



# Leading with Purpose Further Reading & Resources:

Recommended Reading

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# Recommended Reading

**Freire, P.** (1970). *Pedagogy of the Oppressed*. New York: Continuum.

A foundational account of education as a dialogic, emancipatory practice, informing contemporary thinking on participation, voice and power.

[https://files.libcom.org/files/Paulo%20Freire,%20Myra%20Bergman%20Ramos,%20Donald%20Macedo%20-%20Pedagogy%20of%20the%20Oppressed,%2030th%20Anniversary%20Edition%20\(2000,%20Bloomsbury%20Academic\).pdf](https://files.libcom.org/files/Paulo%20Freire,%20Myra%20Bergman%20Ramos,%20Donald%20Macedo%20-%20Pedagogy%20of%20the%20Oppressed,%2030th%20Anniversary%20Edition%20(2000,%20Bloomsbury%20Academic).pdf)

Freire's seminal work reframes education as a dialogic process rooted in critical consciousness, agency and shared inquiry. He challenges hierarchical models of knowledge transmission, arguing instead for learning as a practice of freedom shaped through participation and reflection. For cultural education leaders, the book provides a foundational ethical framework for thinking about voice, power and participation, particularly in work with marginalised communities.

**hooks, b.** (1994). *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.

Explores learning as a site of cultural, political and personal transformation, with relevance beyond formal education settings.

[www.routledge.com/Teaching-to-Transgress/hooks/p/book/9780415908085](http://www.routledge.com/Teaching-to-Transgress/hooks/p/book/9780415908085)

Hooks explores education as a site of cultural, political and personal transformation, foregrounding the role of identity, care and lived experience in learning. She advocates for engaged pedagogy that values mutual learning and challenges dominant power structures. The book is especially relevant for cultural education leadership in its emphasis on inclusive practice, relational authority and the moral responsibilities of those who shape learning environments.

**Holden, J.** (2006). *Cultural Value and the Crisis of Legitimacy*. London: Demos.

A landmark text for cultural leaders, reframing culture in terms of intrinsic, instrumental and institutional value.

<https://demos.co.uk/wp-content/uploads/files/CulturalValueWeb.pdf>

Holden's influential analysis critiques narrow instrumental approaches to culture and introduces a three-part framework of intrinsic, instrumental and institutional value. He argues that cultural organisations must articulate their public purpose more clearly to sustain legitimacy and trust. For cultural education leaders, this text remains central to understanding how cultural value is constructed, communicated and defended within public systems.

**Heifetz, R., Grashow, A. and Linsky, M.** (2009). *The Practice of Adaptive Leadership*. Boston: Harvard Business Press.

Positions leadership as enabling adaptive work in complex systems rather than exercising authority or control.

[www.hks.harvard.edu/publications/practice-adaptive-leadership-tools-and-tactics-changing-your-organization-and-world](http://www.hks.harvard.edu/publications/practice-adaptive-leadership-tools-and-tactics-changing-your-organization-and-world)

This book distinguishes between technical problems and adaptive challenges, emphasising leadership as the work of mobilising people to learn, change and navigate uncertainty together. Heifetz and colleagues focus on how leaders can hold tension, protect experimentation and resist the pull toward false certainty. The text is particularly useful for cultural education leaders operating in complex, under-resourced and politically contested environments.

**Robinson, K. and Aronica, L.** (2015). *Creative Schools: The Grassroots Revolution That's Transforming Education*. London: Penguin.

A critique of standardisation and a call for creativity as a systemic capacity, resonating across education and cultural sectors.

[www.penguin.co.uk/books/259286/creative-schools-by-aronica-ken-robinson-and-lou/9780141978574](http://www.penguin.co.uk/books/259286/creative-schools-by-aronica-ken-robinson-and-lou/9780141978574)

Robinson and Aronica critique standardised education systems and make the case for creativity as a core human capacity rather than a marginal add-on. Through international examples, they argue for systemic change driven by purpose, personalisation and cultural relevance. For cultural education leadership, the book provides a widely accessible argument for embedding creative learning within mainstream education reform if that is a stream of activity they wish to explore.

### **Durham Commission on Creativity and Education**

(2019). *Creativity and Education*. London: Arts Council England.

A UK policy synthesis linking creativity to education reform, economic resilience and social mobility.

[www.artscouncil.org.uk/durham-commission-creativity-and-education](http://www.artscouncil.org.uk/durham-commission-creativity-and-education)

This report brings together evidence from education, business and culture to argue that creativity is a core capability for economic resilience, social mobility and lifelong learning. It positions creativity not as an enrichment activity, but as a systemic requirement for education reform, calling for curriculum, assessment and workforce development to better support creative capacities. For cultural education leaders, the report provides a strong policy mandate for partnership working between schools and cultural organisations, and for advocating creativity as a public good.

**OECD** (2019). *OECD Future of Education and Skills 2030: Conceptual Learning Framework*. Paris: OECD Publishing.

Frames creativity, agency and co-creation as core outcomes for education systems and civic life.

[www.oecd.org/education/2030-project/](http://www.oecd.org/education/2030-project/)

The framework sets out a future-oriented vision of education focused on learner agency, co-creation and the capacity to navigate uncertainty. It emphasises the role of creativity, critical thinking and collaboration in enabling individuals to contribute to social and civic life. For cultural education leadership, the framework offers an internationally recognised language for aligning cultural learning with broader system goals and for positioning cultural education as central, rather than peripheral, to future skills agendas.

### **Centre for Cultural Value**

(2020). *Measuring the Value of Culture: A Report to DCMS*. Leeds: Centre for Cultural Value.

Provides a robust framework for understanding cultural value, participation and evidence in policy and leadership contexts.

[www.gov.uk/government/publications/measuring-the-value-of-culture-a-report-to-the-department-for-culture-media-and-sport](http://www.gov.uk/government/publications/measuring-the-value-of-culture-a-report-to-the-department-for-culture-media-and-sport)

This report responds to longstanding challenges around evidencing the value of culture by proposing a plural, context-sensitive approach to evaluation. It argues against single-metric measures and instead emphasises participation, lived experience and public value. For cultural education leaders, the report provides a critical foundation for developing proportionate, learning-led evaluation practices that respect cultural complexity while meeting policy and accountability requirements.

# Glossary of Terms

**Critical Pedagogy** – an approach to teaching and learning that seeks to confront and transform social injustice by empowering students to understand the systems and structures that oppress them and recognise how they might contribute to a fairer and juster world.

**Cultural Capital** – an explanation of the ways in which power and domination are transferred and maintained within a society, through ensuring ownership and access to cultural objects, familiarity with the languages and habits that accompany this, and the confidence and networks this bestows on those who possess it.

**Cultural Democracy** – the principle that everyone should have the possibility to decide what they mean by culture and what forms of arts and culture have meaning and value, as well as determining where it takes place, who makes it, who experiences it and who has access to the means of cultural production.

**Engaged Pedagogy** – a holistic approach to teaching and learning that creates space for students to contribute their own experiences and knowledge from outside the classroom so that learning becomes a shared process.

**Hegemony** – the domination of the social or political values and ideas of one powerful group over others so that they become accepted.

**Intersectionality** – the understanding and acceptance of the complex and cumulative ways in which different forms of oppression including gender, race, age, class, sexual identity, religion, dis/ability, overlap and often amplify each other.

**Matrix of Domination** – a framework for understanding the ways in which different oppressions and domains of power reflect the particularities of a given time and place, enabling us to recognise that individuals or groups can experience both privilege and disadvantage in different contexts.

**Sankofa** – a Ghanaian word to explain the concept of learning and drawing on knowledge from past struggles to move forward and inform future actions

This article is part of A New Direction's Leading with Purpose: Cultural Education in Practice, a series exploring the evolution of cultural educational leadership, insights, observations, and practical tools. You can read them all here:  
[www.anewdirection.org.uk/research/culturalsectorleadership](http://www.anewdirection.org.uk/research/culturalsectorleadership)

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Published by A New Direction May 2026

Design by **thirdperson**