



Social capital in school project

The governors and staff of The Hendreds CofE Primary School* have been investigating the concept of social capital, with specific reference to school.

As part of that programme, we invited the Very Reverend Professor Martyn Percy, Dean of Christ Church, Oxford University, to talk with us about the concept, one to which he has given significant time and has reflected deeply on. Martyn was very generous, preparing an original 30-minute reflection on the theme, and participating in a very helpful Q&A session.

This package contains a video of Martyn's reflection, a transcript of the reflection and a transcript of the Q&A session.

We hope you find it useful, as it was a very significant inspiration, challenge and encouragement to us.

Richard Case
Chair of Governors, The Hendreds CofE Primary School

**The school is in a small village between Didcot and Wantage in Oxfordshire, with a roll of 135 pupils. It was judged to be 'outstanding' in all categories by Ofsted during its most recent inspection in November 2016, and was also judged to be 'outstanding' at its most recent SIAMS inspection in March 2016. The school became part of the Oxford Diocesan Schools' Trust in November 2013.*



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Reflection session (transcript)

The Very Reverend Professor Martyn Percy, Dean of Christ Church, Oxford University reflecting on social capital with the governors of The Hendreds CofE Primary School on 24 March 2018

Well good morning. It's really good to be with you today - my brief is to talk a little bit about schools as forms of social capital, particularly bearing in mind small schools and the ways in which they connect to their communities and also the ways in which they're actually generating ideas and values and behaviours amongst their pupils in order to shape society and ideally to transform it.

It was said many years ago of a dean of a different college that was invited to speak at a dinner in Oxford, having had a lovely conference. He felt enormously honoured by this. He comes from Yale University. So he got up and spoke for some 20 minutes about why the letter Y is for youth. Then he went on to the letter A. For another 20 minutes, A is for achievement and then for another 20 minutes, L is for learning. And then finally another 20 minutes on E is for education and he sat down after 80 minutes of this and turned to his neighbour, who was the head of the Oxford college and said "how did I do?". He said "well you did very well. That was very very interesting. We are of course just so very glad that you're not from the Massachusetts Institute of Technology!"

I want to be a little bit succinct if I can about what I think matters for education in terms of social capital. To do this of course we have to think just a little bit about what it means to even talk about social capital.

It's a form if you like of networking, transactions and exchanges generally referring to resources, and resources that become part of the common good, that actually impact relationships and shape and transform society. When people talk about social capital they generally mean things or people that actually enable the common good and do so in a way that is public. So social capital's been used to explain the improved performance of diverse groups including schools - sometimes growth, sometimes entrepreneurial things. More than anything else it's about the repository, the reservoir of things that we share in common and how they are taken from being implicit, taken for granted, and made explicit in a way that everybody can commonly own these things and really say, for example at a school, "those are our values" or at a university "that's what we stand for" or in a village "this is who we are". That's what that means. I'm well aware in talking about this that there's an extraordinary sense in which when you're beginning to think at all about education you need to first of all ask yourself "well what is it you do all day?". And I think one of the things we do in education - we rarely talk about this - is we educate people to be questioners. We don't in other words just give them answers but we inspire them to question the world around them.

Sometimes this can result in a certain amount of awkwardness. There's an apocryphal tale told many years ago by Magnus Magnusson. I think he was a vice chancellor or chancellor of an Icelandic University and it revolved around a question set in a physics exam.

"Describe how you would determine the height of a skyscraper using a barometer". A student wrote the following. "I'd get a really long piece of string and I'd tie it to the barometer and drop it from the side of the skyscraper and the height of the string plus the height of the barometer equals the height of the building". Well the examiners were furious with this answer and gave him nought but he appealed, and said "I should get a hundred per cent because the answer's absolutely correct, it's absolutely top". So he was called in for a viva and sits there for a few minutes and says absolutely nothing. And then the external examiners say "well we know what are you actually going to say, because although your answer was correct it didn't show any noticeable knowledge of physics" and he said "well, there are so many answers here" he said. "You know if you're really feeling clever about this what you could do is go to the top of the skyscraper, drop the barometer off, time it and see how long it takes to hit the bottom and then you can do a little maths kind of equation that'll work out the height of the building. If it's a nice sunny day, you can measure the shadow of the barometer and you can measure the shadow of the skyscraper and thereafter a simple matter of proportional arithmetic. If you're feeling really clever about this you can measure the air pressure at the bottom of the skyscraper using the barometer and the air pressure at the top of the skyscraper using the barometer. Again a nice piece of maths will help you get the building's height. If the building has an emergency staircase, you can take the barometer and you can simply go up and down, marking off the rooms and heights and when you get to the bottom you just add them all up. Or if you're really clever, get that string again and just swing it gently from the top of the skyscraper and swing it gently from the bottom and again there will be a little kind of maths formula that will tell you something about height and resistance. But, he said, since we are being constantly exhorted in this educational institution to think outside the box, my answer is this. I'm going to go and knock on the janitor's door and say "look I'll give you this nice new barometer, if you tell me the height of this building". And the story goes that the individual went on to win a Nobel Prize.

Well, these days there's a great deal of talk about values and I want to suggest to you that there's something underneath values which needs attention first of all. Values, as it were, are not things that are available in supermarkets for people to go and pick and choose what they want, make their own synthesis of that and then say this is who we are. They have to be rooted in behaviours and these are locked in patterns of behaviour and society long long ago.



If I just tell a story against myself here. I'm constantly late for things, partly by being busy, but many years ago I went to pick up my son from Cub Scouts and he was running a little bit late - Cub Scouts always did - but the parents were standing outside the Cub hut and they were incredibly agitated because they had a letter from Akela that said this. "Dear parent, I am writing to you today to tell you that it is St. George's Day parade at the end of the month. Please make sure that your son is there with tidy kit and clean shoes. Please note attendance is compulsory. Yours sincerely, Akela."

Well you might wonder why the parents were so agitated about this letter. And they weren't agitated about the phenomena of kind of tidy kids, although anyone who has a son who had gone to Cubs will know that the weekly search for the woggle is always challenging, especially in an eight year old's bedroom. Nor is it about that extraordinary phenomenon these days - clean shoes. Have you noticed how shoes are no longer clean in the emerging generation? My mother recently gave my son for Christmas a shoe shining kit. He opened it with all the care and attention that you might do if you were approaching a suspicious package that might be an unexploded bomb. He had no idea what the contents were for. But no, the parents were complaining about the curious use of the C word - compulsory. What could it possibly mean? One parent turned to another and said "well, it does not mean compulsory because we're always away for the weekend, and this therefore does not apply to us". And another parent said "well it can't be compulsory because we play football on Sundays and that's Johnny's priority and away we go". And another parent turned to the group and said "it doesn't mean compulsory because we only bring our son because he enjoys it, and if he didn't enjoy it we wouldn't bring him".

I want to suggest to you that one of the interesting things about schooling is that we introduce to pupils an idea that's not on the curriculum; it's implicit as part of the hidden curriculum. But it's countercultural. Some things are compulsory. They belong to obligations. They're not about choices. In a world that's full of choices, sometimes choices in education, one of the things we're doing with people is saying these are things you have to do to be a member of this community. It's not a matter of choice. And obligations of course are absolutely vital for parenting, for interacting with social communities of any kind, for indeed doing all of that.

These days I think there's an extraordinary sense in which we have been overtaken in our world by the elevation of choice. And choice has done strange things even to education; it's commodified it. It's made people think that there are some things that they can opt in to, opt out of, choose, disregard or indeed discard. One of the most effective things a school can do through its education is remind people of the value and virtue of doing things because they are a matter of duty and obligation quite independent of how people actually feel about these things.

I love going to the theatre and there's a lovely play by a man called David Hare, "The Power of Yes". It is all about the breakdown of the financial markets some ten years ago now. And in "The Power of Yes" one of the actors is having a conversation about the different challenges of working in the financial sector, as opposed to say working in the NHS, or for that matter in a school and this is what the character says: "I come from the private sector myself but I get very tired of a certain private sector organisational arrogance when people say "oh, get the private sector people into schools - that will sort them all out". Actually, I doubt there are many jobs in finance as hard as teaching a class of 14 year old boys in a really tough school in the inner city. Because business is in some sense really quite simple; it's got clearly defined aims. It's to make money, so you have a measure against which you can judge all the other actions which add up to the overall result. Managing a hospital though is more complex because it's very hard to know what your objective is. There's no money metric to make a judgment call about A&E - running a hospital, like running a school, is an endless series of judgment calls, where the criteria and the objectives change. That's not easier than making money.

What's really interesting about Hare's play is his sense in which he says "well if we're actually just here for ourselves as individuals then of course things become very easy". But if it's above being together and about being together as one people then our schools and institutions have a very special responsibility and vocation in inspiring people to think collectively.

These days of course we are surrounded by lots of things that sometimes cause us to behave and act differently. Think for example about the power of the internet and particularly social media. This sometimes can be very deceptive. One writer, a man called Richard Sennett, takes the example of "Philippa", a token teenager, who has a mere six hundred and thirty nine friends on Facebook. That's all she has. And Sennett points out that if six hundred and thirty nine of Philippa's friends send one message or image to each other and receive a reply that is a total of eight hundred and sixteen thousand six hundred and forty two messages to digest in one day. Simply impossible.

Now why is this important for us? Because you can have a Facebook friend, and you can have hundreds of them, but schools teach people about real friendship. About connecting across differences, about diversity. They do extraordinary things about teaching people that friendship actually has to weather things; that is to say weather emotional storms, weather differences, weather disputes. And therefore one of the implicit things a school does sometimes is it really teaches people how to be together, quite independent of their feelings. I'd go further and say one of the things schooling does is it actually helps people to engage with emotional intelligence. It helps people to think about communities and it helps people to think about how to hang out together quite independently of how they feel. It was Einstein who said many years ago "not everything that counts can be counted and not everything that you can count counts". Now in education, just like any other piece of the voluntary sector, or indeed anything else, we're surrounded by metrics that make us count things. The truth about a good healthy school is that many of the things that are the best about the school are very hard to measure. They're very hard to count. They're very hard sometimes to even than say what they are, but you know them when you see them. You can smell them. They're around authenticity. They're around charity. They're around generosity. They are around the capacity to enable people to think intelligently and think outside the box. They don't sit there as a subject on the curriculum but they are working their way



through the lives of the teachers and they are filtering out into families and therefore into communities and into wider villages and towns.

Why do I think this matters in schools? Well, because the definition of the word education originally was “to draw out” - to bring something out of something that’s already there. A long, long time ago, Socrates used to talk about educators as being ‘midwives’. He used to talk about them being literally people who drew out the best from the womb of knowledge and in so doing produced something that was independent, individual but also social. Socrates says this: “if only wisdom was like water which always flows from a full cup into an empty one”. More familiar I suppose is the reminder that education is not simply filling an empty pail, it’s the lighting of a fire. But more than that, it’s about helping pupils to think about character and virtue to become citizens and take their place in the world. And this is very often done by encouraging pupils to ask questions, to test knowledge but to test authority as well. And this is done by inspiring them and very often by selfless teaching but also through teachers who have a love of a subject and a love of questions, love knowledge for its own sake.

I think one of the saddest things about our age is that we very often undervalue our teachers as people who enable our pupils to take their place as citizens in the world and I would suggest to you that part of the issue about social capital is working on the reciprocity between schools and communities. So here’s one little idea and I borrowed it from another country. Quite recently I was in Singapore on behalf of the University of Oxford. I went to talk to a couple of schools mainly about access and mainly about their education. On one of these days I was struck by walking into the staff room and an enormous pile of gift-wrapped presents. I mean an absolutely humongous pile, I mean just huge. And innocently I asked if there had been a birthday or some other kind of celebration - I had no other kind of account in my mind as to why there would be so many presents in the room. And I was told “no, none of these are for that”. But I had missed something in Singapore called National Teachers Day. National Teachers Day is a bit like Mothering Sunday or Father’s Day. It’s an opportunity for pupils and their parents to express their deep, abiding gratitude for their teachers and all the pupils come in with a gift. It’s not a competitive exercise you’ll be pleased to know. Sometimes they club together but the staffroom was full of gifts. Those weren’t though the most important thing in the room. The most important thing in the room was reading the gift labels and seeing what these pupils had written about their teachers. It was amazing. The appreciation, the realisation that these were truly the formative years of those pupils’ lives.

There is a lovely writer called Parker Palmer who has this to say: “I had a teacher who loved algebra and made me feel it meant the world to him that I could love it too. When I do algebra I think of him. I see his face, I hear his voice and when I get stuck on a problem in maths or even a problem in life I think about how he talked to me. I hear his voice as I think the problem through. It’s like I talk with him about it. To me, algebra is what it felt like to learn with Mr Lawson”. It’s an extraordinary testimony to the characters that teachers are in communities, and character is key. It’s part of the implicit message of what a school does to transform individuals but it’s more than that. It’s not just about character. It’s not just about formation. It’s definitely not just about information and education. It’s also about instilling in the pupils a sense that love matters. This is what Bernard of Clairvaux said a long time ago. “There are many who seek knowledge for the sake of knowledge - that’s curiosity. There are others who desire to know in order that they may themselves be known - that is vanity. Others seek knowledge in order to sell it. That”, said Bernard “is dishonourable. But there are some who seek knowledge in order to edify others. And that is love”. The seeking of that knowledge is something that quite literally transforms individuals. It is “the truth that sets people free” to paraphrase what John says in the Gospels. The sense is that by being free with what we know, we can use that freedom to help communities in the voluntary sector through our work, through our labour.

Parker Palmer, writing later on, says this: “students who’ve been well served by good teachers may walk away angry; angry that their prejudices have been challenged and their sense of self shaken. But that sort of dissatisfaction” he says “is a sign that education has happened”. It can take years for a student to feel grateful to a teacher who introduces a dissatisfying truth, but a market model of education has no ethic of accountability. A market model of education serves the cause poorly when it assumes the customer is always right. Education in other words is challenging. It actually risks sometimes offending because it probes but if you want your children and your pupils to be liberated by love and by liberty and by life then you cannot raise children without a sense of right and wrong and challenging their borders. The risk in all of this of course is that we lose sight of spirituality. We lose sight sometimes of the human spirit in all of this. But I think this is where schools and church schools particularly can be quite remarkable because they have a value base to appeal to which transcends contemporary cultural mores. Some years ago when I went to pick up my own son from school, a state school some twenty five miles away from here, I sat in the waiting room in reception waiting for him to come out from a late class, and there on the walls were the school values: no bullying, respect for all and recycle. Three things. It may just be me but it struck me that these were possibly not the foundations of Western civilisation. I’m not against recycling, I’m definitely not against bullying and I’m basically pro-respect.

But, but, but. Schools are about much more than that. They’re about much more than those values. Finding the lowest common denominator is not the task. Finding a set of values that really challenge and raise the game is the challenge, and it seems to me this is where a church school can do extraordinary things in communities, because it can appeal to a reservoir, a resource of truth, not necessarily didactic but raised and rooted in stories. Stories of heroism, of selflessness, of genuinely understanding what it is a community can do. Towards the end of the Second World War a man called, well I won’t give his name, but somebody who had been picked up by the Germans and was a monk and had been sent to one of the concentration camps. Deprived of everything he needed to practise his monastic life. Prayer beads, prayer books, scriptures. He just sat there and prayed one prayer. A prayer I think of education and of schooling that he might respond to the call of love. Very quickly, he found himself surrounded by orphans, adults who’ve lost their spouses, others who lost other relatives. But also one group that nobody else in the camp would talk to - the betrayers. The people in the community who had given up



somebody else's life to spare their own. They had no friends. And they knew too that when liberation came they would be the first to the gallows. Well, as liberation dawned ever closer somebody came to see the monk one day and said "I can see how you live. Just tell me about this God that you worship". And he replied "well he's not like me". Now almost nobody, no minister of religion, no teacher, nobody would ever dare to say or have the hubris to say "if you want to know what God is like, just look at me". That would be ridiculous. But it seems to me that the base of any notion of what it means to be thinking about social capital, and about a community, and about attentiveness and social transformation in the end is rooted in deep selfless feelings about how others can be bettered. By ourselves, by us as individuals and as a body. Education's expensive but at its best it's also expansive. It is, as Einstein said, what is left when we've forgotten everything else. Education produces, inspires, instills and forms in us sedimentary and elementary things, and these are valuable life lessons for us. Truth sets us free. It enables us to become more fully human. It's a labour of love and a labour of vacation and in the service of love. And social capital rooted in some notion of loving the communities that we're around and serving them is in the end what our education is all about. What that means for schools across the country, wherever they are, whatever communities they are in of course has to be worked out by governors, by teachers, by parents and in the end by pupils. It is about inspiration. It's about drilling down into the values that really drive the school and working out that these are actually eternal values that are about shaping humanity and shaping community. And above all else it's the realisation that the things that count very often cannot be counted and things you can count very often don't count.

Deep education is in the end what serves our communities and enables this generation to be more than than we could have hoped for in our time.

Thank you very much.



Social capital in school project

Q&A session (edited transcript)

The governors of The Hendreds CofE Primary School in discussion with the Very Reverend Professor Martyn Percy, Dean of Christ Church, Oxford University on 24 March 2018

Q1 - Social capital is difficult to measure. So how do we measure it? How do we measure our success, how do we measure whether we are making a difference in terms of social capital?

Not with a piece of paper or on a feedback form, is the first answer. This is about quality and not quantity. The measurement of this isn't easily done. It will be done through illustrations, stories and initiatives – the gradual accrual of exemplars, and people whose reputations begin to inspire others. Stories inspire people because they think 'I could do that too'. Numerical measurements just indicate a scale, whereas stories are really powerful. They are the things that enable people to think 'we could do this together' or 'I could do this myself'. That would be one way of doing it.

Another would be in a different kind of reflection. I don't think you can say 'the school is more charitable than it was last year, because we raised £500 more than we did last year'. If the spirit of charity and generosity is not there and if the understanding of people as to what charity is is not there, then the school is not more charitable; it has just raised more money.

Q2 - Is it important for us to keep a 'book of stories', examples to inspire us and to reflect on?

Sometimes a record of these things is useful, but these things need to belong to the natural oral tradition of a community – that's where they are best. Two examples. At Christ Church people like to talk about the fact that the college has produced thirteen British prime ministers, only two short of the total for the whole of Cambridge University. I don't think that is particularly inspiring. It's amazing, but not inspiring. If I'm talking to young people about Christ Church values, I talk about the fact that half of the founders of Oxfam came from Christ Church, and about their response to starving Greeks in mid 1940s at the height of the war and them encouraging people to bring their unused goods into the centre of the city, and hand them over so they could be sold and the money converted into aid. The mother of all charity shops is in Broad Street, Oxford and half the people who put that together came from Christ Church. That's a very conspicuous example of social transformation, because Oxfam is active in 80 countries now, it literally changes millions of lives, and it's a story of impact, generosity and imagination. You don't need to know the individuals who started it off – you just need to know it can be done.

In the same way, the first hostel that formed the model for 'Call the Midwife' on BBC was started by one of my predecessors. He just had a passion and a care for pre- and post-natal care, and for educating women, in poor parts of London, about children and the facts of life. An extraordinary piece of social engineering went into that. That was Christ Church's Dean Henry Liddle, who was the father of Alice in Wonderland, Alice Liddle. There's someone who does something with education for those who are uneducated and will continue to make the same mistakes, morally, socially and familiarly, unless they are educated, so he sees that and does something about it.

Q3 - How do we transcend the gap between students and community, in terms of social capital?

It's going to be through the pupils, but through the parents as well, as there's only so much information which the child in school is going to be able to process. So what I would encourage schools to do is not just parents evenings and feedback sessions but I would share that mid-tier of values which aren't on the curriculum but are embodied in the behaviours of the teachers (hopefully) and which are alive in the culture of the school. There are a whole range of these, including moderation, emotional intelligence, patience, kindness, self-control, humility, gentleness, faithfulness, and there is a biblical passage which actually refers to some of these (Galatians 5). You don't have to push these into peoples minds. You just have to say these are fundamental conditions for having a really good, generous, broad polity. They don't make people do anything, but they are the essential conditions for hanging out together. If those things are modelled as a staff, they percolate their way through to the school community and to the pupils, and they percolate their way out into the home and the wider community. Sometimes the school can steal a march on this and take the pupils and do things in the community about kindness, gentleness, self-control and so forth. It would be extremely difficult, especially at junior and infant school levels, to have on the curriculum those values because it would be hard to teach them – but you can embody them, and you can teach them through stories, narratives and other kinds of constructions. Those are the basis of any kind of social capital which is rooted in reciprocity and in the common good, which takes us back to the notion that some of the things we don't count really do count and they really matter. I'm a great believer in pupils learning a huge amount by what their teachers embody, the tone in which they teach, the way they teach, not just the content but how it is they notice and attend and draw in the shy or the lazy or the ones who are struggling, and other pupils watch that. They may not be able to process that but they are very often able to learn from it. So there's a huge amount to do but most of this is part of the super, natural gain of a really good school with a really good head teacher and really good governors. You already know this because you're already doing it, but I think sometimes getting the parents along to say not only 'this is the maths curriculum' or whatever, but also to say 'here is the other curriculum – this is how we try



to teach, this is what we think your child is about, this is what we think they're also learning as well'. There won't be any exams in this, other than life, because that's where their emotional intelligence or emotional resilience or patience will be tested. So to develop patience, that's why we make kids wait.

Q4 - How can we push these ideas out into the community and/or bring the community in to the school to share these counter-cultural ideas of 'the other curriculum' with them?

My main experience in this is of course at higher education level, where we sometimes need to de-escalate the competitiveness between students, and help them see that although we want to celebrate achievement and recognise intelligence and reward that, it's not the only thing by any means. Helping people to understand their collective responsibility is about introducing a range of soft skills that they will need themselves in later life. I'd be against incentivising those, but it seems to me that you can have a constructive conversation at any level of schooling about what it means to be a class, what it means to have responsibility for one another and how you work towards that. If you're teaching in an Oxbridge situation for example there are small group tutorials, which are the heartbeat of that system, really. In that, getting people who don't say a lot to speak, and getting people who speak a lot to say less is sometimes incredibly useful, as is getting people to 'team up' in different ways, owning the mixed ability of the group. All these things are not rocket science, but I think it is about getting people to realise that they're part of a class. They may not have chosen the class, because that was maybe the only option, but with that participation come obligations and a sense of duty to each person in that class, which might be about simple things like timekeeping or restraint or moderation, as much as it is about achievement really. If you want to root these things more strongly in a theological, ecclesial or spiritual resource you can do that, but I think these things are common, they're part of the common good. They are about humanity, they are about love, they are about cherishing. Of course they are there in religion, and of course a church school can own those, and turn them out with a particular gloss or edge, and sometimes that is very useful, because I think I want to get beyond the idea that school values are just 'no bullying, respect for all and recycling'. I'd want to push it further and say 'actually, we might want a bit more than this about what it means to be together'.

Q5 - Isn't a well-developed sense of empathy enough?

I'd want to encourage groups of governors and schools to always think about what lies beyond good, fundamental things like empathy. As I understand it, empathy is about helping people understand and put themselves in the place of another and to see where they're coming from. That can be very productive and profoundly helpful to the person who is sharing their experience, but empathy is not compassion. I'm interested in what a school like this might want to say about the importance of empathy and understanding and comprehending 'the other', the person, who is not like us. But that is only one foundation in helping people think about how they might go the extra mile. You don't have to look very far in common culture for extraordinary stories of selfless compassion. I'm thinking I suppose about the story of the Good Samaritan. Well that story, that parable, arises in response to a question about empathy – 'who is my neighbour, who 'gets' who I am, really?'. And we all know that various characters in that parable fail the empathy test. The Samaritan doesn't take the empathy test – he takes a compassion test. His generosity and care of that individual is above and beyond, it's completely and utterly selfless. And of course to the original audience of that story, who would have been Judean, the idea that there was a good Samaritan was a joke – because all Samaritans were bad. So there is no good Samaritan – they're all rubbish. So Jesus, when he tells a story about a good Samaritan, he tells an educationally offensive story. 'I'm going to tell you a story about a good person, who is a Samaritan' to which the Judeans mutter and say 'don't be ridiculous'. But by the time you get to the end of that story, the Samaritan is really good, you know 'here's my credit card for the next month, help yourself to the minibar, get yourself better and I'll pay the private medical bills'. It is an extraordinary, excessive story of compassion and risk. I'm interested though not just in those stories inspiring people, so that they go home and say 'that was an amazing story' but in how it inspires them to change the world, because we don't lack empathy in our world, although we always need more, but empathy won't solve our problems. What solves our problems is people being prepared to say "well, now I've understood 'the other', now I can do more than empathise, now I'm going to do something completely different – I'm going to take a risk, I'm going to be compassionate. I'm going to do something with my life that's completely extraordinary, for the sake of other people."

Q6 – How can we ensure that children experience this much wider concept of social capital, rather than us just talking to them about values?

The teachers are, whether they like it or not, moral agents and therefore they are funders of social capital, and they're moral exemplars, so there's something about how they carry themselves in all of this, which is why I think, interestingly, patience, kindness, self-control, humility, gentleness are incredibly important things for teachers and yet they're not usually on the curriculum for teacher training, but they're massively important. What is also important is going on to the next tier of values, and saying that these things are not just the fundamental preconditions for hanging out together relatively well. What is it that my education is about that is not just life-changing and advantageous for me, but is life-changing and advantageous for other people? And that can be in anything – it can be in a geography project on water deprivation, it can be people in medicine finding a cure for something that people in the developing world don't know. It can be in philosophy and ethics, it can be in maths, because everything in education is ultimately transformative for the common good. What we need to do is persuade people that they have a moral investment in using their heads for the good of others.



7. Closing comment...

One thing I'd say finally is that there has to be hope, and there is hope, and all education is rooted in hope, because you can take relatively inert material and fashion something out of that be it a subject or a pupil, which is better than when you started, really. And this is why the inspirational lighting of fires instead of just filling buckets is incredibly important. We may be entering a very difficult world in which people are a bit more self-regarding, selfish and therefore there is more of a burden on schools now to produce citizens of character from the curriculums and the education that they offer. Whether it's the case that this is a more religious world or a less religious world, or whether the emerging generation are spiritual but not religious, may ultimately not matter. What does matter, I think, is that we give our pupils a sense of hope, and with a sense of hope comes the possibility that through education this world can be better, and it can be addressed and it can be improved and it can be redeemed by what I do or you do as a direct result of either teaching or learning. That seems to me to be the ultimate prize for social capital – not losing hope but continuing to invest in hope, because we believe that this can be better and will be better.