia but for renewing our own collective purpose. So although I will be drawing tonight on many things John wrote, and things I wrote with him, the reason behind that is to sharpen our shared commitment to work for change going forward.

THOUGHT
FOR TODAY

“If we believe in a caring and participating society we must educate towards that end, using first-hand experience as the most important ingredient.”

This is the text I've chosen for tonight. It doesn't come from the gospel of John, although I think it easily could have done. As far as I can tell, it came from a speech in the late 1960s to of all people the Headmasters Conference, albeit by a rather remarkable headmaster, as he was then styled, the late L C Taylor of Sevenoaks School.

When I by chance came across it some time later, it struck an immediate chord with what I was thinking and grappling with at that time around ideas of relevance and agency in the curriculum.

At the time I was teaching a shiny innovative new social studies programme in a newly merged comprehensive school to what were not then called Year 10 students, working with I knew a very highly talented team of creative and thoughtful teachers. It was a brilliant concept consisting of six-week modules, each focused on major issues of real current concern, delivered with imagination, care and commitment. So for six two-hour lessons we studied the nature and causes of pollution before moving on to spend six weeks studying the nature and causes of prejudice and so on. But by the end of eighteen months, I and many students and some staff were left feeling pretty unsatisfied and disillusioned with the programme. A great concept was failing badly. And it was this quote which helped me figure out why and start to find a way forward.

And I think it has lain close to the heart of most of what I have tried to do since, including the work I was privileged to undertake with my friend John West-Burnham. So, for that reason I want to use it as the foundation for our discussion tonight and to explore its possible significance and meaning fifty years later in the very different world of today.

Now if that is my text for tonight's sermon, sorry lecture, although actually I hope for something much more interactive as we go on, the evening wouldn't be complete without a parable. So here is my parable for tonight. It comes from America in the 1940s. I discovered it in the 1980s but I believe it still resonates for the UK, and more widely, in the 2020s, some eighty years on.

Many schools are like islands, set apart from the mainland of life by a deep moat of convention and tradition. A drawbridge is lowered at certain points of the day in order that the part-time inhabitants may cross over to the island in the morning and back to the mainland at night.

Why do these young people go out to the islands? To learn how to live on the mainland. When they reach the island, they are provided with excellent books that talk about life on the mainland.

Once in a while as a special treat a bus takes a few of the young people off the island during the day to look at what happens on the mainland.

Once a year people from the mainland visit the island to watch graduation, after which some islanders depart never to set foot on the island again. After graduates leave the island for the last time, they are bombarded by problems of life on the mainland.

*Occasionally one of them can be heard to say to another:
"I remember reading something about that when we were on the island".*

Now many of you will know that in the 2000s there was a concerted effort by the then Labour government to connect schools more fully to the mainland, though they didn't put it quite that way. A raft of initiatives were launched – some of you will remember extended schools, SureStart, specialist schools, diplomas and so on.

Some like SureStart were hugely successful, though others perhaps less so, but in 2010 there was an abrupt change from a new government. The argument of incoming minister Michael Gove, who overnight ruthlessly - and foolishly - ditched pretty much everything connected with those initiatives I just mentioned, was that the primary, and indeed only, real purpose of schools, was to teach, and of course he also had quite specific views on what they should teach and how children should learn.

Gove's rationale, I think, was that schools, if they were to be as effective as possible, needed to focus exclusively on that over which they had direct control and influence, i.e. what happens in the classroom, and not be drawn into things others could do better. He believed teachers teach and inspire academic progress, while social workers, for instance, focus on family welfare and behavioural change. Therefore teachers should not try to be social workers and vice versa. I think that means he definitely wouldn't approve of tonight's lecture title!

John of course argued cogently that this is hopelessly trite. For him, by definition learning is a social process - so teachers and indeed learners have to be social workers. Because what happens inside the classroom cannot be artificially detached from what happens outside.

So, in the first part of this talk I want to look more closely at why I think Michael Gove, who was certainly no fool, was so wrong. I also want to address head-on why I think school and community are crucially interconnected, not optional add-ons, and to explain why I believe our present understanding of school improvement and effectiveness needs re-thinking.

In the second part I want to explore the role of schools in building a sense of community and the importance of first-hand experience for those learning about becoming active and caring citizens. And with the help of some young people from Suffolk we will also explore the crucial role of agency.

Finally, in the third section I will turn to the implications for school organisation and leadership this change requires. I also want to suggest that there is nothing stopping any of us getting on with this right now, whatever may now happen as a result of the curriculum and assessment review or changes to OFSTED or accountability. We already have working models of what might be possible.

PART ONE

SCHOOL AND COMMUNITY

In my text for tonight, and in the conversations you may have about it tonight, we are all ultimately sharing a view about the real purpose of schooling. In 2009, Professor Stephen Gorard, in a very closely argued statistical analysis titled 'Serious Doubts about School Effectiveness', concluded this:



STEPHEN
GORARD
2009

“School effectiveness is associated with a narrow understanding of what education is for. It encourages, unwittingly, an emphasis on assessment and test scores - and teaching to the test - because over time we tend to get the system we measure for and so privilege.”

Now for the last 25 years or more many of us here will have been putting enormous energy into the business of school effectiveness and school improvement. And that's not all been wasted effort of course. Most schools today are in many respects immeasurably better places for young people to learn in than when I started out in the profession some fifty years ago.

But equally I believe our present thinking about school improvement is flawed and inadequate and no longer fit for purpose - and the reason lies in this quote.

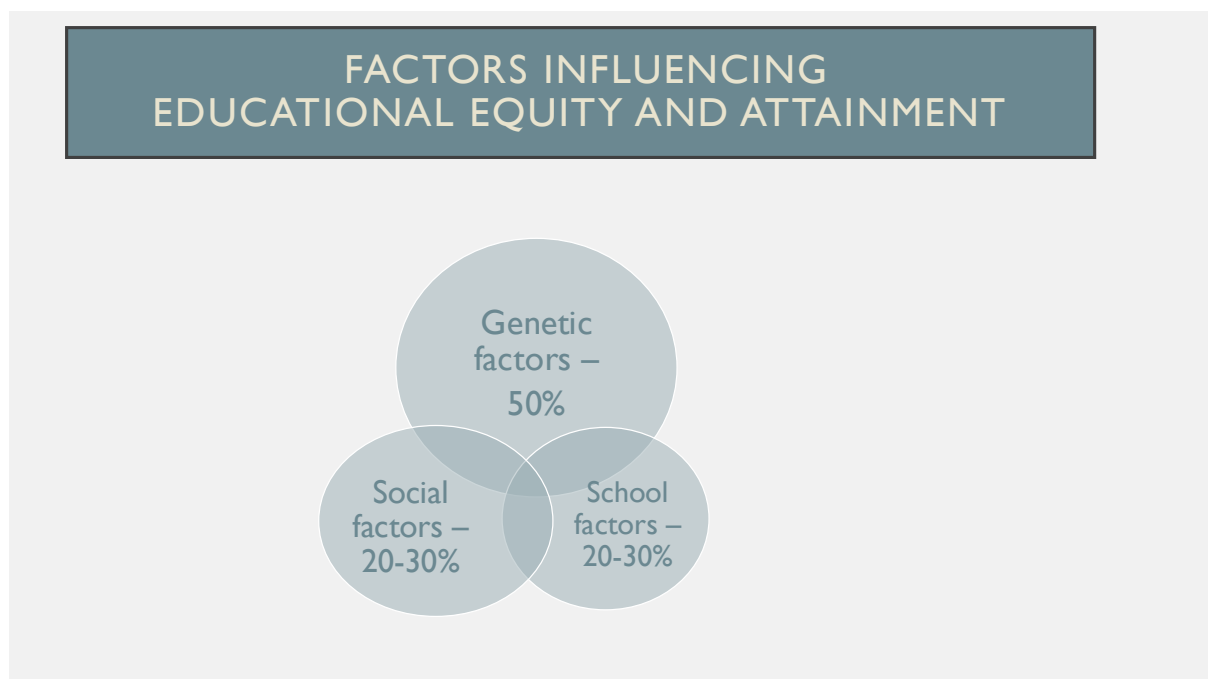


“The tragedy of school change is that only about 30% of the explanation for variations in school achievement appears to be attributable to factors in the school.”

It summarises what academics and researchers have known and clearly demonstrated for several decades and yet has remained largely ignored by policymakers, like Michael Gove.

I won't tonight attempt to summarise the weight of that evidence in relation to the effect of family, class and poverty, in particular. If you're not familiar with it, you can find it here in this book, '*Flipping Schools!*'. But I do want to focus just a little on one thing.

While it used to be the view the split between school and beyond school factors influencing educational outcomes was 30/70, though some argued it was more 20/80, in the last 10 years or so through the work of Robert Plomin and colleagues in London, and their studies of twins in particular, we have come to understand there should be a third element, one that accounts for around 50% within that 70/80%. That third factor is the genetic inheritance of an individual.



When John first introduced me to this idea some ten years ago, I have to say my eyebrows went up a bit. Surely, I felt, we were at risk here of being sucked into a deterministic world that we'd fought so hard to escape in the move to comprehensive schools.

John saw it otherwise. He argued it was in fact a recognition of the significance, uniqueness and value of the individual. It supported the case for much more personalised approaches to learning. This is what Robert Plomin and Kathryn Asbury concluded in 2014:



*“We suggest a model of education that recognises the important role of genetics. Rather than a passive model of schooling as instruction (instruere: ‘to build in’), we propose an active model of education (educare: ‘to bring out’) in which children create their own educational experiences in part on the basis of their genetic propensities, **which supports the trend towards personalised learning.**”*

So there will be a thread running through what I have to say about the need for schools to become much more person-centred. I firmly believe the Scottish philosopher John MacMurray was right when he argued that the identity of each of us as a person exists in and through our relationship with others. I exist only as a member of you and I. That is what makes us each unique and valuable.

When I showed the manuscript of *Flipping Schools*, and in particular that Venn diagram, to Charles Fadel, the founder of the Centre for Curriculum Redesign at Harvard in the States and a leading global thinker on a school curriculum for the 21st century, he wrote back to me challengingly though in one sense despairingly saying. *“If you’re right, I’ve wasted my entire career focussing on trying to make the curriculum better.”*

Not at all, was my reply. None of this is an argument for a school not doing the best it possibly can with the things in its direct control, especially the curriculum, and the quality of teaching. This is crucial. But it is not sufficient. I went on to challenge the American outlook that anyone can become anything they want if they just work and try hard enough. In fact, not everyone can run as fast as Usain Bolt the sprinter however hard they try. His speed and ability were made possible of course by hard work, training and commitment. But it was also enabled by his inherited physique, the length of his legs, and in particular his unique lung capacity, his genetic inheritance.

If that’s true, then the role of the school — and the purpose of the curriculum — must be to help every child discover their own passion, their own spark, and to grow it as far as it can possibly go.

That's the very opposite of low expectations. It's the belief that every *child* has something remarkable inside them — and that education's job is to bring it out.

But to do that, I believe we have to think differently about achievement. It's far wider, far richer, than the narrow boundaries our current curriculum allows. And once we start to see it that way, it changes how we think about schools themselves — how they're organised, how they connect, and how they serve their communities.

I believe that in the next decade, the best schools will see themselves as *builders of social capital*. By that, I mean the strength that comes when people trust one another, share values, and work together — the invisible glue that holds a community together.

This isn't just idealism — it is evidence-based. We know that when social capital is high, life itself gets better:

- People live longer.
- Mental health improves.
- Illness is rarer - and recovery faster.
- Employment rises.
- Crime falls.

And our children do better in school.

So, when we talk about improving schools, we need to see them as part of and contributors to the social infrastructure that makes all of this possible. A school that builds trust and belonging *inside* its walls can begin to mirror that *beyond* its walls — helping to shape families, neighbourhoods, and communities around it.

This is how real lasting long-term improvement happens: through a virtuous circle, where the school strengthens the community, and the community, in turn, strengthens the school.

Now — turning a school inside out like that doesn't happen overnight. It's not one big dramatic change. It's a thousand small shifts — in mindset, in relationships, in the way we lead and the way we learn. Over time, those shifts begin to add up.

But here's the problem. Too often, schools are treated — and run — as organisations, not as communities.

And it's easy to see why. The accountability system rewards it — the data, the inspections, the metrics. But when that becomes the main focus, schools risk turning inward: becoming more hierarchical, more bureaucratic, more concerned with compliance than connection.

However, underneath that lies a damaging assumption — that people need to be managed, controlled, measured; that trust is risky. It's a deficit view of human nature, and it quietly eats away at equity and engagement.

Of course, we need organisation — but we also need community. And right now, the balance has tipped too far. We've built systems and lost sight of relationships. We've built structures and forgotten about belonging.

This is not just a school-level issue — it's a systemic one. And until we rebalance, we'll keep missing what education is really for: helping human beings grow together in trust, curiosity, and hope.

So my contention in this part of the talk is firstly that we have overestimated and misunderstood the impact of the school on educational outcomes and not paid enough attention to the social, economic and personal factors that influence educational achievement.

But more than that, it is also that schooling has taken too much precedence over learning and organisation taken too much precedence over relationships. The organisation not the person has become the central pre-occupying focus, and, as I hope we will see in a moment, that is what we now have to - and can - reverse.

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PART TWO

IDENTITY AND AGENCY

J H PLUMB
– IN THE
LIGHT OF
HISTORY
1972

*“Childhood is a
European invention of
the last 400 years.”*

This intriguing observation comes from the social historian J.H. Plumb. Plumb argues that the idea of childhood — as a distinct, protected phase of life — is actually a relatively modern invention.

Before the 18th and 19th centuries, he suggests, children weren't really seen as different from adults. They were more often treated like miniature grown-ups — expected to work, expected to participate in social life, expected to take on responsibilities well beyond their years.

But then something began to change. With the rise of the bourgeois family, increasing wealth, and shifting attitudes toward education and discipline, childhood began to be idealised. Children were increasingly seen as innocent, dependent, in need of care and guidance.

And Plumb points to small but telling signs of this change: the toys, the books, the specially made clothes for children. Every little change in material culture reflected a deeper shift in how society thought about young lives.

In short, the history of childhood is a story of transformation — a story of how economic growth and cultural change gradually created the modern view of children as beings to be nurtured, protected, and allowed to grow in their own time.

It is by no means a universally accepted view among social historians. But interestingly it is one echoed by LC Taylor in the speech I mentioned earlier when he told the Headmasters Conference this:



L C
TAYLOR

“It is as if having extended babyhood through years undreamed of by previous generations, we have devised compulsory education to cope with the babysitting.”

As a result, he explained, he believed strongly his school needed to find ways to give his pupils greater experience of what I will summarise as role, risk and responsibility – a different but equally important 3Rs.

What I mean by **Role** is young people having a sense of purpose, being taken seriously, and being encouraged to contribute to real issues and problems.

By **Responsibility** I mean giving young people the chance to carry real responsibility for themselves and others.

And by **Risk** I mean allowing young to learn about caring and participating through doing, and sometimes through failing.

If that were true of public-school boys in the 1960s, it is even more true for all young people in the 2020s, inheriting as they are from my generation a future world in a state which is being increasingly termed by a range of commentators as one of 'polycrisis'.

I'd like now to introduce you to two of those young people. I've asked Esme and Eva, both former pupils of the Asset Trust but now in Y8 in different schools, to talk to us about how the chance to learn those 3 Rs of role, responsibility and risk has made a real difference for them and is so important for all young people.

Esme

I'm currently in year 8 at Chantry Academy and previously attended The Oaks Primary School. I think being part of Asset and particularly a pupil of The Oaks has inspired me to care about others and to always be aware of the importance our words or actions can have on others.

From starting in reception everyone was taught the 5 languages of learning which are to be an independent thinker, to be articulate, to be resilient, to be reflective, and to believe in yourself. I think these are important characteristics that everyone should learn to use in their everyday lives. One of the most important things I have learnt at Asset is to give everything a go as sometimes you learn more from your failures than you do your successes.

At the end of year 6, I was given the opportunity to join the Asset Alumni which has led to lots of opportunities which have boosted my confidence. One of the events we were invited to was hosted by the #iwill movement where I met Amy. After the event Amy made us aware the registration for

new ambassadors was closing soon and that she thought we would all make great ambassadors. I applied and was very surprised when I was accepted, I am currently the youngest ambassador in Suffolk. Being part of #iwill has boosted my confidence even further. With every event I take part in I learn more, feel more confident and am able to take on more of a leadership role. This is something I never thought I would be able to do. Back in year 5 I was asked to stand up in assembly and read out a few lines which made me very nervous, and I wasn't sure if I'd be able to do it but now 3 years later, I am able to stand here and speak to you all. Without the support and encouragement Asset has given me I don't think this would have been possible.

The most challenging project I have undertaken with the alumni was the stand we had in front of the Town Hall educating people about the sugar content in foods. Alongside educating people we also wanted to try to find people to interview so that we can take our cause to Parliament as we are all very passionate about the need to change the way our food is displayed and advertised. I found this project challenging because I was unsure about interacting with members of the public, who weren't aware prior to talking to us why we were there. But overall, most people were very happy to listen and were supportive of our cause. I have learnt that if I put my mind to it, I can overcome my nerves and do anything."

Eva

"Today I would like to start by saying that I am an ex-student of an Asset school and I would like to talk about what it really means to be a child in school, our roles, our responsibilities and why being included especially in clubs like drama, young voices and such is so important for us.

As children our main role in school is to learn but not just from textbooks, from experiences, friendships and challenges as well. We come to school to grow academically, socially and emotionally. But with that comes responsibility. It's our job to respect our classmates, our teachers, our leaders and friends, and especially school rules. It's our responsibility to listen, to try our best and to support one another so everyone feels safe and valued.

Our actions affect not only us but the whole school and Asset community. When we work hard and show kindness and make good decisions, we create a positive environment where everyone can succeed. On the other hand, when we ignore our roles or treat others unfairly it can make learning harder for everyone.

That's why being included in activities and clubs is so important. Clubs give us the chance to explore our interests, discover new talents and build confidence. When schools and clubs make sure every child can join in no matter who they are or where they come from, it helps us feel like we belong. Inclusion teaches us teamwork, respect and understanding.

For us being part of a club or team means more than just having fun. It means having a voice, being seen and being part of something bigger."

Thank you so much to both of you for those really great and important insights.

I'd also like now to add a fourth R to my list – reality or if you like real life. School is not the only place where children learn. Educating children is a responsibility properly shared among parents, teachers and the wider community. When the community is also involved in children's education, children can learn about the opportunities for their future and also learn how to be engaged, responsible citizens, while the community can learn about the needs, concerns and views of its younger members.

If we take an anthropological view for a moment, for almost all of human history, we lived as hunter-gatherers. Survival meant knowing your environment, learning by watching and doing, and passing on skills through stories and shared experience. Our ancestors didn't just forage for food—they foraged for knowledge. Then came farming, cities, and eventually schools, as specialisation and hierarchy took hold.

But the way people learned in those early societies—through play, imitation, cooperation, and learning by trial and error—still fits how humans learn best. Research on small-scale communities shows that children raised this way grow up emotionally secure and socially skilled. By contrast, modern schooling, designed for industrial efficiency, can lose touch with these older, more natural rhythms of learning — risking a loss of connection, well-being, and curiosity along the way.

We built schools for good reasons — to fit the way we now live and work. But somewhere along the way, we paid a price. As education became more formal, more structured, we began to forget some of the oldest truths about how people actually learn.

And in that shift, something else got lost. We became so focused on schools as the place for learning that we've started to believe they *are* education — that learning only happens within their walls. But the truth is, learning has never lived only in classrooms. It lives in families, in friendships, in play, in work — in the world beyond the school gates. That's where some of the most powerful education still happens.

And our young people, as we have heard, best learn about becoming active, caring participating citizens through experience, by doing and by being part of a community that allows them to take an increasing role and responsibility for the common good while accepting and managing the necessary and important risk associated with this.

A little over a hundred years ago, Henry Morris set out to revitalise the rural village communities of Cambridgeshire. He developed a concept called the village college. The Village College he envisioned was not to be seen as a school with special facilities, but **as a community centre housing a school.**

In this way Morris believed the college would become what he termed *'the training ground for a rural democracy realizing its social and*

political duties'. It would abolish the duality of education and ordinary life, particularly as experienced by children and adolescents.

This is how he described it:



"... (the village college) would have the virtue of being local so that it would enhance the quality of actual life as it is lived from day to day - the supreme object of education... It would not be divorced from the normal environment of those who would frequent it from day to day, or from that great educational institution, the family.

The village college could lie athwart the daily lives of the community it served; and, in it, the conditions would be realised under which education would not be an escape from reality, but an enrichment and transformation of it."

He saw this school as *'not only being the training ground for the art of living, but the place in which life is lived.'*

Despite the very different nature of rural Cambridgeshire in the 1920s, we still need our schools today to find ways to be not just training grounds but the places where life is lived.

My argument in this section is that in order to give our children and young people a sense of belonging to a community in which they can find themselves, in part by having greater experience of a role and purpose, responsibility, risk and an enriched reality, we need to rediscover some of the ethos behind Morris's vision and permanently lower the drawbridge between the island of school and the mainland.

PART THREE

CARPENTERS AND GARDENERS

In this final section I want to look at how we can build schools that do this and what it means for leadership.

So just for a moment – imagine!

IMAGINE



Imagine just for a moment an organisation which has no organisational chart. Imagine no staff meetings, no development plan, no key performance indicators too. Imagine no formal budget, no staff manual, and imagine the biggest leadership focus is to support the well-being of staff, or colleagues as they are officially known. 10% of those colleagues are also recruited directly from prison. How could this organisation possibly be successful? What would OFSTED have to say if this was a school?

Welcome to Timpson, one of the case studies in Flipping Schools, and to the world of upside-down management, as they term it. Or inside-out leadership as I might prefer. You'll know Timpson for cutting your keys or mending your shoes or your watch, and many other useful services.

When John Timpson took over the business in the 1980s, his insight was not just that it could only survive and compete against much bigger rivals by providing exceptional service, but that he couldn't possibly achieve that exceptional service in every situation, every time, simply by telling staff what to do. It could only be achieved by empowering those who were providing that service to do so in the way they thought best for their customers in the moment.

When we interviewed Sir John Timpson for Flipping Schools, he told us that when he realised all this and started to work through the implications, his biggest opposition came from his managers. He said,

"They kept interfering!" They demanded to know *"How can we possibly be held accountable for things if we don't have control?"*

His response was to turn them from managing and telling people what to do towards supporting people in doing what they felt was right. It took five years initially, but the company's not looked back since.

The example of Timpson shows us it's possible to succeed even on orthodox business measures by doing things fundamentally differently. I think there is much for schools to learn from the principles of upside-down management. For as we have seen we've tended to place our focus on the school as an organisation to manage and control rather than on the learner, on putting people first, and on building a culture of kindness and wellbeing for all.

And it can be done in schools.

Five years ago, Haringey Learning Partnership was a failing and ineffective PRU. Earlier this year, with new leadership, it achieved an outstanding OFSTED inspection. It changed through leadership building a culture of love and respect for individuals, however challenging they were. When I asked students there what their previous schools could have done differently to prevent them being excluded, their reply was virtually unanimous *"They could have listened to us."*

And if you doubt that a more personalised curriculum is possible, take a look at the best early years or special needs provision, and learn from that.

The psychologist Alison Gopnik uses the powerful metaphor of the carpenter and the gardener.



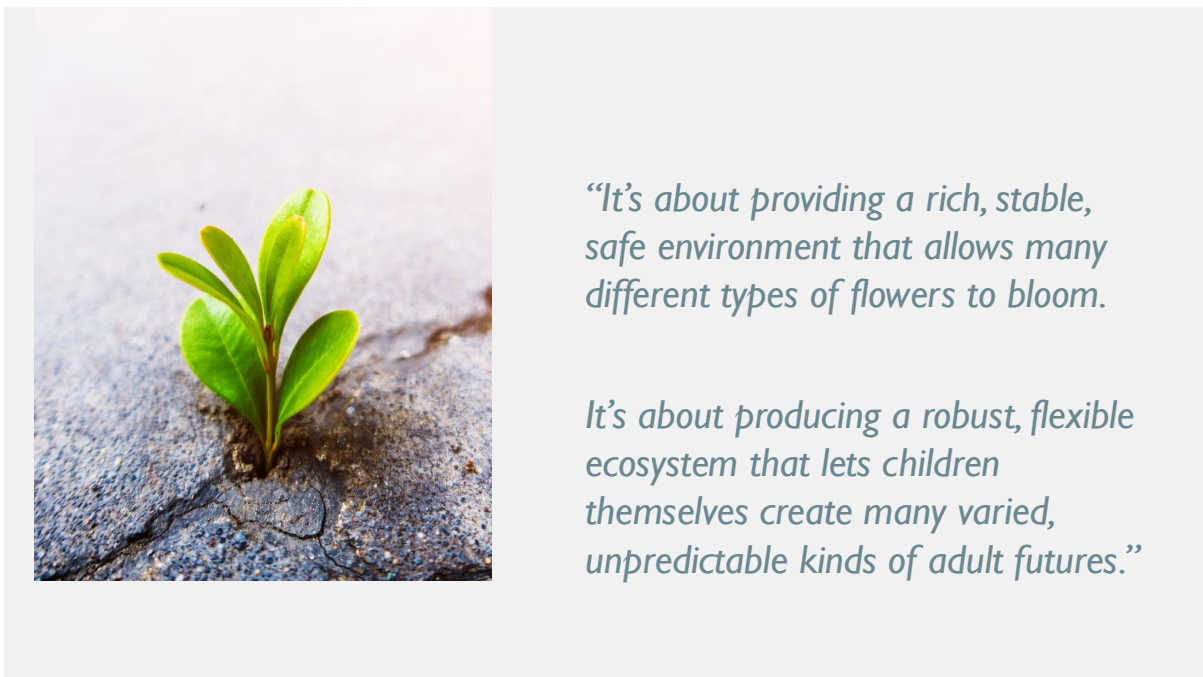
"... (as) a carpenter ... essentially your job is to shape that material into a final product that will fit the scheme that you had in mind to begin with. And you can assess how good a job you've done by looking at the finished product.

When we garden, on the other hand, we create a protected and nurturing space for plants to flourish. It takes a lot of hard labor and the sweat of our brows, with a lot of exhausted digging and wallowing in manure."

The carpenter is someone who takes a piece of material and shapes it to their own pre-formed plan into something else. A gardener nurtures growth. I heard recently on the radio a story of someone visiting a friend's garden which was so packed with healthy and blossoming flowers and plants that they asked their friend how they did this? *"I struggle to grow anything"*, they went on, *"nothing really grows however much fertiliser I give them. What do you put on yours?"* Their friend replied: *"Oh, I don't really put anything on them. I just remove all the weeds and the things that stop the plants themselves growing"*.

Although Alison is talking in the slide about good parenting, I believe what she says applies equally to school leaders. And her description translates almost exactly into models of formal schooling vs more natural modes of learning. Of course, this is not an absolute divide and there has to be balance. But my point is we have too much carpentry and too many carpenters in school leadership right now and nowhere near enough gardening and gardeners.

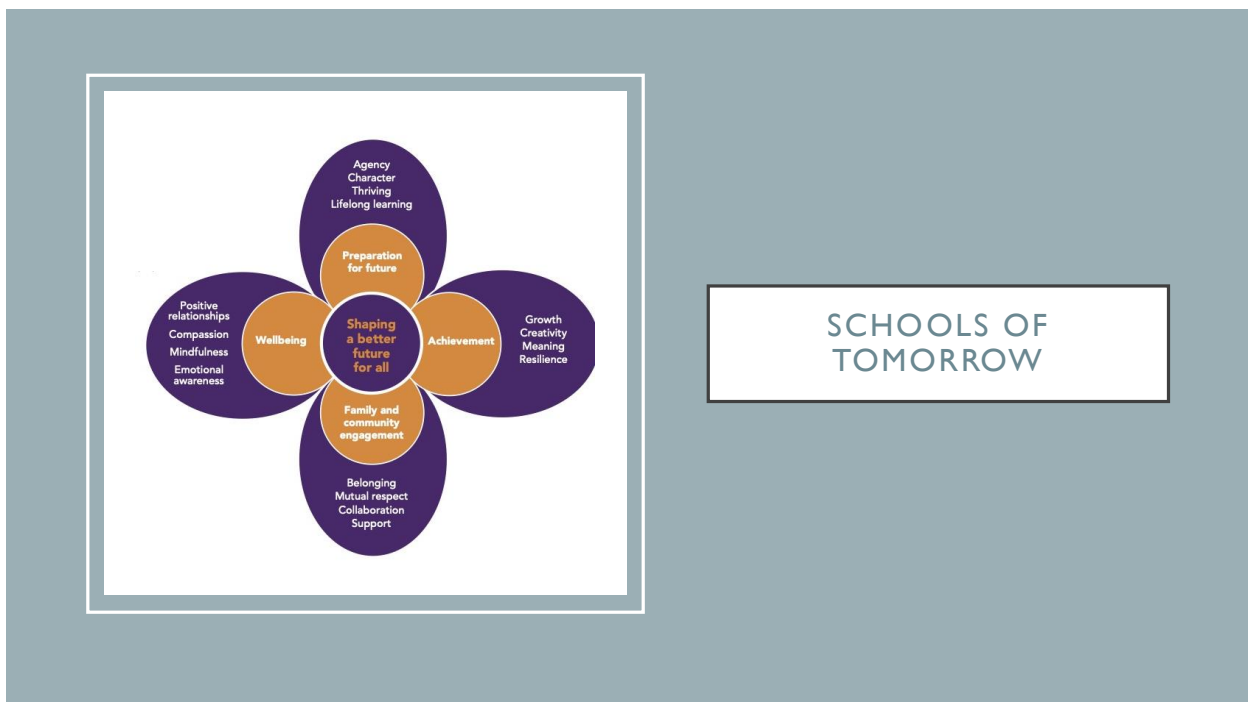
Alison concludes with these words:



Shifting our focus from running high-performance, results-driven organisations to leading *person-centred learning communities* doesn’t mean that achievement no longer matters. Of course it matters — that’s one important piece of the picture. But taken on its own, it’s far too narrow.

True leadership in education is about performance in a broader sense. It's about helping pupils grow — not just academically, but as whole human beings. It's about supporting them to develop strong personal well-being, to understand and shape their own futures, to form a clear sense of identity, and to feel connected to their community.

That is essentially the four-quadrant framework of school purpose and quality used by those of you who are involved with Schools of Tomorrow to gauge real success in education.



It means moving away:

- Away from viewing the school as an organisation towards understanding the school as a community.

- Away from focusing on behaviour and discipline towards a culture of love, kindness, and caring.
- Away from emphasising rules towards positive relationships based on empathy.
- Away from punishment towards restorative justice.
- Away from control towards courtesy, dignity, and respect.

So to summarise as I reach the end, if we do want a caring and participating society, we need kinder and gentler schools rather than more efficient delivery of a narrow and outmoded curriculum.

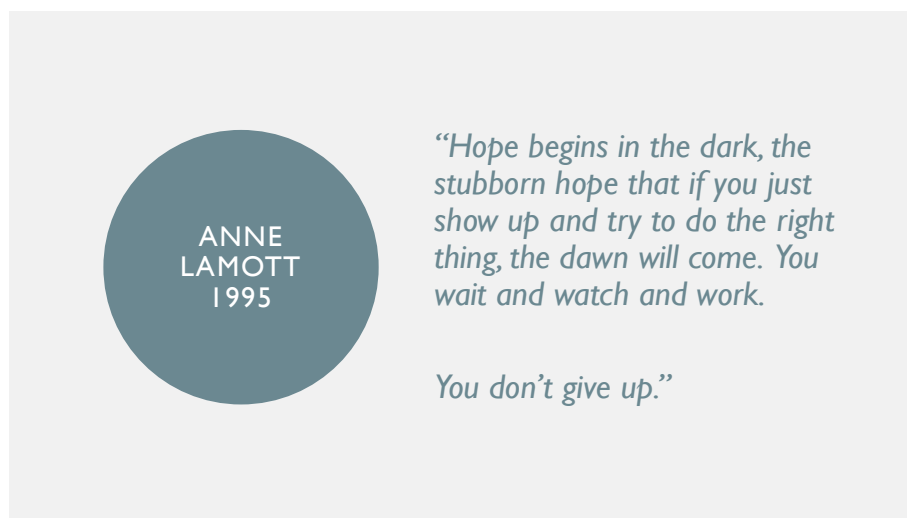
The inside-out, person-centred school I have tried to describe involves:

- An unrelenting focus on the quality of relationships, on becoming a model of community itself. It is first and foremost a place of trust, mutual respect, and belonging.
- A strong base of value and values, in which the curriculum is central but tailored to a much greater extent to the needs of each learner.
- A commitment to seeking anew the active and ongoing engagement of all stakeholders, including students.
- A fresh understanding of the role of a school as a focal hub of support for learning and wellbeing more widely.

None of this is impossible. Even today we have schools like Haringey, and many others, that show how this can be done effectively even

within present constraints. It is possible for us all to do better even in this most difficult of times. That is my hope tonight.

John often spoke about leaders needing to keep what he termed their reservoir of hope filled up. The American writer Anne Lamott (1995) adds this:



I hope you can use tonight to top up your reservoir of hope. And that you won't give up. I urge you in these most challenging times to carry on and wherever possible to go further and faster to nurture and grow schools to be inside-out, person-centred learning communities. Draw on networks of like-minded colleagues such as Schools of Tomorrow, which John helped to establish, and its partners at Whole Education to help and support you. Engage with your communities to bring them on board. And of course listen to and involve your students.

It is for you now to keep the flame alive!

KEEP THE FLAME ALIVE!

Thank you for being here.
malcolm@malcolmgroves.net

FURTHER RESOURCES

Schools of Tomorrow – www.schoolsoftomorrow.org

Asset Education - www.asseteducation.co.uk

Edge Foundation - www.edge.co.uk

The Open School - www.theopenschool.uk

Whole Education – www.wholeeducation.org

#iwillmovement - www.iwill.org.uk

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