

EXPERIENCE AND EDUCATION IN PRACTICE: THE CREATION OF PEDAGOGIES

A comparative study on the work of six innovative educators

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ABSTRACT

How to combine experience and learning in a school or a university? How do new pedagogies get created? Who creates them, and why? The history of education is full of creative educators who integrated experience and education in new ways. By comparing a few of these cases it is possible to uncover some underlying characteristics of this practice. This is the goal of this study: *to identify common, fundamental elements in the practice of integrating experience and education that transcend any particular pedagogy*. The study selects six cases: three historical educators of children: John Dewey (U.S.), Maria Montessori (Italy), and Rabindranath Tagore (India); and three contemporary educators of managers and leaders: Ronald Heifetz (U.S.), Marshall Ganz (U.S.), and Henry Mintzberg (Canada). The data is collected from archival sources, direct observation and interviews. It focuses on their pedagogical creations and some biographical facts. Following a constructivist grounded theory approach (Charmaz, 2006) the collected data is re-selected, coded, and organized according to common categories.

A set of principles and practices on how to integrate experience and education emerged from this study. First: *the sources of educative experiences*: connecting with nature, service to society, community life, personal relationships, and discovering oneself. Second: *the principles of educative experiences*: educating for and in the present; embracing real life in real context; integrating content, method, and practice; educating in the ‘whole game;’ and combining head, heart, and hands. Third: *the attributes of experiential learners*: doing first, courageous, explorer, appreciative, reflective, and autonomous. And fourth: *the tasks of creating pedagogies*: designing learning experiences, establishing a laboratory of pedagogy, integrating everything into a culture, training other educators, leading a pedagogical movement, and writing about pedagogy and education. The findings contribute to the literature on experience and education by offering a set of principles and practices about pedagogical creation and development. These can help educators, schools, and universities to promote pedagogical innovation. Business schools can also use these findings to foster pedagogical experimentation and help bring their teaching methods closer to the actual practice of managers and leaders.

RÉSUMÉ

Comment allier l'expérience et l'apprentissage dans une école ou une université? Comment les nouvelles pédagogies voient-elles le jour? Qui les crée et pourquoi? L'histoire de l'éducation est riche de pédagogues créatifs qui intègrent l'expérience et l'éducation de façon créative. La comparaison de quelques cas permet de révéler des caractéristiques sous-jacentes de cette pratique. L'objectif de la présente étude est de *recenser les éléments communs et fondamentaux de la pratique d'intégration de l'expérience et de l'éducation qui transcendent toute pédagogie*. L'étude porte sur six cas : trois pédagogues historiques centrés sur l'enfant : John Dewey (É.-U.), Maria Montessori (Italie) et Rabindranath Tagore (Inde); et trois pédagogues contemporains en gestion et en leadership : Ronald Heifetz (É.-U.), Marshall Ganz (É.-U.) et Henry Mintzberg (Canada). Les données proviennent de sources d'archives, d'observation directe et d'entrevues. L'accent est mis sur la création pédagogique et sur des données biographiques. Suivant une approche de la théorisation ancrée constructiviste (Charmaz, 2006), les données recueillies sont sélectionnées de nouveau, codées et classées en catégories communes.

Un ensemble de principes et de pratiques sur la façon d'intégrer l'expérience et l'éducation est ressorti de la présente étude. Premièrement, *les sources des expériences éducatives* : le lien avec la nature, le service à la société, la vie communautaire, les relations personnelles et la découverte de soi. Deuxièmement, *les principes des expériences éducatives* : l'éducation pour le présent et dans le présent; l'adhésion à la vraie vie dans un contexte authentique; l'intégration du contenu, de la méthode et de la pratique; l'éducation dans « l'ensemble du jeu » et la combinaison du cœur, de la tête et des mains. Troisièmement, *les attributs de l'apprenant expérientiel* : personne d'action, courageux, explorateur, reconnaissant, réfléchi et autonome. Et quatrièmement, *les tâches de la création de pédagogies* : la conception d'expériences d'apprentissage, la mise en place d'un laboratoire pédagogique, l'intégration de tout à une culture, la formation d'autres pédagogues, la direction d'un mouvement pédagogique et la rédaction sur la pédagogie. Les constatations apportent une contribution à la documentation sur l'expérience et l'éducation en établissant un ensemble de principes et de pratiques sur la création et le développement en matière de pédagogie. Cet ensemble de principes et de pratiques peut aider les pédagogues, les écoles et les universités à inspirer et à soutenir l'innovation pédagogique. Les écoles de gestion

peuvent également mettre à profit ces constatations pour favoriser l'expérimentation pédagogique et rapprocher leurs méthodes d'enseignement de la pratique actuelle des gestionnaires et des leaders.

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“If you are interested in pedagogy, come to McGill. It will be your playground.” Those were Henry's words inviting to come to McGill University for the Ph.D. For more than twenty years, the top floors of the Bronfman Building at McGill have been the headquarters of a constellation of initiatives that integrate experience and education. I spent six years there, experimenting and teaching since year one. I also want to thank Leslie Breitner for allowing me—together with Henry—to be part of those innovative initiatives. We spent hundreds of hours around round tables: designing, experimenting, reflecting, and creating new ways of helping people learn. I believe we allowed ourselves to do “crazy things” because it brought us lots of joy. I learned what a true culture of learning is about. This time at McGill was truly a playground.

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To Mount Royal, the piece of nature where I came to live, learn and play.

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Chapter 1: Introduction

How to combine experience and learning in a school or a university? How do new pedagogies get created? Who creates them? How do they do it? And why? These are some of the questions that stimulated this inductive study. Two experiences triggered this interest: auditing a leadership course taught by Ronald Heifetz's at Harvard University and a masters program co-designed by Henry Mintzberg at McGill University.

In 2008, I audited for a couple of days the course *Exercising Leadership* at the Harvard Kennedy School—designed and delivered by Heifetz. In this course, students learn to deal with the difficulties of leading through the re-creation of experiences facilitated inside the classroom. Here was a professor creating a situation in which students faced the complex political and emotional demands of achieving a common objective—all in a class.

In 2010, at the invitation of Mintzberg, I had another opportunity: to sit for a few days at the *International Masters Program for Managers*. This is a multi-university program in which practicing managers come together every four months to reflect on their past and ongoing experiences at work and learn from each other. This program immerses participants in a series of sessions and workshops that connect their ongoing practice with key knowledge on management and business.

Both Heifetz and Mintzberg created new pedagogies.¹ These two pedagogies are different in many aspects, especially in what actually happens inside the classroom between the teaching staff and the learners. But they had some similar characteristics, such as: creating learning out of experience; encouraging considerable experimentation in class; and being perceived as unique within their own universities. The people who developed them also exhibited characteristics in common. They were academics with a strong vocation to train people in or from experience; they shared some discontent with more traditional ways of educating; and spent years experimenting with new activities or techniques. They were innovators who practiced education integrating experience and learning.

I was thus encouraged to study theoretical work on education and learning, including, for example, the contributions of: Plato, Aristotle, Frobel, Pestalozzi, Montessori, Dewey, Tagore and Freire. This investigation also indicated that most of them were critics of the education systems of their times; and spent many years—sometimes decades—experimenting with new ways of learning by immersing the learners in rich experiences. They were, too, creators of pedagogies (Mosry, 1993; Tedesco & Mosry, 1994; Tedesco, 1994). Understanding their work also helped me gained valuable insights as to how they created their pedagogical innovations.

A review of contemporary contributions in the field of experience and education (the main works of Lev Vygotsky, Jean Piaget, Reginald Revans, Paulo Freire, Donald Schon, Jean Lave, David Kolb, or J.S. Brown) indicated how people learn in and from experience. It also indicated how educators should operate under this or that pedagogy. But it did not reveal why and how

¹ According to Dewey (1896), ‘pedagogy’ is understood as the academic discipline that studies the theory and practice of education. Freire used it differently: as a particular approach or method to educate someone (Freire, 1970). This thesis will be more oriented toward the Freire definition.

educators work on new pedagogies, especially the more experiential ones. There has been little research in this area. This suggested an opportunity to study *how educators create new pedagogies that integrate experience and education*. This was the motivation for this research.

I selected a sample of innovators of pedagogies who brought experience into education, to describe their creations, how they worked, and how some aspects of their lives contributed to their work. According to Fagerberg (2006), innovation is mostly characterized by bringing a new idea, product or process into practice. This study will focus on the innovation of pedagogies. Rogers' (1995) research finds that is common for innovation processes to take at least a decade to occur. As we will see in Chapter 2, this is the case for the pedagogical innovations studied here. For the present research, 'pedagogical innovations' will refer to the creation and development of a new method to help others learn (a pedagogy); or to the substantive adaptation of an existing method or approach in a new context.

With this concept in mind, six innovative educators were selected. Three of them are historical, well-known educators of children: John Dewey (United States), Maria Montessori (Italy), and Rabindranath Tagore (India). And three of them are contemporary educators of managers and leaders: Ronald Heifetz (United States), Marshall Ganz (United States), and Henry Mintzberg (Canada). Chapter 2 presents all the cases. Chapter 3 describes the research methods: collection, selection, and analysis of the data using an inductive approach. This chapter also describes the process of organizing and presenting the findings.

The results are presented in four chapters. Chapter 4 addresses *the sources of educative experiences*. These are: connecting with nature, service to society, community life, personal relationships, and discovering oneself. Chapter 5 presents *the principles of educative experiences*. These are: educating for and in the present; embracing real life in real context; integrating content, method, and practice; educating in the ‘whole game;’ and combining head, heart, and hands. Chapter 6 addresses *the attributes of experiential learners*. These are: doing first, courageous, explorer, appreciative, reflective, and autonomous. And Chapter 7 presents *the tasks of creating pedagogies*. These are: designing learning experiences, establishing a laboratory of pedagogy, integrating everything into a culture, training other educators, leading a pedagogical movement, and writing on education.

Finally, Chapter 8 offers conclusions and implications for practice, both for education in general and for management and leadership education in particular. By understanding these underlying principles and practices, we might be better equipped to help educators, schools, universities, and school systems find new and creative ways to incorporate experience into the educational process.

As we will see in the next chapter, existing literature on experiential pedagogies usually highlights the characteristics and qualities of a specific approach or method. There is, therefore, an opportunity to contribute to the scholarly work with a study that compares different pedagogical approaches to find fundamental commonalities that transcend any particular approach.

Since the 2000s, well-known business professors have been raising their voices about the way management and leadership is taught in their schools (Pfeffer & Fong, 2002; Mintzberg, 2004; Ghoshal, 2005; Bennis & O'Toole, 2005). They have argued that the pedagogies developed in business schools to prepare managers and leaders are distant from the actual practice of management and leadership. According to Khurana (2007), since the 1960s, business schools in North America went through reforms that focused on building stronger capacities for scientific research. As a result, the teaching practices also turned toward more scientific-based knowledge vis-à-vis more experiential or practical approaches (Ghoshal, 2005).

In parallel, some scattered efforts to combine more experiential methods inside business schools' classrooms have been emerging. For example, Armstrong & Fukami (2009) compiled a series of innovations in management education oriented toward: action learning, reflective practice, project-based learning, or artful teaching. They concluded that the future of management education is a plurality of pedagogical approaches. Snook, Nohria, & Khurana (2012) did a similar compilation of pedagogies for leadership. Some of them are based on: performing arts, self-awareness skills, group reflection, organizing practice, or fieldwork trips. This compilation showed the diversity in conceptual and practical approaches on how to educate leaders.

These works have contributed to strengthening management and leadership pedagogy as a field of research and practice. However, there is an opportunity to contribute to this field by deepening our understanding of how and why experiential pedagogies are created. Therefore, the aim of this thesis is to find the common elements among different pedagogical approaches based on experience. This can help educators in general and business schools in particular to promote

pedagogical experimentation, creativity and diversity. Strengthening this capacity will help business schools close the gap between the current, more traditional pedagogies and the actual practice of managers and leaders.

Chapter 2: Cases of study and their historical backgrounds

This chapter presents the six cases under study: some biographical data, their main pedagogical creations and educational endeavors, and relevant writings and publications for each case. It also introduces each case with a historical background that helps contextualize the overall approach of that pedagogical creation. These are: *student-centered learning* (related to the case of Montessori); *progressive education* (related to the case of Dewey); *the gurukula system* (related to the case of Tagore); *group relations* (related to the case of Heifetz); *community organizing* (related to the case of Ganz); and *reflective practice* (related to the case of Mintzberg). The cases do not purely belong to a historical approach. They also borrow elements from other approaches or create new ones. However, they can be generally related to one.

This chapter serves as a broad review of the practice and the literature on the integration of experience and education.

2.1. Student-centered learning

The 18th century in Europe was the Age of Enlightenment. There were movements and efforts to challenge the traditional ways of monarchical governments and the Catholic Church, and education was not strange to this (Soëtard, 1994). A few educational experiments took place in the search for alternative models to parochial schools. 1762 was an important year for this modest movement: Jean-Jacques Rousseau published *Émile, ou De l'éducation* (Rousseau, 2009). Rousseau was not an educator himself, but in his novel he portrayed, in a compelling way,

how to educate a person following the inner interests of the child, the connection with nature, hands-on activities, and playing.

After Rousseau's book, educational experiments exploded all over Europe. Johann Pestalozzi, a politician and agriculturist, started two educational institutions in Yverdon, Switzerland. His experience and ideas are collected in the series *Leonard and Gertrude* between 1781 and 1787 (Pestalozzi, 1895). He introduced educational principles, such as: (i) present something concrete before something abstract, (ii) start with something close instead of something far, and (iii) always go from something simple and build towards something more complex (Pestalozzi, 1895). A young Friedrich Froebel would collaborate with Pestalozzi in Yverdon and later found his own educational institution in Germany known as *Kindergarten*. Froebel learned a great deal from Pestalozzi's practice. In *The Education of Men*, published in 1826, Froebel gives more emphasis to the freedom and autonomy of the child as a powerful drive for learning: developing, for example, a set of plays and games (Heiland, 1993).

France and Italy were also interesting places of pedagogical creation and dissemination during that time. In January 1800, a child of approximately 12 years old was found in the forest of Aveyron in the south of France. He was naked, had savage manners, and spoke no human language. Jean Itárd, a young physician, accepted the challenge of becoming the therapist of this child 'Victor de l'Aveyron.' He considered it a perfect opportunity to test some of Rousseau's ideas. Itárd extensively documented his experience and techniques on *Mémoire and Rapport sur Victor de l'Aveyron* (Itárd, 1801 & 1806). These writings constitute an interesting piece on the experimental process of developing a pedagogical method. One of Itárd's students, Édouard

Séguin, applied Itárd's work to treat children with mental disabilities in Paris, and later in various cities in the United States. Séguin published in 1846 *Traitement Moral, Hygiène et éducation des idiots et des autres enfants arriérés* (Séguin, 1906) and *Idiocy: and its Treatment by the Physiological Method* in 1866 (Séguin, 1907). Maria Montessori, as a recent graduate, learned and applied Séguin's methods working at the Psychiatric unit of the University of Rome hospital. These were her first pedagogical experiments and innovations, to later found *La Casa dei Bambini* (Children's House) in 1910, and the simultaneous publication of *Il Metodo della Pedagogia Scientifica*. This book was translated into English as *The Montessori Method* (Montessori, 1912). Her systematic work contributed to strengthening this pedagogical approach and to opening schools around the world. (Kramer, 1976)

This European-born movement in education was very important as a precursor to the ones that followed. Suddenly, the center of the educational process was not the teacher and his or her knowledge, but the experience of the learner and his or her natural interests. It opened the box of religious-centered education and allowed many educators and non-educators to experiment with learning and schools.

The case of Maria Montessori (1870-1952)

Maria Montessori was born in Chiaravalle, Italy, in 1870. She studied natural sciences at the University of Rome and later joined the program in medicine. She graduated as doctor of medicine in 1896, becoming the first woman in Italy to obtain the degree. In 1897, Montessori became the co-director of the Orthophrenic School of Rome—a place to train teachers for the

education of mentally disabled children. From an early age, Montessori was also a committed advocate for women rights, giving talks in Italy and Europe (Rohrs, 1994).

From 1896 to 1901, Montessori did research on the education of children with mental disabilities at the Psychiatric unit of the University of Rome Hospital, and methodically read through the major works on educational theory of the past two centuries. As mentioned before, during that period she became acquainted with the methods of Édouard Séguin. Montessori studied, tested, and began to modify Séguin's methods at the Psychiatric unit. In 1901, she started to work independently and to write on the findings of her research. She published a series of articles and speeches that later would become the basis of her 'scientific pedagogy' (Kramer, 1976).

In 1906, Montessori was trusted with the care and education of the children of working families in San Lorenzo, a neighborhood for low-income families in Rome. The San Lorenzo community provided an old building for the purpose. From her prior experience working with children with mental disabilities, Montessori knew that children could arrive to self-discipline by combining freedom and practical exercises. That was her main difference with the more traditional ways of educating: motivation should emerge from the child, not from external discipline or reward. The Children's House was an opportunity to prove this could also work with regular children in a school-like context (Rohrs, 1994). That was the start of the first *Casa dei Bambini* (or Children's House), which opened its doors in January 1907 to fifty children of ages two to seven.

One of the first things that distinguished the life at the Children's House is that Montessori wanted it to become an exemplary experience of home; both for parents and children. For her,

the role of the school was to go beyond the school walls and become a community center for the neighborhood (Montessori, 1912). For example, mothers were given detailed advice on how to care for the hygiene of the family. If some children were not properly cleaned when arriving at the Children's House, they were sent back home with their mothers. The Children's House also developed a communal kitchen program to prepare and distribute food to some families in need in the neighborhood. Some of those families were of the attending children. Montessori, when preparing the teachers for the work at the Children's House, always stressed their role as 'social workers' or 'missionaries' for the entire community, to become an example of care, devotion, and decency. Her first ideas on pedagogy can be found in *The Montessori Method* (Montessori, 1912).

The school life was very dynamic. The day would start with the 'exercises of practical life,' which consisted of: greetings, checking cleanliness, putting on aprons, cleaning and preparing the room, short conversations about the day before, and praying. The day would continue with 'intellectual exercises,' gymnastics, lunch time with a prayer, free games, directed games in open air, manual work, and, to close the day, gardening activities and singing songs in open air. As we can observe, Montessori focused on engaging the body and the senses in the learning process of children, especially, through playing. Following Séguin's tradition, inside the classroom Montessori put her attention first on the development of furniture, tables, and chairs that were especially designed for the handling of children; and second, on the design of materials and games to capture the attention of the children. All these activities and materials are well explained in a subsequent publication *Manuale di Pedagogia Scientifica*, or *Dr. Montessori's Own Handbook* (Montessori, 1914).

Montessori was a very spiritual person. She understood praying as an activity that focuses our entire attention to reach a state of mind of peace and joy. Achieving this in children was her main motivation when designing the activities and materials. She aimed at reaching a similar state of mind in children as the means to develop in them self-discipline and moral strength (Rohrs, 1994). Recent research on Montessori schools has linked the students' experience to what has been known in psychology as 'a state of flow' (Rathunde, 2001; Rathunde & Csíkszentmihályi, 2005). Flow is a state of complete absorption in what someone does, to the point of losing one's sense of space and time (Csíkszentmihályi, 1990). Flow is also referred to as 'the optimal experience.'

After the foundation of the first Children's House, Montessori devoted her efforts to extending her methods around the world, especially in Europe and the United States. Very soon, in 1912, she organized the first teacher training program in Milano, Italy. Her pedagogy was adapted to expand it to the education of regular school children. In the United States, Montessori gained the financial sponsorship of Alexander Graham Bell, who helped her to finance the opening of 'Montessori Schools' throughout the country and to establish The Montessori Foundation (Kramer, 1976). The foundation would provide training, advice and support for the opening of schools worldwide. Later in her career, Montessori focused on writing about child psychology: *The Secret of Childhood* (Montessori, 1936) or *The Absorbent Mind* (Montessori, 1949).

Why choose Montessori's pedagogical work as a case? Montessori is probably the most known educator within this European-born approach of learner-centered education. She has also written

extensively on her pedagogical work. On top of it, she had one unique and extremely attractive characteristic: her pedagogy had expanded in important ways. Today, there are more than 20,000 so-called Montessori Schools around the world connected in a vibrant network.

2.2. Progressive education

Margarethe Schurz, a native of Hamburg, Germany, who founded a series of Frobel-style *kindergartens* across Germany moved with her family to the United States in the 1850s and started the first German-speaking *kindergarten* in Watertown, Wisconsin, in 1856 (Fromberg, 2006). Only a few years later, Elizabeth Peabody founded the first English-speaking kindergarten in Boston in 1860 and Adolph Douai did the same in New York in 1866. The student-centered approach had arrived in the United States (Fromberg, 2006).

This way of schooling attracted the attention of a group of American philosophers who had an especial inclination toward direct experience and practice: William James, John Dewey, and Charles Pierce. They were called: *the pragmatists*. In *The Child and the Curriculum* (Dewey, 1902), for example, we can observe how Dewey had spent time visiting and studying some of the first experimental schools in the United States. The European approach of centering the education on the children and bringing experience through hands-on activities, gardening, and games was interesting, but not sufficient for Dewey. He would criticize Froebel's and Montessori's focus on developing pre-designed activities and materials, arguing that activities in schools should spread from working on daily community activities with the regular materials

provided by these contexts: “The more human the purpose, or the more it approximates the ends which appeal in daily experience, the more real the knowledge.” (Dewey, 1916: p. 175)

Another important innovator in experience and education of this American movement was Francis Parker. Since 1875, Parker had started to implement a particular way of educating in the small town of Quincy, Massachusetts, and later as superintendent of Boston Public Schools. He published *The Practical Teacher* (Parker, 1886) in an effort to incorporate *praxis* as the main driver of education. Parker met Dewey and they built a solid partnership together (Dewey, 1939). Dewey opened ‘The Laboratory School’ in 1896 at the University of Chicago and started to write prolifically on matters of education and experience. And Parker became an avid promoter of the opening of ‘alternative schools’ in the United States. The American way to experience and education was born and, with it, the progressive education movement.

This approach to educating also reached higher education. Abraham Flexner was the first of his German-immigrant family to attend college. In 1886, he started an experimental school that avoided mental discipline, exams, grades, and standard curriculums (Flexner, 1940). After attending Harvard University and the University of Berlin, and comparing both models, he published *The American College: A Criticism* (Flexner, 1908). In the book, Flexner denounced lectures as the main method of education in American colleges. He pointed out that the research mission in universities was coming at the cost of the educational mission, becoming a limitation for educating ‘the whole person’ (Flexner, 1908). Flexner was then commissioned by the Carnegie Foundation to write a report on *Medical Education in the United States and Canada* (Flexner, 1910). This has been known as ‘The Flexner Report,’ and helped reform medicine

schools in North America to bring medical practice and applied research inside universities in the form of University Hospitals and research laboratories (Augier & March, 2011). That way, applied research, the treatment of patients, and the teaching of medicine would become integrated elements of the learning experience of medicine students inside medicine school.

For this approach, re-centering the educational process on the student was a positive but insufficient step. The learning activities inside the school had to be incorporated with the activities and the life or practice outside the school or the university, creating a natural ‘continuum of experience’ (Dewey, 1938) between life and learning. Learning experientially became more natural.

The case of John Dewey (1859-1952)

John Dewey was born in Burlington, Vermont, in 1859. During his childhood and youth in Burlington, Dewey grew up in a rural environment and was an avid explorer of the surroundings of Lake Champlain and the Adirondack mountains with his brother Davis. He studied for an undergraduate degree in philosophy at the University of Vermont. Upon graduation, Dewey worked for a year as a high school teacher in South Oil City, Pennsylvania, and another year in a school in Charlotte, Vermont (Dewey, 1939).

In 1881, Dewey joined Johns Hopkins University to study for a Ph.D. in philosophy. There, under the influence of George Morris, Dewey wrote a dissertation on the psychology of Kant. The manuscript was never actually found or published. However, in an article on ‘Kant

Philosophic Method' (Dewey, 1884) it is possible to see Kant's influence on balancing 'empiricism' (knowing from experience) with 'rationalism' (knowing from logical thinking).

Dewey was hired as professor of philosophy in 1884 at the University of Michigan. In Michigan, Dewey met Alice Chapman, a schoolteacher and one of his students who later became his wife. According to Dewey's daughter, it was his wife Alice who turned Dewey's interest in the philosophy of experience to the practical work of pedagogy (Westbrook, 1991). Dewey was one of the co-founders of the Michigan Schoolmasters' Club, an institution constituted to bring a closer coordination between high school and college educators in the state. He worked in Michigan for ten years (Dewey, 1939).

In 1894, Dewey was offered a position in the Department of Philosophy at the recently founded University of Chicago. He accepted the offer with an additional condition: to launch and chair a new Department of Pedagogy (Westbrook, 1991). They agreed. In this department, Dewey worked directly with schoolteachers and opened a 'Laboratory School'—as a place to prepare educators in practice, and for testing new ideas in education. There, he also started to participate in the (still modest) movement of progressive education in the United States.

The Laboratory School has been one of the most interesting projects of alternative education in the world. Dewey believed that school education had to be a natural extension of regular life at home and at work. Therefore, school life should be organized around activities. He criticized traditional education in two aspects: first, for seeing education as a preparation for future life rather than for present life; and second, for seeing education as the transfer of subject-based

knowledge, instead of the discovery of knowledge in life and work situations (Dewey, 1897). In that sense, he organized the entire school's curriculum around four community tasks: housekeeping, woodwork, food, and clothing. He hoped the education system could follow this approach.

In the document *Plan and Organization of the University Primary School* (Dewey, 1895), we can read about the philosophical ideas behind this pedagogical approach, as well as the year-by-year curriculum, activities, and contents. During the food sessions, for example, the activities would include: planning meals, buying groceries, dividing cooking tasks, serving, and cleaning. Teachers were encouraged to cover concepts of chemistry, physics, history, and arithmetic. Their main job consisted of including those lessons within and during the activities, but more importantly, on ensuring that children would be more capable to understand, appreciate and contribute to the natural life at home.

Another important aspect of the Laboratory School was the focus on building a democratic community. Dewey's philosophical ideas also developed around the United States as a particular kind of democratic society in which its social institutions would not only protect the citizens' freedom but encourage them to develop their talents for the service of society (Dewey, 1903). Therefore, he wanted to make the Laboratory School into an exemplary institution of a democratic community both inside and outside the classroom.

Children would propose their own projects at the school and schoolteachers and staff would regularly make decisions in a collective way. Dewey's own way of managing the school was

very participatory. For Dewey, the whole school's life and culture was one of the most important formative powers. There is, for example, a famous story of a group of children who planned and built the clubhouse of the school. In the book *The Dewey School – The Laboratory School at the University of Chicago 1896-1903* (Mayhew & Edwards, 1936), two of the teachers narrate this story and other ones that illustrate this school culture.

The first students at the Laboratory School came from professional families, many of them the children of Dewey's colleagues from the University of Chicago. The Laboratory School grew from 16 students to 140 students during 1896-1903, the years that Dewey administered it (Westbrook, 1991). Although the school did not turn into a network of schools, it has been inspiring educational projects and reforms in the United States and abroad. The Laboratory School symbolized that the school experience could be organized differently, around elemental communal activities and as an exemplary culture of a democratic community. During the years that Dewey stayed in Chicago, he wrote most of his relevant contributions on education, such as: *My Pedagogic Creed* (Dewey, 1897), *The School and Society* (Dewey, 1899), *The Child and the Curriculum* (Dewey, 1902), and *Democracy and Education* (Dewey, 1903), among a rich collection of papers, articles, and lectures.

In 1904, Dewey went to Columbia University's Teachers College and started to travel internationally promoting his ideas on pedagogy and educational reforms. He travelled to Japan, Mexico, the USSR, and China. In 1919, Dewey and others founded 'The New School' in New York City as a place to welcome European intellectuals and academics after World War I (Westbrook, 1991). More than three decades later in his career he published another influential

collection of essays in *Experience and Education* (Dewey, 1938). Dewey passed away in 1952 at the age of 92 in New York.

Why choose Dewey's pedagogical work as a case? Dewey turned from a philosopher of experience to a practitioner of child education. His pedagogy is not only the result of his ideas but of his own personal transformation towards experience. He created in 1896, more than 120 years ago, one of the most creative examples of education, even by today's standards. Dewey's ideas had inspired educational reforms around the world. See, for example Oelkers & Rhyn (2000) for his influence in European countries, or Wang (2007), for his influence on Chinese educational reform. And the Laboratory School became a symbol of a new kind of education in the United States. The school is still operating today. Dewey combined in one person a thinker, an innovator, and an activist of education and pedagogical reform.

2.3. The gurukula system

Parallel to the growing influence of the British colonization of India, there was also a growing counter movement to return to ancient cultures and traditions of the past. During the late 19th century, there were a few initiatives to reform the religious and political systems in India. This was known as 'The Indian Renaissance' (Mukherjee, 1962). This movement was not a pure return to the traditional ways of the past; it also embraced some western values such as equality and liberty, merged, nevertheless, into autochthonous systems. Two important reformers of that time were Ram Mohan Roy and Dayananda Saraswati. They both worked, too, in developing

alternative ways to the British education system by searching in ancient systems of education (Cenkner, 1976).

Roy and Saraswati were inspired by the gurukula system of the ancient vedas—still alive in some remote places in India. Gurukula is a Sanskrit word that means ‘the guru’s extended family’ and denotes an ancient form of organizing learning around a guru or a group of teachers. Usually, a pupil would join a gurukula at the age of eight and leave by mid-twenties. In a gurukula, the pupils receive the teachings from the guru and other older pupils; and practice yoga, meditation, chanting, and other spiritual practices. Gurukulas would take place in areas far from urban places, usually, in forests. This system was coming close to extinction during the British ruling of India (Joshi & Gupta, 2017).

Raja Ram Mohan Roy was born in 1772 and studied at the Muslim University in Patna, India. Roy was highly inspired by the ancient Vedic tradition of India, but also wanted to incorporate some valuable western knowledge and means both in the religion and the education, such as the scientific method. Roy opened the *Anglo-Hindu School* in 1822, and the *Vedanta College* in 1826.

Dwarkanath Tagore was a member of the East Indian Company that supported Roy’s reform ideas and projects. Devendranath Tagore, Dwarkanath’s son, established, with Roy, a meditation center in a rural area 100 miles from Calcutta. They called it ‘Santiniketan’ or ‘The Adobe of Peace’ (Jha, 1994). Later on, Devendranath’s son, Rabindranath Tagore, would start a forest school in Santiniketan in 1916.

All these places would combine some communal practices of the gurukula system, the teachings of Vedic philosophy, and some elements of the western curriculum. According to Jalan (1976), Tagore's example of education was a role model for Gandhi's educational reform.

Saraswati, the other important figure of the Indian Renaissance, was born in 1824 in Gujarat, India. He was educated in the British system in India and later in his 20s he was introduced to the teachings of Sanskrit and the Upanishads—a group of ancient books of Vedic philosophy. Saraswati founded the first gurukula in Uttar Pradesh, India, in 1896. Later, he founded four more around the same region. In 1875, Saraswati founded *Arya Samaj*, a religious movement to promote the values and practices of the Vedas in India. Currently, this organization runs more than 840 educational institutions around the country, from schools to universities.

As of today, this approach in education is mostly inspired by the ancient gurukulas: the study and teaching of Vedic philosophy; the daily practice of yoga, meditation, and chanting; a special focus on arts as a spiritual expression; and a vibrant communal life. The gurukula system is organized as an autonomous community in which the learners are constantly engaged in work or spiritual activities, making of their learning mostly an experiential one (Cenkner, 1976).

The case of Rabindranath Tagore (1861-1941)

Tagore was born in Calcutta, India, in 1861. Rabindranath was the youngest of fourteen siblings. His brothers and sisters were musicians, poets, and novelists. At the age of fourteen, he dropped

out of formal schooling by his own will. His father, however, found a way to continue his education: tutors, but mostly, taking him to the meditation center in Santiniketan. There, he encouraged him to play and explore in nature, while including some lessons of Sanskrit and literature along the way. Rabindranath, too, was exposed to the vibrant spiritual and communal life that Roy and his father fostered at Santiniketan (Jha, 1994).

At the age of 17, Tagore was sent to study at the University College of London. Again, after a year and a half, he dropped out of the program and returned to India. Tagore was already an autodidact, and wanted to devote most of his time to writing and music. During the next two decades, he wrote poems, novels, and songs that cherished the Indian tradition and culture. During his trips to England he experienced and appreciated the sophistication of western culture, but also became aware of how the system of British colonialism was dominating India, culturally and politically. He wanted to revive the culture and spirituality of his homeland through his art (Cenkner, 1976). In 1901, already a father, Tagore gained interest in education as the means of social and cultural revalorization of the Indian society. He moved with his family to Santiniketan to live closer to nature and start an experimental school.

Tagore had several concerns with the British system of education implanted in India. First, it was in English, neglecting the mother tongue as the means of learning. Second, schools were only placed in urban areas, leaving the more marginalized part of Indian society without access to formal education. And thirdly, it was driven through buildings and books, disconnecting the learner from powerful learning forces: nature and instincts. With this in mind, Tagore found in the ancient tradition of ashrams and gurukulas—the forest communities and schools—an

appealing inspiration and model for India. That was the motivation for the foundation of a forest school (Jha, 1994).

This is how Tagore started at Santiniketan a home school with a handful of pupils: his own children, the children of some of his friends, and the children of farmers from the surrounding villages. There was a mix of children from well-accommodated urban families and low-income rural families. He also invited a few teachers to live at Santiniketan. Teachers and pupils would share homes and the day-to-day tasks. He also invited artists to come and spend some time at Santiniketan and do their work there. Children would often experience the making of art from these masters. Tagore also continued with Santiniketan's tradition as a place for spiritual practice and peace. The school's community would participate in numerous ceremonies throughout the year, especially the welcoming of new seasons. Purposefully, the life at Santiniketan was frugal. For Tagore, that way of living facilitated the connection with nature, the nurturing of a spiritual life, as well as creative and artistic work. All children attended free of cost. Tagore financed the operation (Pearson, 1916).

Tagore found that the teaching materials used in regular schools were charged with historical and cultural elements of English society. He would alternate his time between writing, teaching, and creating new content and stories for the lectures. However, instead of programming the days too much, teachers at Santiniketan would give more time to children to do arts, play freely in the forest, and rest (Jha, 1994). William Pearson, an English Botanist that was invited by Tagore to live for some time at Santiniketan, recounts the school's life in *Shantiniketan: The Bolpur School of Rabindranath Tagore* (Pearson, 1916). In a regular morning at Santiniketan, children would

start with housekeeping duties at home and then lessons on Sanskrit or Bengali history, very often outside around an ancient tree. Lunch would include some time for playing and rest. In the afternoon, children would practice music, dance, or arts. At night they would sit under the starry nights and read some stories or poetry—perhaps participate in a ceremony. The learning experience was built around daily activities of communal life, arts, and lessons and leisure time in nature.

Tagore was the first non-westerner to win the Nobel Prize in Literature (in 1913). As a result of the prize, Tagore went on a tour around the world to present his compositions. During these trips, however, he witnessed growing sentiments of nationalism in most continents (a year later, World War I exploded in Europe). This period had an impact on Tagore's life and vision of education. He even turned his Nobel tour into a series of lectures promoting universalism. In 1918, he established a university in Santiniketan, Visva-Bharati University, as a place of cultural exchange and learning. His hope was to host learners from all over the world.

A few years later, Tagore envisioned an even more ambitious model of education: schools that would become the social, cultural, and economic progress of the rural life of India. Under this vision, Tagore founded in 1921 a second school, Sri Niketan, in a village not far from Santiniketan. Part of the school's main activities were: the development of agricultural and health programs for the surrounding villages; the teaching of basic trades as handcrafting, irrigation, or financial planning; along with excursions, games, and theatrical performances (Jha, 1994).

Tagore's writings are mostly artistic: novels, stories, poems, and songs. Still, a big portion of his work has not yet been translated to English (from Bengali). Some of his educational ideas can be found in stories, such as *The Parrot's Training* (Tagore, 1944). But his educational vision is present mostly in the lectures he gave during his travels. For example: *The Art of Movement in Education* in 1924 (Elmhirst, 1961), *To Students & To Teachers* in 1925 (Tagore, 2002), *My educational mission* in 1931 (Tagore, 1933), *My School* (Tagore, 1933), or *The foundation of Sriniketan* in 1937 (Elmhirst, 1961). Mukherjee (1962) has done an extensive study on the development of Tagore's educational ideas and initiatives in *Education for Fullness*. Jalan's (1976) doctoral dissertation connected Tagore's educational experiments as the philosophical and practical foundations for Ghandi's educational reform efforts in India.

Why choose Tagore's pedagogical work as a case? I came to Tagore in 2012 through the book *Not for Profit – Why Democracy Needs Humanities* (Nussbaum, 2010). In this book, Nussbaum takes Dewey's and Tagore's schools as examples of educating in humanities. She also points out that these educators' projects and ideas have been extremely relevant for democracy in their own countries: United States and India. Then, I discovered his work at Santiniketan, Visva-Bharati, and Sri Niketan. Santiniketan has been the most original case of an experimental school that I have encountered. Together with his writings and his influence in Indian culture and education, Tagore's pedagogical work made him an appealing person to investigate and learn from.

2.4. Group relations

Kurt Lewin was born in Poland in 1890 in a Jewish family. He served during World War I as part of the German Army. Later, he completed a Ph.D. at the University of Berlin under the supervision of Carl Stumpf (Lewin, 1992) [Stumpf was the founder of Berlin School of Experimental Psychology]. Later, Lewin joined the Institute for Social Research, an influential group of neo-Marxist scholars—most of them of Jewish origin—that together constructed the basis of critical theory. Critical theory is a school of thought that built theories and techniques in social sciences and humanities that helped develop a reflective and critical assessment of social circumstances (Horkheimer, 1937). In 1933, with the election of Hitler, Lewin and other members of the Institute were pushed to emigrate and moved to the United States.

At this point, Lewin had already begun running ‘social psychology’ experiments and was writing the basis of his theory on personality, mostly oriented to understanding the influence of social interactions (Lewin, 1935). In 1945, he founded the Center for Group Dynamics at M.I.T., and, in 1947, the National Training Laboratories (NTL) in Bethel, Maine. Both at M.I.T. and NTL, Lewin continued with his experiments investigating matters of social identity, authority, and power in group behavior. He was particularly interested in understanding social behavior under authoritative leadership vis-à-vis more democratic styles (Lewin & Lippitt, 1938; Lewin, Lippitt, & White, 1939).

These experiments would become the basis of a technique to help people gain awareness of their behavioral tendencies when in groups. At the NTL, Lewin refined the technique to turn it into a

training program. Lewin was commissioned by the Connecticut Inter-racial Commission to train community leaders to deal with intergroup tensions in their neighborhoods. This type of experiential, group-based learning became to be known as ‘sensitivity training’ or ‘t-groups’ in the United States (Lippitt, 1949).

Before moving to the United States, Lewin spent some time in London, England. In London, Lewin encountered an important effort to treat the mental health of soldiers returning from war. Medical staff at the Tavistock Clinic in London were highly involved in those efforts during World War II. There, he met Eric Trist, from the Tavistock Clinic, who was working with repatriated prisoners of war. Trist became fascinated with Lewin’s theories and experiments (Trahair, 2015). During the same years, Sigmund Freud had moved to London and started offering psychoanalysis as a technique to train patients with post-war traumatic disorders (Freud lived only a few blocks from the Tavistock Clinic). In a combination of Freud’s psychoanalytical approach and Lewin’s group approach, psychiatrists from the Tavistock Clinic started to develop a technique for group therapy in order to treat several veterans at once. These methods gave birth to the Tavistock Institute in 1947 and evolved to later become known as ‘group relations conferences’ (Trahair, 2015).

Wilfred Bion was one of the Institute’s founders. In *Experiences in groups and other papers* (Bion, 1961) and *Learning from Experience* (Bion, 1962), Bion describes this clinical, group-based approach to understanding collectives and organizations as independent systems of analysis, and, of intervention. They discovered, for example, that addressing the group itself as the subject of therapy—and not as a collection of individuals—the therapist can start to diagnose the unhealthy patterns of the collective behavior. And, with the proper interventions, help the

group become aware of those patterns and their origins. Then, each member of the group would gradually re-adjust their individual behaviors, developing healthier group dynamics and, therefore, healthier individual behaviors. Eventually, the participants would regain a healthier insertion in society (Bion, 1961).

Back in the United States, a large group of academics in the field of leadership and organizations were trained at the NTL. Some of them are: Douglas McGregor, Chris Argyris, Edgar Schein, and Warren Bennis. This helped this experiential training approach to be introduced to the academic environment. During the 1970s, however, according to O'Brien (2016), this training approach was highly criticized due to its restrictedness to blend with other more academic-based pedagogies inside universities. Some facilitators guiding this kind of training shared, too, a very particular inclination for psychoanalysis, which other academics saw as a limitation. Business and management schools in that period were turning toward more positivistic, scientific-based pedagogies (Khurana, 2007). That led to discarding most of these kinds of trainings from University programs, or pushing university-based professors to adapt their theories and methods without labeling them 'sensitivity training,' 't-groups,' or 'group relations conferences.'

Today, the Tavistock Institute and the A. K. Rice Institute, the two main organizations offering this type of training, run group relations conferences all over the world. These conferences usually run for two weeks and participants are divided in small and large groups to learn about organizational and leadership dynamics while experiencing them inside their groups. These 'conferences' have been used as a tool to learn and train practitioners and consultants for organizational change and leadership.

The case of Ronald Heifetz (1951-present)

Ronald Heifetz was born in the United States in 1951. As a child, it was very common in the Heifetz family to play music and improvise. Heifetz studied pre-medicine at Columbia University. During those years, he took a yearlong leave of absence to train with cellist master Gregor Piatigorsky at the University of Southern California. There, he met Riley Sinder, a UCLA doctoral student who was also a musician. Together with Sinder, he started to experiment giving workshops on creativity and improvisation. For five years, they went around the United States facilitating a two-day workshop called ‘The Music Seminar.’ They did this in parallel to their studies (Parks, 2005).

After Columbia, Heifetz went to Harvard Medical School and specialized in psychiatry. While doing his residency work at the McLean Hospital in Belmont, Massachusetts, he met Dr. Edward Shapiro. There, Shapiro had developed a method for treating adolescents following a whole-systems approach. Shapiro introduced Heifetz into systems perspective and techniques, and suggested that he attend one of the A.K. Rice Institute’s group relations conferences (Parks, 2005).

In 1982, Heifetz joined the Kennedy School of Government at Harvard University (today, the Harvard Kennedy School) as a student in the one-year Master in Public Administration (MPA). Then, leadership was almost a rare topic addressed by management and leadership educators in universities. When addressed, it was mostly done from an intellectual standpoint (theories,

concepts and frameworks) rather than from a skill-development learning process. Heifetz saw in the group relations method a way of introducing actual leadership development inside formal education. He believed that university-based programs that educate future managers and leaders of the public sector should introduce pedagogies to develop leadership skills experientially. Upon graduation, he saw an opportunity to develop a course to prepare MPA students for the exercise of leadership.

Heifetz proposed to the dean of the school, Graham Allison, to create a course to teach leadership experientially. In this course, he would combine his knowledge of evolutionary biology and medicine; his experience with the music seminars; his training on group relations, leadership, and organizations; as well as his student experience with the case studies at Harvard. The dean accepted the proposition and provided Heifetz with a one-year position in 1983. The course was offered to students of the MPA programs at the Harvard Kennedy School (HKS). Since then, he has been teaching leadership at the HKS.

His flagship course ‘Exercising Leadership: The Politics of Change’ (MLD-201) uses a technique that he calls ‘case-in-point.’ Case-in-point is an evolution of the group relations techniques, adding to it a comprehensive framework on leadership developed by Heifetz. This conceptual framework can be found in his book *Leadership Without Easy Answers* (Heifetz, 1994). During sessions of 90 minutes and with a class of 120 students, Heifetz navigates between: questions and statements that often provoke passionate debates; moments of passive silence to let any kind of themes, worries, or emotions emerge from the students; and mini-lectures to share concepts or frameworks relevant for the discussion. During the case-in-point

sessions, students cross through moments of reflection, discussion, insight, vulnerability, stress, and frustration while observing themselves and their interventions. The class itself becomes an experience to explore the challenges of practicing leading collectives under circumstances of uncertainty. Students gain insight into their own behavioral and emotional tendencies while exercising leadership under these circumstances, and learn in and from it.

The course also provides sufficient time for group discussions. These ‘small consulting groups’ facilitated by the teaching assistants also originate from the group relations approach. In these groups, students present and discuss their own experiences with leadership failure, and gain insight from their peers (Heifetz, Sinder, Jones, Hodge, & Rowley, 1989). Apart from the consulting groups, the course also offers ‘music nights.’ These are spaces, twice during the semester, where class members meet to publicly improvise with music or speaking. This is an opportunity to practice vulnerability and inspiration. In the final reflection paper students are invited to reflect on a case of their own leadership experience and the learning of the course.

The pedagogy can be found, mostly, in two publications: the article ‘Curriculum and Case Notes’ (Heifetz et al., 1989), and the book *Leadership Can be Taught* (Parks, 2005), written by Sharon Parks after doing a participant-observant study on the course. O’Brien (2016) did a study on how the pedagogy influences the development of students’ psychology and found positive results.

There is a complementary course called ‘Leadership from the Inside Out: The Personal Capacity to Lead and Stay Alive.’ This course follows a similar pedagogical approach in a two-week long intensive experience that focuses more on personal growth than on the organizational or political

challenge. This course is based on the content of the book *Leadership on the Line* (Heifetz & Linsky, 2002), which serves as the main reading material.

Heifetz's pedagogical approach has disseminated through different avenues. First, through other courses and executive programs offered by him and his colleagues at the Harvard Kennedy School, including a couple of seminars to prepare other educators in the pedagogy: 'Research Seminar in Leadership: Leadership Education,' and 'The Art and Practice of Leadership Development.' Second, through Cambridge Leadership Associates (CLA), a company he co-founded to offer leadership training. So far, CLA has trained more than fifty companies and organizations around the world, including the cabinet members of two Presidents of Colombia (Álvaro Uribe and Juan Manuel Santos) and a former Prime Minister of Greece (George Papandreou) during periods of political crisis. Finally, his pedagogical approach has also been disseminated through his books. For example, in *The Practice of Adaptive Leadership* (Heifetz, Linsky, & Grashow, 2009), the authors offer a kind of self-help manual to learn and practice adaptive leadership.

Why choose Heifetz's pedagogical work as a case? The original course has been voted several years in a row as 'The Most Influential Course' by the HKS alumni 5 years after graduation. I was intrigued by several of his former students who would refer to his courses as a transformative experience. In the early winter of 2008, I sat for the first time in one of Heifetz's course sessions at the Harvard Kennedy School. I remember the session: Heifetz was able to stimulate levels of intellectual and emotional engagement that I had never seen before in a classroom. He was able to move students at a deep level and, from there, prompt them to observe

themselves and learn from it. His leadership pedagogy, his consulting practice, and his writing make of Heifetz a compelling case to observe the mechanics of pedagogical creation.

2.5. Community organizing

Latin America has always been characterized as a region of large social and economic inequalities. During the decades of 1950s and 1960s, an unusual integration of Marxist ideals and Christian practices developed in some pockets of the Catholic church across the region. This mix gave birth to a movement—mostly led by priests—to support the self-organization of the less privileged populations to affect social and political change in their communities (Boff & Boff, 1987). The Peruvian priest Gustavo Gutierrez became one of the first intellectuals in what has become known as liberation theology. Some of the main ideas behind liberation theology are: (i) the choice of Jesus Christ [and of priests] of living and working with the poor, (ii) the intention of becoming conscious of one's own social conditions of injustice, and (iii) the salvation through the liberation of self and others from material and spiritual poverty (Gutierrez, 2014). Gutierrez has always insisted that liberation theology is a movement of practice and not just of ideals. These sectors of the Latin American Catholic Church became, then, the structure to mobilize indigenous or marginalized populations for political and social change. During the 1960s and 1970s, Latin America went on a wave of military governments. In countries such as Argentina, Brazil, Chile, and El Salvador, Catholic priests were imprisoned or assassinated for organizing community and social movements.

During those decades, something interesting was happening in parallel in the United States. The African-American Baptist Church and the Latino-American Catholic Church were becoming spaces of social and political mobilization, especially referring to the less privileged situation of their communities in the country. The African-Americans focused on their civil rights through public manifestations while the Latino-American focused on their workers rights through unionization efforts. Leaders such as Rosa Parks or Martin Luther King Jr. in the south were using some of their church's structures as well as biblical-based discourse to organize and mobilize their communities for political action (Cone, 1969). Religious institutions and community organizing came together, too, among the less privileged populations in North America.

In this context, Paulo Freire, a Brazilian educator, developed a method to teach illiterate farmers to read and write in only 45 days. In 1962, this method was successfully applied with 300 illiterate farmers from the rural community of Angicos in Brazil (Araujo, 2001). Organized in 'Circles of Culture,' the farmers came together to openly express with spoken and written words, gain awareness of their social conditions through reading, and construct new meanings and realities in collective discussions and action (Freire, 1967). These exercises were integrated, by Freire, in a pedagogy to teach them to read, write, and express. These successful experiments were known as 'the Angicos experience,' and became the foundation for a nation-wide literacy program (Araujo, 2001). When the military government took power in Brazil in 1964, the program was cancelled and Freire was expelled from the country. Freire was one of the first educators to bring the philosophical ideas and the organizing practices of liberation theology to education.

The roots of this educational approach are in the self-organization of less privileged communities to affect social and political change. The learning happens and is contextualized in the collective action, while solving real problems and reflecting on them. It takes experience and education a step further: besides incorporating life outside of the school as the main driver of the learning process, it pushes for learners to affect real change. Social change, naturally, requires collective and individual learning—that is how it can become an educational initiative.

The case of Marshall Ganz (1943-present)

Marshall Ganz was born in Bay City, Michigan, in 1943, and grew up in Bakersfield, California, where his father was a rabbi and his mother a teacher. He was studying at Harvard College when he left to volunteer for the 1964 Mississippi Summer Project—an attempt to register African-American voters during the Civil Rights Movement (Ganz, 2018).

The next year, he joined the farmers' movement that Cesar Chavez was leading in California to unionize farm workers nationally. Ganz worked for the United Farm Workers (UFW) for sixteen years gaining practical experience as organizer, field officer administrator, negotiator, and director of boycotts. Finally, Ganz became the union's Director of Organizing and was in charge of the training of its members. Ganz left the UFW in 1981, and worked for a decade on different political and social campaigns in California, focusing on developing programs to train political and community organizers (Ganz, 2018).

In 1991, at the age of 38, Ganz returned to Harvard after a '28-year leave of absence' to finish his undergraduate studies in history and government. At Harvard, Ganz obtained a Master in Public Administration at the Kennedy School of Government in 1993 and a Ph.D. in Sociology in 2000 while lecturing at the Kennedy School. Coming from decades of experience in the practice of organizing, Ganz's doctoral years were crucial to reflect on and use his experience. First, translating it into knowledge through his doctoral dissertation, *Five Smooth Stones: Leadership, Organization, and Strategy in the Unionization of California Agriculture, 1959-1967* (Ganz, 2000), in which Ganz analyzes the particular strategy of the UFW to focus on developing de-centralized leadership teams. And, second, translating his experience into a pedagogical approach to prepare newcomers in the practice of organizing.

Community organizing was a practice that emerged naturally from social movements. The preparation of organizers happened mostly within the practice (Ganz, 2000). Ganz saw in universities a potential to train, more formally, community organizers to address the many social and environmental challenges in the United States and around the world. For him, becoming a university-based educator turned into an opportunity to continue with his calling as an organizer, now contributing to several causes. Since 2000, Ganz has been a Senior Lecturer in Public Policy at the Harvard Kennedy School.

His main course is called 'Organizing, People, Power, and Change. The course is offered to students of the MPA programs at the Harvard Kennedy School (HKS). Students organize themselves in leadership teams to mobilize constituencies for a real campaign with real goals and outcomes. These campaigns can take place within the realm of the University community or

within the larger urban area of Boston-Cambridge. This practical experience would become the main driver of learning throughout the semester. Students should invest at least eight hours per week in these campaigns besides the regular time for the sessions. The class meets twice a week. Tuesdays are lecture times with Ganz, in which he reviews some basic concepts on organizing and mobilizing. Thursdays, students meet in sections or groups led by one of the teaching fellows. In the sections, students and teaching fellows practice some organizing skills and discuss the ongoing development of their campaigns. Students write weekly, two-page reflection papers on their unfolding experiences. They write, too, a final paper analyzing the whole learning for the course (Ganz & Lin, 2012).

Ganz has developed almost a dozen other courses and executive programs given at Harvard University. Other essential courses are ‘Public Narrative: Self, Us, Now’ and ‘Public Narrative: Conflict, Continuity, and Change.’ These two are half-semester, complementary courses that focus on developing the students’ capacity to mobilize through public speaking. Three questions are the drivers of public narrative as a leadership practice: (i) *If I am not for myself, who will be for me?* (ii) *When I am for myself alone, what am I?* (iii) *If not now, when?* In these courses, storytelling becomes an important tool. The process is structured in three phases: first, reflecting on your own experience and motivations (‘self’), engaging with others to find common values and purpose (‘us’), and empowering the collective to take strategic action (‘now’) (Ganz, 2011). This pedagogical technique is meant to develop in students the capacity to understand and overcome their fears with inspiration, hope, and action. During the courses, students practice one-on-one conversations and coaching to deepen their ability to connect with others in meaningful ways. Ganz and the teaching fellows coach the students in these organizing practices.

Ganz's courses are designed as organizing movements themselves. This is what he calls 'Pedagogy as practice,' or practicing "what we teach in the way we teach it" (Ganz & Lin, 2012, p. 7).

From Harvard, he has also engaged in advising and training for campaigns for different organizations in the United States and around the world. For example, Ganz designed and facilitated 3-day workshops to prepare trainers, organizers, and volunteers in leadership teams for the 'Obama for America' campaign in 2007-2008. He is also the co-founder of the Leading Change Network, an international network of practitioners, educators, and scholars that are inspired by Ganz's work and pedagogies to improve their practice and develop leadership skills in others. The network has provided more than 400 workshops in 25 countries. His pedagogical approach has been published in the book chapter 'Public Narrative, Collective Action, and Power' (Ganz, 2011), in the article 'Learning to Lead: Pedagogy of Practice' (Ganz & Lin, 2012), and in reports written for the organizations in which he trained or consulted (for example, Ganz & Wageman, 2008). He is currently preparing an autobiographical work in which he addresses his educative efforts in a special section.

Why choose Ganz's pedagogical work as a case? During a visit to Harvard University in 2010, I noticed that people would refer to Ganz as playing an important role during the Obama campaign. His story of an organizer for the Civil Rights Movement that turned into an educator and trainer of trainers was intriguing, and his research and writing on organizing and leadership development offered an interesting whole. During that trip, I interviewed him and attended one

of the sessions in which students were reflecting on the difficulties of starting their own organizing campaigns. I saw how Ganz was helping them develop the strength to do it. I was in front of someone different. Most people I met were, in essence, educators, academics, or consultants. Ganz is, first of all, an experienced organizer, and, from there, he educates and writes. This made him an interesting case of pedagogical creation.

2.6. Reflective practice

It is interesting to observe how a group of academics that were close to the group relations approach in the 1950s and 1960s started to develop, in the 1970s, a critical perspective around the traditional ways of doing science and of educating inside universities. Edgar Schein, for example, published *Professional Education: Some New Directions* (Schein, 1972); Warren Bennis published *Leaning Ivory Tower* (Bennis, 1973), or Chris Argyris and Donald Schon published *Theory in Practice: Increasing Professional Effectiveness* (Argyris & Schon, 1974). These contributions favor more practice-oriented perspectives to construct knowledge and learning. Harvard University and M.I.T. became local hubs in that effort. They were critiques to approach research and teaching from pure logical positivism.

David Kolb, who did a Ph.D. in Social Psychology at Harvard University in the 1960s, co-published ‘Towards an Applied Theory of Experiential Learning’ in 1975. In this document, Kolb and his colleague, Ronald Fry, offer a conceptual model of how learning happens in experience, synthesizing ideas from James, Dewey, Lewin, Piaget, and Freire. The model offers four cyclical steps in the process: (i) concrete experience, (ii) reflective observation, (iii) abstract

conceptualization, and (iv) active experimentation (Kolb & Fry, 1975). Kolb is currently a professor at the Weatherhead School of Management at Case Western Reserve University, where he has developed techniques to help managers become aware of their styles of learning (see, for example, Kolb & Kolb, 2005).

Donald Schon also completed his doctoral studies at Harvard University. His thesis focused on Dewey's theory of inquiry. Schon got a position at MIT in 1968. From there, he has published *The Reflective Practitioner: How Professionals Think in Action* (Schon, 1983) and *Educating the Reflective Practitioner* (Schon, 1987). In these books, Schon presents how different professions such as design, psychotherapy, urban planning, and management combine reflection within their practice. Chris Argyris, who also collaborated closely with Schon in developing theories of organizational learning and action research, wrote on how managers should learn in 'Teaching smart people how to learn' (Argyris, 1991). In this article, Argyris refers to the idea of 'double loop learning,' or becoming observant and aware about the way and limitations of someone's own way of learning.

This new current of incorporating reflection and awareness into the practice and education of management also has an important root in the United Kingdom. Reginald Revans, a management professor and consultant, published *Developing Effective Managers: A New Approach to Business Education* (Revans, 1971), and *Action Learning: New Techniques for Management* (Revans, 1980). For Revans, the process of learning in action required programming, questioning, and reflection, encouraging his clients to engage in the solutions of real problems and learn through that process. Lancaster University Management School (LUMS) has also

become an important epicenter of reflective-based management education. Michael Reynolds, for example, has brought elements of critical theory to develop ideas and techniques of critical reflection in management (Reynolds, 1998). Jonathan Gosling, formerly at LUMS and the University of Exeter, has brought elements of the group conversations from the group relations conferences—as well as new creative ones—to the education of managers inside business schools (Mintzberg & Gosling, 2002).

These two currents of American and British perspectives on reflective practice in management are producing interesting techniques and programs to train managers to improve their practice. Some examples in management and leadership are: Michael Reynolds's creation of learning communities in university programs (Reynolds, 1999); Ann Cunliffe's application of 'reflexive journals' when teaching undergraduates and MBA students (Cunliffe, 2009); or Kets de Vries's focus on group coaching for executive development programs (Kets de Vries, 2014). They do it, mostly, by using reflection tools: journaling, writing reflection papers, or organizing group conversations to make sense of past or ongoing experiences. The classroom, then, becomes a place to learn how to purposefully reflect on experience, and share insights and practical lessons in engaging discussions with peers and professors.

The case of Henry Mintzberg (1939-present)

Henry Mintzberg was born in Montreal in 1939. He studied mechanical engineering at McGill University and graduated in 1961. He then worked in Operational Research at the Canadian National Railways, and went to MIT to pursue master and doctoral studies in management. In his

doctoral dissertation, *The Manager at Work: Determination of his Activities, Functions, and Programs by Structured Observation* (Mintzberg, 1968), Mintzberg shadowed five managers and studied in detail their moment-to-moment activities.

After graduating from MIT, he returned to McGill as part of the management faculty. From his thesis came the book *The Nature of Managerial Work* (Mintzberg, 1973), which was well received by managers and academics. In the following years as a researcher and writer, Mintzberg has been investigating the manager's job, as well as the process of strategy making and the structuring of organizations, among others topics. He is a widely recognized scholar who has gained insightful understanding of managers and their daily practice.

While he was deepening his understanding of what managers do at work, he was becoming more and more uneasy with the way business schools were preparing for the job. In the mid-1980s, Mintzberg asked the Dean at the McGill Faculty of Management to reduce his teaching load and salary accordingly (Mintzberg, 1993). He was finding too much disconnect between the practice of managers that he was discovering through his research, and the education of managers at universities. A few years later, he wrote the article 'Training Managers, Not MBAs' (Mintzberg, 1989) publishing, for the first time, his critical ideas on business education.

During the mid-1990s, he started to collaborate with other academics who shared similar opinions toward the education of managers. Mintzberg's first partner was Jonathan Gosling, then at LUMS in the U.K. Other colleagues from France, India, and Japan joined the group and together they started to imagine new ways to educate managers for and in practice. This is how,

in 1996, five management schools launched the International Masters for Practicing Managers (IMPM) (Mintzberg, 2004). The program is directed to practicing managers. Companies, such as: Lufthansa, Fujitsu, Alcan and others sent teams of managers to the first cohort of the IMPM. The program (currently called the International Masters Program for Managers) has been running since then. Later on, McGill University launched the International Masters for Health Leadership, taking elements from the IMPM pedagogy and developing it further.

Currently, the IMPM and IMHL programs last between fifteen and sixteen months and consist of five modules, each of them nurturing a managerial mindset: reflective, analytic, worldly, collaborative, and action (see Gosling & Mintzberg, 2003, for a presentation of these mindsets). Each module lasts for ten to eleven days of full-time involvement. During these days, the faculty organize workshops and sessions on topics related to each module's mindset. For example, a three-day workshop on building the learning community takes place during the first module of the IMHL (the Reflective Mindset), or a two-hour practical session on analyzing financial statements takes place during the second module (the Analytic Mindset). Each session, day, or module becomes a unique learning experience. As part of the program's culture, there is a 50-50 rule that requests that at least half of the class time be devoted to relating the sessions' content to the participating managers own agendas. Professors and speakers that come to the IMPM are advised and supported in advance to design their sessions, including time for managers to reflect and share among themselves their experiences as they relate to the concepts, theories, and frameworks presented in a module.

The main pedagogical idea of the program is that management learning happens as a combination of experience and reflection. The classroom and the program are designed for reflection. The classroom is flat, and participating managers are seated in round tables of five to six members. In times of lectures, everyone turns and looks at the front of the class. In times of group reflection, everyone turns inwards to their tables.

There is, however, one pedagogical technique that brings the whole learning experience together: the morning reflections. Every morning of the module days the participants are given time to reflect for sixty to ninety minutes. First, they write in silence in their reflection journals. Then, they share those reflections with other participants at the round tables. And, finally, the whole group forms a big circle to have an open community reflection. During this time, participants make connections between their practices and the concepts or techniques provided in class; they share with each other their most significant insights or take-aways from the previous day; or they simply bring some intriguing questions to ponder them collectively. It is, basically, a time for managers to connect what happens at school with what happens at work. The whole process is recognized as a space that belongs to the participants.

The IMPM has been evolving for more than twenty years. The partnerships have also included business schools from other countries such as China and Brazil. This IMPM pedagogy developed by Mintzberg and his colleagues was the first innovation in a rich series of similar educative programs that followed this first experience, such as: the McGill-McConnell Program for National Voluntary Sector Leaders (NVSL), the Advanced Leadership Program for senior executives, the McGill-HEC Executive MBA, the International Masters for Health Leadership

(IMHL), and the GROOC Social Learning for Social Impact (a Massive Open Online Course for groups that aims at taking the pedagogical approach using the internet). All these initiatives took place at the Desautels Faculty of Management at McGill University.

Mintzberg is also the co-founder of CoachingOurselves, a company that offers self-facilitated, in-house management learning for managers in organizations. CoachingOurselves' method is modeled on the IMPM pedagogy. CoachingOurselves develops 'topics' for diverse management and organizational issues. Each topic is a downloadable document that contains key concepts, questions for reflection, and suggested times for discussions. As we can see, the expansion of the original pedagogy has come in diverse forms, adapting to different sectors, organizations, and media.

This pedagogy was first presented in two academic articles: 'Training Managers, Not MBAs' (Mintzberg, 1989), and 'Educating Managers Beyond Borders' (Mintzberg & Gosling, 2002). Later, Mintzberg published the book *Managers Not MBAs: A Hard Look at the Soft Practice of Managing* (Mintzberg, 2004). Half of the book is a thorough critique of management education and the MBA programs, and the other half is a detailed presentation of the pedagogy behind the IMPM. With the McGill-McConnell NVSL program and the IMHL, the pedagogy took on the task of not only developing people and organizations but sectors (for these programs, the non-profit and the healthcare sectors). This person-organization-system approach is presented in the article 'Developing Naturally: From management to Organization to Selves' (Mintzberg, 2012).

Why choose Mintzberg's pedagogical work as a case? In September 2010, Mintzberg invited me to visit the IMPM for a couple of days. Behind the renowned academic who decided to defy business schools' flagship program, the MBA, there was a truly open and curious educator who, in class, was a fierce defender of the managers' interests and agendas as the drivers of the whole thing. Through his research, Mintzberg had gained close insight into the work of managers, allowing him to co-create new ways to educate managers that better respond to the nature of their job. In 2014, Mintzberg received the *Lifetime Achievement Award for Leadership in Learning* by McGill University for four decades of contributions and innovations to teaching and learning. The pedagogy, too, had expanded in creative and diverse ways. Mintzberg's work was an interesting case of pedagogical creation.

Henry Mintzberg has been one of my co-supervisors during my doctoral studies (2011-2018). I selected his pedagogical co-creation as one of the six case studied for my research. Being a subject of this research, Henry Mintzberg has excused himself from the final evaluation of this thesis.

2.1. Summary of approaches in experience and education

Following is a summary of the six approaches reviewed here, their origins, and their understanding of how experience integrates with education; as well as the case related to each of them:

Table 1: Approaches integrating experience and education

Tradition	Historical origins	Source of experience and activities	Case
Student-centered learning	* Europe, 18th century * Enlightenment * Rousseau, Pestalozzi, Froebel	* The source of experience is hands-on activities. * It put especial attention on the learners' interests. * Games, gardening, exercises, and others.	Maria Montessori (1870-1952)
Progressive education	* United States, late 19th century * Pragmatism * Dewey, Parker, Flexner	* The source of experience is the social/work life. * Cleaning, cooking, wood-work // Combining practice, applied research, and teaching inside universities.	John Dewey (1859-1952)
Gurukula / vedic system	* India, 19th century * Hindu renaissance * Roy, Saraswati, Tagore	* The source of experience is the communal spiritual life. * Daily practice of mantras, meditation and yoga; philosophy teaching; living in nature; ceremonies.	Rabindranath Tagore (1861-1941)
Group relations	* Europe & U.S., 1940s * Critical theory * Lewin, Bion	* The source of experience is the group dynamics. * Small group discussions, large group discussions, self-awareness.	Ronald Heifetz (1951 – now)
Community organizing	* Latin America & U.S., 1960s * Liberation theology * Gutierrez, Freire	* The source of experience is organizing social or political action in real communities. * Community organizing, coaching, team discussions.	Marshall Ganz (1943 - now)
Reflective practice	* U.S. & U.K., 1970s * In management & bus. schools * Kolb, Schon, Revans	* The source of experience is the past or ongoing practice outside the school. * Journaling, reflection papers, group reflections.	Henry Mintzberg (1939 – now)

In the table above we can observe how there are different ways of integrating experience and education (there are, most likely, more than the ones reviewed here). They all have developed rich theories and practices—some of them reviewed in this chapter. In a way, they each make the case for their own approach on how experience and education should be integrated. There is, nevertheless, an interesting opportunity to study a selection of these different pedagogies to search for underlying commonalities. The main assumption is that there are some principles and practices that can help us understand the essence of educating through experience that transcend any particular approach or pedagogy.

This is how the original question, *how do people create new pedagogies that integrate experience and education?* evolves into a more precise inquiry on finding essential characteristics in the practice of experience and education. Under the light of these approaches

and cases, the research question becomes: *What are those common, fundamental elements in the practice of experience and education that transcend any particular pedagogy?*

Based on the six selected cases, the following chapter describes how I proceeded with the research.

Chapter 3: Research methodology

3.1 Research approach

Case study rationale: Stake (2005) proposes that case study research “is not a methodological choice but a choice of what is to be studied” (p. 443). This statement resonated with this research: I wanted to study each of the pedagogical creations of these six educators to search for common, essential elements among them. Yin (1994) points out that case studies are preferred when facing ‘how’ and ‘why’ questions. The search for these common elements is really a question of ‘how’ these educators integrated experience with education. Brown (2008) mentions that: “case study research can provide rich and significant insights into events and behaviours” (p. 9).

The following table shows the six cases, their pedagogical initiatives, and their focus of education (children or adult). The cases are presented in the order in which their first pedagogical initiative was launched: Dewey in 1986, Tagore in 1901, Montessori in 1907, Heifetz in 1983, Mintzberg in 1996, and Ganz in 2000.

Table 2: Cases of study

Case	Main approach	Pedagogical Initiatives	Focus of education	Type of case
John Dewey (1859-1952)	Progressive education	* The Laboratory School (United States). 1896. * The New School.	Children & University	Historical
Rabindranath Tagore (1861-1941)	Gurukula / vedic system	* Santiniketan Ashram School (India). 1901. * Visva-Bharati University. * Sri Niketan school.	Children & University	Historical
Maria Montessori (1870-1952)	Student-centered learning	* La Casa dei Bambini (Italy). 1907. * The Montessori Foundation (Intl.).	Children & teachers training	Historical
Ronald Heifetz (1951 – now)	Group relations	* Leadership course at Harvard U. 1983. * Other courses and executive programs at Harvard. * Cambridge Leadership Associates (consulting).	Master students & practicing leaders	Contemporary
Henry Mintzberg (1939 – now)	Reflective practice	* IMPM program. 1996. * ALP, EMBA, IMHL, GROOC, and others. * CoachingOurselves (company, online)	Practicing managers	Contemporary
Marshall Ganz (1943 - now)	Community organizing	* Organizing course at Harvard U. 2000. * Other courses at Harvard. * Leading Change Network (online).	Master students & practicing organizers	Contemporary

Overall, the six cases were selected because they fulfilled the following criteria:

1. They created unique and innovative pedagogies based in experience.
2. Their educational initiatives have gained recognition in their countries or fields.
3. There is substantive written material available on their pedagogical practice and their ideas on education.

Three of the cases are historical, children-oriented (Montessori, Dewey and Tagore); and three of the cases are contemporary, adult-oriented (Heifetz, Ganz, and Mintzberg). Having a group of cases focusing on children (3) and a group of cases focusing on adults (3) allows to cover a wider range in the educational spectrum. Although Montessori, Dewey, and Tagore originally focused on educating children, their pedagogical influence reached most levels in the educational system, such as middle school, high school, college, and adult education.

An inductive approach: After solving the first part of the methodological puzzle (studying six cases of experiential pedagogies), I needed to conceive and design a strategy to collect, analyze, and interpret data. After reading Glaser & Strauss (1967), Mintzberg (2005), and Charmaz (2006) I quickly realized that the nature of my curiosity was inductive: *What are the common, fundamental elements in the practice of experience and education?* I was in the search for common patterns from the study and observation of the phenomenon. The main effort consisted in bringing six unique stories of pedagogical creation together into a single narrative on how to integrate experience and education.

I had found and selected an appealing set of six cases. I had confirmed that case study research was appropriate for the research question. And I had realized that the nature of the study was inductive. The next step was to define a strategy for collecting data.

3.2 Collecting the material

In case study research, Yin (1994) mentions that it is possible to look at a case both retrospectively and prospectively. Since I was studying the common elements in the origins, characteristics, or development of these six pedagogical creations, the look at this research was retrospective. The publications or written materials already available on these cases became the main source of data. This material was complemented with other sources, such as direct observation, interviews, and images.

3.2.2 Publications

As we have seen in the previous chapter, the six educators were and are, too, prolific writers. They wrote about their courses, programs, or schools; their methods applied in them; as well as their ideas and critiques on education. This information is essential because it constitutes a first-hand recount of their pedagogical creations and ideas.

In a first phase, I searched and reviewed all written material I could find on the six cases—either written by the educators themselves or by other authors—that was related to their educational endeavors. I collected the publications that were available online, others from Amazon.com, and most of them from the McGill University Library, the U.S. Library of Congress, and the Harvard University Library. This was done in different visits:

Table 3: Library fieldwork

Library	Attribute of Library	Cases found	Dates
McGill University Library (Canada)	Largest Canadian library on humanities and social sciences	Dewey, Tagore, Montessori, Heifetz, and Mintzberg	April 21, 2016 - May 12, 2016 August 10, 2016 - September 24, 2016
Library of Congress (United States)	Largest collection of Dewey's and Montessori's publications	Dewey and Montessori	October 3, 2016 - October 23, 2016
Harvard University Library (United States)	Largest American library on humanities and social sciences	Dewey, Tagore, Montessori, Heifetz, Mintzberg, and Ganz (all cases)	October 24, 2016 - November 22, 2016

The collection of publications resulted in a total of 126 items (books, papers, articles, syllabi, manuscripts, and others). The publications found are presented in chronological order in the appendix. The lists include writings related to their educational initiatives and pedagogies, their

ideas, and their lives. When available, it also included publications by other writers. This inventory constitutes the main resource for this research.

3.2.2 Direct observation and conversational interviews

Evidently, there are fewer publications available for the contemporary cases. I decided, then, to spend around two weeks with each of the three cases of management and leadership educators (Heifetz, Ganz, and Mintzberg) and gather complementary data.

During these two weeks with each of them, I participated in the following activities:

1. Direct observation of their teaching staff meetings for planning or debriefing of their courses or programs.
2. Direct observation of their teaching activities or classes.
3. Conversational interviews in between the observation activities.

The interview process was open and adaptable. Most interviews followed a conversation format around what was unfolding from the observations. Following a sample of topics and questions that emerged during the interviews:

1. What motivated you to educate experientially?
2. Why creating a new pedagogy?
3. How does the pedagogy work?
4. How was the process of creating and developing a new pedagogy?
5. What are the key skills for someone to learn experientially?

6. What are the key skills for someone to educate experientially?
7. How do you know if the pedagogy is working?
8. How do you see your work as an educator? (vis-à-vis educators using more traditional pedagogies)?
9. How do you prepare others to educate in this pedagogy?
10. How are you scaling up this pedagogical approach?

This type of data collection allowed me to gain access to their day-to-day pedagogical endeavors and to ask questions to help me understand or clarify some interesting elements of their practice.

The following table summarizes the direct observation events and dates for each educator, as well as the number of conversational interviews that took place during those days:

Table 4: Observation and interviews

Educator	Direct Observation Dates	Direct Observation Events	Conversational Interviews
Ronald Heifetz	January 5 - 16, 2015 November 10-11, 2016	* Teaching of the course "Leadership from the Inside Out" * Meetings with Teaching Assistants	1: 01.07.2015 2: 01.14.2015 3: 11.10.2016 4: 11.11.2016
Henry Mintzberg	August 10 - 19, 2016 September 18 - 20, 2016	* Pedagogical activities for the World Social Forum * Meetings post-GROOC * Teaching at IMHL - Module I	1: 08.12.2016 2: 08.19.2016 3: 09.20.2016 4: 09.20.2016
Marshall Ganz	October 25 - Nov. 2, 2016 November 8 - 11, 2016	* Teaching of the course "Organizing: people, power, and change" - module II * Workshop on American election	1: 10.27.2016 2: 11.08.2016 3: 11.14.2016

During the observations of the meetings and classes, the educator introduced me as a researcher doing a study on the pedagogy. He also clarified that no data would be collected on the students

or the students' interventions. I took written notes during these activities. The conversational interviews were audio recorded and duly transcribed. The educators signed consent forms for all these data collection activities. This research and the consent forms were approved by the McGill University Research Ethics Board (REB) Office. The signed forms can be accessed upon request to the researcher (carlos.rueda@mail.mcgill.ca). The collection of the material was done in different periods between January 2015 and December 2016.

3.3 Selection of data

The collection of data was rich but too vast for a detailed analysis: more than 6,500 pages of written material. This inventory required an additional effort of review and re-selection. Following an inductive approach, Charmaz (2006) suggests coding a first sample to begin to understand the phenomenon under study and the data available. I found in this advice an appropriate strategy to have a 'hands-on' experience with the data I had collected, and define the criteria for re-selection. I then coded a first sample: five papers and book chapters, and a small selection of observation notes and conversational interviews. In total, I coded 143 pages of written data using the software Nvivo for Mac. Fifty-five codes emerged from this sample, but most importantly, this exercise brought important lessons for further analysis:

1. Some of these documents are old and cannot be converted to text. They have to stay in image format (.jpeg). The software Nvivo for Mac cannot code image format documents, so I switched to Atlas.ti for Mac.
2. It was challenging to 'just code anything that you see,' as inductive researchers suggest. While doing it, I realized that I already had some pre-conceived ideas. Charmaz (2006)

suggests a strategy to code all the text (line-by-line coding) to ‘let new ideas emerge.’

Nevertheless, the outcome of the coding process was iterative and included some of my pre-conceived ideas and the new ones emerging.

3. The publication data was, indeed, rich. It contained ideas, stories, and facts that had already gone through a process of reflection and organization by their authors. But, as mentioned, it was important to reduce the inventory to a manageable sample for analysis. The overall criterion was to select material that approximates, as much as possible, the actual pedagogies.

With this first experience with the data, I defined the following criteria for reviewing and selecting a final data set:

1. Select material that describes ‘how’ they educate, and discard most material that is purely abstract or conceptual.
2. Select material written after the educators started to practice education and pedagogy, and discard material written before they had the actual experience of implementing them.
3. Select material that has been written by the educators themselves or by people who directly experienced the pedagogies, and discard material written by people who did not participate in those educative experiences.
4. Select material that would help create, as much as possible, an even sample of text among the six cases.

I went back to the 126 publication items, the notes from the direct observation, and the interview transcripts and reviewed them with these criteria in mind. A total of 61 documents (1,004 pages

of text) were selected for detailed analysis. This re-selection phase lasted for two months: January and February 2017. The final data set is presented in the following table:

Table 5: Data

#	Data item	Type of Data	Pages
On John Dewey's pedagogical case			
1	Plan of organization of the university primary school (1895)	Report	21
2	The University School (1896)	Lecture	6
3	A pedagogical experiment (1896)	Paper	3
4	My pedagogic creed (1897)	Paper	12
5	The school and society (1899) - Ch. 2: The school and the life of the child	Book chapter	30
6	The child and the curriculum (1902)	Book	22
7	Democracy in education (1903)	Paper	12
8	Democracy and Education (1916) - Ch. 13: The nature of method	Book chapter	16
9	Democracy and Education (1916) - Ch. 15: Play and work in the curriculum	Book chapter	10
10	Experience and Education (1938)	Book	40
			172
On Rabindranath Tagore's pedagogical case			
1	The philosophical approach to Sriniketan (1922)	Lecture	11
2	The art of movement in education (1924)	Lecture	11
3	Talks in China (1925) - To students	Lecture	7
4	Talks in China (1925) - To teachers	Lecture	5
5	My School (1925)	Lecture	6
6	A Poet's School (1926)	Lecture	12
7	My Educational Mission (1931)	Lecture	4
8	My school II (1933)	Lecture	9
9	The found. of Sriniketan (33-38) (1937)	Letters	6
10	The Parrot's Training (1944)	Story	4
			75
On Maria Montessori's pedagogical case			
1	The Montessori method (1912) - Ch. 3: Inaugural address on opening a Children's House	Book chapter	13
2	The Montessori method (1912) - Ch. 5: Discipline	Book chapter	10
3	The Montessori method (1912) - Ch. 7: Exercises of practical life	Book chapter	4
4	The Montessori method (1912) - Ch. 10: Nature in education -- Agricultural labor	Book chapter	6
5	The Montessori method (1912) - Ch. 11: Manual labor -- Potter's art and building	Book chapter	4
6	The Montessori method (1912) - Ch. 12: Education of the senses	Book chapter	8
7	The Montessori method (1912) - Ch. 13: Education of the senses and didactic materials	Book chapter	16
8	The Montessori method (1912) - Ch. 14: General notes on the education of the senses	Book chapter	4
9	The Montessori method (1912) - Ch. 20: Sequence of exercises	Book chapter	6
10	Dr. Montessori's own Handbook (1914)	Book	98
11	The Secret of Childhood - Our own method (1936)	Book	32
			201

Table 5: Data (cont.)

#	Data item	Type of Data	Pages
On Ronald Heifetz' pedagogical case			
1	Curriculum and case notes (1989)	Paper	28
2	Leadership competences (1993)	Manuscript	6
3	Leadership can be taught (2005) - Ch. 7: Courage and costs	Book chapter	21
4	The Practice of Adaptive Leadership (2009) - Ch. 2: The theory behind the practice	Book chapter	28
5	Exercising Leadership (2016)	Syllabus	17
6	Leadership From the Inside Out (2017)	Syllabus	6
7	Direct Observation from 05.Jan.2015 to 16.Jan.2015 [selection of segments]	Notes	44
8	Conversational Interview 14.Jan.2015	Transcript	11
9	Conversational Interview 10.Nov.2016	Transcript	10
10	Conversational Interview 11.Nov.2016	Transcript	19
			190
On Henry Mintzberg's pedagogical case			
1	Educating Managers Beyond Borders (2002)	Paper	13
2	Managers not MBAs (2004) - Ch. 10: Developing Managers I: The IMPM Program	Book chapter	16
3	Managers not MBAs (2004) - Ch. 11: Developing Managers II: Five Mindsets	Book chapter	21
4	Managers not MBAs (2004) - Ch. 12: Developing Managers III: Learning on the Job	Book chapter	20
5	Managers not MBAs (2004) - Ch. 13: Developing Managers IV: Impact of the Learning	Book chapter	26
6	Managers not MBAs (2004) - Ch. 14: Developing Managers V: Diffusing the Innovation	Book chapter	18
7	Management Education as if Both Matter (2006)	Paper	10
8	Developing Naturally (2012)	Book chapter	28
9	Direct Observation from 08.Aug.2016 to 19.Aug.2016 [selection of segments]	Notes	7
10	Conversational Interview 20.Sep.2016	Transcript	15
			174
On Marshall Ganz' pedagogical case			
1	Leadership Development Project (2008)	Report	76
2	Public Narrative, Collective Action, and Power (2011)	Book chapter	17
3	Learning to Lead: Pedagogy of Practice (2012)	Book chapter	23
4	Public Narrative: Self, Us, Now (2016)	Syllabus	8
5	Public Narrative: Loss, Difference, Power, and Change (2016)	Syllabus	13
6	Organizing: People, Power, and Change (2017)	Syllabus	18
7	Direct Observation from 25.Oct.2016 to 01.Nov.2016 [selection of segments]	Notes	10
8	Conversational Interview 27.Oct.2016	Transcript	5
9	Conversational Interview 08.Nov.2016	Transcript	18
10	Conversational Interview 14.Nov.2016	Transcript	4
			192

3.4 Analysis of data

Once these documents were uploaded to the software, the next step was coding them. Glaser & Strauss (1967), Charmaz (2006), and Charmaz (2013) were very useful and instructive for the coding exercise, especially for their inductive or constructivist approach to working with the data. Here is some of the advice taken from these readings:

- ✓ Create as many codes as possible. Do not worry about the amount of codes.
- ✓ Some quotations might belong to more than one code. That is OK.
- ✓ Use gerund verbs (-ing) as much as possible, instead of nouns, to code names in order to capture action. Keep the questions ‘what is happening?’ and ‘what is he/she doing?’ in mind when naming codes.
- ✓ Include the educators’ own words as code names when they are descriptive.
- ✓ Code anomalies, even if there is only one quotation in that code.
- ✓ Code entire stories. They might be useful for the construction of arguments.
- ✓ Create a code labeled as ‘interesting’ for those yet in doubt how to label.

The 1,004 pages were coded. In total, 4,791 quotations generated 776 codes. (The 4,791 quotations correspond to 3,128 coded texts since some texts are present in more than one code.) The list of 776 codes was too long and needed to be reduced through merging and combining. In a first exercise of joining codes, I reduced them to 377. And, in a second exercise they were reduced, from 377 to 107. Most of the merging and combining responded to the similarities among different codes. All codes were also re-named to express action (in –ing form), as suggested by Charmaz (2006). Table 6 presents, for each educator, the number of pages of data, the amount of quotations, and the number of codes with data (total codes = 107) for each case:

Table 6: Pages, quotations, and codes

	Pages	%	Quotations	%	Codes
Dewey	172	17%	611	13%	85
Tagore	75	7%	382	8%	69
Montessori	201	20%	715	15%	81
Heifetz	190	19%	1037	22%	93
Mintzberg	174	17%	979	20%	91
Ganz	192	19%	1067	22%	85
<i>Total</i>	<i>1004</i>	<i>100%</i>	<i>4791</i>	<i>100%</i>	<i>107</i>

With the exception of Tagore, the number of pages is somewhat well distributed among the other five cases. This is because it has been relatively more difficult to find Tagore's writings on education in English. On the quotations' column, the three contemporary cases are higher. This could be explained because there are some codes that were only applied to management and leadership education.

Table 7 presents in more detail the same information. It shows, for each code, the total number of quotations, the number of quotations per case, and the number of cases present.²

² In the grounded theory literature, 'groundedness' is referred to as the number of quotations in each code and 'generalizability' refers to the number of cases in each code (Charmaz, 2006).

Table 7: Codes

Codes	Total of quotations	Quotations per case						Presence in cases
		Dewey	Tagore	Montessori	Heifetz	Mintzberg	Ganz	
Connecting education & organization	155	1	3	3	14	95	39	6
Building relationships - Empathy	135	7	11	10	41	17	49	6
Reflecting on experience	114	9	2	2	22	43	36	6
Educating as a community of practice	99	7	2	19	16	16	39	6
Developing autonomy & independence	96	9	13	36	15	9	14	6
Leadership & leadership development	93	4	1	0	48	6	34	5
Unity of experience & learning	92	46	8	10	6	12	10	6
Following learners' interests & powers	91	26	1	4	4	25	31	6
Educating the body & senses	89	6	6	72	5	0	0	4
Activities and exercises	88	19	12	49	0	6	2	5
Groupwork - Teamwork	85	1	0	2	12	14	56	5
Appreciation	85	6	7	20	23	17	12	6
Education & nature	84	13	37	27	0	7	0	4
Reforming society through education	81	9	3	8	16	24	21	6
Taking action - Sense of now	79	4	0	2	18	11	44	5
Self-awareness & Reflection-in-action	79	3	1	4	45	21	5	6
Peer & group consultation	78	0	0	0	34	33	11	3
Managing uncertainty and stress	78	0	0	1	55	6	16	4
Connecting education & home-community	73	17	8	27	4	4	13	6
Storytelling - Storymaking	72	0	1	2	12	6	51	5
Aligning ideas & pedagogy & practice	72	19	3	0	15	15	20	5
Connecting education & social life	67	26	9	16	7	6	3	6
Providing conceptual frameworks & material	66	1	0	0	24	20	21	4
Meta-learner	65	2	1	12	6	26	18	6
Experiential education & Challenges	64	25	4	3	17	9	6	6
Discovering & serendipity	64	6	8	16	6	20	8	6
Materials	63	4	0	43	2	2	12	5
Group reflection	62	1	0	0	8	32	21	4
Pedagogical design	61	5	4	8	9	22	13	6
Purposefulness and intentionality	59	21	3	2	20	3	10	6
Criticizing oppressive / rigid education	59	30	18	9	0	2	0	4
Scaffolding real life	58	11	0	11	22	2	12	5
Experimenting with pedagogy	55	2	6	6	19	12	10	6
Criticizing abstract / disconnected education	54	23	14	2	1	14	0	5
Adapting the pedagogy	54	2	0	5	9	23	15	5
Developing a learning community	53	11	4	2	9	11	16	6
Aligning ideas & pedagogy-practice	53	9	0	1	12	10	21	5
Teacher's roles	51	16	1	12	4	15	3	6
Diversity - Global awareness	50	1	2	0	7	32	8	5
Experimenting	48	7	5	4	18	9	5	6
Collective capacity - Educating groups	48	0	0	1	10	11	26	4
Training teachers	46	2	3	6	10	9	16	6
Managing fear - Courage	45	1	2	0	18	2	22	5
Joy of learning - Flow	45	1	9	23	5	6	1	6
Impact of the pedagogy	43	0	0	4	15	11	13	4
Creativity, spontaneity & imagination	42	12	6	9	8	5	2	6
Observing	41	3	0	20	8	10	0	4
Educating whole: body, mind & emotions	41	4	16	5	2	3	11	6
Freedom & discipline	38	9	12	15	2	0	0	4
Partnering - Cooperating	37	2	0	0	3	20	12	4
Experience in classroom	37	1	0	0	30	5	1	4
Making oneself vulnerable	36	0	0	1	24	2	9	4
Learning through mistakes	36	2	0	12	11	4	7	5
Education & arts	36	5	9	8	10	4	0	5

Table 7: Codes (cont.)

Codes	Total of quotations	Quotations per case						Presence in cases
		Dewey	Tagore	Montessori	Heifetz	Mintzberg	Ganz	
Critical thinking - Questioning	36	0	0	0	19	11	6	3
Reforming education - expanding pedagogy	35	2	0	1	6	16	10	5
Hope, Optimism, Inspiration	35	3	2	3	8	6	13	6
Designing the school & classroom	35	4	6	9	3	13	0	5
Adaptation - Adaptive work	35	0	1	3	24	1	6	5
Peer learning	34	0	1	1	3	16	13	5
Interesting	34	10	5	4	1	9	5	6
Moral and values	33	1	1	2	3	0	26	5
Coaching	33	0	0	0	0	4	29	2
Spiritual education & experience	32	1	14	13	1	3	0	5
Individual learning and growth	31	4	0	2	8	13	4	5
Wholeness - Teaching the whole	30	6	2	0	1	11	10	5
Religion & God	30	1	5	6	5	1	12	6
Purpose of education	30	11	9	7	0	2	1	5
Love & Peace	30	1	11	9	7	2	0	5
Lecturing	30	0	0	0	14	2	14	3
Writing reflections & journaling	29	1	1	0	4	15	8	5
Serving & helping others	29	10	6	4	6	0	3	5
Self and social discipline	29	8	1	6	4	2	8	6
Innovating	29	1	0	5	10	9	4	5
Exploring & improvising	29	1	2	3	16	7	0	5
Analyzing - Diagnosing	29	3	0	1	7	6	12	5
Trust in process - Developing confidence	27	3	3	4	4	8	5	6
Learning music	26	1	2	18	5	0	0	4
Conceptualizing - writing on the pedagogy	26	5	0	1	4	12	4	5
Teacher as leader	23	10	0	5	1	2	5	5
Emotional capacities & learning	23	1	0	0	13	0	9	3
Knowing oneself	22	0	0	3	17	1	1	4
Developing conceptual frameworks	22	4	0	0	8	7	3	4
Consciousness	22	7	7	2	2	2	2	6
Process awareness	19	7	1	1	5	3	2	6
Playing and games	19	7	1	11	0	0	0	3
Mentoring and tutoring	19	2	3	0	0	11	3	4
Educating in and for the present	19	10	1	0	1	6	1	5
Criticizing boring / passive education	19	9	9	1	0	0	0	3
Connecting past, present, and future	18	11	0	0	3	0	4	3
Spiritual oneness	17	1	16	0	0	0	0	2
Listening	16	0	0	2	10	3	1	4
Gardening & agriculture	16	4	2	10	0	0	0	3
Iterative learning	15	0	0	13	2	0	0	2
Humility	14	1	1	1	10	1	0	5
Managing conflict in relationships	13	0	0	0	6	0	7	2
Testing ideas & frameworks	12	1	0	0	8	1	2	4
Connecting and integrating	12	0	0	0	0	11	1	2
Wisdom - Tacit knowledge	10	0	3	0	4	3	0	3
Appreciation & Joy of teaching	10	0	0	2	4	2	2	4
Speaking	9	0	0	0	9	0	0	1
School as home	9	5	2	2	0	0	0	3
Reflecting on teaching	9	0	0	0	6	0	3	2
Pedagogy history - background	9	0	2	3	2	1	1	5
Being present	9	1	3	1	2	1	1	6
Pedagogical entrepreneurship	8	0	2	1	0	5	0	3
Discovering the pedagogy	7	2	2	1	0	1	1	5
Total of Quotations	4791	611	382	715	1037	979	1067	

As we can observe, 33 codes are present in all 6 cases, 36 codes in 5 cases, 20 codes in 4 cases, 11 codes in 3 cases, 6 codes in 2 cases, and only 1 code with 1 case. In sum, the analysis of the data lasted for four months, from March 2017 to June 2017.

3.5 Organizing and presenting the findings

The next step was to decide how to construct, from this data, a set of organized ideas that respond to the research question: *What are the common, fundamental elements in the practice of experience and education that transcend any particular pedagogy?* I was inspired by the reflections of Eisenhardt (1989), Weick (1995), and Mintzberg (2005) on the construction of theory. These researchers recommend, after the systematized work of analysis and coding, to simply write down, with pen and paper, a list of ideas or a framework that would make sense. This is how the next four chapters on results emerged, one after the other, responding to the following sub-questions:

1. *What kind of experiences can be used as educative ones?* (Chapter 4: Sources of educative experiences)
2. *How to turn an experience into an educative one?* (Chapter 5: Principles of educative experiences)
3. *What are the abilities that make someone a skillful learner in experience?* (Chapter 6: Attributes of experiential learners)
4. *How does someone become an influential educator in experience?* (Chapter 7: The tasks of experiential educators)

Each of these questions constituted a whole different way to interpret the data set. The process to construct the four chapters, however, was the same:

- A. I constructed a list of the 5-6 main concepts for each question.
- B. I started with the first concept (e.g. ‘connecting with nature’ for the first question) and wrote down the quotations or stories ‘off the top of my head’ when thinking about that concept. I found those quotations and stories in the data and added them to a word document under the corresponding concept.
- C. I went over the list of 107 codes and marked the ones that could be related to the concept in construction. For example, I marked the code ‘Gardening & agriculture’ for the concept ‘connecting with nature.’
- D. I went over all the quotations inside the marked codes, selected the ones more interesting or appealing, and added them to the word document.
- E. I repeated steps B to D for each of the other concepts of that question/chapter.
- F. Finally, with a word document full of interesting quotations for each concept, I started to construct a narrative for the chapter.

As we have seen, not all codes contain data for all cases, nor was the idea of this research to use only fully generalizable concepts. Instead, the focus was on presenting insightful ideas with interesting data built into a compelling narrative of integrating experience and education. While writing the chapters I used other sources outside of the final data set to construct the narratives (references to other non-selected publications or images that help illustrate the pedagogies). Writing these chapters on results was a creative exercise to present the best of the data in a compelling way.

After finishing with the first chapter (or question), the next chapter (or question) emerged in my mind. Then, I repeated the process—always returning to the whole set of 107 codes and their quotations. The following table presents the final 4 chapters (or topics) and the 22 sections (or elements) that emerged from this research to find common elements of unifying experience and education:

Table 8: Topics and elements for data analysis

Chapters (from question)	Sections (from list of concepts)
Sources of educative experiences (ch. 4)	4.1. Connecting with nature
	4.2. Service to society
	4.3. Community life
	4.4. Personal relationships
	4.5. Discovering oneself
Principles of educative experiences (ch. 5)	5.1. Educating for and in the present
	5.2. Embracing real life in real contexts
	5.3. Integrating content, method, and practice
	5.4. Educating in the 'whole game'
	5.5. Combining head, heart, and hands
Attributes of experiential learners (ch. 6)	6.1. Doing first: learning begins in action
	6.2. Courageous: moving forward under uncertainty
	6.3. Explorer: making the path by walking it
	6.4. Appreciative: learning from 'things that just happen'
	6.5. Reflective: a pause for thoughtful action
	6.6. Autonomous: becoming a master of yourself
The tasks of creating pedagogies (ch. 7)	7.1. Designing learning experiences
	7.2. Establishing a laboratory of pedagogy
	7.3. Integrating everything into a culture
	7.4. Training other educators
	7.5. Leading a pedagogical movement
	7.6. Writing about pedagogy and education

This is how the large data set was organized and written in four topics presented in the following four chapters. This process lasted five months, from July 2017 to November 2017.

Chapter 4: Sources of educative experiences

One of the first groups of commonalities that emerged was the actual experience from which they build educative processes. I identified five of those general sources: (i) connecting with nature, (ii) serving communities and society outside the school, (iii) creating a vibrant community inside the school or program, (iii) strengthening personal, one-on-one relationships for learning, and (iv) discovering oneself. I call these the ‘sources of educative experiences,’ and present them in this chapter.

Chapters 4, 5, 6, and 7 present the results of the research. The references in the text and quotations in these chapters can be found in the appendix ‘Publications on pedagogical cases,’ not in the References section.

4.1. Connecting with nature

It’s about rich experiences, and nothing richer than nature.

Henry Mintzberg

This section is about how these educators find ways to be in close contact with nature and facilitate learning within that experience.

Among the six cases, Tagore is definitely the one who embraced nature completely in his educational work. Santiniketan was, actually, a school in the middle of the forest (or an ashram in the Indian tradition). For him, nature had the power to create the experience of *Mukti* (unity with all existence) as an essential element in his pedagogy:

It [*Mukti*] is the spiritual truth and beauty of our attitude towards our surroundings, our conscious relationship with the Infinite, and the lasting power of the Eternal in the passing moments of our life. Such a religious ideal can only be made possible by making provision for students to live in intimate touch with nature, daily to grow in an atmosphere of service offered to all creatures, tending trees, feeding birds and animals, learning to feel the immense mystery of the soil and water and air. (Tagore, 1922a, p. 94)

Here is a sense of the kind of connection with nature that Tagore aspired for, and built at the forest school in Santiniketan:

I established my institution in a beautiful spot, far away from town, where the children had the greatest freedom possible under the shade of ancient trees and the field around open to the verge of horizon.

From the beginning I tried to create an atmosphere which I considered to be more important than the class teaching. The atmosphere of nature's own beauty was there waiting for us from a time immemorial with her varied gifts of colours and dance, flowers and fruits, with the joy of her mornings and the peace of her starry nights. (Tagore, 1931, p. 29)



Tagore teaching children at Santiniketan.
(Source: <https://www.pinterest.com/pin/319685273530573633/>)

For him, interacting with nature has the power to kindle and form our instincts as ‘nature’s own method of instruction:’

This growth of experience leads to forming instinct, which is the result of nature’s own method of instruction. The boys of my school have acquired instinctive knowledge of the physiognomy of the tree. By the least touch they know where they can find a foothold upon an apparently inhospitable trunk; they know how far they can take liberty with the branches, how to distribute their bodies’ weight so as to make themselves least burdensome to branchlets. My boys are able to make the best possible use of the tree in the matter of gathering fruits, taking rest and hiding from undesirable pursuers. (Tagore, 1933)

By his own will, Tagore dropped out of formal schooling at an early age. His father, then, took him for retreats of exploration and study to a meditation center he established at Santiniketan.

Here is an account from that period of Tagore’s life:

When Rabindranath was 12, his father took him to Santiniketan, the meditation centre established in 1863. During their brief stay there, Devendranath gave his son lessons in Sanskrit, astronomy and the scriptures that formed the basis of his reformed religion...

After lessons in Sanskrit, English literature and religion, the would-be poet explored the mountains and forests. Life in close proximity to nature was unknown to him in the urban surroundings of Calcutta. (Jha, 1994, p. 2)

As we can see, Santiniketan, a piece of land owned by the Tagore family, had already been a special place during Tagore's childhood. This land and his early experience became the inspiration for the founding of his school: "I know what it was to which this school owes its origin. It was not any new theory of education, but the memory of my school-days." (Tagore, 1933) Very early in life, Tagore enjoyed an intimate connection with nature, learning, and spirituality in one place, something that he later recreated for others with the establishment of the school.

In Dewey's pedagogy, it is through home activities such as cooking, gardening, or wood-work that students get in close contact with nature. Following are some examples from the proposal of the Laboratory School's curriculum that exemplify how Dewey integrates active contact with trees and the learning of botany and zoology all under the activity of Wood-Work:

B. WOOD-WORK:

[...] Study woods.

Collect woods.

Label and arrange specimens.

Study growth of wood in the tree. Life of the tree. Observe trees of the locality.

[...] Botany: Life of the tree.

Select individual trees and watch their changes through the seasons. Compare.

Study structure of tree with the purpose of knowing the parts and the work of each part.

Roots and rootlets, trunk, bark, green layer, sap, wood, fruit, branches, twigs, leaves, stems, blades, veins, etc. Adaptation to environment. Comparison of woods as to use and usefulness, beauty, habitat, history.

Aesthetic effects of trees, individuals, groups, masses.

[...] Zoology:

Protection of man against adverse elements in his environment.

Adaptation and methods compare with those of plants and animals.

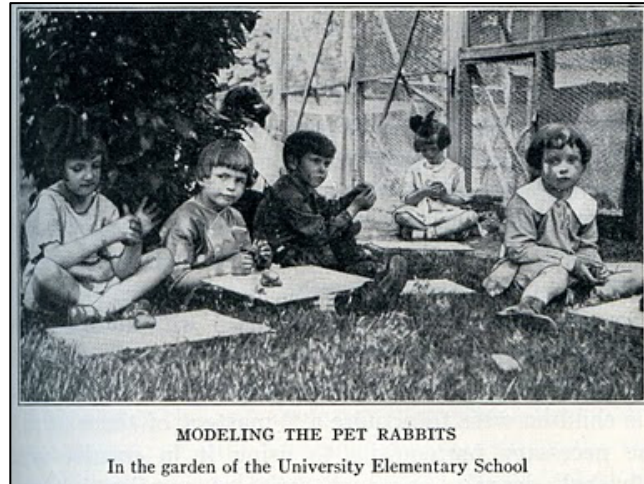
Effect of change in seasons, etc., on the building instinct of animals.

Dormant plant life.

Hibernation. (Dewey, 1895, p. 233-236)

At the Laboratory School, children would take care of plants and animals. Here are Dewey's ideas on gardening, and a picture of children taking care of baby rabbits:

Gardening, for example, need not be taught either for the sake of preparing future gardeners, or as an agreeable way of passing time. It affords an avenue of approach to knowledge of the place farming and horticulture have had in the history of the race and which they occupy in present social organization. (Dewey, 1916, p. 176)



(Source: internet)

Dewey, as Tagore, also had childhood experiences in close interaction with nature. Probably, this was the origin of his strong vocation for experience in education. Following an account of Dewey's childhood in Vermont, when going on adventures with his brother Davis:

John and Davis tramped through the Adirondacks and to Mt. Mansfield. They outfitted Lake Champlain rowboats with a tent, blankets, and cooking utensils and explored the lake from end to end. On similar trips they rowed into Lake George or, with the help of a lumber wagon hired to carry the rowboat, descended the river and canal that connects Lake Champlain with the St. Lawrence and rowed up another river in French Canada to a beautiful inland lake. (Dewey, 1939, p. 8)

Montessori, as Tagore and Dewey, also embraced nature's formative power, especially, for taking care of it:

If for the physical life it is necessary to have the child exposed to the vivifying forces of nature, it is also necessary for his psychical life to place the soul of the child in contact with creation, in order that he may lay up for himself treasure from the directly educating forces of living nature. (Montessori, 1912, p. 145)

The child is initiated into foresight by way of auto-education; when he knows that the life of the plants that have been sown depends upon his care in watering them, and that of the animals, upon his diligence in feeding them, without which the little plant dries up and the animals suffer hunger, the child becomes vigilant, as one who is beginning to feel a mission in life. (Montessori, 1912, p. 145)

Gardening was also an important part of the life (and space) at the Children's Houses. Here is a sense of the gardening experience in her pedagogy:

In the first Children's House in Rome we have a vast courtyard, cultivated as a garden, where the children are free to run in the open air—and, besides, a long stretch of ground, which is planted on one side with trees, has a branching path in the middle, and on the opposite side, has broken ground for the cultivation of plants. This last, we have divided into so many portions, reserving one for each child.

While the smaller children run freely up and down the paths, or rest in the shade of the trees, the possessors of the earth (children from four years of age up), are sowing, or hoeing, watering or examining, the surface of the soil watching for the sprouting of plants. (Montessori, 1912, p. 146-147)



Maria Montessori (top right) in a school garden.
(Source: <https://www.pinterest.com/pin/326792516685167252/>)

When the children put a seed into the ground, and wait until it fructifies, and see the first appearance of the shapeless plant, and wait for the growth and the transformations into flower and fruit, and see how some plants sprout sooner and some later, and how the deciduous plants have a rapid life, and the fruit trees a slower growth, they end by acquiring a peaceful equilibrium of conscience, and absorb the first germs of that wisdom which so characterized the tillers of the soil in the time when they still kept their primitive simplicity. (Montessori, 1912, p. 145-146)

Mintzberg and his colleagues bring participants to spend the first week of the master programs, the International Masters Program for Managers (IMPM) and the International Masters for Health Leadership (IMHL), in the countryside of Lancaster and Montreal. Being surrounded by nature becomes for them a crucial experience in nurturing a reflective mindset. While at the Lake District National Park in the U.K. or in the Laurentian mountains in Canada, the programs organize daily morning walks in the forests and other outdoor activities such as hiking or canoeing. One of the trademark activities is walking up a mountain in pairs, while learning about each other's life (in the picture):



IMPM participants and faculty on a hike (U.K.)
(Source: The New York Times)

During one of the IMHL sessions in a hotel in the Laurentians region, a group of participants decided to have their regular group discussions outside in open air. These were Mintzberg's impressions when passing by that group:

You know we had eight groups in class today and there was one group that went outside and sat on the table outside. So I went to talk to them and the feeling out there... with the green grass around, and the birds, and the tranquility... so much better than in the classroom. It was a quantum difference. (Mintzberg, personal interview, September 20, 2016)

Mintzberg enjoys canoeing, a common weekend activity in the countryside. In his canoeing adventures, he looks for what he calls beaver sculptures; which are pieces of wood that beavers beautifully carved. He takes these pieces as he finds them, making no cleaning or alterations to them:

Dulcie and I we like to canoe at dawn or at dusk, when the lake is a mirror and there is no wind. Nothing. Zero. And it's the most relaxing thing because there is no threat, there is no

problem, there is nothing you have to react to. You are just canoeing along and it's divine.
(Mintzberg, personal interview, September 20, 2016)

I love my beaver sculptures. I absolutely love them! ... Most people kind of look at me as if I am crazy because they are not particularly excited about it. (Mintzberg, personal interview, September 20, 2016)



Mintzberg showing one of his 'beaver sculptures'
in his office at McGill University
(Source: Mintzberg's website)

As we have seen, there are plenty of ways to connect with nature: living in the forest, climbing trees, taking care of plants and animals, growing vegetables and fruits, hiking mountains, playing or conversing in open air, or simply appreciating the beauty of flowers in a pot. These activities are, for these educators, experiences with educative power. The feeling of harmony with everything, the contact with creation, the refinement of our instincts, or the development of a reflective mindset are, for example, a few of the infinite possibilities of learning that can blossom when in contact with nature. These educators themselves have a close relationship with nature, something that can be traced back to early childhood in some cases. This joyful connection seems to be the driver to translate those personal experiences into pedagogies for others to also

benefit from nature and its lessons. Experiencing nature has the potential to become, with the right pedagogical guidance, a powerful educative experience.

4.2. Service to society

*I believe that the art of thus giving shape to human powers
and adapting them to social service, is the supreme art.*

John Dewey

All these educators included in their pedagogies service to the communities outside the school walls. In this section I present the different approaches on how they do it, and how they turn that experience into an educative one.

Dewey's aspiration was that schools would become the centers of social reform through the progress of their communities. This was one of the primary ideas behind the foundation of The Laboratory School:

The hypothesis underlying this experiment is that of the school as a social institution. Education outside the school proceeds almost wholly through participation in the social or community life of the groups of which one is a member. (Dewey, 1896a, p. 437)

Montessori founded the first Children's House in the neighborhood of San Lorenzo, an impoverished slum in Rome. In line with Dewey's beliefs, her choice was not incidental. She

was on a mission of reforming the local community and setting a model of social reform through education:

San Lorenzo is the Quarter of the poor. It is the Quarter where lives the underpaid, often unemployed workingman, a common type in a city which has no factory industries. (Montessori, 1912, p. 93)

Far removed from this conception is the condition of the many who have no “casa,” but only ghastly walls within which the most intimate acts of life are ex-posed upon the pillory. Here, there can be no privacy, no modesty, no gentleness; here, there is often not even light, nor air, nor water! It seems a cruel mockery to introduce here our idea of the home as essential to the education of the masses, and as furnishing, along with the family, the only solid basis for the social structure. In doing this we would be not practical reformers but visionary poets. (Montessori, 1912, p. 95)

Only such an organization [the school], as, working for the good of others, shall itself grow and prosper through the general prosperity which it has made possible, can make a place for itself in this quarter and accomplish a permanent good work. (Montessori, 1912, p. 96)

Serving others was for Montessori a natural impulse in humans, regardless of their age or social condition. In the following passage she recounts the reactions of a small child after knowing about an earthquake in Italy:

Once they were told of a terrible disaster in Sicily, where an earthquake had utterly destroyed the city of Messina, leaving hundreds of thousands of victims. A child about five years old got up and went to write on the blackboard. He began thus “I am sorry...” We watched him, expecting he would say he was sorry about the disaster. Instead he wrote “I am sorry that I am little.” It seemed a strangely egotistical reflection. But he went on “If I was big I should go to help.” He had made a little composition, revealing at the same time

his generous heart. He was the son of a woman who kept him selling herbs in a basket in the street. (Montessori, 1936, p. 173)

Montessori detected in this natural tendency for helping others a force for fostering formative experiences. The ‘communal kitchen’ in the Children’s Houses, for example, was a system through which fresh and healthy food was cooked at school and delivered to families in need in the surrounding community, including some families of the children themselves:

Much more distant, but not impossible, is the communal kitchen, where the dinner ordered in the morning is sent at the proper time, by means of a dumb waiter, to the family dining room. Indeed, this has been successfully tried in America. Such a reform would be of the greatest advantage to those families of the middle class. (Montessori, 1912, p. 102)

Santiniketan, Tagore’s school, was situated in a precarious rural area outside of Calcutta. Similar to Dewey’s and Montessori’s visions, the school constituted the means for social progress for the region. Tagore invited local children to attend free of cost. In the following excerpt, Tagore describes his impressions of the children that arrived to his new school. This provides an idea of the social conditions of the surrounding villages:

Most of the boys when they first came were weak in the body and weak in mind: the ravages that malaria and other tropical diseases had made in them, through generations of fated inheritance, had left them like a field devastated of years of savage warfare which had turned the soil into anaemic barrenness. They brought with them the intolerable mental perversity, the outcome of vitiated blood and a starved physical constitution. (Tagore, 1926, p. 25)

With the aspirations of improving the social and economic conditions of the region, Tagore launched programs for healthcare and agricultural development at Sri Niketan (Tagore's second school) with the support of English agronomist Leonard Elmhirst. He always saw this effort as an intrinsic part of the schools' life and an educative experience for the students:

From the commencement of our work we have encouraged our children to be of service to our neighbors from which has grown up a village reconstruction work in our neighborhood, unique in whole of India. Round our educational work the villages have group themselves in which the sympathy for nature and service for man have become one. In such extension of sympathy and service our mind realizes its true freedom. (Tagore, 1931, p. 30)

From the very beginning, the major thrust of the programme at Sri Niketan under Elmhirst came to be increasing the productivity of the land. But Tagore also wanted a total improvement covering agriculture, education, health and social life in the villages. Agricultural research and experiments would be undertaken at Sri Niketan and the fruits of this research were to be carried to the villages. At the same time, medical care and the eradication of malaria were considered equally important. At the centre, specialists in various fields worked together to overcome the difficulties of rural life. In addition, a scout movement was organized to mobilize the children as a starting point for drawing their parents into the village development programme. (Jha, 1994, p. 8)

Visva-Bharati was a University founded by Tagore—and still running today—in the same region as Santiniketan. It started as an arts and agriculture university, becoming a center of cultural and social development for the region and the country. In Tagore's words:

If ever a truly Indian university is established it must from the very beginning implement India's own knowledge of economics, agriculture, health, medicine and of all other everyday science from the surrounding villages. Then alone can the school or university

become the centre of the country's way of living. This school must practice agriculture, dairying and weaving using the best modern methods.... I have proposed to call this school Visva Bharati. (as cited in Jha, 1994, p. 6)

It is interesting to observe how Dewey, Montessori, and Tagore kept regional, national, and even global visions on how education can contribute to social progress and reform. As Dewey stated: "I believe that education is the fundamental method of social progress and reform." (Dewey, 1897a, p. 8). They started to bring to life those ambitious visions by creating a direct impact on the proximate communities of their schools. Here is Tagore reflecting on the matter:

So in the midst of world-wide anguish, and with the problem of over three hundred millions staring us in the face, I stick to my work in Santiniketan and Sriniketan, hoping that our efforts will touch the hearts of our village neighbours, and help them in reasserting themselves in a new social order. If we can give a start to a few villages, they would perhaps be an inspiration to some others—and my life work will have been done. (Tagore, 1937, p. 38)

The practice of serving society while educating is also presented in the contemporary cases. For example, Ganz worked as a community and political organizer during the civil rights movement in the United States; starting in Mississippi with African-Americans and later in California with Latino farm workers for several years. During this time, he worked closely with the United Farm Workers' leader, Cesar Chavez. In the following picture is Ganz (bottom left) with Cesar Chavez (bottom right) in a rally:



Cesar Chavez and Marshall Ganz in California 1970.
(Source: Stanford University website)

Upon his return to Harvard University after decades of working with the UFW he finished his bachelor and doctorate degrees and started teaching at the Harvard School of Government (currently, the Harvard Kennedy School). There, Ganz began to see his work, still, as the training of organizers, but now in an educational institution and for different campaigns:

So my experience has been shifting from being a builder to a grower. In other words, my years with the farmworkers were like builder: we were trying to build an organization, build membership, build capacity, build power... After all those years working on the PhD it was a shift to become more of a grower. In other words, you plant seeds and you cultivate them. And you hope that some of them grow, and the ones that grow you try to nurture, and the ones that don't, don't. But that's sort of what teaching became for me. So in a way it was for me the way of doing what I have been doing all along because all I was doing was leadership development. That was really central to my organizing. (Ganz, personal interview, August 11, 2016)

Ganz translated his activity of serving society from a social movement to a University through a pedagogy to educate organizers. Under this educative mission he is encouraging students to

engage in real challenges with real communities and real impact. Here is how students get involved in campaigns during the semester:

C. PROJECT

Students base class work on their experience leading an "organizing campaign" of their own choosing or design. An "organizing campaign" requires building a leadership team who collaborate with you to mobilize members of a constituency to join them in achieving a clear outcome in pursuit of a shared purpose by the end of the semester. This should require an average of 8 hours per week in addition to class work although it varies from week to week. You may choose a project on which you are working, initiate a new one, or work with a community or campus organization.

Students are welcome to use their organizing project to advance work that they are already doing on campus or in the community. (Ganz, 2017, p. 2)

From Harvard, he has engaged in the development of campaign and organizing capacities for several institutions around the world. Here are some of the campaigns and places where they introduced 'public narrative,' one of his pedagogical techniques to mobilize, including the first Obama campaign:

We have introduced public narrative training to the Obama campaign (2007-8), Sierra Club, Episcopal Church, United We Dream Movement, the Ahel Organizing Initiative, (Jordan), Serbia on the Move (Belgrade), Avina (Bogota), National Health Service (UK), Peking University (Beijing), Tatua (Kenya), Community Organizing Japan (Tokyo) and elsewhere. (Ganz, 2016a, p. 2)

In the following passages we can take a closer look at one example of helping an organization with a significant impact in society at large: the Sierra Club Leadership Development Program (LDP). This was a multi-year program with direct impact on the organization's headquarters and its regional chapters:

As principal researchers, Marshall Ganz and Ruth Wageman also undertook this project in recognition of a broader challenge to the historically critical role of civic associations in US public life. Organizations like the Sierra Club have long served as “great free schools of democracy” in which participants learn to work together to help shape and influence the civic issues of their time. (Ganz & Wageman, 2008, p. 7)

Rio Grande – New Mexico

The chapter has instituted new practices and norms that are continuing after the LDP training – including articulation of norms at each meeting, and regular agendas before meetings...

One of the committees is leading a light bulb outreach program in schools that is so successful that it is being adopted by the city as a government program. The other is a political committee that works with city leaders on implementation of their Cool Cities pledge. (Ganz & Wageman, 2008, p. 44)

For more than two decades at Harvard, Ganz has been engaging his current and former students in these capacity building projects outside of the school. This experience with real organizations working on diverse social issues provides rich educative experiences for these students.

Mintzberg and his colleagues also go beyond the walls of the university and engage in developing the organizations of the managers participating in the program. The focus is not only

on the person, but on their organizations too: “This program is about doing a better job, not getting a better job.” (Mintzberg, 2004, p. 361). That is why having practicing managers—and not full-time students—is crucial in this educational view. Here are his ideas on developing organizations as part of the educative experience offered by the programs:

To develop better managers is one thing; to develop better organizations in the process of developing better managers, rather than as a consequence of developing them, is quite another. In other words, programs like the IMPM should be designed so that organization development results directly from management development, as the participants carry the learning into their companies. (Mintzberg, 2004, p. 336)

The classroom is the place for stepping back to reflect, while the organization is the place for connecting what is learned there to ongoing practice. This means two things: (1) That the educational experience has to extend into the workplace, and (2) that it has to have a direct and ongoing impact there. (Mintzberg & Gosling, 2002, p. 70)

Following this vision, various organizations have been sending managers to the IMPM and the IMHL (e.g. Lufthansa, LG, The Red Cross, and others). These organizations have benefited from direct learning and development from their involvement with the program.

Both at the IMPM and the IMHL, participants are involved in ‘IMPact Ventures’—which is a way to encourage and support participant-led initiatives to provoke development in their own organizations:

The following examples give a sense of the variety of impacts that have resulted from the IMPM:

1. Jeff Guthrie of the Royal Bank (Cycle 3) took an idea he read in an assigned book by Jay Galbraith (1995) and for his Venture created a “distributed organization,” allocating responsibility for various central staff functions to particular line units across Canada...
2. Gorur Gopinath, an entrepreneur who had developed various businesses before the IMPM, conceived India’s first helicopter charter service as his Venture, which he has subsequently grown into a discount airline. (Mintzberg, 2004, p. 338-339)

The last module of the programs—the action or catalytic mindset—is an opportunity for the participants to share with one another the impact and learning of their IMPact Ventures throughout the eighteen months:

A significant part of this module is dedicated to presentations of the Ventures—the change projects in their own companies that all the participants have been conducting throughout the program. These become case studies, if you like, by the protagonists about changing their organizations. (Mintzberg, 2004, p. 312)

This philosophy of developing organizations while developing managers went a step further to the development of sectors. First, with the McGill-McConnell NVSL program to revitalize the non-profit sector in Canada. Later, when Mintzberg and a group of colleagues launched the International Masters for Health Leadership (or IMHL) to affect change in the health sector. In Mintzberg’s words:

Because the McConnell Foundation wanted the program to have a major impact on the whole voluntary sector in Canada, use was made of an interesting version of the Venture, called Theme Integrative Projects (TIPs). (Mintzberg, 2004, p. 366)

The subsequent step took us to social development. We created a program like the first, but for practicing managers in health care. (Mintzberg, 2012, p. 199)

As seen in this section, these educators had larger projects in mind: Dewey aspired to create a democratic school community as a model to strengthen a democratic society in the United States. Montessori aspired to improve the living and health situation of impoverished areas in Italy and Europe. Tagore aspired to demonstrate that India could develop and protect its own approach to culture and development (vis-à-vis more western approaches). Ganz aspired to nurture a generation of organizers in the United States and abroad. Mintzberg aspired to generate positive impact in society through the development of its organizations and managers. On the one hand, they have seen their programs and schools as institutions to serve the families, organizations, communities, and societies proximate to the schools or to which their students belong. For that, they engage directly with the social challenges of these communities looking for positive and immediate impact. On the other hand, they turn social service into educative experiences. Their schools and programs become dynamic centers of progress and learning.

4.3. Community life

*I believe that much of present education fails because it neglects this fundamental principle of
the school as a form of community life.*

John Dewey

Another common practice among these educators was turning the collective of teachers, staff, and students into experiences of community life. In this section I present how they do it and make of this experience, too, an educative one.

Santiniketan was, from the beginning, a true community in the sense of the ancient tradition of ashrams, where teachers and students would live together. In Tagore's words:

It must be an ashram where men have gathered for the highest end of life, in the peace of nature; where life is not merely meditative, but fully awake in its activities... and where the young and the old, the teacher and the student, sit at the same table to partake of their daily food and the food of their eternal life. (Tagore, 1933)

The students live in their master's home like the children of the house, without having to pay for their board and lodging or tuition. The teacher prosecutes his own study, living a life of simplicity, and helping the students in their lessons as a part of his life and not of his profession. (Tagore, 1933)

As mentioned before, Dewey aspired to create a democratic community that would serve as an example for the country. For him, community life was also the sharing of daily, communal activities, such as cooking, housekeeping, gardening, clothing, woodwork, and even construction. These activities were, too, the cornerstone of the curriculum and the main driver of the educative process. Here are Dewey's ideas on the matter:

I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. (Dewey, 1897a, p. 2-3)

The school is an institution in which the child is, for the time, to live, to be a member of a community life in which he feels that he participates, and to which he contributes. (Dewey, 1895, p. 224)

He saw in the teachers the crucial and more experienced members of that community, guiding the activities and interactions of others:

The teacher can arrange conditions that are conducive to community activity and to organization which exercises control over individual impulses by the mere fact that all are engaged in communal projects. (Dewey, 1938, p. 24)

With a similar intention as Tagore's and Dewey's, Mintzberg gives high importance to a sense of community in organizations and society—the reason why he and his colleagues brought it into their programs:

Organizations thus work best when they too are communities, of committed people who work in cooperative relationships, under conditions of trust and respect. Destroy this, and the whole institution of business and other organizations collapses.

Consider the organizations you most admire: is that because of their measures, their rhetoric, their downsizing, their outsourcing? Or do they rate highly in your mind because of their devotion to mission, their culture, the enthusiasm of their people—ultimately their sense of community? (Mintzberg, 2012, p. 198)

Our programs, as noted, are about community building: the classroom itself becomes a community, as does each of the teams within it, plus all of this is designed to enhance the sense of communityship back in the organization. But the world of organizations also

extends into the social communities that surround the organization. (Mintzberg, 2012, p. 204)

At the IMHL, the first three days of the program are dedicated to intentionally building a learning community among the members of the incoming cohort. Here is a description of the three-day workshop:

Building a Community in a classroom.

The day began with a short presentation on communityship, to contrast it with leadership and encourage the class to think about it beyond a local community or a community of practice, to appreciate how people engage enthusiastically for common cause...

To encourage communityship for the purpose of creating such initiatives, next we organized the class in four tables, each to consider one of these four questions:

1. What is the purpose of our community—what do we want to accomplish together?
2. What values do we want to live in our community?
3. What roles and responsibilities should we have as members of this community?
4. How should we communicate with each other and with the group?

The class developed a short set of guidelines to get the whole community off the ground. It will be re-visiting these guidelines in later modules, asking: How are we doing as a learning community? Are these guidelines being useful for our learning as a community? Should we adapt them in the light of our new experiences? [...] The day concluded with a lively and energized Community Meeting, where everyone sat in a big circle to reflect on the accomplishments of these three days. (Mintzberg, 2015a)



A group of IMHL participants working on their community guidelines.
(Source: Mintzberg's website)

As in the picture, most of the time the class sits in round tables of five to seven participants. This seating arrangement also feeds a sense of community throughout the program, re-configuring the relationships between participants and between participants and faculty:

These tables become little communities unto themselves, which ensures that the whole classroom is owned by the participating managers, not just the formal “instructors.” This seating has worked so well that it has become an intrinsic part of all our initiatives.
(Mintzberg, 2012, p. 207)

This architecture can encourage the faculty to rethink their approach. That is because the class they face consists of communities, not just individuals, who face into their own concerns as much as out to the faculty's ideas. (Mintzberg, 2004, p. 286-287)

The program closes every morning reflection with a big circle where participants, faculty and staff are seated as equals. This ‘big circle’ is a sort of sacred place: participants know that the

space belongs to everyone. It would be very common that after an engaging workshop or session, the day would end in a big circle to openly share reflections and insights:



Big circle for morning reflections.
(Source: Mintzberg's website)

This sense of community is not something that is practiced only with participants. It can be observed, originally, in the way the IMPM has been itself organized and administered among the schools and the faculty colleagues:

The IMPM has been set up as a balanced partnership, of the Indian Institute of Management at Bangalore (IIMB); INSEAD in Fontainebleau, France; the Lancaster University Management School in England; the McGill University Faculty of Management in Montreal, Canada; and in Japan a group of faculty drawn from three schools, at Hitosubashi University, Kobe University, and the Japanese Advanced Institute of Science and Technology (later including the Korean Development Institute in Seoul)...we have come to call this committee the “Mob of Six.” ...

All of this adds up to a most unusual partnership. I have been asked repeatedly by academic colleagues, especially in the United States, how we have managed to sustain such a partnership. At first the question puzzled me. We manage it like any alliance, I answered,

with a good deal of attention... The IMPM partnership works because it is a partnership; there is no lead school. (Mintzberg, 2004, p. 281-281)

These educators are community builders. They go beyond the traditional notion of ‘school’ or ‘classroom’ as places where people come to be ‘a teacher’ or ‘a student,’ and transform these concepts into spaces of living communities of people. The sense of community is built through different ways: living together, taking care of the day-to-day communal tasks, developing explicit norms and rituals, or even designing more democratic seating arrangements. The experience of community life has the potential to be a rich source of formative processes and lessons, as we have seen in these examples. In a way, these educators are educating the individuals and the collectives to which these individuals belong (or will belong). They know that giving learners the experience of a living community and an active membership will awaken in them the capacity to build strong communities wherever they go and participate.

4.4. Personal relationships

*Through relationships we can come to understand common interests and develop the resources
to act on them*

Marshall Ganz

Within the communities these educators develop are the personal bonds that their members develop with each other. In this section I present how these educators nurture these relationships and to turn them into bonds for mutual growth.

It has been somewhat challenging to find clear data on the sense of personal relationships built on the pedagogies of the three historical cases (Dewey, Montessori, and Tagore). Nevertheless, we can deduce it from the importance they gave to the building of communities presented in the previous section. In the data available for the three contemporary cases, however, it is possible to observe the relevance they give to one-on-one relationships between members of the community.

Sharing each others' experiences of managing is key in Mintzberg's pedagogy. He calls this approach 'social learning.' One of the interesting elements of the IMPM and IMHL programs is 'the managerial exchange' when participants select pairs to visit each other, shadow your partner for a couple of days at work, and have a few lunches or coffees to debrief the experience. Sometimes, they would even stay at each other's homes. The visitor helps the host gain insight on any issue at work; and the host opens the doors of his organization and city for the visitor to also learn from it. The visits happen both ways. At the end of the trip, both write a 'managerial exchange paper' reflecting on the experience. The basic idea is to learn from each other in their own context. Here are some examples of managerial exchanges and Mintzberg's appreciation of it:

For example, an Indian entrepreneur visiting a colleague in the Red Cross invited her staff to meet with him, and they all lined up to convey through him their comments on her managerial style. In another exchange, a Canadian banker accompanied a Red Cross colleague to a refugee camp in Sierra Leone—her “office”. (Mintzberg & Gosling, 2002, p. 71)

This is perhaps the simplest activity in the program, and perhaps the most popular too. It is not “just a visit,” in the words of one participant, “but a mirror that lets you see yourself”. (Mintzberg & Gosling, 2002, p. 71)

Two other practices in the IMPM and the IMHL are mentoring and tutoring. Mentoring is when a participant’s company assigns a senior manager (or ‘coach’) to meet regularly with him or her during the program:

Following a guided process of enquiry—supported by online materials, prompts and exercises—they work with a personal coach by telephone and email, supplemented by occasional meetings with their tutor and other participants. These interactions are facilitative and enquiring; the material is in the best traditions of critical thinking; and the content is firmly rooted in the current issues of concern to the participants. (Gosling & Mintzberg, 2006, p. 426)

The other practice is tutoring, which happens when the program assigns another faculty member, or tutor, to provide insight and feedback during the writing of reflection papers in between modules. These tutoring relationships are also nested in tutoring groups, where participants with the same tutor meet to share their ongoing reflections. These two one-on-one relationships, mentors and tutors, accompany the learner throughout the entire program:

Tutoring may be a time-consuming and expensive business, but the tutor provides a key connection between the participants and the program. (Imagine a Japanese participant being able to work with a Japanese tutor after attending the first module in England.) (Mintzberg, 2004, p. 321)

The members of the tutorial group share experiences with each other, while the tutor acts as a learning coach to help anchor people in this new and sometimes strange environment. (Mintzberg, 2004, p. 319)

For Ganz, the foundational piece of organizing and of community building is the one-on-one relationships between the people involved. Following, for example, are his ideas around relationship building taken from the syllabus of his course on organizing:

WEEK 4 | MOBILIZING RELATIONSHIPS TO BUILD COMMUNITY |

Organizers build relationships among members of a constituency to create commitment to a common purpose. Through relationships we can come to understand common interests and develop the resources to act on them... The workshop materials show a way to teach relationship building in practice. (Ganz, 2017, p. 9)

Learning about each other is practiced in the ‘one-on-one meetings,’ a common technique used in Ganz’s courses and workshops. Following are two examples of the one-on-one meetings, one in the context of the Sierra Club program and one in a Harvard workshop:

Practicing One on One Meetings. We introduced the practice of one-on-one meetings to teach participants how to learn about each other’s values, interests, and resources. Widely practiced as a basic skill in community organizing, the “one on one,” although personal, is not private, and is a structured process with specific outcomes. At the end of an effective one on one, each participant should have learned about the other’s values, their interests in Sierra Club work, and resources they can bring to bear on that work. Based on this information they can discern interests they share, identify resources of value to each other, and make a commitment to work together on behalf of those interests. (Ganz, 16:130) [...] Participants were surprised and moved to have the opportunity to learn about each other.

Unaccustomed to talking about themselves, acknowledging their own resources, or probing each other, they valued being given “permission” in the form of a structured activity and dedicated time to learn how to conduct it effectively. (Ganz & Wageman, 2008, p. 24)

Kate's experience began with a one-on-one meeting with an undergraduate from Providence College. Learning that they were both passionate about equity in early childhood education, the two then found another pair of students who wanted to teach literacy. They shared their personal narratives to establish a base of shared values to motivate action. They became a team for a day by setting norms for themselves, specifying roles and agreeing on a shared purpose with respect to child literacy. (Ganz & Lin, 2012, p. 6)

Another practice in Ganz’s pedagogy that nurtures personal relationships is coaching. This is also a powerful technique for learning about each other. Here is an example of coaching being introduced and modeled in class by Ganz himself:

Briget Ganske: The view from the “Hot Seat”

One day in the first few weeks of my Public Narrative class, Professor Ganz was describing how we would coach each other in telling our Stories of Self, Us, and Now. There was a palpable sense of apprehension in the classroom; it felt like a daunting task to succinctly describe the challenges we’d gone through ourselves, choices we’d made, and the passions that were leading us to do work we cared about—in two minutes—let alone help other students, mostly strangers, do the same.

Suddenly, Professor Ganz asked, “Is Briget Ganske here today?” He had never called anyone out like this before, and people looked around curiously. I tentatively raised my hand. Professor Ganz smiled and asked, “Briget, why are you called to do what you’re called to do?” The whole room grew silent. I felt hundreds of eyes watching me as my face grew hot. Stalling for time, I repeated slowly, “Why am I called to do what I’m called to

do?” Called to do? I felt I was thirteen again, forgetting my lines in the school play. Professor Ganz was nodding, calling me to answer.

“Uh,” I fumbled, starting to say something about being at the Graduate School of Education and how I was a photographer and loved teaching young people. My voice sounded far away and unfamiliar. “Why do you like teaching?” Ganz asked. I started saying something abstract about the importance of education. “Where did you grow up?” Ganz asked, bringing me back to my real experience, of growing up in Iowa. “What do your parents do? Was education important to them?” A string of questions began leading me to describe my parents’ medical and political careers and how I learned about service and the democratic process through delivering yard signs and listening to people at town hall meetings. “And photography?” Ganz asked, pulling out of me stories of learning to use my grandparents’ camera, inspirational teachers I had, and my own experience starring in an after-school program in New York City. Again and again, Ganz asked, “Why? Why did you make that choice? What was that experience like?” I recalled stories I had forgotten or hadn’t thought relevant to tell but now saw as important vignettes illustrating who I was and what mattered to me.

After what felt like a re-living of my whole life (but was probably only ten minutes), Ganz thanked me and turned his attention to the rest of the class. “What am I doing?” he asked, “besides putting her on the spot.” Everyone laughed. “You’re giving her coaching,” someone called out. What had been an abstract and slightly scary concept had been brought to life, and I had survived.

During the remainder of the class, my heartbeat slowed to its normal rate and I grew more and more glad I hadn’t run away; it was as if I were more clearly seeing my life, the close-up details and the overall composition. In photographic terms, I had gained focus, a focus that helped me connect with others in a way that my previously blurry story had not. After class, dozens of people came up to me, saying things like, “I’m from Iowa!” “My parents were politically active too.” “I’m a photographer as well.” “I’m a big supporter of arts in education.” Suddenly, the class of strangers had become real people, people with stories—

like myself. I realized that the story of us had already begun and the story of now was starting to form. (Ganz & Lin, 2012, p. 20)

For Heifetz, the capacity to truly listen to someone else is a vital element of any one-on-one relationship. He exercises this capacity in learners through the case-in-point dynamics in the large classroom, the small consulting groups, and the music exercises. In the following excerpt Heifetz reflects on how listening to someone else can become a meaningful learning experience:

That capacity to project yourself into somebody else's experience and test out 'Is this what you are feeling? Is this what's going on?' Not jump to conclusions either... where you are curious; where you can live with doubt; where you can test a possibility over and over; where you are not too arrogant that you figure it out; where you let yourself feel what somebody else is feeling. That risks identity because you are going to change if I really let you into my heart. You know... 'What happens to me if I really legitimize your point of view?' I mean that can be pretty confusing. It's so much easier if I don't understand you, or if I understand you, or if I only understand you in a two-dimensional way. But then how do I negotiate with you more effectively? Or how do I figure out how to problem solve when there is some collective problem, properly? (Heifetz, personal interview, January 14, 2015)

So, to develop the capacity to listen, that's hard. To really listen well requires curiosity. It required empathic imagination where you can project yourself into someone else's experience and trying to figure out 'Where are they coming from? What are they really saying?' And those are emotional skills. (Heifetz, personal interview, January 14, 2015)

Building communities and developing relationships go together: the community allows for deeper relationships to happen; and the depth of those human connections strengthens the community. This is why these educators, in their pedagogies, put special attention to the development of personal relationships among its members. Relationships within learning

communities open the possibilities to learn from other members than the teachers, changing the more traditional learning dynamics: from one person (the teacher) to many (all its members), and from one-way to a feedback loop. In a way, this requires shifting a view on education: in Mintzberg's words, from "learning seen as cognitive and decontextualized" to "learning seen as interactive, in relationships" (Mintzberg, 2004, p. 280). Peer-to-peer consulting, mentor and tutor relationships, or even group conversations become the spaces in which those learning relationships deepen and become rich educative experiences.

4.5. Discovering oneself

'It was great meeting myself' one BT manager quipped in full seriousness.

Henry Mintzberg

This section presents the experience of learning about oneself, and how these educators incorporated it in their pedagogies.

Here is how Tagore, Dewey, and Montessori saw the relevance of learning about oneself:

We are born conscious of one truth, which is for us the background to our knowledge of all other truths. It is the truth about myself." [...] "We have continuously to extend our self-knowledge, to widen our experience and to exert control over self-seeking impulses.
(Tagore, 1922a, 85)

It is not only necessary that the child should get a sense of power, of mastery, but also should realize his own limitations and weaknesses. (Dewey, 1895, p. 228)

In addition to ordering their environment and ordering themselves in their outward personalities, they have also ordered the inner world of their minds. (Montessori, 1914, p. 82)

For Mintzberg, the process of learning about oneself is the natural result of the many hours of reflection techniques incorporated into the programs: morning reflections, reflection journals, reflection papers, tutoring and mentoring, and numerous group conversations. Actually, the first module of both the IMPM and the IMHL is fully dedicated to learning about oneself: the reflective mindset. Here it is presented by Mintzberg:

The purpose [of the first module] is reflection: to appreciate it, do it, live it. There is an ancient Chinese expression attributed to Lao Tzu that “knowing others is intelligence; knowing yourself is true wisdom.” Our intention in this module is to encourage some true wisdom. (Mintzberg, 2004, p. 299)

The first module gives participants a serious opportunity to focus on themselves, their lives, their work, and their world, to get a better feel for “managing self” as well as for “managing itself.” (Mintzberg & Gosling, 2002, p. 68)

Heifetz’s pedagogy is highly concentrated on increasing the students’ awareness of themselves when interacting with others: their emotions, their fears, their vices, and their unseen patterns of behavior. In his view, knowing oneself is key to managing oneself and, therefore, to exercise leadership. During the course, he encourages students to enter in an honest process of self-

discovery, acceptance, and management of one's own personal hungers. Following is a list of abilities that, according to Heifetz, are key in the learning process to exercise leadership:

Managing One's Hungers: Grandiosity, Sexuality, Power, and Other Vulnerabilities.

- i. Being able to control one's desire for martyrdom or idealization
- ii. Being able to accept repeated failure
- iii. Being able to let people become independent
- iv. Giving up the idea of the heroic lone warrior
- v. Containing the sexual dynamics associated with power (Heifetz, 1993, p. 4)

Discovering oneself is itself a learning experience. The pedagogical challenge is on bringing about experiences that increases that self-discovery. As seen in the pedagogies of these educators, this can be exercised through coaching, reflection, journaling, or even observing and analyzing oneself in the midst of intense situations. To learn about one's powers and limitations, to gain control of one's vices and tendencies, and to manage oneself in situations of stress or conflict in order to exercise effective leadership are some of the benefits that these educators cultivated. The experience of discovering oneself can be intentionally directed as part of an educative process.

In this chapter I presented some of the pedagogical techniques that these educators practiced around five common 'sources of experience:' experiencing nature, experiencing serving society, experiencing community life, experiencing relationships, and experiencing self-discovery. Probably those five experiences are among our most significant ones in life, so, why not embrace them as part of our formative process at school? That seems to be where these educators started to think—and practice—about how life and learning converge. For them, education is life itself.

Chapter 5: Principles of educative experiences

A second group of commonalities that emerged from the analysis of the data was a set of distinctive principles that seem to be present in the way the subject creates learning experiences: (i) educating for and in the present, (ii) embracing real life in real contexts, (iii) integrating content, method, and practice, (iv) educating in ‘the whole game,’ (v) and combining head, heart, and hands. I present these ‘principles of educative experiences’ in this chapter. The data shows a combination of the educators’ pedagogical practices and ideas.

5.1. Educating for and in the present

A target is not the future goal of shooting; it is the centering factor in a present shooting.

John Dewey

The action must begin right here, right now, in this room.

Marshall Ganz

These educators conceive education as an activity that serves and is anchored in the present. This short section presents their visions in the matter.

Tagore and Dewey stressed the idea that focusing on the future distorts learning because it steals the educative value of the present experience—where learning can actually happen:

Their minds should be allowed to stumble on and be surprised at everything that happens before them in the life of to-day. The new tomorrow will stimulate their attention with new facts of life. (Tagore, 1931, p. 28)

I believe that much of present education fails because it [...] conceives the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparation. As a result they do not become a part of the life experience of the child and so are not truly educative. (Dewey, 1897a, p. 3)

Ganz arrives at a similar awareness in his educative initiatives: that social change and learning should not only happen simultaneously but they should start in the present moment (the ‘here and now’). That is the spirit behind the ‘stories of now,’ as the final and crucial step of the public narrative technique to mobilize action:

Stories of Now are set in the past, present, and future. The challenge is now; we are called on to act because of our legacy and who we have become, and the action that we take now can shape our desired future. (Ganz, 2011, p. 286)

A key aspect of Mintzberg’s pedagogy is designing a program for practicing managers. That way, the learning happening in the programs nurtures, back and forth, the unfolding demands of the participants’ jobs:

Instead of programs to create tomorrow’s leaders, we need initiatives that commit today’s managers. (Mintzberg, 2012, p. 198)

Our hope for the graduates, therefore, is not heroic success but just plain better managing, in the same job or a new one. As noted earlier, this program is about doing a better job, not getting a better job. These people will get better jobs if they do better jobs. Both are happening. (Mintzberg, 2004, p. 361)

The idea of ‘educating for the future’ allows for the separation between learning-in-the-present and practicing-in-the-future. With this idea in mind, it becomes possible for the educator (and, therefore, for the learner too) to believe that learning can happen outside of practice or experience. In Dewey’s words:

When preparation is made the controlling end, then the potentialities of the present are sacrificed to a suppositious future. When this happens, the actual preparation for the future is missed or distorted. (Dewey, 1938, p. 20)

On the other hand, if we educate for the present, as these educators did and are actually doing, bringing experience into the learning process is inevitable because their lives, the life of the school, and the life of their communities and organizations becomes the experience. This way, the purpose of ‘educating for the present’ becomes also the means by educating in the present. Learning and applying the learning are not seen as two separate actions, one before the other, but a single, unfolding action in the present life.

Educating for and in the present is, if you want, the best way to ‘educate for the future.’ By having the awareness—as these educators had—that working towards achieving learning and impact in the present is the most effective way to ensure achieving learning and impact in the

future; simply because learning and impact are already happening. According to Dewey:

“Education is a process of living and not a preparation for future living.” (Dewey, 1897a, p. 3)

5.2. Embracing real life in real contexts

These managers should stay on the job, so they can weave their education through their practice.

Henry Mintzberg

We usually call ‘real life’ life that happens outside of the school. This section is about how these educators embraced ‘real life’ and built their courses, programs, and schools not apart from it but with it.

Dewey wrote *My Pedagogic Creed* in 1897, just a couple of years after launching the Laboratory School. This is a short essay in which he states his most honest beliefs on education. Following is the opening paragraph of the manuscript:

I believe that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Through this unconscious education the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organize it or differentiate it in some particular direction. (Dewey, 1897a, p. 1)

These ideas are at the core of his pedagogical views: education not as a different activity apart from life but as an exercise of serving the flow of life itself. Dewey saw the school not as a place to study but to live: as an extension of what is happening at home and in their neighborhoods. And, in that process of regular living, he and his colleagues at the Laboratory School architected the learning process. Also from *My Pedagogic Creed*:

I believe that the only way to make the child conscious of his social heritage is to enable him to perform those fundamental types of activity which make civilization what it is.... I believe that this gives the standard for the place of cooking, sewing, manual training, etc., in the school. (Dewey, 1897a, p. 5)

In this sense, the day-to-day activities at school aimed at becoming a resemblance of the day-to-day activities at home and at work. It is interesting how Dewey and his colleagues weave into these regular activities the knowledge for which normally a subject course will be offered. Instead, he goes back to those activities as the final ‘social aims’ of that knowledge and as the structure of the curriculum. In his own words:

The child comes to school to do; to cook, to sew, to work with wood and tools in simple constructive acts; within and about these acts cluster the studies—writing, reading, arithmetic, etc. (Dewey, 1896b, p. 245).

Here are the four core activities that are part of the school’s life and, by extension, the school’s curricula:

A. HOUSE-KEEPING:

Study house and premises.

Discuss means and methods for management.

Form committees which shall be changed at regular intervals.

Floors. Blackboard. Plumbing. Ventilation and heating. Linen. Wardrobe. Clock. House plants. Animal pets. Supplies. Reception of visitors. Marshal and lieutenants. Order of yard. Games. Tools.

B. WOOD-WORK:

Collect woods.

Label and arrange specimens.

Visit carpenters and wood-workers.

Markets for lumber. Prices. Transportation. Fossilized wood.

[...] Draw working plans for articles needed.

Draw simple maps indicating routes of transportation, etc.

Make exact estimates of work to be done and statement of work that has been done. Cost—to child—for class. Keep accounts and bills. Order and buy materials.

Learn prices of wood—causes of difference.

Learn cost of labor—reasons.

Learn cost of transportation—reasons.

C. FOODS:

Boil rice. Boil potatoes. Bake potatoes. Crush wheat. Bake with water. Bake cornmeal with water....

Visit to markets, store-houses, etc.

Visit to farms, gardens, dairies, bakeries, mills, chemists.

Learn qualities and prices of foods.

Learn value of labor connected with the production of the food.

D. CLOTHING:

Hem towels. Holders. Dust-clothes. Aprons. Work bags. Book bags. Costumes, etc.

Observe materials. Learn prices. Buy.
Collect materials—raw and manufactured.
Study utensils necessary.
Fibres of cotton, wool, silk, hair.
Visit mill, spinners, weavers, etc.
Invent devices for working and using materials. (Dewey, 1895: 232-240)

Montessori had a very similar view on appreciating the educative power of those daily activities. Here, for example, she describes the relevance of pottery work:

For children of the age of five or six, the work of the potter's wheel begins. But what most delights the children is the work of building a wall with little bricks, and seeing a little house, the fruit of their own hands, rise in the vicinity of the ground in which are growing plants, also cultivated by them. Thus the age of childhood epitomizes the principal primitive labors of humanity, when the human race, changing from the nomadic to the stable condition, demanded of the earth its fruit, built itself shelter, and devised vases to cook the foods yielded by the fertile earth. (Montessori, 1912, p. 150)

Montessori also developed a series of activities called 'exercises of practical life.' These were a series of routine activities that teachers would lead every morning as a way of developing a sense of home life with the students:

We begin the day with a series of exercises of practical life, and I must confess that these exercises were the only part of the program which proved thoroughly stationary. These exercises were such a success that they formed the beginning of the day in all of the "Children's Houses." First:
Cleanliness
Order
Poise

Conversation

[...] The children in our “Children’s Houses” are given a bath in turn, but this, of course, cannot be done daily. In the class, however, the teacher, by using a little washstand with small pitchers and basins, teaches the children to take a partial bath: for example, they learn how to wash their hands and clean their nails. Indeed, sometimes we teach them how to take a footbath. They are shown especially how to wash their ears and eyes with great care. They are taught to brush their teeth and rinse their mouths carefully. In all of this, we call their attention to the different parts of the body which they are washing, and to the different means which we use in order to cleanse them: clear water for the eyes, soap and water for the hands, the brush for the teeth, etc. We teach the big ones to help the little ones, and, so, encourage the younger children to learn quickly to take care of themselves.

After this care of their persons, we put on the little aprons. The children are able to put these on themselves, or, with the help of each other. Then we begin our visit about the schoolroom. We notice if all of the various materials are in order and if they are clean. The teacher shows the children how to clean out the little corners where dust has accumulated, and shows them how to use the various objects necessary in cleaning a room—dust cloths, dust brushes, little brooms, etc. All of this, when the children are allowed to do it by themselves, is very quickly accomplished. (Montessori, 1912, p. 130-131)

They sweep the rooms, dust and wash the furniture, polish the brasses, lay and clear away the table, wash up, sweep and roll up the rugs, wash a few little clothes, and cook eggs. (Montessori, 1914, p. 14)

A similar practice of embracing real life in real contexts is also observable in the cases of leadership and management education. This is an example of how, in Ganz’s pedagogy, students are encouraged to engage in a real campaign as part of the course; and not only study, write, or present a campaign (what usually be done in more traditional courses). Here is an example of

how a student dealt with the challenges of immersing herself into starting a campaign, creating a whole different learning experience:

An organizing project: Organizing a tenants association

Diane was a veteran community organizer whose organizing leadership project focused on engaging residents of a low-income housing development to get involved in a local redevelopment process. In a traditional classroom project, Diane may have ended up conducting a needs assessment, interviewing a few residents, and writing a proposal for the creation of a tenants' association to address their issues. We, however, encouraged Diane to turn her interviews into a series of one-on-one meetings, intended to identify and recruit members of a leadership team, who in turn, would recruit twenty residents to attend a meeting launching a tenants' association—a project with a measurable outcome that required the collective commitment of others. This project was clearly more risky than writing a paper, and Diane was not certain it was doable. Additionally, she was nervous about imposing her “vision,” as a white upper-class woman who did not live in the development, on the residents, who were largely African-American.

As she moved forward with her project, Diane found herself frustrated with the slowness of change and the failure of her two primary “allies” in the development to show enthusiasm for the idea of holding a meeting, or to deliver on other ideas. They failed to show up for meetings with her, seemed distracted by other concerns, and did not connect her with anyone else who seemed to have interest in making change in the neighborhood. Ultimately, Diane was unable to organize a leadership team or a meeting and was not able to complete her project within the time frame of the class. (Ganz & Lin, 2012, p. 10)

In this example, the ‘real world’ showed Diane an unexpected learning agenda: maybe not one coming from the content of a reading, but one coming from the exercise of organizing (the

challenges of creating a team). This learning agenda Diane only discovered by actually starting a campaign. That is the power of experiences in real life and real contexts. In Ganz's words:

In the case of leadership, it is the substance of what is being learned. Because the project is conducted in the "real world," many more factors are outside a student's control than is the case with a simulation or role-play, and "real" results involving "real" people are at stake. (Ganz & Lin, 2012, p. 9-10)

After engaging in real life experiences, with the support of Ganz, the teaching team, and her class peers, Diane can work on refining these skills to go back and try it again. This is something that happens to students in this pedagogy:

We create opportunities that require students to practice newly acquired skills in the real world with feedback, and support, from peers and instructors, as in the full day "organizing skills" workshop. (Ganz & Lin, 2012, p. 14)

The relevance that Ganz gives to engage in real campaigns originates from his own decades of experience in training organizers for the United Farm Workers union. Here is him reflecting on the relevance of that formative experience and period:

The work I was doing all those years in practice contained within it the whole learning-teaching-pedagogical, but it was in action. It was in doing it. It was not in a classroom. It was in the world with other leaders and so forth. When I first went to work with the farmworkers, Cesar said 'Oh, you will be director of education.' And that's only because I have been to Harvard. But later that became a lot of what I was doing with the farmworkers. I was educational stuff. But it was leadership development really. (Ganz, personal interview, November 8, 2016)

Mintzberg's programs are based on the idea that the center of the manager's learning should be his work; bringing knowledge back and forth between his practice and the program. That is why all learners in the programs are called 'participants,' and not 'students.' Somehow similar to Dewey's, following are Mintzberg's ideas on the matter:

The essential idea behind the IMPM is that managers learn best in their natural contexts. (Mintzberg, 2004, p. 364)

Here we object to two things: management education seen as a preparation for managing, rather than an accompaniment to it, and efforts to teach management disassociated from context and experience. (Gosling & Mintzberg, 2006, p. 420)

In Mintzberg's words: "Use work, not make work. As much as possible, we believe in leveraging the work that managers do naturally, so that they learn from it." (Mintzberg & Gosling, 2002, p. 71) In the IMPM-style programs, the learning happens in two ways: (i) participants bring their experience into the classroom to discuss, reflect, share, and contrast it with faculty and peers ('learning in,' as Mintzberg calls it), and (ii) they also go back to their organizations taking with them some new projects, insights, or understanding of their way of managing (or 'learning out').

Another aspect of the program that brings them to real contexts is the 'managerial exchange.' As explained before, participants pair themselves to visit each other in their hometown, accompany them at work, and reflect for a couple of days. Following is how it came about:

"Why not visits by the managers to each others' workplaces," Jonathan Gosling suggested at a meeting, and everyone agreed—sure, why not? Don't the participants learn so much from each other? That is how the most popular, and next to Reflection Papers, perhaps

most powerful, component of the IMPM came to be. As we found out, working in a common classroom of people from around the world is one thing; leaving your banking office in Toronto to enter the high-tech world of Osaka is quite another. (Mintzberg, 2004, p. 322-323)

In the same spirit, the program organizes ‘friendly consulting’ activities. In friendly consulting, one participant manager invites a group of his peers to his organization (usually located in the city where the program is running), booking some meetings and visits to key parts of the organization. This way, he or she can gain insight into an ongoing issue at work, or the peer participants (the ‘friendly consultants’) can raise other interesting questions or issues not obvious for the host. They do it under the spirit of friendly advising. Here is an example of a friendly consulting type of learning:³

The company was VIA Rail, Canada’s passenger railway (which cleared for publication what is described below). The friendly consultants spent a day in the company, to probe into this issue with managers at all levels as well as within the operations, to experience the basic services and to speak with those first-line employees. They returned to announce to the company team: “You don’t need to motivate your first-line employees; they are plenty motivated. You should use them to further motivate your managers.” (Mintzberg, 2012, p. 203)

Real contexts provide real challenges, real environments, real communities, and real impact. It can take a group of children cooking or building a house; a future organizer stumbling with her first limitations to build a team; or a manager trying to re-kindle the motivation of his organization. Real life activities are both the place where learning actually takes place, and the

³ In the last years, the term ‘friendly consulting’ has been used to identify another activity: a specific process for discussion and feedback in groups during the modules. Nevertheless, the example presented here still illustrates an interesting—and still applied—activity.

laboratory to test new ideas and practices. The pedagogical task is anchoring the educative process in common activities, and help learners face (and learn from) the demands of real life. In Dewey's words, this pedagogical work of returning to real life and real contexts responds to:

...the need of reinstating into experience the subject-matter of the studies, or branches of learning. It must be restored to the experience from which it has been abstracted. It needs to be psychologized; turned over, translated into the immediate and individual experiencing within which it has its origin and significance. (Dewey, 1902, p. 21)

5.3. Integrating content, method, and practice

We practice what we teach in the way we teach it.

Marshall Ganz

On one level, any method or pedagogy becomes an experience. So, is it possible to convey the lessons through the experience itself? On a deeper level, the daily practice of an educator is actually an example of practice. So, is it possible to turn the educator's practice into a living model of the lessons? This section is about how these educators worked on integrating the subject-matter (or content), the pedagogy (or method), and their own daily work (or practice) into a single, coherent experience for the learner.

Dewey the philosopher argued for the inseparable wholeness of thought and practice. As a young philosophy professor in class, he was trying to convey to his students that our senses and our

minds operate as one single whole; that knowing happens only when we act; and that the growing problem in modern life is believing that we can separate thinking from practice (Dewey, 1897b). He was conveying these messages, however, in the formal setting of a university classroom, talking in front of a blackboard to a seated audience. Something was off. He was saying that knowledge cannot be separated from experience by actually separating them in the way he was teaching.

The *what* and the *how* of his teaching were sending opposite messages. So, what were the students learning in the end; what they *heard* from him or what they *experienced* in class? This contradiction might have left Dewey uneasy for years. When taking a new job at the University of Chicago, he wrote to his wife Alice—a teacher herself: “I sometimes think I will drop teaching philosophy directly, and teach it via pedagogy” (as cited in Westbrook, 1993, p. 1). He was starting to see the real power and nature of a pedagogy.

This insight and moment in his career was the beginning of a lifetime effort to connect, in his own educational practice, his philosophical beliefs. Unifying knowledge and practice in life was unifying content and method in education. He now knows, pedagogically, where to go: to integrate content and method: “Method means that arrangement of subject matter which makes it most effective in use. Never is method something outside of the material.” (Dewey, 1916, p. 146). Here, then, his later ideas:

What, then, is the problem? It is just to get rid of the prejudicial notion that there is some gap in kind (as distinct from degree) between the child's experience and the various forms of subject-matter that make up the course of study. From the side of the child, it is a

question of seeing how his experience already contains within itself elements facts and truths of just the same sort as those entering into the formulated study; and, what is of more importance, of how it contains within itself the attitudes, the motives, and the interests which have operated in developing and organizing the subject-matter to the plane which it now occupies. From the side of the studies, it is a question of interpreting them as outgrowths of forces operating in the child's life, and of discovering the steps that intervene between the child's present experience and their richer maturity. (Dewey, 1902, p. 11)

Dewey was not only integrating his pedagogy (or method) with the subject-matter (or content) of studies. Gradually, he was also integrating it with his own practice as a member of a democratic community: the school. He knew that, to educate in democracy, the school itself had to become an experience of democratic membership and turn his own practice into the role of a democratic leader.

Tagore also embraced the task of incorporating the concepts within an experience. For example, on how to educate children in *Mukti*, or the spiritual union of self and the universe. Here is his pedagogical answer:

Our endeavour has been to include this ideal of unity in all the activities in our institution, some educational, some that comprise different kinds of artistic expression, some in the shape of service to our neighbours by way of helping the reconstruction of the village. (Tagore, 1925a, p. 14)

Or how, during a simple lesson on grammar, presenting the meaning of a verb becomes an experience with trees:

I remember, in teaching English, I was trying to get the children to master the idea of 'tearing,' verb 'to tear.' Now it would have been easy enough to demonstrate by tearing a leaf from a book, but instead I asked each of them to climb to the top of the nearest mango tree and to tear off a leaf and bring it back to me. (Tagore, 1925b, p. 108)

Heifetz's pedagogy has accomplished an interesting integration of content, method, and practice inside the classroom: the reading material is on adaptive leadership (content); in the class they experience and analyze leadership and authority dynamics (method); and Heifetz himself models what exercising adaptive leadership entails while facilitating the learning in the classroom (practice). The ideas, the experience, and the modeling, all speak about the same. The class then becomes a whole experience of leadership learning. Here is Heifetz explaining what happens in the large class sessions:

The weekly large group. These sessions are not lectures, although each session has a theme and a lecture format is used occasionally to convey ideas and manage tensions in the meeting. Using the class as a case-in-point, the process is meant to be congruent with the content. For example, the instructor's refusal from the outset to meet the students' expectations to be taught reflects our approach to leadership and challenges the common notion that leaders provide the answers. This unfamiliar behavior often provokes an early authority crisis within the first class session. The crisis manifests itself in subtle symptoms, like grandstanding by an individual student, complaining about the schedule, or asking the instructor about his personal background. These responses then serve as a case to illustrate the functions of structure and authority, and the dynamics that accompany work processes.

Thus, the teaching methods used in the large class both illustrate the approach to leadership of mobilizing the social system to do its work and create a living case study. During this process, the instructor walks the razor's edge between generating overwhelming stress and allowing comfortable passivity. Students learn by example that giving responsibility for

problems back to the social system at a rate it can digest may be central to leadership. As a corollary, they see that leading from a position of authority requires managing the rate at which one frustrates constituents' expectations that they be shielded from that responsibility. Students are expected to experiment themselves on the razor's edge by intervening in different ways to mobilize the class's work effort. (Heifetz, Sinder, Jones, Hodge, & Rowley, 1989, p. 546)

So what I am trying to do in the way I teach, and what I am inviting students to do in class, is akin to what they have to do in their practice of leadership in the wider world. (Parks, 2005, p. 150)

Similar to Dewey's insight, for Heifetz, thinking that method and content are two separate elements could become detrimental for educative purposes:

...sending conflicting messages diminishes the opportunity for learning; in particular, the form of teaching should communicate the same message as the material. Hence, we try to "practice what we preach." Given our theory, were we to lecture rather than interpret and orchestrate work processes, we would be sending students conflicting signals about the practice of leadership. (Heifetz et al., 1989, p. 544)

Ganz, as Lecturer at Harvard Kennedy School, sees his own educational role as one of an organizer that mobilizes learning for action. So, on a first layer, he integrates the content and the method in the course:

In this course, each student learns to practice leadership by organizing a leadership team to work with him or her to mobilize members of a "constituency" to work together to achieve real outcomes in pursuit of a shared purpose by the end of the semester. (Ganz, 2017, p. 1)

On a deeper layer, similar to Heifetz's, Ganz sees his own educative role as a leadership practice itself, integrating it with the content and the method. Ganz calls this integration 'pedagogy as practice:'

We argue that leadership can be taught with pedagogy that itself entails leadership, aligning the content of what we teach with the way we teach it. (Ganz & Lin, 2012, p. 1)
[...] If we are to teach leadership as practice, we must create conditions in which leadership can be practiced. (Ganz & Lin, 2012, p. 3)

Pedagogy as practice takes experiential learning a step farther: we practice what we teach in the way we teach it. We teach leadership by practicing leadership. (Ganz & Lin, 2012, p. 7)

In education, we commonly believe that only the content carries the lessons. These educators know that the whole experience is really the lesson, and that the method and the educator himself or herself are crucial elements of that experience. So they intentionally try to integrate them all and construct a coherent and more powerful experience for the learner. The exercise of trying to integrate content, method, and practice in a coherent whole is probably one of the most sophisticated principles that I found in studying these cases.

'Pedagogy as practice' opens an entire new way of seeing a career in education as it did for these educators. Achieving this integration becomes more a process than an actual goal. This path requires great doses of creativity, experimentation, and humility. Working this way, too, enriches the learner's experience by adding to it the witnessing of your educator struggling with his or her life-long challenge of living in integrity between his words, his teaching, and his acts.

5.4. Educating in the ‘whole game’

Our approach is in the spirit of what Perkins calls teaching the “whole game”

Marshall Ganz

Education can be seen as ensuring the delivery of a basic set of knowledge by breaking it into pieces (lessons or courses). An alternative way is seeing education as preparing someone for a set of practices or activities, introducing learners gradually into the practice or activity. This section is about how these educators opted for the second approach.

Dewey was highly critical about breaking education into pieces of knowledge, giving an imaginary idea of education as fulfilling ‘a series of steps,’ and rendering in a passive pedagogy and experience:

Subdivide each topic into studies; each study into lessons; each lesson into specific facts and formulae. Let the child proceed step by step to master each one of these separate parts, and at last he will have covered the entire ground. The road which looks so long when viewed in its entirety is easily traveled, considered as a series of particular steps. Thus emphasis is put upon the logical subdivisions and consecutions of the subject-matter. Problems of instruction are problems of procuring texts giving logical parts and sequences, and of presenting these portions in class in a similar definite and graded way. Subject-matter furnishes the end, and it determines method. The child is simply the immature being who is to be matured; he is the superficial being who is to be deepened; his is narrow experience which is to be widened. It is his to receive, to accept. His part is fulfilled when he is ductile and docile. (Dewey, 1902, p. 8)

Here are similar thoughts from Tagore on traditional education:

What tortured me in my school-days was the fact that the school had not the completeness of the world. It was a special arrangement for giving lessons. It could only be suitable for grown-up people who were conscious of the special need of such places and therefore ready to accept their teaching at the cost of dissociation from life. (Tagore, 1933)

And Mintzberg, too, on the problems of compartmentalizing management education, and how this approach to learning is far from the actual practice of management:

Programs could not be chopped into “courses,” each with its own box of disassociated knowledge, all packaged together into a “curriculum,” for example... Effective management does not happen that way, so why should management education be designed like that? (Mintzberg & Gosling, 2002, p. 67)

The traditional business functions see the world as made up of problems out there, to be slotted into the bodies of specialized knowledge in the schools—marketing, finance, human resources, and so forth. The world is seen as objective, amenable to the application of systematic knowledge. Give managers the tools, and they will solve the problems.

Managers, unfortunately, do not live in such a world. Their world is messy and confusing. Those problems that can be slotted into the conventional functions can be delegated to functional specialists, leaving behind the difficult problems. These are managerial precisely because they don’t fit into the neat categories. (Mintzberg, 2004, p. 282)

In contrast to this approach is education based on activities, so the developmental progress is in presenting the activities in incremental levels of complexity. In Dewey’s words:

The social life gives the unconscious unity and the background of all his efforts and of all his attainments. [...] I believe, therefore, that the true center of correlation on the school subjects is not science, nor literature, nor history, nor geography, but the child's own social activities. (Dewey, 1897a, p. 4)

This simplified social life should reproduce, in miniature, the activities fundamental to life as a whole, and thus enable the child, on one side, to become gradually acquainted with the structure, materials, and modes of operation of the larger community; while, upon the other, it enables him individually to express himself through these lines of conduct, and thus attain control of his own powers. (Dewey, 1896a, p. 438)

Ganz's approach for a pedagogy on organizing is summarized in an approach called teaching the 'whole game,' as a way of introducing the practice of organizing not in sub-sequential parts but in wholes that become more and more complex:

Our approach is in the spirit of what David Perkins (2009) calls teaching the "whole game"—a metaphor for how we learn to play baseball, for example. We do not master batting first, then throwing, then running, but rather learn to play the whole game, refining particular skills as needed. With leadership, teaching the whole game means enabling participants to experience the interplay of all the elements with which they will be working as early on in the process as possible, albeit in a very rudimentary way. (Ganz & Lin, 2012, p. 5)

Here is an example of Ganz's 'teaching the whole game' in a full-day workshop on organizing:

The organizing skills session: The "whole game" in six hours

Did you see me? Standing up in front of all those people? I did it!" Those words, spoken by Kate, a master's student, came from a changed person. Six hours before, Kate had been

insisting that she was not a leader, hated public speaking, and was just along for the ride. She was an early childhood educator and direct service provider and had entered graduate school hoping to learn how to help children better, not to be a hero. She had been invited to attend one of our bi-annual one-day organizing “skills sessions,” held primarily for students enrolled in organizing classes at Harvard, but open to a larger network.

On February 6, 2010, Kate joined over 120 graduate students, fellows, and undergraduates from Harvard University, the University of Massachusetts, Tufts University, the College of the Holy Cross, and Providence College for a six-hour introduction to leading an organizing campaign. Fueled by donuts, coffee, and a potluck smorgasbord, these students participated in a crash course in the five core leadership practices—relationships, narrative, structure, strategy, and action. Each skill was introduced conceptually, modeled, then practiced and debriefed.

Kate's experience began with a one-on-one meeting with an undergraduate from Providence College. Learning that they were both passionate about equity in early childhood education, the two then found another pair of students who wanted to teach literacy. They shared their personal narratives to establish a base of shared values to motivate action. They became a team for a day by setting norms for themselves, specifying roles and agreeing on a shared purpose with respect to child literacy. They then strategized how to turn their very limited resources—especially time—into a meaningful specific outcome. They would collect fifty books in one hour by situating themselves in front of Curious George Goes to Wordsworth, a children's bookstore, and ask shoppers to buy an extra book. The books would be donated to a child literacy program in the housing development where Kate volunteered. They then acted by investing ninety minutes learning how to address shoppers, ask for their help, and “close the deal” with a book donation.

Collectively, in multiple such mini-campaigns that culminated in ninety minutes of action, the 120 workshop participants raised \$1215 for causes ranging from food for children in Haiti to literacy programs; collected 1120 signatures on petitions on topics as diverse as

supporting a bill protecting tenants' rights, establishing "Kids' Nights" in Harvard Square businesses, and reducing greenhouse gases; and collected eighty "onesies" for infants in Haiti —none of which they had planned to do when they arrived six hours before. In the final debrief of the day, one member of each team stood up and described their team's experience and learning. Fired up by her team's success, and cheeks still pink from the chill outside, Kate stood up to announce to a packed room that they had not only reached their goal of fifty books, they had surpassed it. (Ganz & Lin, 2012, p. 6-7)

These educators tried to avoid educating in sequential parts and embraced activities or practices as wholes as much as they could. Experiences are naturally whole and richer. However, if whole experiences are too much for a learner to handle, these educators' challenge is not to break them into separate, sequential pieces but to make them more accessible by incrementing the degree of complexity with time. This is a principle that seems to guide their pedagogical creation.

5.5. Combining head, heart, and hands

Leadership requires the engagement of what goes on both above and below the neck.

Ronald Heifetz

This section presents how these educators would integrate learning that is cognitive, emotional, and physical. Experience, in the end, happens in all levels simultaneously.

Tagore deeply appreciated the body as the means for learning, especially in nature and for the arts. Here is, for example, a reflection on walking barefoot:

Naturally the soles of our feet are so made that they become the best instruments for us to stand upon the earth and to walk with. From the day we commenced to wear shoes we minimized the purpose of our feet. With the lessening of their responsibility they have lost their dignity, and now they lend themselves to be pampered with socks, slippers and shoes of all prices and shapes and misproportions. For us it amounts to a grievance against God for not giving us hooves instead of beautifully sensitive soles. I am not for banishing footgear altogether from men's use. But I have no hesitation in asserting that the soles of children's feet should not be de-prived of their education, provided for them by nature, free of cost. Of all the limbs we have they are the best adapted for intimately knowing the earth by their touch. For the earth has her subtle modulations of contour which she only offers for the kiss of her true lovers—the feet. (Tagore, 1933)

And a couple of colorful examples of his appreciation for movement and expression from the learning life at Santiniketan:

I would allow all our boys and girls during class to jump up, even to climb into a tree, to run off and chase after a cat or dog, or to pick some fruit off a branch. This is really where my classes were preferred, not because I was any special good as a teacher. (Tagore, 1924, p. 107)

Poupee [one of the girls in the school] tries to speak to me with the whole of her body. Meeting me on the boat, she expressed her delight in the form of a dance of her own design. As she danced, her speech was through her whole body. Life is sweet, she wanted to say, life is beautiful, but having as yet no language of words, her small mind, stirred to its depths, broke out into a complex movement of dance. Her whole body moved as if to music. (Tagore, 1924, p. 101)

Finally, a personal account on his awareness on how gradually we tend to disconnect from our bodies. Something that, unfortunately, Tagore also warns us that can happen at school:

When I was young, my body was very expressive and graceful. All my limbs worked perfectly in harmony. Then I began to give too much time just to thinking. I sat down and wrote sitting, a process in which the whole of my body took no part at all. Only my face screwed itself up, and now and then I would stretch my arms. While the rest of the body remained still, my muscles became inarticulate. In this way the body may continue to perform its other utilitarian functions, but it loses grace. I may have retained some element of beauty in my face and even in the movement of my arms, but the general shape or form of my limbs has lost something that was invaluable to me in my early youth. Only my face and arms today retain any ability to express what my mind is thinking. (Tagore, 1924, p. 104)

In our childhood we imbibe our lessons with the aid of our whole body and mind, with all the senses fully active and eager. When we are sent to school, the doors of natural information are closed to us: our eyes see the letters, our ears hear the abstract lessons, not the perpetual stream of ideas which form the heart of nature, because the teachers in their wisdom think that these bring distraction, they have no great purpose behind them. (Tagore, 1925a, p. 11)

Montessori gave special attention to what she called ‘the education of the senses’ as a way to putting the body at the center of the learning process. For that, she developed a series of materials and activities that become the most distinctive element of Montessori’s pedagogy. The design of these materials and activities for the education of the senses evolved from the practice of Seguin, a French doctor who developed a method to teach children with mental disabilities—a very physical challenge—from whom Montessori built upon her own method. Here are the essential ideas behind the education of the senses:

The education of the senses makes men observers, and not only accomplishes the general work of adaptation to the present epoch of civilization, but also prepares them directly for practical life. We have had up to the present time, I believe, a most imperfect idea of what is necessary in the practical living of life. We have always started from ideas, and have proceeded thence to motor activities; thus, for example, the method of education has always been to teach intellectually, and then to have the child follow the principles he has been taught. In general, when we are teaching, we talk about the object which interests us, and then we try to lead the scholar, when he has understood, to perform some kind of work with the object itself; but often the scholar who has understood the idea finds great difficulty in the execution of the work which we give him, because we have left out of his education a factor of the utmost importance, namely, the perfecting of the senses. (Montessori, 1912, p. 178-179)

This is very easily attained, since all children love to touch things. I have already learned, through my work with deficient children, that among the various forms of sense memory that of the muscular sense is the most precocious. Indeed, many children who have not arrived at the point of recognizing a figure by looking at it, could recognize it by touching it, that is, by computing the movements necessary to the following of its contour. (Montessori, 1912, p. 169)

Montessori was a practicing catholic and always cherished the benefits of praying, contemplation, and silent meditation. In this line, she developed an activity called ‘lesson in silence,’ which became very popular in the Children’s Houses. Following is a passage from Montessori portraying this activity:

The children are taught "not to move"; to inhibit all those motor impulses which may arise from any cause whatsoever, and in order to induce in them real "immobility," it is necessary to initiate them in the control of all their movements. The teacher, then, does not

limit herself to saying, "Sit still," but she gives them the example herself, showing them how to sit absolutely still; that is, with feet still, body still, arms still, head still. The respiratory movements should also be performed in such a way as to produce no sound.

The children must be taught how to succeed in this exercise. The fundamental condition is that of finding a comfortable position, i.e., a position of equilibrium. As they are seated for this exercise, they must therefore make themselves comfortable either in their little chairs or on the ground. When immobility is obtained, the room is half-darkened, or else the children close their eyes, or cover them with their hands.

It is quite plain to see that the children take a great interest in the "Silence"; they seem to give themselves up to a kind of spell : they might be said to be wrapped in meditation. Little by little, as each child, watching himself, becomes more and more still, the silence deepens till it becomes absolute and can be felt, just as the twilight gradually deepens whilst the sun is setting.

Then it is that slight sounds, unnoticed before, are heard; the ticking of the clock, the chirp of a sparrow in the garden, the flight of a butterfly. The world becomes full of imperceptible sounds which invade that deep silence without disturbing just as the stars shine out in the dark sky without banishing the darkness of the night. It is almost the discovery of new world where there is rest. It is, as it were, the twilight of the world of loud noises and of the uproar that oppresses the spirit. At such a time the spirit set free and opens out like the corolla of the convolvulus.

And leaving metaphor for the reality of facts, can we not all recall feelings that have possessed us at sunset, when all the vivid impressions of the day, the brightness and clamor, are silenced? It not that we miss the day, but that our spirit expands. It becomes more sensitive to the inner play of emotions, strong and persistent, or change full and serene.

The lesson of silence ends with a general calling of the children's names. The teacher, or one of the children, takes her place behind the class or in an adjoining room, and "calls" the motionless children, one by one, by name; the call is made in a whisper, that is, without vocal sound. [...] The soul of the child wishes to free itself from the irksomeness of sounds that are too loud, from obstacles to its peace during work. These children, with the grace of pages to a noble lord, are serving their spirits. (Montessori, 1914, p. 64-66)

Integrating mind, emotions, and body is also required in the learning and practice of leadership. Here is, for example, Heifetz referring to leadership as a practice involving the whole person:

If leadership involves will and skill, then leadership requires the engagement of what goes on both above and below the neck. Courage requires all of you: heart, mind, spirit, and guts. And skill requires learning new competencies, with your brain training your body to become proficient at new techniques of diagnosis and action.

You might think about this idea as the convergence of multiple intelligences (intellectual, emotional, spiritual, and physical) or the collaboration among physical centers (mind, heart, and body). But the central notion is the same. Your whole self constitutes a resource for exercising leadership. (Heifetz, Grashow & Linsky, 2009, p. 25-26)

One of Heifetz's former students refers to the learning in his course as 'both emotionally and intellectually challenging' (Heifetz et al., 1989, p. 544). His educational aspirations and methods require high degrees of emotional development. As Heifetz sees it: "I think I am developing temperament, and character, and emotional capacity." (Heifetz, personal interview, January 14, 2015) or "I am working with people both above and below the neck." (Heifetz, personal interview, January 14, 2015). This is how it happens in class:

For example, you can teach somebody the concept of scapegoating pretty easily and you can certainly teach with lots of historical examples. And it's not a very complicated idea from a social-psychological perspective to teach. But get people to experience their own habit to volunteer for the job of scapegoat or to participate in the brutality of scapegoating is a much different thing, where they can then learn about their own vulnerabilities to either play the role or participate in the dynamic of turning people into those roles. Requires people to learn emotionally—to learn something that is part of their character. (Heifetz, personal interview, January 14, 2015)

He aspires for students to have meaningful learning experiences during the course. These experiences are cognitive, physical, and emotional. This kind of learning is emotionally demanding, both for the learners and the educator:

I know that if you begin to succeed [at learning] you are going to begin to feel bad because now you are going to see an option that you haven't seen before, and then you are going to kick yourself for why you waited so long. The learning is going to come with an enormous amount of grief. 'Ok, so I'm going to hold you through that. I get it. We all did the best we could considering what we were up against with what we knew how to do at that time. But let's work this. Let's try to be alive again.' (Heifetz, personal interview, November 11, 2016)

This focus on emotional learning may not come only from his background on psychiatry. He is also a musician. Here he recounts the way he experienced one of his music masters teaching through telling stories, combining a cognitive, emotional, and physical approach for learning to play the cello:

Piatigorsky was interested in teaching matters of heart, interpretation, elegance, refinement, and nuance. Well, how do you do that? Occasionally he would pick up his own cello and

he would play a phrase. But more frequently he would sit behind his desk in a classic European style, telling stories. Initially the stories would be confusing, and it seemed to me that he had launched way out in right field, and it was not at all clear what he was talking about. But slowly, kind of like a hawk circling in the air, he would land on his object and the import of the story would become clear. And I saw results. I saw people's hearts open, and I saw people playing the cello differently. That was a big experience for me. (Parks, 2005, p. 163)

In Ganz's pedagogy, emotions and emotional learning come along with cognitive learning as part of the educative process. First, through public narrative:

The exercise of leadership often requires engaging people in an emotional dialogue, drawing on one set of emotions (or values) that are grounded in one set of experiences to counter another set of emotions (or values) that are grounded in different experiences—a dialogue of the heart. (Ganz, 2011, p. 277)

Drawing motivation from shared values articulated through storytelling. We introduced the practice of public narrative—or storytelling—as a way to articulate values motivating individuals, shared by the larger group, and at stake in current action. This experience of shared values facilitates collaboration as well as general motivation. (Ganz & Wageman, 2008, p. 26)

Public narrative can be a way to access the emotional resources required: mobilizing hope over fear, empathy over alienation, and self-worth over self-doubt. (Ganz, 2017, p. 8)

And then, through the use of one-on-one coaching as a head, heart, and hands approach; especially, the ability to connect with someone else and openly reflect on some failures:

The student-dubbed “hot seat” is one pedagogical technique that exemplifies how conceptual, emotional, and behavioral scaffolding come together in our teaching practice... It thus yields conceptual learning (for example, the importance of having clear, measurable outcomes), but also emotional learning, enabling the person being questioned to learn they can handle the pressure. Finally, it provides behavioral scaffolding, providing those watching with a model of the value of and method to asking tough questions. (Ganz & Lin, 2012, p. 14)

Coaching a person in this kind of challenge requires emotional resources more than conceptual ones. Students who learn to practice leadership with coaching in how to engage with the emotional risk can learn to “lean in” to the pain of failure, emerging better prepared and more willing to engage with future challenges. (Ganz & Lin, 2012, p. 14)

Experience puts learners in contexts where they have to manage what they know (cognitive), what they do (physical), and how they feel (emotional), all at the same time. Therefore, for these educators, educating in experience is a task that includes the simultaneous development of the mind, the body, and the emotions. Walking barefoot, dancing, making music, telling stories, or having vulnerable conversations are some of the techniques that these educators applied to educate the person as a whole. We are constantly experiencing through thoughts, sensations, and feelings, so why not educate others to deal with all of them simultaneously? These educators showed us some ways of accomplishing it.

As we have seen in this chapter, these educators: (1) anchored the educational process in the present and not in the future, (2) engaged with real life in real contexts and construct learning from them, (3) provided experiences in which content, method, and their own practices are integrated, (4) avoided dividing education into parts and instead kept activities as wholes, and (5)

embraced the education of the mind, the body, and the emotions as one integrated self. This chapter provided a set of principles to think about the creation and facilitation of educative experiences.

Chapter 6: Attributes of experiential learners

The study of their educational work also revealed a set of attributes present in people who learn through experience. These attributes or characteristics are observable both in the educators themselves and as attributes they want to nourish in learners. These characteristics are strongly related to the overall ability to learn through experience: (i) doing first, (ii) courageous, (iii) explorer, (iv) appreciative, (v) reflective, and (vi) autonomous. The previous chapters focused on the educative experiences: their sources and principles. This one focuses on the persons, both the learners and the educators, who are, as well, learners in experience.

6.1. Doing first: learning begins in action

Children simply like to do things and watch to see what will happen.

John Dewey

We don't just think in order to act, we act in order to think

Henry Mintzberg

Learning is action. Usually, we just need try something out, stop thinking, start somewhere... move! This is physical, even if it's just sitting down and writing an essay. This section is about how these educators helped learners develop the capacity to start by experimenting or acting, and, from there, follow where the learning unfolds in action.

Tagore dropped out of formal schooling at an early age, and became highly critical of the traditional British system of education that was taking place in India. However, it was not only until he faced the need to educate his own children that he finally did something about it. He brought his own children and invited some of his friends' children to Santiniketan, and started the school. This action gave birth, in my opinion, to one of the most beautiful educative projects ever developed for children: the forest school at Santiniketan. Here is Tagore recounting the situation:

It is one thing to realize truth and another to bring it into practice where the whole current of the prevailing system goes against you. This is why, when I had to face the problem of my own son's education, I was at a loss to give it a practical solution. (Tagore, 1933)

I suppose this individual poet's answer would be, that when brought together a few boys, one sunny day in winter, among the warm shadows of the *sal* trees, strong, straight, and tall, with branches of a dignified moderation, he started to write a poem in a medium not of words. (Tagore, 1926, p. 15)

He went from rejecting all education system to act on it and improvise. This personal lesson, too, he encouraged in the children at the school: to explore and improvise:

The first important lesson for children in such a place would be that of improvisation, the constant imposition of the ready-made having been banished therefrom in order to give constant occasions to explore one's capacity through surprises of achievement. (Tagore, 1926, p. 23)

According to Dewey: “To experiment in the sense of trying things or to see what will happen is the most natural business of the child; it is, indeed, his chief concern.” (Dewey, 1903, p. 202) An attitude of experimentation and taking action was highly ingrained in the Laboratory School’s culture too. In Dewey’s words:

The moment children act they individualize themselves; they cease to be a mass and become the intensely distinctive beings that we are acquainted with out of school, in the home, the family, on the playground, and in the neighborhood. (Dewey, 1899, p. 33)

In the following passage Dewey illustrates how teachers at the Laboratory School would direct children towards direct experimentation to reach deeper levels of learning:

One of the children became impatient, recently, at having to work things out by a long method of experimentation, and said: "Why do we bother with this? Let's follow a recipe in a cook-book." The teacher asked the children where the recipe came from, and the conversation showed that if they simply followed this they would not understand the reasons for what they were doing. They were then quite willing to go on with the experimental work... They experimented first by taking water at various temperatures, finding out when it was scalding, simmering, and boiling hot, and ascertained the effect of the various degrees of temperature on the white of the egg. That worked out, they were prepared, not simply to cook eggs, but to understand the principle involved in the cooking of eggs. (Dewey, 1899, p. 39-41)

Heifetz’s method trains students to exercise leadership in adaptive challenges. Adaptive challenges, by nature, are those that present unknown solutions for a collective increasing the levels of anxiety and pressure on the authority figures for a solution. In class, Heifetz re-creates these collective dynamics through the case-in-point technique. Students, then, are faced with the need to simply explore and experiment with public interventions:

During this process [case-in-point dynamics], the instructor walks the razor's edge between generating overwhelming stress and allowing comfortable passivity. Students learn by example that giving responsibility for problems back to the social system at a rate it can digest may be central to leadership. As a corollary, they see that leading from a position of authority requires managing the rate at which one frustrates constituents' expectations that they be shielded from that responsibility. Students are expected to experiment themselves on the razor's edge by intervening in different ways to mobilize the class's work effort. (Heifetz et al., 1989, p. 546)

In this pedagogical approach, students are encouraged to address leadership learning by adopting an 'experimental mindset:' testing ideas with action and stay open to what unfolds:

When you adopt an experimental mind-set, you actively commit to an intervention you have designed while also not letting yourself become wedded to it. That way, if it misses the mark, you do not feel compelled to defend it. This mind-set also opens you to other, unanticipated possibilities... Thinking experimentally also opens you to learning: you stay open to the possibility that you might be wrong. (Heifetz et al., 2009, p. 24-25)

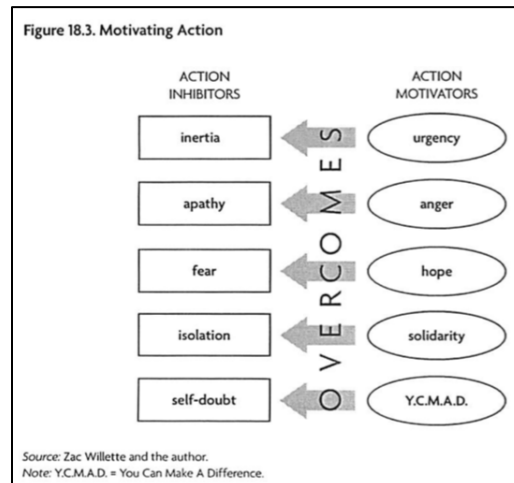
Active experimentation, for Ganz, is a natural part of the work of an organizer to find solutions to unknown problems. Following is him reflecting on the matter:

Experimentation becomes part of that as a necessity; confronting problems that you have to find a solution to. You have all this contracts and all of the sudden is gone, so you are confronted with 'What the hell do we do now?!'... So the whole of the social movement experience was one that had to deal with unexpected opportunities and challenges and figuring out how to deal with that. And that was the source of a lot of experimentation and innovation. (Ganz, personal interview, November 8, 2016)

Ganz, referring to his course on organizing, mentions: “Because it is a course in practice, it requires trying new things, risking failure, and stepping outside your comfort zone.” (Ganz, 2017, p. 2). The story of Diane presented in the previous chapter (‘Organizing a tenants association’) can be taken as an example of it. Here is an excerpt from the story that shows how the teaching team turns the natural tendency of students for inaction, and converts them into actions in the real world:

In a traditional classroom project, Diane may have ended up conducting a needs assessment, interviewing a few residents, and writing a proposal for the creation of a tenants’ association to address their issues. We, however, encouraged Diane to turn her interviews into a series of one-on-one meetings, intended to identify and recruit members of a leadership team, who in turn, would recruit twenty residents to attend a meeting launching a tenants’ association—a project with a measurable outcome that required the collective commitment of others. This project was clearly more risky than writing a paper, and Diane was not certain it was doable. (Ganz & Lin, 2012, p. 10)

In general, the educative task of moving people to act requires working, especially, to inoculate the reasons that inhibit learners from action. In the following graphic, Ganz and a colleague mapped those inhibitors of action, and the motivators to move towards acting:



(Source: Ganz, 2011, p. 277)

For example, in Ganz's workshops he teaches the public narrative technique to mobilize through storytelling. Public narrative has three moments: the reflection on 'self,' the awareness of 'us,' and the call to act 'now' (self, us, now). This technique is meant to take people out of inactivity and mobilize them to take action in the present, and unleash a process of collective learning for social change:

Leaders engage others in purposeful action by mobilizing those feelings that facilitate action to trump feelings that inhibit action. (Ganz, 2011, p. 276)

Stories of Now articulate the challenges we face now, the choices we are called upon to make, and the meaning of making the right choice. Stories of Now are set in the past, present, and future. The challenge is now; we are called on to act because of our legacy and who we have become, and the action that we take now can shape our desired future. (Ganz, 2011, p. 286)

Mintzberg, when analyzing the process of decision making, finds that there are three ways of approaching it: thinking first (the more 'scientific' one), seeing first (the more 'artistic' one), and

doing first (the more ‘craft’ one). Doing first refers specifically to this idea that learning starts by doing something. Following is Mintzberg’s describing it:

Doing First

But what happens when you don’t see it and can’t think it up? Just do it. That is how pragmatic people function when stymied: They get on with it, believing that if they do “something,” the necessary thinking could follow. It’s experimentation — trying something so that you can learn.

[...] That means doing various things, finding out which among them works, making sense of that and repeating the successful behaviors while discarding the rest. Successful people know that when they are stuck, they must experiment. Thinking may drive doing, but doing just as surely drives thinking. We don’t just think in order to act, we act in order to think. (Mintzberg & Westley, 2001, p. 91)

Mintzberg applies too this kind of ‘doing first’ mindset in his own way of doing research. Here is a short passage about how he found the topic for his doctoral thesis:

Partly I try to think it through but I think it’s also what I call ‘doing first,’ which is that if I don’t know I try something. When I decided to do this thesis or thought about doing this [studying five managers] I decided to observe my uncle for a few days. He was running a little company in Montreal... That gave me the confidence, and the ideas, and the framework to [later] observe Chief Executives of larger organizations. (Mintzberg, personal interview, September 20, 2016)

Taking your hands on the Montessori’s didactic materials, experimenting with boiling water at the Laboratory school, trying new leadership patterns in Heifetz’s class, exploring how good of a

team leader you are in an organizing campaign are some of the examples of what Mintzberg would call ‘doing first.’ Tagore almost threw himself into trying out something new with children. Probably, these educators did some of that when starting their pedagogies. Leaving the passive mindset and deciding to simply explore with an action is not something easy to do (Ganz, for example, reminds us of a series of powerful inhibitors). Thankfully, these educators developed their pedagogies in ways to help learners to make those first steps and unleash the process of learning in experience. These educators share the awareness that thinking, studying, or analyzing can also become blockages in the way of learning. Body motion, or action, pushes learners to get out of it. Learning, then, begins by exploring in action with your hands.

6.2. Courageous: moving forward under uncertainty

A choice to act in spite of fear is the meaning of courage.

Marshall Ganz

Embarking on learning in action is, at least for the learner, embarking into the unknown. This requires important doses of courage and self-assurance to navigate it. This is an attribute that, although only found in the data available for two cases, I regard as equally important for all of them. In this section, I present the pedagogical practices around developing courage of those two cases.

Heifetz follows a list of leadership skills that he developed in the early stages of the pedagogy at Harvard, and revises periodically. On this list, 'courage and stamina' are among the core leadership attributes:

Courage and Stamina: The Ability to Generate and Take the Heat.

1. Ability to engage people's attention
2. Willingness to lose: to be attacked, isolated, and even to die
3. Ability to speak up beyond one's authorization
4. Capacity for ambiguity, confusion, and frustration (Heifetz, 1993, p. 3)

As we mentioned before, case-in-point is a technique that especially re-creates conditions of an adaptive process in class. During these dynamics, students develop the capacity to hold steady under stress (oneself and others) and to probe solutions under uncertainty:

It's a matter of learning to contain periods of confusion and uncertainty without feeling compelled to take action, and at the same time to keep inventing, discovering, probing, experimenting, trying this and that. Our class, then, provides a model for adaptive process. (Parks, 2005, p. 150)

When you are practicing adaptive leadership, distinctive skills and insights are necessary to deal with this swirling mass of energies. You need to be able to do two things: (1) manage yourself in that environment and (2) help people tolerate the discomfort they are experiencing. You need to live into the disequilibrium. (Heifetz et al., 2009, p. 17)

With time and practice, the aim is to develop the ability to exercise leadership as mobilizing the group (or the organization) to face the adaptive challenges at hand. This requires, in particular, to

develop the expertise to regulate the level of uncertainty and conflict that oneself and the group can tolerate to keep moving forward. In Heifetz's words:

When you raise a difficult issue or surface a deep value conflict, you take people out of their comfort zone and raise a lot of heat. That is tricky business. You have to continually fiddle with the flame to see how much heat the system can tolerate. Your goal should be to keep the temperature within what we call the productive zone of disequilibrium (PZD): enough heat generated by your intervention to gain attention, engagement, and forward motion, but not so much that the organization (or your part of it) explodes. (Heifetz et al., 2009, p. 17)

Exercising adaptive leadership and regulating that space between uncertainty and action is working 'on the edge.' As Heifetz describes it in the following passage, educating this way is itself an exercise of enduring, and finally surpassing, confusion:

Teaching case-in-point also requires a kind of "moving into the void" as Buddhists might describe it. Freudians would call it tapping into wellspring of the unconscious. Jungians would call it tapping into the collective unconscious. You are working on an edge, and in that space you feel confused. That's a symptom of being in the void. Often, I don't know what to make of what's happening. I don't see the shapes in the fog, and yet I've got to. I have to give myself permission to stay with the confusion until I begin to see the outline of something in a way that begins to make sense. Usually, if I stay with the confusion long enough, I will begin to see the shape, a pattern in the classroom dynamic or in the student's case. Then I can point out that pattern. The class can work with it to see if it makes sense to them and if they can use it as they learn how to provide leadership within a group that is trying to make progress in a tough issue. (Parks, 2005, p. 149)

With a similar spirit, Ganz understands the practice of leadership also as action under uncertainty: “The definition of leadership we have been working with is this one: accepting responsibility for enabling others to achieve shared purpose under conditions of uncertainty.” (Ganz, 2016b, p. 1) In his pedagogy, the public narrative technique becomes a tool to mobilize constituencies toward individual and collective action with hope. Hope becomes, then, the element to find the courage to act in spite of the natural fears:

Where can we find the courage to act in spite of our fear? Trying to eliminate that to which we react fearfully is a fool's errand because it locates the source of our fear outside ourselves, rather than within our hearts... What can we do about fear? A choice to act in spite of fear is the meaning of courage. Of all the emotions that help us find courage, perhaps most important is hope. (Ganz, 2011, p. 278-279)

Public narrative can be a way to access the emotional resources required: mobilizing hope over fear, empathy over alienation, and self-worth over self-doubt. (Ganz, 2017, p. 8)

The coaching practice complements public narrative. Taking ‘the hot seat’ of being coached by Ganz in front of the class develops, too, the capacity to overcome fear and uncertainty:

After having been in the hot seat, students often can be found to be more confident coaching others. Having been pushed out of her comfort zone into a place of uncertainty, the hot seat participant realizes that she has made a developmental leap with a little pain and a lot of learning, and is encouraged to help others on her team do the same. (Ganz & Lin, 2012, p. 14)

Learning in experience is accepting that the unfolding life can bring an uncertain or stressful situation. This requires confronting your own emotions and the emotions of others to navigate

the unknown, take experimental actions, and embrace the emergent lessons to keep moving forward. This becomes especially important in the learning and exercise of leadership, as we have seen in Heifetz's and Ganz's pedagogies. For this reason, these two educators incorporate emotional development in their pedagogies, such as: case-in-point dynamics, music improvisation, public narrative, coaching, and other techniques. It is not something clear or easy to help others develop character or courage. That is why educators see their teaching roles (in front of their students) as opportunities to model those skills. They openly overcome their own fears of making public mistakes while holding space for others in class to learn from them. They exercise courage.

6.3. Explorer: making the path by walking it

Success is not in knowing the answer, but, rather, in knowing how to craft a solution.

Marshall Ganz

Sometimes the path to solving or accomplishing something is unknown. Achieving it becomes a capacity to make the way through constant trial and error, learning, and adjustments, while letting the experience dictate the path. This section is about how this capacity is present in these educators and their pedagogies.

This is the spirit in which Montessori built her first school: discovering what it will become through the process of doing it:

The first Casa dei Bambini was not a place arranged for a determined experiment, or for scientific research. It provides an example of an initial discovery which had all the features of an “unknown” presenting itself before it had been recognized, of a trivial fact able to open illimitable horizons. (Montessori, 1936, p. 145)

Montessori’s materials were designed for children to find their way into the solution through continuous error and iteration, exploring along the way:

How is the child to find the right place for each of the little cylinders which lie mixed upon the table? He first makes trials; it often happens that he places a cylinder which is too large for the empty hole over which he puts it. Then, changing its place, he tries others until the cylinder goes in. Again, the contrary may happen; that is to say, the cylinder may slip too easily into a hole too big for it. In that case it has taken a place which does not belong to it at all, but to a larger cylinder... The exercise arouses the intelligence of the child; he wants to repeat it right from the beginning and, having learned by experience, he makes another attempt. (Montessori, 1914, p. 31-32)

When the child has had long practice with the plane insets, he begins to make "discoveries" in his environment, recognizing forms, colors, and qualities already known to him— result which, in general, follows after all the sensory exercises. (Montessori, 1914, p. 54)

With a similar spirit to Montessori’s, Tagore also started his school at Santiniketan, letting the experience dictate the path. In the following excerpt, Tagore reflects on the period of starting the school:

I started a school in Bengal when I was nearing forty. Certainly this was never expected of me, who had spent the greater portion of my life in writing, chiefly verses. Therefore people naturally thought that as a school it might not be one of the best of its kind, but it

was sure to be something outrageously new, being the product of daring inexperience... I must confess it is difficult for me to say what is the idea which underlies my institution. For the idea is not like a fixed foundation upon which a building is erected. It is more like a seed which cannot be separated and pointed out directly it begins to grow into a plant. (Tagore, 1933)

Adaptive leadership, the idea behind Heifetz's pedagogy, is the exercise of mobilizing and holding a collective to find a solution through an unknown challenge. For him, this requires a mix of thoughtful action, iteration, and adaptation. But most importantly, a humbling attitude to observe and adjust to the unfolding outcomes:

You need a plan, but you also need freedom to deviate from the plan as new discoveries emerge, as conditions change, and as new forms of resistance arise. Once you help unleash the energy to deal with an adaptive issue, you cannot control the outcome...

Adaptive leadership is an iterative process involving three key activities: (1) observing events and patterns around you; (2) interpreting what you are observing (developing multiple hypotheses about what is really going on); and (3) designing interventions based on the observations and interpretations to address the adaptive challenge you have identified. Each of these activities builds on the ones that come before it; and the process overall is iterative: you repeatedly refine your observations, interpretations, and interventions. (Heifetz et al., 2009, p. 19-20)

Ganz conceives the organizing of a campaign as a process that can be learned only by doing it. Therefore, the focus is in developing the capacities of being able to constantly find the way through the action. That, for him, is when you know that learning is happening all along the way:

This campaign mode facilitates the mobilization of resources need to achieve a final outcome in the course of achieving the outcome, making the road while walking it. (Ganz & Lin, 2012, p. 5)

When we consider action in the face of uncertainty, we have to ask ourselves three questions: why must we act, how can we act, and what must we learn to do. (Ganz, 2011, p. 275)

In a similar fashion to other educators developing their pedagogies, Mintzberg's path was also one of exploration and discovery along the way:

As noted, our intention from the outset has been to change how management is practiced. But not until recently did it become clear that we were also developing organizations as communities. (Mintzberg, 2012, p. 207)

Mintzberg's own idea of an emergent strategy is an expression of exploration and action.

Emergent strategy means to look at the history of an organization and observe, with clean eyes, the realized pattern of behavior. In his own words: "patterns or consistencies realized despite, or in absence of, intention." (Mintzberg & Waters, 1985, p. 257). In this kind of strategy, the organization learns its way while in practice. In other words, a collective 'learning the path by walking it.'

It is interesting to note that none of these six educators studied education per se. Dewey was a philosopher, Montessori a physician, Tagore a poet, Mintzberg an engineer and an academic in management, Ganz an organizer and a sociologist, and Heifetz a physician and a musician.

Having each their own particular backgrounds and some teaching experience, they embarked on journeys of pedagogical exploration.

Their courses, programs, and schools have been revealing to them while doing them. This confidence to ‘make the path by walking it’ is what they aimed, too, to nurture in their students. The attitude of exploring relates to confronting a task or project with the openness to find, in the unfolding experience, what needs to be done and learned (and even how it needs to be learned). Learning through experience requires the capacity to remain open and aware to the natural course of events, and adapt to them.

6.4. Appreciative: learning from ‘things that just happen’

When the kiss of rain thrilled the heart of the surrounding trees... paid all our attention to mathematics, it would have been positively wrong, impious.

Rabindranath Tagore

We helped participants learn to celebrate their accomplishments.

Marshall Ganz

Learning can come, too, from observing ‘things that just happen’ and finding the lesson in them. This is an exercise of appreciation. This section is about how this ability is present in the pedagogical work of these educators.

Witnessing someone's learning can be a very joyful experience. In the following passages, Montessori describes a couple of those delightful moments at the Children's Houses, showing her appreciation for witnessing them:

They are very proud of seeing without eyes, holding out their hands and crying, "Here are my eyes!" "I can see with my hand!" Indeed, our little ones walking in the ways we have planned, make us marvel over their unforeseen progress, surprising us daily. Often, while they are wild with delight over some new conquest—we watch, in deepest wonder and meditation. (Montessori, 1912, p. 164)

One day a child began to write. He was so astonished that he shouted aloud, "I've written! I've written." Other children rushed up to him, full of interest, staring at the words that their play-fellow had traced on the ground with a piece of white chalk "I too! I too!" shouted the others, and ran off. They ran to find a means of writing; some crowded round the blackboard, others stretched themselves on the ground, and thus written language began to develop as an *explosion*. This tireless activity was truly like a torrent. They write everywhere—on doors, walls, and even at home on loaves of bread. They were about four years old. The power of writing appeared as an unexpected event. The teacher would tell me, for instance, "This child began to write yesterday at 3 p m." (Montessori, 1936, p. 171)

For Montessori, children and their lives were sacred. This high respect and appreciative attitude for children ('a deep worship of life') she also inculcated with other schoolteachers:

Let us leave the life free to develop within the limits of the good, and let us observe this inner life developing. This is the whole of our mission. (Montessori, 1914, p. 80)

The educator must be as one inspired by a deep worship of life, and must, through this reverence, respect, while he observes with human interest, the development of the child

life. Now, child life is not an abstraction; it is the life of individual children. (Montessori, 1914, p. 36)

In Ganz's courses, at the end of every session, the teaching team has two appreciative practices.

First, they evaluate the 'pluses' and 'deltas' of the session with the whole class:

A major focus of debriefing is what worked (pluses), what could have worked better (deltas), and what was learned. The intent is to turn challenges into learning opportunities as opposed to judgments on one's capacity or worth. (Ganz & Lin, 2012, p. 16)

Then, the teaching team meets and closes that meeting with a 'round of appreciation'—an exercise to recognize and value the contributions of the team members.

Celebrating the successes and learning of the whole course, too, are important. All courses always end up in a celebratory session, appreciating the accomplishments of the group and strengthening the sense of community:

We helped participants learn to celebrate their accomplishments and discuss how to address ongoing issues. (Ganz & Wageman, 2008, p. 18)

When participants reported on their progress toward the goals they set for themselves and their group, the trainers helped celebrate personal and group accomplishments and explored how to improve both individual and overall performance. (Ganz & Wageman, 2008, p. 38)

We do much of our storytelling in celebrations. A celebration is not a party. It is a way that members of a community come together to honor who they are, what they have done, and where they are going—often symbolically... Celebrations are a way we interpret important

events, recognize important contributions, acknowledge a common identity, and deepen our sense of community. (Ganz, 2011, p. 288)

When Ganz left the UFW, it was an organization that did not fully accomplish the goal of becoming a nation-wide established union. He left the organization with some disappointment. In one interview, he reflected on that period and how he found a way to make of that experience the source for his doctoral dissertation and his pedagogical creation at Harvard:

After all those years working on the PhD it was a shift to become more of a grower. In other words, more like ‘OK, you devoted all those years building an organization, an institution [the UFW union] that went down the tube, so, that was worthwhile, it did, but its not there anymore. So, now, what does that mean?’ So now what you do [now at Harvard] is that you invest in growing. In other words, you plant seeds and you cultivate them. And you hope that some of them grow, and the ones that grow you try to nurture, and the ones that don’t, don’t. But that’s sort of what teaching became for me. So, in a way it was for me way of doing what I have been doing all along because all I was doing was leadership development. That was really central to my organizing. (Ganz, personal interview, November 8, 2016)

As we have seen before, Mintzberg’s pedagogy of reflection and social learning takes the participants managerial experience (past and present) as the central element for the learning. In his own words: “It is about reconceiving the classroom to put the focus on the experience of the learners. And that changes everything.” (Mintzberg, 2004, p. 289) The pedagogy is actually built on the appreciation of the learners’ experience vis-à-vis other theories or other more formal sources of knowledge:

...the experiences of people in the room will be as good as any case studies you get. They are, really, protagonists in their own cases. They know the issues. Western [Ontario business school] is sending 20 people to write cases in Asia. But for us, every person in the room is the source of a case from an international company. We just have to draw it out, which is difficult to do sometimes. (Mintzberg & Gosling, 2002, p. 71)

Mintzberg's research on management was based on observing managers at work and describing what he was seeing moment-to-moment. The value was in finding insight in what seemed obvious for any manager. In his own words: "One of my key things about research is letting yourself be struck by reality... putting yourself in a situation where you can be struck by reality." (Mintzberg, personal interview, September 20, 2016). He had spent time simply observing that experience unfolding in front of his eyes, appreciating the value of those small patterns of action, and writing them down for others:

For one I think I am kind of observant, and that is what made my thesis successful as a book. You can say I discovered the experience of management just by sitting in a manager's office, of many managers and watching what they do. (Mintzberg, personal interview, September 20, 2016)

So if I say that managers are interrupted a lot and that they encourage it, so don't think that brilliant, it's just that nobody ever bothered to write it down. And when I wrote it down and managers read it they said 'Oh my god look at this! Somebody described my reality, but nobody ever described my reality before.' (Mintzberg, personal interview, September 20, 2016)

As we have seen in chapter four, one of Mintzberg's weekend activities is to paddle around lakes and collect what he calls 'beaver sculptures.' These are, for him, moments of serendipity and

‘learning from things that just happen.’ This shows his appreciative mindset, inside and outside his role as an educator:

It’s this idea of serendipity in a way. That you kind of learn from things that just happen, and art is something that we make as art consciously but it’s also something that just happens. Beavers come up with something beautiful. And that’s the way I see strategy... [people] just come up with things inadvertently and change the world. (Mintzberg, 2010)

One of the interviews with Heifetz happened the day after the election of Donald Trump as the U.S. President. He was reflecting about the impact of all his efforts as educator and leadership advisor. For him, it was a difficult day to see the positive impact of his work. [I decided not to reproduce that section of the interview.] After about thirty minutes into the interview, he paused in a moment of silence. He came up changed. Seems that in that moment of silence he had decided to be hopeful and appreciative about what he was doing. He then went on reflecting on a session he had organized that morning for his students and alumni (joining via internet):

I think it was valuable for my students to have been there, and also for the alumnus who came through that video thing. A lot of people have watched it already... And in my classroom I was holding an environment to help people make sense of all of this. And to learn from it useful things as an important case-in-point. So, I feel like I created a lot of value even in the last 24 hours. I feel very good about that. It’s gratifying and meaningful to do that. (Heifetz, personal interview, November 10, 2016)

And, finally, reflecting on his career contributions as educator and consultant:

I think there are many thousands of people who are practicing leadership a little bit differently in their lives or over the course of their careers because of the work I have done

as a teacher, or indirectly from the students of my students, or through the writing that I have done, or through the clients of the consultants that I educated. I think that I had broader impact into many different environments: from families, to schools, to businesses, to people in non-profits, to governments at the state level, at the city level, educational systems, superintendents of schools, commissioners of schools in different American states or abroad, even in the military. I had students from all over the place, from all sectors and in many different settings. Some of who lead without authority and some of who lead without authority. And I think I have provided value for people in helping them learn the art of practice, as well as a conceptual framework for practice. I think both are really critical. (Heifetz, personal interview, November 10, 2016)

According to Heifetz, in the exercise of leadership or of trying to make an impact in society, it is easy to fall into the temptation of grandiosity: of valuing your work according to the size of the impact. From his point of view, appreciating and celebrating all accomplishments, big or small, is a healthy exercise to keep the temptations of grandiosity at bay:

Long ago when I left medicine I developed for myself a kind of immunity to grandiosity by celebrating the fruits of my labor. By letting myself enjoy in making a difference in people's life, even if it's micro and very local, compared to the big ocean. And to let myself be gratified at the difference that I am making for people. (Heifetz, personal interview, November 10, 2016)

I think what have kept me going in a lot of ways is that at some level you can't measure good. So you turn the lights on behind one child's eyes and you have done infinite good. It's not measurable. I make a difference in the lives of my students. (Heifetz, personal interview, November 10, 2016)

With an appreciative attitude, educating and learning in experience is also about re-interpreting 'things as they happen' from an optimistic point of view. Cherishing the life of children,

embracing the joy of learning, surrendering to nature's dynamics, celebrating accomplishments, showing gratitude to others, valuing the students' experiences, and recognizing your impact as an educator are some of the practices that these educators display for themselves and nurtured in their learners. Seeing experience with fresh, appreciative eyes allows you to realize the beauty, the value, and the lessons of what is in front of you—success or failure, expected or unexpected, big or small. Learning in experience is also learning to find the lessons from, simply, observing it with appreciative eyes.

6.5. Reflective: a pause for thoughtful action

To reflect is to look back over what has been done so as to extract the net meanings.

John Dewey

Reflection without action is passive; action without reflection is thoughtless.

Henry Mintzberg

All of these educators practiced and practice reflection. All the documents analyzed for this research are, actually, written reflections on their experiences educating. In this section I present how formal reflection is brought into the pedagogies of the three contemporary cases for adults—the ones on management and leadership education.

For Mintzberg, the practice of management happens in between action and reflection. The pedagogy in their programs, then, is based on giving managers more structured opportunities to reflect and share on their own experiences:

As faculty, we introduce formalized knowledge—ideas, concepts, theories, techniques, evidence—by lectures, cases, readings, panels, visits, whatever. The participants bring in their experience, much of it tacit. The learning occurs where these two meet, in the form of thoughtful reflection—individually, in small groups of various kinds of round tables, and across the whole class. The key is to turn good ideas over to experienced managers on their agendas. (Mintzberg & Gosling, 2002, p. 67)

Module I in both programs, the IMPM and the IMHL, focuses exclusively on developing ‘The Reflective Mindset.’ This module is an opportunity to introduce the pedagogy of the program, which is heavily based on shared reflection. Here is Mintzberg, referring to his colleague Jonathan Gosling’s perspective on reflection: “Reflect in Latin means to refold, which suggests that attention be turned inward so that it can then turn outward, to see a familiar thing in a different way. This is much of what happens in this module.” (Mintzberg, 2004, p. 301)

The ‘morning reflections’ are, probably, the most important driver of reflection in programs such as the IMPM or the IMHL. Every morning during the module days, for ninety minutes, the participating managers reflect on their own, in their groups, and with the entire learning community. Here is how the process unfolds (in pictures too):

We start with a few minutes of personal time for everyone to write thoughts in the “Insight Books” they are given. (One graduate held it up at a meeting in her company to welcome new participants to the program and said, “This is the best management book I ever read!”)

It is rather remarkable to see a classroom full of normally very busy managers sitting in absorbed silence.

Discussion follows around each table, to share these thoughts. Ten to fifteen minutes of this serves both to surface and to screen individual ideas. Open-ended plenary discussion then follows, primed by the small-group exchanges (usually led by the module or cycle director, sometimes by participants). Needless to say, these discussions can run long—while a professor anxiously waits to begin the scheduled morning session. The solution to this problem is simple. Let him or her wait (and learn, too). Sure, this can affect the day's schedule. But, to repeat, we are there to learn, not to cover ground, and much of our best learning happens during these morning reflections. Even—especially—when they run long, often the better part of an hour. Frank McCauley, who headed up executive development at the Royal Bank of Canada, visited our class in India and attended a morning reflections. He later told a Fast Company journalist, “That was the most fascinating conversation in an academic setting that I have ever seen. We zoomed around the room discussing everything from political to economic issues, and then got into ethics and business. (Mintzberg, 2004, p. 287-288)



Stage 1: Personal reflection
(Source: Mintzberg, 2012)



Stage 2: Group reflection
(Source: Mintzberg, 2012)



Stage 3: Large community reflection
(Source: Mintzberg's website)

The morning reflections are the learning backbone of the programs. It is a space—an actual time and a physical space—where the community of faculty, staff, and participants feel free to bring anything into the discussion: the sessions' topics, the personal experiences, the community issues, or the program logistics. Anything. It weaves, day by day, a cohesive learning experience.

Another important driver of reflection in these programs are the reflection papers. Mintzberg explains them:

Reflection papers are written between each of the modules, a month or two after the managers have returned to their jobs. They revisit the material of each module—the readings, handouts, notes, and so forth—and link what seems relevant to their context. So what they learned, which has been pushed aside for several weeks by the pressures of the busy job, can spring back to life and key connections can be made. (Mintzberg & Gosling, 2002, p. 71)

The faculty itself is constantly reflecting on what is happening in the class, adjusting the workshops, the module, and the program to the real ‘course’ of the learners. There is, actually, one additional round table for the faculty members where it is very common to find them discussing, connecting, or planning the ongoing module. Here is, for example, Mintzberg sharing his own ‘reflecting on reflections’ during a morning reflection:

I think I have a pre-disposition on ‘zero-ing in’ and ask ‘what’s going on?’ and ‘what’s really happening here?’ Like this morning I discovered, or at least articulated, what the morning reflections are really supposed to be. I was listening to everyone saying ‘this is my reflection...’ and I started to think ‘Wait a minute! This is not about your reflection. It’s about our reflection. And it’s not about a number of isolated comments. It’s about a conversation among all of you.’ To listen to these isolated comments, first of all, it not about ‘me’ not ‘us.’ And it was about ‘I’ not ‘you.’ It wasn’t what I heard at the table. It was about what I am thinking in my mind. This morning, after twenty years of doing morning reflection, I kind of discovered what this experience is all about. (Mintzberg interview, September 20, 2016)

In a similar spirit to Mintzberg’s, Ganz combines practice and reflection as one comprehensive learning experience. Here it is explained by him:

The principle of reflective practice helps participants learn how to learn based on real time critical analysis of their own experience. For example, people learn the practice of leadership—like any practice—by doing it. We learn to ride a bike only by risking falling, actually falling, and then getting up on the bike again—and again and again—until we learn to keep our balance. The courage to keep getting back on the bike enables us to learn. Reflecting on what worked—and what didn't—enables our practice to become increasingly sophisticated.

Likewise, learning to lead—and to develop leaders—requires risking failure. Reflective practice creates the opportunity to turn failure into opportunities for learning. (Ganz & Wageman, 2008, p. 14)

During the semester, reflection accompanies the unfolding experience of the campaigns in which the students are immersed. Reflection happens in class, in the small section discussions led by the teaching fellows, in the peer-to-peer coaching sessions, in the weekly reflection papers, and in the final paper.

For example, the teaching staff publishes reflection questions every week for students to write short reflection papers, looking either at their past or their ongoing experiences organizing.

Following are some sample questions:

We ask, 'What could be done differently to create the capacity you needed? How could you have developed better relationships or selected people with whom to develop a relationship more wisely? How could you have motivated your leadership team's commitment?' (Ganz & Lin, 2012, p. 10)

How can you enable others to deal with narrative challenges? How can you do this in a way that enhances their agency? How do you create a bridge between your agency and the agency of others? (Ganz, 2016b, p. 6)

On the last session, they reflect on learning, looking back at the entire course:

In this final class of the module, we reflect on the ground we have covered since we began. What have we learned about public narrative? Have we learned how to tell our public story? What will be our narrative of the class? How can understanding public narrative equip us for challenges in our own lives – and in our own times? (Ganz, 2016a, p. 8)

Ganz's father was a Jewish rabbi. During childhood, it was common for Ganz to accompany his father to preach and to organize activities for the community. These experiences seem to have been crucial for Ganz to deeply value reflection. For example, he repeatedly points to three questions from Rabbi Hillel as the essential spirit of organizing:

Questions of what I am called to do, what is my community called to do, and what we are called to do now are at least as old as the three questions posed by the first century Jerusalem sage, Rabbi Hillel: • *If I am not for myself, who will be for me?* • *When I am for myself alone, what am I?* • *If not now, when?* (Ganz, 2016a, p. 1)

In a similar fashion to Ganz's, in Heifetz's pedagogy students also form groups, write papers reflecting on their past experiences, and discuss them with their peers to consult each other and share their lessons:

The course devotes a majority of its time to analyzing the past professional experiences that students bring from across sectors around the world—each student works on a personal case study. (Heifetz, 2016, p. 2)

On a rotating basis, each student prepares a case study from his or her professional experience and presents it to the group for consultation. (Heifetz, 2016, p. 3)

A final reflection paper, too, becomes an important avenue to merge the learning and lessons in the course with a past leadership experience:

A major paper of 20 to 25 pages provides a final, formal opportunity for students to reassess causes, failures, and options in a specific leadership dilemma from their experience. (Heifetz, et al., 1989, p. 547-548)

As we have seen in this section, developing reflective capacity in experiential learners is made through different avenues: daily journaling, reflection papers, peer-to-peer coaching and consulting, group discussions, among others. Reflection refers to the ability to stop and purposefully give oneself time to ponder on what was experienced, make sense of it, and find its lessons for the ongoing of future action. That way, learners create their own knowledge on management and leadership based on their own experiences and relevant for their own contexts and work. We have seen, too, how these educators exercise reflection in their own educative practice. The material for this research is, for example, the product of their written reflections on their experiences educating.

Another interesting layer of reflection is ‘reflecting on learning,’ which is increasing the awareness on ‘*what did I learn?*’ and the ‘*how did I learn it?*’ In this type of reflection, the

educator guides the learners in constructing their own understanding of their own learning. This way, they strengthen the capacity of these practitioners to learn from experience in an autonomous way. Reflecting on learning allows learners to become, in a way, their own educators.

6.6. Autonomous: becoming a master of yourself

To prepare him for the future life means to give him command of himself.

John Dewey

Through the joy of freedom, I felt a real urging to teach myself.

Rabindranath Tagore

This section is about how these educators aimed at developing in learners the capacity to become autonomous learners in experience.

At the laboratory school, children were encouraged to follow their own interests in class. This was part of the day-to-day school culture. There was an emblematic story in which a group of children (called ‘the Group X’) organized themselves to build a clubhouse in the school.

Following are some excerpts from the account of two teachers at the Laboratory School:

THE CLUB-HOUSE PROJECT

There was no spot which they could call their own, where their meetings could be free from interruption and under their own control. Out of the actual, pressing, and felt need of the children the idea of the club-house was born an actual house planned, built, and furnished by themselves... Committees on architecture, building, sanitation, ways and means, and interior decoration were formed, each with a head chosen because of experience in directing affairs...

A considerable amount of actual construction of the little house was accomplished by the children with no outside help. Work proceeded rather slowly, however, the Group X only included twelve members. The club-house, moreover, was their own pet project, and they jealously guarded the privilege of work upon it. Pressure of their other classes left only a small amount of school time at noon and after school...

As the work went on, Group X realized that what they had undertaken was beyond their own powers to accomplish, and little by little the whole school was drawn into cooperative effort to finish the building. There was need of careful suggestion and direction by the teachers, both to avoid too much and too little guidance and also of much team-work by the various departments of the school. This enterprise was the most thoroughly considered one ever undertaken in the school. Because of its purpose, to provide a home for their own clubs and interests, it drew together many groups and ages and performed a distinctly ethical and social service...

Another value of the project was that the children made contacts with a wide variety of professional people whom they consulted on their problems or from whom they purchased supplies. (Mayhew & Edwards, 1936, p. 228-233)

Behind this story—and others events of the kind that happened at the Laboratory School—was Dewey's enthusiasm for developing autonomous learners and citizens:

To prepare him for the future life means to give him command of himself; it means so to train him that he will have the full and ready use of all his capacities; that his eye and ear and hand may be tools ready to command, that his judgment may be capable of grasping the conditions under which it has to work, and the executive forces be trained to act economically and efficiently. (Dewey, 1897a, p. 2)

Developing autonomy and independence was a key element for Montessori too. She started her pedagogical work with children with mental disabilities and later with foster children. Essential to this type of education is the development of autonomy; nurturing in learners the attunement to follow that inner guidance. She was constantly sensitive to the expressions of autonomy in children:

One day, the children had gathered themselves, laughing and talking, into a circle about a basin of water containing some floating toys. We had in the school a little boy barely two and a half years old. He had been left outside the circle, alone, and it was easy to see that he was filled with intense curiosity. I watched him from a distance with great interest; he first drew near to the other children and tried to force his way among them, but he was not strong enough to do this, and he then stood looking about him. The expression of thought on his little face was intensely interesting. I wish that I had had a camera so that I might have photographed him. His eye lighted upon a little chair, and evidently he made up his mind to place it behind the group of children and then to climb up on it. He began to move toward the chair, his face illuminated with hope, but at that moment the teacher seized him brutally (or, perhaps, she would have said, gently) in her arms, and lifting him up above the heads of the other children showed him the basin of water, saying, “Come, poor little one, you shall see too!” (Montessori, 1912, p. 115-116)

Through long experience, I discovered that children have a profound feeling of personal dignity and that their souls may remain wounded, ulcerated, oppressed, in a way the adult can never have imagined. (Montessori, 1936, p. 163)

As we have seen before, at the core of her pedagogy is the ideal of ‘auto-education:’ when children, free of interruptions, develop the ability to learn independently:

In reality, he who is served is limited in his independence. This concept will be the foundation of the dignity of the man of the future; “I do not wish to be served, because I am not an impotent.” And this idea must be gained before men can feel themselves to be really free. Any pedagogical action, if it is to be efficacious in the training of little children, must tend to help the children to advance upon this road of independence. We must help them to learn to walk without assistance, to run, to go up and down stairs, to lift up fallen objects, to dress and undress themselves, to bathe themselves, to speak distinctly, and to express their own needs clearly. We must give such help as shall make it possible for children to achieve the satisfaction of their own individual aims and desires. All this is a part of education for independence. (Montessori, 1912, p. 118-119)

As is well known, we leave the children free in their work, and in all actions which are not of a disturbing kind. That is, we eliminate disorder, which is "bad," but allow to that which is orderly and "good" the most complete liberty of manifestation... The spontaneous discipline, and the obedience which is seen in the whole class, constitute the most striking result of our method. (Montessori, 1914, p. 114-115)

Tagore quit school at the age of thirteen, showing a high degree of autonomy and independence from an early age:

I rebelled, young as I was. Of course this was an awful thing for a child to do—the child of a respectable family! My elders did not know how to deal with this phenomenon. They tried all kinds of persuasion, vigorous and gentile, until at last I was despaired of and set free. (Tagore, 1925a, p. 10)

Tagore's reverence and trust in Nature was, I believe, at the basis of his autonomous attitude towards more formal education and thinking:

I fled the class which instructed, but which did not inspire me, and I gained a sensitivity toward life and nature. (Tagore, 1925b, p. 206)

I have experienced the mystery of its being [mother Nature]; its heart and soul. You may call me uneducated and uncultured, just a foolish poet; you may become great scholars and philosophers; and yet I think I would still retain the right to laugh at pedantic scholarship. (Tagore, 1925b, p. 207)

As we can see from Dewey and Montessori, giving children enough freedom to follow their own interests and curiosity—to do or to play—is essential in the cultures of their schools. This was important too for Tagore at Santiniketan:

I would allow all our boys and girls during class to jump up, even to climb into a tree, to run off and chase after a cat or dog, or to pick some fruit off a branch. This is really why my classes were preferred, not because I was any special good as a teacher. (Tagore, 1924, p. 107)

My school now has 300 boys and girls, but I started with no more than ten and encouraged them to develop widely their freedom of body and mind. (Tagore, 1924, p. 109)

Under Ganz's approach, in a similar fashion to Dewey's, the expression of true autonomy is when an individual or group of individuals take action for their community. He calls it 'agency' or the ability to align your calling with the calling of others to act together:

Create an opportunity for agency. Identify ways in which your “us” can begin to make a choice about what to do, how to handle it, how to be. It is not telling people what to do, but, rather, offering them an opportunity for choice. (Ganz, 2016b, p. 3)

Mintzberg’s career as a management academic has been characterized by increasing degrees of autonomy, both in his writing and educating endeavors. Following, for example, is a story during his early years as a scholar and how he ‘listens to that inner voice’ to publish his own ideas:

The title came first – “Planning on the Left Side and Managing on the Right” – and then I wrote the article, rather quickly. I sent it to the Harvard Business Review, which accepted it, and in March 1976 I sent a copy to Herbert Simon. He replied soon after, commenting in his letter that “I believe the left-right distinction is important, but not (a) that Ornstein [the author of the book that sparked Mintzberg’s article] has described it correctly, or (b) that it has anything to do with the distinction between planning and managing or conscious-unconscious”; he referred to it as “the latest of a long series of fads.” A day or two later, as I recall, the Harvard Business Review wired me in France that they needed the final draft immediately.

Herbert Simon was to me not just the most eminent management theorist of our time but one with no close equal. He had been devoting the later part of his career to intensive research in issues of human cognition, in the psychology laboratory. And here I was about to go into print in direct contradiction to his conclusions, based on the casual reading of a popular book he referred to as a “fad”! Did Simon know something I didn’t, or was there some kind of block in his thinking?

My heart battled with my head (or was it my right hemisphere with my left?), over whether heart sometimes know more than heads, and after an agonizing day or two, the “right side” won... And so I decided to go with my inner “sense” instead of Herbert Simon’s learned knowledge.

I believe our lives are determined in large part by occasional choice that later proves to have been a turning point. In other words, we don't get to choose critically very often, and we can, in fact, hedge and stall and do all kinds of dumb things all day in and day out, but every once in a while we had better get it right. And getting it right at those times usually seems to mean listening to that inner voice, which goes by the name of "intuition," not to the babble of the social world or the logic of formal analysis. (Mintzberg, 1993, p. 24-25)

Mintzberg's research and understanding on the day-to-day work of managers made him, with time, less and less optimistic about the way managers were educated in business schools:

I don't exactly have an MBA—the MIT Sloan School of Management called it a masters of science then. But I did exactly teach MBAs, for about fifteen years, until I had enough and asked our dean at McGill in the mid-1980s to reduce my teaching load and salary accordingly. I was simply finding too much of a disconnect between the practice of managing that was becoming clearer to me and what went on in classrooms, my own included, intended to develop those managers. (Mintzberg, 2004, p. ix)

He then, made a choice: to leave the traditional path of management education. It is this sense of independence of thought and action—and an insightful knowledge of the work of managers—that helped Mintzberg and his colleagues embark on developing new programs for managers to learn from their own experience. After almost two decades of that work, Mintzberg reflects on how those programs, in the end, developed autonomy in managers, both to learn and to help their organizations:

The final, unexpected step, has taken us to the most natural place of all: self- development, as managers take collective responsibility for their own development and that of their organizations. (Mintzberg, 2012, p. 199)

Children building their own clubhouse at the Laboratory School, Montessori defending the expressions of freedom and independence of children, Tagore letting children jump during class, Heifetz letting students solve their own issues, or Ganz strengthening a sense of agency (or collective action). These are all pedagogical techniques to develop autonomy in learners. This, however, would not have been possible without these educators themselves exercising high degrees of autonomy. Their creative, unique pedagogies are themselves expressions of their capacity to think and act on their own (of course, with colleagues that supported them on the way). It is this sense of autonomy that they later transfer and develop with their students. The ultimate goal, as these educators coincide, is to develop the capacity in learners to act and learn in action, individually or collectively.

In this chapter I reviewed some of the attributes that these educators exercised and developed in their learners. These can be seen also as key characteristics of experiential learners: (i) they unleash or begin learning with action, (ii) they face situations of uncertainty with courageous experimentation, (iii) they build things and develop projects with an explorative attitude, (iv) they learn to appreciate things as they are and find the lessons in them, (v) they take a pause to reflect on what is happening and on what happened to adjust future actions, and (vi) they cherish and exercise high degrees of freedom and independence to become autonomous thinkers, doers, and learners. To become a learner in experience and to help others become learners in experience comes down to, for these educators, the development of these attributes.

Chapter 7: The tasks of creating pedagogies

Chapters four and five addressed the sources and the principles of the educative experiences. Chapter six changed the focus to people and presented some common attributes among experiential learners (and educators). For this final chapter on results, the data analysis revealed another interesting set of commonalities: the similitudes in their careers in education. These educators practiced education differently, but there were similar practices among them. The distinctive tasks that they shared along their careers are: (i) they designed learning experiences, (ii) they established laboratories of pedagogy, (iii) they created unique cultures of learning, (iv) they trained other educators in the pedagogy, (v) they led movements to expand the pedagogy, and (iv) they wrote about pedagogy, education and education reform. These roles are presented in this chapter as ‘the tasks of pedagogical work.’

7.1. Designing learning experiences

I think that one has to construct an educational process that Warren Bennis described more as in life as ‘crucible experiences.’

Ronald Heifetz

These educators designed experiences for others to learn. They do it, however, in very diverse forms. This section presents the specific task of creating learning experiences.

As we have seen before, the architecture of physical spaces, as well as the design of furniture and materials, are also of high importance for some of these educators. In the case of Montessori, for example, the history of the ‘didactic materials’ goes back to a century before with the work of Itárd and Séguin. The so-called ‘Montessori Method’ is actually a mix of the pedagogy developed in that line of work, and her contributions to keep on refining and adapting the materials. In her own words: “Much of the material used for deficient is abandoned in the education of the normal child—and much that is used has been greatly modified.” (Montessori, 1912, p. 153) Overall, that is how Montessori developed learning experiences.

In her manuals, Montessori gave special relevance to detail the characteristics of the materials so they can be properly constructed in other places. Here, for example, she is describing the attributes of a set of wooden pieces for a specific game:

(a) Thickness: this set consists of objects which vary from thick to thin. There are ten quadrilateral prisms, the largest of which has a base of 10 centimeters, the others decreasing by 1 centimeter...

(b) Length: Long and Short Objects—This set consists of ten rods. These are four-sided, each face being 3 centimeters. The first rod is a meter long, and the last a decimeter. The intervening rods decrease, from first to last, 1 decimeter each. Each space of 1 decimeter is painted alternately red or blue...

(c) Size: Objects, Larger and Smaller—This set is made up of ten wooden cubes painted in rose-colored enamel. The largest cube has a base of 10 centimeters, the smallest, of 1 centimeter, the intervening ones decrease 1 centimeter each... (Montessori, 1912, p. 165-166)

She would even provide directions on how to design the furniture inside the classroom, the layout of the classroom, and the architecture of the house itself:



FIG. 1.—CUPBOARD WITH APPARATUS.

Furniture to storage the material.
(Source: Montessori, 1914, p. 12)

The central and principal room of the building, often also the only room at the disposal of the children, is the room for "intellectual work." To this central room can be added other smaller rooms according to the means and opportunities of the place: for example, a bathroom, a dining-room, a little parlor or common-room, a room for manual work, a gymnasium and rest-room. (Montessori, 1914, p. 10)

Whereas our conception of material environment in which everything should be in proportion to the size of a child, has been well received. The clear, light rooms, with little low windows, wreathed in flowers, with small pieces of furniture of every shape just like the furniture of a nicely furnished home, little tables, little armchairs, pretty curtains, low cupboards within reach of the children's hands, where they can put things and from which they can take what they want, all this seemed real, practical improvement in a child's life. (Montessori, 1936, p. 142)

Complementing the more physical aspect of the learning experiences, she would carefully describe the activities for the use of the materials. For example, following she describes the inset and game for the wooden cylinders (in picture too):

Let us suppose that we use our first object—a block in which solid geometric forms are set. Into corresponding holes in the block are set ten little wooden cylinders, the bases diminishing gradually about two millimeters. The game consists in taking the cylinders out of their places, putting them on the table, mixing them, and then putting each one back in its own place. The aim is to educate the eye to the differential perception of dimensions. (Montessori, 1912, p. 154)



(Source: Montessori, 1914, p. 30)

With a similar spirit to create environments adapted for children—important part in the creation of learning experiences—Dewey recounts the difficulties of finding the appropriate furniture for the classroom:

Some few years ago I was looking about the school supply stores in the city, trying to find desks and chairs which seemed thoroughly suitable from all points of view—artistic, hygienic, and educational—to the needs of the children. We had a great deal of difficulty in finding what we needed, and finally one dealer, more intelligent than the rest, made this remark: "I am afraid we have not what you want. You want something at which the children may work; these are all for listening." (Dewey, 1899, p. 31-32)

Dewey was more flexible than Montessori in the use of materials and activities. Nevertheless, he would provide teachers a very long list of activities that they could do with children inside and outside the school. The list of activities for woodwork, for example, is more than six pages long in the curriculum (e.g. visiting local carpenters, collect woods in the countryside, compare homes structures, draw some plans for furniture, learn about the cost of labor, among others). In the document 'Plan of Organization of the University Primary School' (Dewey, 1895) he did the same for house-keeping, foods, and clothing. Ultimately, he wanted to inspire the teacher to see the immense opportunities and come up with their own ideas of activities that would fulfill the purpose. Dewey shared with his colleagues the work of designing the learning experiences.

As we have seen before, Heifetz created the core of his pedagogy (the case-in-point dynamics) from a well-known method in organizational consulting and psychiatry: the group relations approach. Currently, the forum for this kind of training is known as 'The Human Relations Conferences,' taking place in many countries around the world.

Heifetz was introduced and trained in the approach of 'group relations,' first in its clinical application, then in the organizational one:

One of my most significant teachers was Edward Shapiro, who directs the Austin Riggs Psychiatric Hospital in Stockbridge, Massachusetts. I spent a year as resident working with Ed in the adolescent and family treatment center he designed and ran at McLean Hospital, treating adolescent kids in the context of the family—a whole systems perspective. This exploration of a systemic perspective moved beyond the focus on the individual alone, and it was one of the ways in which I was mining psychiatry for tools that I could apply to politics and organizational life.

Ed suggested that we take a look at the work of the A.K. Rice Institute and their Tavistock workshops. One of the key concepts they focus on is authority and the nature of authorization. So Riley and I started thinking pretty hard about the nature of authority and authority relationships... it was a further step along the spectrum of experiential teaching in which the workshop dynamics themselves became “a case.” (Parks, 2005: 157)

Case-in-point and the group discussion are, then, adaptations of the techniques found at the human relations conferences. That is how part of the learning experiences were created. On top of it, however, Heifetz has developed his own theoretical framework on leadership and added to the pedagogy some of his own learning experiments with music:

About that time, Riley and I developed a seminar in music and creativity that we called simply “The Music Seminar.” For five years, while I was going through my psychiatric residency and transition out of medicine, Riley and I went around the country giving intensive two-day workshops, working with ten or twelve people a time. Those seminars became our laboratory for experimenting with how to teach the unteachable [confidence and improvisation], and how to hold people through what looked terrifying to them—for example, making up a song without words from scratch in the intimate setting of someone’s living room. (Parks, 2005: 156-157)

Mintzberg and his colleagues spent a considerable amount of time designing each module. At the start, for each coming module of the IMPM or the IMHL, the core faculty members would revisit the last design and present some new activities based on the previous feedback or on trying to adapt them to the particularities of each cohort. In the IMHL, the core faculty would sit at a round table and co-design most of the learning experiences for the module. Here, for example, is Mintzberg referring to the activities within the first module on ‘the reflective mindset,’ and reflecting on the challenge of designing modules in general:

[The Reflective Mindset] An initial out-of-doors activity bonds the classroom and loosens up the cultural baggage. Historical sites are toured to appreciate the stages of economic development. There are drama workshops, exchanges on managerial work and personal styles, probes into learning organizations and appreciative systems, discussions of ethics and spirituality. Altogether, they create another mindset. The class also goes on field studies. (Mintzberg & Gosling, 2002, p. 68)

Developing them [the module] has been quite a challenge—five challenges, in fact. But this is what has attracted an interesting and enthusiastic faculty. How do you take all the characteristics just described and develop two weeks of class time around a mindset that has never been addressed before, to have its own special character yet blend into a cohesive overall program? (Mintzberg, 2004, p. 299)

In a similar fashion to Dewey’s, Mintzberg warns us of the risks of over-designing. He prefers to create a balance between the educators’ plans (or ‘concepts offered’) and flexibility to adapt to what emerges from the learners (or ‘concepts expressed’):

Teachers certainly have to teach, but education has to be less about present design, which is a synonym for control, and more about adapting to the learners at hand. This does not

mean giving up teaching and designing; rather it means ceding some power over it to the dynamics of the classroom. We like the phrase blended learning—a blending of supply with demand, of concepts offered with concepts expressed. (Mintzberg & Gosling, 2002, p. 67)

Program designers often live in mortal fear of what radio announcers call “dead air.” What if no one has something to say? I can hardly recall any such silence in our classrooms; the managers don’t lack for interesting things to discuss, only for the time, and freedom, to discuss them... White time can fix that, by allowing us to design out, not just design in. (Mintzberg, 2004, p. 295)

A distinctive feature of Mintzberg’s pedagogical case is the tables and the sitting arrangement.

Here is the story of how the round tables came about:

This idea came about after a question from Nancy Badore, who became well known for setting up an ambitious executive development program at the Ford Motor Company. “How do you intend to sit people?” she asked me before we began. “I suppose in one of those U-shaped classrooms,” I replied. “Not those obstetrics stirrups!” Nancy shot back. That became one of the more important moments for our development. We sat down with an architect and came up with another design, which has become absolutely critical to our whole approach.

...participants sit around circular tables spread out in a flat classroom...

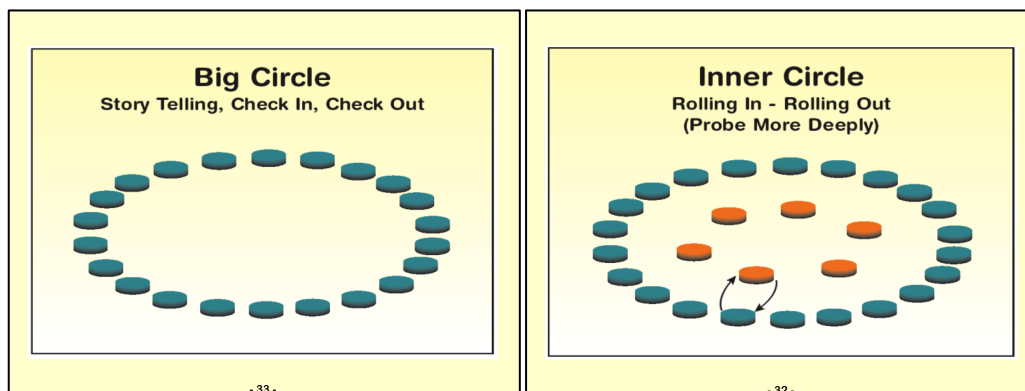
We do not want people sitting there as individuals in tiered rows, all facing an “instructor” who directs the proceedings. Nor do we wish to disrupt the class in order to “break out” for small-group discussions—which should happen frequently. This seating creates a set of communities around the tables and a sense of community in the whole flat room. It feels very different from the assembly of individuals in a traditional classroom. Because the participants can face in to share experiences as well as out to hear presentations, they own

the space as much as the faculty do. In a sense, the classroom has no obvious front, other than a wall where presentations are made. This architecture may restrict class size—we find it works well up to about forty people—but much beyond that, any classroom risks shifting from learning to teaching.

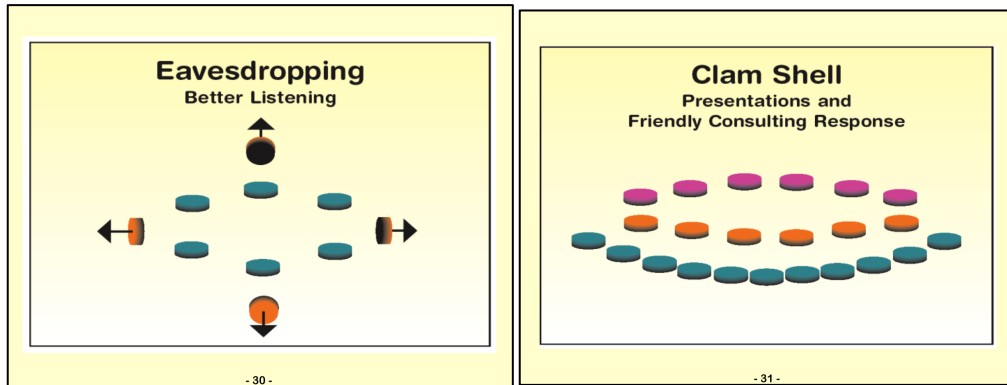
Most important, this seating allows the class to go into and out of group discussions, sometimes for a few minutes at a time. We can, for example, ask whether there are any “table” questions—questions considered by the groups around the tables instead of just coming from the first individual who raises a hand.

Our seating arrangement is certainly convenient, and round tables have certainly been used elsewhere, but I believe that, compared with the usual arrangement of business school classrooms, it is revolutionary. (Mintzberg, 2004, p. 285-286)

Mintzberg and his colleagues, especially Gosling, designed not only round tables but a whole set of seating arrangements for the class. Mintzberg calls it ‘the architecture of engagement:’



The *big circle* is a way to engage the entire cohort all together. The *inner circle* / *Rolling In – Rolling Out* presents two levels of engagement: the actual inner circle where the discussion takes place, and the larger circle where participants listen in silence. Any member of the larger circle can switch places with any member of the inner circle anytime by simply tapping on his or her shoulder. (Source: Mintzberg, 2012, p. 210-211)



Eavesdropping happens when one or a few participants listen to the discussion facing outward and in silence. Their job is to provide feedback at the end of it. *Clam shell* is used when two groups of participants consult or debate with each other, while the rest of the class listens in silence.
(Source: Mintzberg, 2012, p. 211)

As we have seen along these chapters, and especially in this section, the design of learning experiences can come from different sources: from further developing existing pedagogical approaches (e.g. Montessori's didactic materials or Heifetz's case-in-point dynamics), from the adaptation of the educators' life experiences to the classroom (e.g. Heifetz's music nights or Ganz's organizing workshops), or from simply creating and testing new ideas that make sense (e.g. Mintzberg's managerial exchange or the round tables). In this task, these educators share the awareness that the experience of a lecture, a classroom, a course, a program, or even a school can be totally re-designed. From there, they embarked in the life-long task of creating and designing experiences for the learning of others: materials, activities, furniture, seating arrangements, rooms, or even an entire idea of the home or the building. They know that the learning experience is all of it, so they re-work them continuously.

7.2. Establishing a laboratory of pedagogy

The pedagogy is a work-in-progress.

Marshall Ganz

The IMPM has been our laboratory.

Henry Mintzberg

The task of creating learning experiences became an ever-lasting task. For that to happen, they saw their own courses, programs, and schools as laboratories of permanent experimentation, test, and development of pedagogies. This section is about how they architected this task.

Montessori incorporated in the overall pedagogy space for teachers to experiment, observe, and adjust: “The method used by me is that of making a pedagogical experiment with a didactic object and awaiting the spontaneous reaction of the child. This is a method in every way analogous to that of experimental psychology.” (Montessori, 1912, p. 153) That is why she calls her pedagogy—and her first book—*Il metodo della pedagogia scientifica* (1910). She aspired to build a process of constant experimentation and innovation of the activities and materials.

Dewey was also inspired by similar motivations of approaching the creation of pedagogy as a continuous, experimental work. He named his school ‘The Laboratory School.’

The conception underlying the school is that of a laboratory. It bears the same relation to the work in pedagogy that a laboratory bears to biology, physics, or chemistry. (Dewey, 1896b, p. 246)

Like any such laboratory it has two main purposes: (1) to exhibit, test, verify, and criticize theoretical statements and principles; (2) to add to the sum of facts and principles in its special line. (Dewey, 1896a, p. 437)

Before Heifetz designed the first leadership course at Harvard, he and his musician colleague Riley Sinder were already experimenting with their music seminars as a pedagogical laboratory to learn about leadership learning:

We were both musicians. Together we experimented with small groups of friends, frequently just playing music, but sometimes trying to help discover that they were creative paths. (Parks, 2005, p. 156)

The music seminar continued to evolve as we began to think about using it as a vehicle for teaching leadership, inspiration, productivity, authority relationships, and group process. This little laboratory gave us a lot of opportunity to experiment because these were very intense workshops, involving twenty-five hours over the course of a single weekend. Because we did this workshop fifty times over five years, we learned a lot from our successes and failures. (Parks, 2005, p. 157)

In a later phase, the experimentation turned to the Harvard Kennedy School (HKS). He mentions that not only his course was experimental, but the entire school had an experimental culture: “In 1982-1983, my student year, the school was relatively young, and it was a distinctively creative, risk-taking, and experimental milieu in which to work.” (Parks, 2005, p. 157). After graduating with his Master’s degree at Harvard, he proposed to the school to start experimenting with

teaching leadership. He first offered a short version of the learning experience to some faculty members:

I went to talk with each professor individually. In the end, nine adventurous members of the faculty participated. The response was sufficiently encouraging that Dean Graham Allison offered me a one-year contract to experiment with developing courses in leadership. (Parks, 2005, p. 159)

His course was a pedagogical experiment of teaching leadership at the HKS. In Heifetz's words: "In 1983, as an expansion of its training program, the school began an experiment to teach leadership itself." (Heifetz et al., 1989, p. 536) Since then, the HKS has become one of the most welcoming places for new pedagogical innovations in leadership development. Marshall Ganz too belongs to the HKS and developed his pedagogy in that school.

In the last couple of years, with the support of a HKS initiative for pedagogical innovation (the SLATE program - Strengthening Learning and Teaching Excellence), he has been testing a new remote learning model for his heavily experiential pedagogy—an interesting challenge. Due to the repeated waiting list for the course (usually more than a hundred students per semester), Heifetz and his colleagues created an alternative learning model that runs simultaneously with the regular class. This environment follows most of the class with a remote online system, and, at times, they turn off the video feed and enter into case-in-point dynamics facilitated by people trained in the pedagogy. Here is the description of this model from the syllabus:

We will offer two Distance Learning (DL) sections of the course for alumni who have taken MLD- 201 in previous years and students who were not able to enroll in the large

class. Each of these two sections will have space for 21 students—42 seats total. The sections will be staffed by two experienced teaching fellows. Although the DL section cannot be taken for credit, it will require full-commitment to the section, small group work, and norms of confidentiality. Students in the DL section will view a video feed of the large section of the course about 50% of the time, and will work on their own cases and engage in their own discussions with the help of the teaching fellows the other 50% of the time. (Heifetz, 2017a, p. 3)

Ganz and Mintzberg, too, build those experimental environments in their courses and programs. Here is how Ganz understands this work: “There is always a developmental process. Always. The other thing is that the teaching improves every year. We have fresh ideas; we have smart people. We have our Teaching Fellow manual, which is reviewed every year.” (Ganz, personal interview, October 27, 2016)

McGill University, where Mintzberg has been a professor for most of his career, has also become a living laboratory of pedagogies for management. This is how one of the attending companies understands the IMPM: “At a meeting on Impact at Lufthansa’s School of Business, its Head, Michael Heuser, described the IMPM as not just a program, but a process. We think of it as a laboratory too, and a template.” (Mintzberg & Gosling, 2002, p. 72)

As we have seen in this section, a pedagogy is a work-in-progress. These educators know that the development of a pedagogy, or pedagogies, require an especial environment and culture to experiment, test, and develop all sorts of ideas and techniques around learning. That is why they made of their programs and schools a kind of pedagogical laboratory with the task of constantly creating new forms of learning. Most of these pedagogies took years and decades to develop,

from the first experiments to a consolidated innovation. That ‘laboratory work’ is another distinctive task of these educators.

7.3. Integrating everything into a culture

The ‘Children’s House’ is a garden of child culture, and we most certainly do not keep the children for so many hours in school with the idea of making students of them!

Maria Montessori

At this point, it is possible to imagine how their courses, programs, or schools became vibrant spaces for experience, creation, and learning. They became very particular cultures of education. This section is about how these educators created and protected those unique cultures.

Montessori worked on creating a culture of companionship among learners within an ambience of peaceful work:

The children learn from one another and throw themselves into the work with enthusiasm and delight. This atmosphere of quiet activity develops a fellow-feeling, an attitude of mutual aid, and, most wonderful of all, an intelligent interest on the part of the older children in the progress of their little companions. (Montessori, 1914, p. 25)

Part of the work of developing that unique culture was to protect it, even from other teachers and parents who were accustomed to more traditional ways of educating. Purposefully, she did not

name them ‘schools’ but ‘Children’s Houses,’ in order to create a different culture of learning inside of them.

Tagore also had a very definitive idea of the kind of culture to be lived at the ashram school.

Here is his aspiration:

It must be an ashram where men have gathered for the highest end of life, in the peace of nature; where life is not merely meditative, but fully awake in its activities; where boys’ minds are not being perpetually drilled into believing that the ideal of the self-idolatry of the nation is the truest ideal for them to accept; where they are bidden to realize man’s world as God’s Kingdom, to whose citizenship they have to aspire; where the sunrise and sunset and the silent glory of stars are not daily ignored; where nature’s festivities of flowers and fruit have their joyous recognition from man; and where the young and the old, the teacher and the student, sit at the same table to partake of their daily food and the food of their eternal life. (Tagore, 1933)

Being in nature helped Tagore develop that way of living. However, nature and arts were the main drivers of learning, and of the culture at Santiniketan. He turned the ashram school into a place of vibrant creation and learning of arts. Here is how:

Then I tried to create an atmosphere of culture. I invited renowned artists from the city to live at the school, leaving them free to produce their own work, which I allowed the boys and girls to watch if they so felt inclined. It was the same with my own work. All the time I was composing songs and poems, and would often invite the teachers around, to sing and read with them. Our boys would also come, and peep in since they were not invited, and listen to the poems and songs fresh from the heart of their composer. This helped to create an atmosphere from which they could imbibe something impalpable, but life-giving. (Tagore, 1925a, p. 12)



Tagore and a child while writing
(Source: <http://www.sos-arsenic.net/english/tagore.html>)

From a first look, a pedagogy might seem like a well-structured technique. However, when studying pedagogies more closely, they are really a tapestry of integrated activities. Here is Heifetz illustrating that fact:

I have chosen to focus on using the class itself as a case and student cases as extensions of the formal case method. I do not believe that the traditional case method has the power of the methods we have developed, but they are an important adjunct, particularly in some context. These pedagogical techniques can be integrated. (Parks, 2005, p. 158)

The course uses a variety of means to learn theory and the arts of practice. In addition to the traditional methods of lectures, readings, and films, the course uses three more innovative teaching methods: student cases, “case-in-point” learning, and structured exercises. (Heifetz, 2016, p. 2)

Ganz's pedagogy, too, follows a similar idea of being a collection of techniques and activities. In his own words:

We used a variety of teaching methods, including conceptual discussion, individual and group exercises, videos and other visual aids, case discussions, coaching, member outreach, and even the occasional interpretive dance. Through this blend of teaching methods, the curriculum incorporated several important guiding principles for leadership development derived from a rich tradition of research on adult development and leadership. (Ganz & Wageman, 2008, p. 12)

The gluing factor of these 'diverse set of techniques and activities' is, actually, the particular culture of learning that each of these educators developed. This particular culture, or set of values and principles, is what makes this diversity of activities feel like a comprehensive method.

As an illustration of how important it is to develop a culture inside the classroom or the school, Ganz arrives early at each session and puts up on the wall the 'social norms' for exercising membership in that particular learning culture. Here are the norms:

Norms

1. Be on time
2. Confidentiality
3. Honest feedback
4. Intent listening
5. Openness to/gratitude for feedback
6. Tech only for class use
7. Be present
8. Be intentional
9. Assume good intentions
10. Seek to understand, then be understood.

(Ganz, observation notes, October 27, 2016)

In the case of Mintzberg, two of the important guiding principles for the pedagogy are: (1) managers learn best when reflecting from their own experience, and (2) learning should always be contextualized in the managers' own work. This particular philosophy of educating practicing managers is what brings together all those activities and techniques. Mintzberg, as the other educators, becomes a kind of guardian of making sure that the whole experience is coherent. Any new activity has to make sense in the 'gestalt' of the program's experience:

In developing the IMPM, we borrowed the best innovations we could find from other programs for practicing managers (many of them in England), added a number of our own, and wove all this into a comprehensive model that we think of as a single innovation. (Mintzberg, 2004, p. 277)

These innovations seem most essential for this new approach to the education and development of practicing managers—the mindsets, the modules, the seating, and the reflection time. But most important, we believe, is not any specific innovation so much as the gestalt of this set of ideas: this philosophy for the educating of practicing managers. (Mintzberg & Gosling, 2002, p. 73)

In the end, this 'learning philosophy'—as Mintzberg calls it—is actually a 'learning culture.' The IMPM culture, for example, seeks for the creation of a community of learning in which each member becomes responsible for his or her own learning and the learning of his or her peers. Here is the testimony from a visitor to the program:

Bill Van Buskirk, a creative management educator, visited our classroom and remarked on "how self-organizing the whole thing is." Maybe that is the best measure of success: the

extent to which the participants take charge of the learning, become partners, or citizens, of the program. (Mintzberg, 2004, p. 298-299)

We usually refer to ‘a pedagogy’ as if it were a well-packaged technique or method for educating. These chapters, however, have been revealing that a pedagogy looks more like a diverse group of activities and living environments that are in constant creation and evolution. More than a cohesive method, the real pedagogy seems to be the particular learning approach that each educator brings to create a particular culture of learning. Montessori, for example, focused on developing a culture of auto-education in an environment of mutual support and peaceful learning. Tagore focused on creating communities that embrace nature and arts as the drivers of learning. Mintzberg developed a philosophy of educating practicing managers through individual and shared reflection on experience. These values bond together the different activities, materials, environments, and communities in a comprehensive experience of learning. The culture shared by faculty, staff, and learners is, in the end, the integrating element. I would even say that the culture is, probably, their most important pedagogical innovation and the transformative experience itself.

7.4. Training other educators

We create opportunities for learners to become teachers.

Marshall Ganz

These educators understood that for their educational initiatives to become sustainable and spread they needed to prepare other educators in the pedagogy. This section shows how these educators approached that task.

Among the six cases under study, Montessori is probably the one that embraced this task in the most systematic way. For her, there were two essential skills for the teachers to develop: “The directress of the Children’s House must have a clear idea of the two factors which enter into her work—the guidance of the child, and the individual exercise.” (Montessori, 1912, p. 157)

Following a passage of Montessori describing the challenges of preparing, or even transforming, the directresses of the Children’s Houses into the new pedagogy:

Actual training and practice are necessary to fit for this method teachers who have not been prepared for scientific observation, and such training is especially necessary to those who have been accustomed to the old domineering methods of the common school. My experiences in training teachers for the work in my schools did much to convince me of the great distance between these methods and those. Even an intelligent teacher, who understands the principle, finds much difficulty in putting it into practice. She cannot understand that her new task is apparently passive, like that of the astronomer who sits immovable before the telescope while the worlds whirl through space. This idea, that life acts of itself, and that in order to study it, to divine its secrets or to direct its activity, it is necessary to observe it and to understand it without intervening—this idea, I say, is very difficult for anyone to assimilate and to put into practice...

It has for too long been virtually her [the teacher’s] duty to suffocate the activity of her pupils. When in the first days in one of the “Children’s Houses” she does not obtain order and silence, she looks about her embarrassed as if asking the public to excuse her, and calling upon those present to testify to her innocence. In vain do we repeat to her that the

disorder of the first moment is necessary. And finally, when we oblige her to do nothing but watch, she asks if she had not better resign, since she is no longer a teacher.

But when she begins to find it her duty to discern which are the acts to hinder and which are those to observe, the teacher of the old school feels a great void within herself and begins to ask if she will not be inferior to her new task. In fact, she who is not prepared finds herself for a long time abashed and impotent; whereas the broader the teacher's scientific culture and practice in experimental psychology, the sooner will come for her the marvel of unfolding life, and her interest in it. (Montessori, 1912, p. 114-115)

Only a year after launching the first Children's House, she also launched the first teachers training program in Italy. This, of course, complementing the training provided while teaching at the school. She was highly immersed in the day-to-day activities of the schools to the point that it would be common to see her seated in other teachers' classes, observing in silence, and later providing feedback to the directresses. Here she gives an idea of that job:

They [the teachers] almost involuntarily recalled the children to immobility without observing and distinguishing the nature of the movements they repressed. There was, for example, a little girl who gathered her companions about her and then, in the midst of them, began to talk and gesticulate. The teacher at once ran to her, took hold of her arms, and told her to be still; but I, observing the child, saw that she was playing at being teacher or mother to the others, and teaching them the morning prayer, the invocation to the saints, and the sign of the cross: she already showed herself as a director. (Montessori, 1912, p. 115)

How many times did I not reprove the children's teacher when she told what the children had done of themselves? 'The only thing that impresses me is truth,' I would reply severely. And I remember that the teacher answered, without taking offence, and often

moved to tears ‘You are right. When I see such things I think it must be the holy angels who are inspiring these children.’ (Montessori, 1936, p. 148)

Tagore also showed his role in helping other more traditional teachers to adapt to the particular culture and pedagogy at the ashram school:

I had to fight the teachers who assisted me, who had been brought up in different environment to that of mine, who had no faith in freedom, who believe that it was impertinence for the boys to be boys. (Tagore, 1925a, p. 12)

I well remember the surprise and annoyance of an experienced headmaster, reputed to be a successful disciplinarian, when he saw one of the boys of my school climbing a tree and choosing a fork of the branches for settling down to his studies. I had to say to him in explanation that ‘childhood is the only period of life when a civilized man can exercise his choice between the branches of a tree and his drawing-room chair, and should I deprive this boy of that privilege because I, as a grown-up man, am barred from it?’ What is surprising is to notice the same headmaster’s approbation of the boys’ studying botany. (Tagore, 1933)

For Ganz, the practice of organizing is itself a practice of educating, or preparing, other organizers. As we have seen, that is actually how Ganz was able to turn his role as an organizer to educator. In real campaigns, this preparation works in a sort of pyramid: you train one person, that person trains others, those others train others, and so on. He called this ‘cascade learning.’ Following is Ganz explaining both cascade learning and how teaching fellows are part of it:

Because developing the leadership of others is so central to the practice of leadership as we teach it, we use a “cascaded learning” approach to create opportunities for “learners to become teachers.” We enact this approach by coaching students to learn how to coach

others, even as they receive coaching. As they develop their coaching skills and build new capacity, they learn to facilitate their own teams, then become coordinators of teams of facilitators, then project managers of teams of coordinators. In our own university classes each year, we recruit graduate students to become teaching fellows, responsible for the learning of some twenty new students the following year. (Ganz & Lin, 2012, p. 8)

Here is, for example, the team of teaching fellows in one of Ganz courses:

ORGANIZING

people, power & change

MLD-377 | A612
Spring 2017

INSTRUCTOR
Marshall Ganz
124 Mt. Auburn - Suite 200N-224
617-495-3937
Marshall_Ganz@harvard.edu

COURSE INFO
Tuesday/Thursday, 1:15 – 2:30
Littauer – 140

OFFICE HOURS
Mondays 4:00 – 6:00pm
[Sign up online](#)

FACULTY ASSISTANT
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Head Teaching Fellow:
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Section 2: Kathryn Short
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Section 3: Ignacio Ibarzabal
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Room: Taubman 301

Section 4: Zienab Abdelgany
zabdelgany@gmail.com
Room: Taubman 401

Section 5: Kate O’Gorman
kateog@gmail.com
Room: Belfer Lobby-Weil Town Hall

(Source: Ganz, 2017, p. 1)

The teaching fellows are a key part of the pedagogy and of helping Ganz train others in organizing (and the pedagogy). Following are some excerpts of an interview in which Ganz shares his views on the teaching fellows and their preparation:

How do you see your pedagogical duties with students different than with teaching fellows?

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It's a good question. I think that my pedagogical duties with my students is fulfilled to the extent that I enable the teaching fellows to do a great job. In other words, my role is curriculum design, although we do that also in a collaborative way. It's curriculum design and choosing the teaching fellows, which is a really important thing. And it's making sure that it is enough tools for them in terms of training, scaffolding and coaching to be able to grow into their best... I really view the teaching fellows as responsible for the learning of their students. And I am responsible for the learning of the teaching fellows and the students, but I can't get there without the teaching fellows total engagement...

What would be the key learning outcomes for a teaching fellow?

I think the same [for students] plus the beginning of mastering of the teaching of the practice. I mean... it's sort of... in Japan they have this three tier framework called Shu-Ha-Ri. 'Shu' is to learn the master's way. 'Ha' is when you begin to adapt your way. And then 'Ri' is when you create your own. So I want to scaffold their learning not just of public narrative but also of the teaching and practice of it. That's kind of the deal so they can go teach it, so they can go use it. (Ganz, personal interview, October 27, 2016)

Heifetz's model of preparing other educators and consultants in the pedagogy is very similar to Ganz's: former students becoming teaching assistants and later bringing those methods or techniques to their own consulting or leadership practice. In parallel to that training in action (as teaching assistant), he also offered a couple of seminars at Harvard to formally train other educators in the pedagogy: 'Research Seminar in Leadership: Leadership Education,' and 'The Art and Practice of Leadership Development.' Some of Heifetz former students and teaching assistants have become educators, trainers, or consultants that applied the methods in other contexts and countries.

In Mintzberg's pedagogy, the challenge is somehow different. Usually, each version of the program, or cohort, engages dozens of faculty members—from the ones in charge of sessions to the ones in charge of tutor groups. This requires a constant preparation of new faculty into the pedagogy of the programs. Here is Mintzberg describing the task:

We need faculty in this program who are seasoned, attuned to the concern of practitioners, and knowledgeable about management and business issues in general (except for the specialized sessions). They also need to think well on their feet, which means they usually have to be good scholars, willing to go with the flow in the classroom, with the confidence to shift gears when something interesting comes up. All of this may sound like a tall order, but we are delighted with the result. I doubt any of us realized in advance how successful we would be in bringing regular academic faculty into the center of management development. (Mintzberg, 2004, p. 355)

Following is a story that illustrates how a more traditional faculty member is being trained in the pedagogy. This time, in the midst of teaching:

He was a senior professor of religious studies who had never faced a classroom of managers before. He was to talk to them about "Spirituality and the Practice of Management," in Module I on Reflection, and then do a drama workshop with them. This whole activity was scheduled for a full day plus some of the following morning.

As he began to talk, with what seemed to me about three words in every sentence that I had never heard before, I thought, "Uh-oh."

Amid references to "grand narratives" (like Genesis) and "little narratives" (personal stories), his own grand narrative was falling on the deaf ears of people concerned about their own little narratives. But the class listened politely. For a while. Then a hand went up, followed by a comment to the effect of "Could you, uh, maybe clarify that last point?"

Similar questions followed, and he started to get defensive. The class and the speaker started to go their separate ways. Some tense moments followed. How are we going to get through a day of this, I thought.

Then someone said, “I’m struggling to understand what you are trying to say.” It was the perfect sentiment: not that she had tuned out, but that she was trying to connect. He had obviously worked awfully hard to prepare his presentation—too hard—and obviously had interesting things to say. This comment acknowledged it and expressed goodwill. The professor relaxed and took on a more pragmatic tone, and the morning finished with some useful learning.

The afternoon was very different. The professor led an exercise, a “feeling” for spirituality, and then organized the class into groups that presented skits on the reactions to the module. That worked fine.

Following this, we all sat in a big circle to reflect on the day. There was good discussion, with relaxed warmth. Then one of the Japanese participants, not yet comfortable in English (this was the first few days of the first module), spoke up, saying, in effect, “You know, to be honest, I have not understood anything of the morning materials.” The class, very sensitive to a colleague, picked up on this in terms of what might be done in the remaining hour the following morning. A mention was made of focusing on Western religion alone, specifically Christianity, but the professor misunderstood this comment to mean a request for something on comparative religion. No, everyone said. At this point I suggested, motioning to the professor, “You should present a description of Christianity, as you set out to do this morning, so that you [motioning to the Japanese participant] will understand it. And if you do, then we shall all understand it. But [turning back to the professor] you must do no preparation.” (Images of him being up to 4 a.m.) Everyone agreed.

There followed the next morning one of the most impressive presentations that any of us had ever heard.

The class had empowered the speaker. Great managing is not about making just something out of what you get but something wonderful. These managers suspended their disbelief and through honest struggle learned about spirituality—in religion and in that classroom. (Mintzberg, 2004, p. 290-291)

Finally, a testimony of one of the faculty members after learning the pedagogy that shows the shift in the approach to educating managers:

Ludo van der Heyden, the module director for Cycles 3 and 4 at INSEAD, told the IMPM conference of 2000 that “I used to see my role as ‘I know what’s good for you, what you need to learn, how I can examine you.’ Now I see my role as ‘How can I help you?’” My own way of putting this is that after twenty-eight years of being a professor of management, I finally became a management professor. The IMPM has been our staff college! (Mintzberg, 2004, p. 354)

Mintzberg and Leslie Breitner, a McGill professor currently directing the IMHL, have done some workshops in the United States and Europe to train other management academics and trainers in the pedagogy.

Something interesting is that Mintzberg, as well as Ganz, see the learners as educators themselves, fulfilling too a teaching role in their own companies, organizations, or campaigns. In Mintzberg’s words: “All managers have to be teachers—helping develop their own people and their colleagues by sharing what they have learned.” (Mintzberg, 2004, p. 336) This training of managers as teachers begins in the programs. They are constantly encouraged to facilitate their own learning:

The faculty cannot facilitate alone. The participants have to take up that role, too. Learning does not happen as long as people sit back waiting to be facilitated. So a measure of our success is the extent to which the participants grow into the role of facilitators. (Mintzberg, 2004, p. 290)

This section has shown that these educators educate in communities of teachers. This means they that need to introduce and prepare other educators in the pedagogy. This task usually implies helping them leave behind some teaching practices related to more traditional pedagogies, as we have seen in the day-to-day work done by Montessori, Tagore, or Mintzberg. Some of them, like Montessori and her teachers training programs or Ganz and his cascade learning system, have systematized the training of educators. They have developed a pedagogy for educators that runs in parallel to, and nurtures, the pedagogy for learners. Even further, for those working in the development of managers and leaders, educating students and participants is also preparing them to become educators themselves in their own companies, organizations, or campaigns. Creating new pedagogies includes, too, the task of educating educators in that pedagogy.

7.5. Leading a pedagogical movement

I believe that education is the fundamental method of social progress and reform.

John Dewey

There is something about teaching and leadership that kind of go together.

Marshall Ganz

As we have seen in previous chapters and sections, these educators shared the aspiration of having a positive impact in society at large. Expanding the pedagogy was an important task in that vision. This section addresses how these educators tried to expand their educational initiatives.

Montessori managed to install an institution that would carry the pedagogy to other regions and countries without depending on her active presence. This institution, the Montessori Foundation, spreads the creation and development of new Montessori Schools by providing training, advice, and support. This step was key in the expansion of her pedagogy. Today, more than a century after the first Children's House, there are more than 20,000 Montessori schools operating around the world. Throughout these chapters we have been able to observe the foundational pieces that allowed that expansive work to happen: her detailed and extensive writing on the materials, the activities, the schools, and the preparation of the teachers. These were her first efforts to systematize the expansion of the method to other regions and countries.

In the contemporary cases (Heifetz, Ganz, and Mintzberg) it is interesting to observe those first efforts in trying to expand the pedagogy. Heifetz's pedagogy, for example, started to disseminate first inside the Harvard Kennedy School. Heifetz describes a vast conglomeration of courses at the master and executive levels that built from the experience of the first course 'Exercising Leadership (MLD-201):'

Several courses at the Kennedy School build from the foundation of MLD-201 [Exercising Leadership], including courses on conflict resolution and negotiation, social change and

innovation, public narrative and organizing, persuasion and communication, ethics and group dynamics, and applications of leadership in specific policy and institutional contexts. In addition, students are strongly encouraged to take the sister course for MLD-201 in January, MLD-364j -- Leadership from the Inside Out: The Personal Capacity to Lead and Stay Alive, which utilizes the systemic framework of MLD-201 to cultivate at the personal level the effective deployment of oneself in practice. (Heifetz, 2016, p. 1)

Following are the academic courses taught by Heifetz at the Harvard Kennedy School:

- Exercising Leadership: The Politics of Change (Exercising Leadership: Mobilizing Group Resources)
- Exercising Authority: Power, Strategy, and Voice with Jane Mansbridge, 2001, and Theresa Monroe, 1993-1995
- Leadership on the Line Leadership through Sacred Texts
- Research Seminar in Leadership: Practicum
- Research Seminar in Leadership: Leadership Education
- Making Public Policy: Values, Democracy, and Public Service, 1986-1989 with Robert Reich, et al.
- Political Management and Institutional Leadership, 1984 with Mark Moore 8
- Public Policy Making: Philosophy and Practice, 1984 with William Hogan, Steven Kelman, and William Kristol.
- The Art and Practice of Leadership Development
- Leadership for the 21st Century: Chaos, Conflict, and Courage
- Leaders in Development Superintendents Leadership Program (Heifetz, 2017b, p. 7-8)

Parallel to his academic duties, Heifetz founded the company Cambridge Leadership Associates in 2001. With colleagues from the firm, and using elements of his pedagogy, he and his

colleagues have been offering consulting and training in more than fifty companies and organizations around the world.

Heifetz is currently establishing an organization that will serve as a formal network and platform for people that are close to the ideas and practice of adaptive leadership around the world (leaders, consultants, and educators). This social structure will help Heifetz support the practice and expansion of his methods, while creating an extensive network of peer support and learning:

I think I have a good platform for making a difference right now. I started an organization. We just incorporated it this summer—a small non-profit. A network organization that will mainly be volunteers that creates a support system; beginning with my alumni. We will have our second annual conference here in October. And we will have our third again next year in October. At first it will consist of alumni of the Kennedy School who have been through my courses or my colleagues'. (Heifetz, personal interview, November 10, 2016)

In the following passage Heifetz reflects on the impact of his educational efforts through these years:

I think there are many thousands of people who are practicing leadership a little bit differently in their lives or over the course of their careers because of the work I have done as a teacher, or indirectly from the students of my students, or through the writing that I have done, or through the clients of the consultants that I educated. I think that I had more broader impact into many different environments: from families, to schools, to businesses, to people in non-profits, to governments at the state level, at the city level, educational systems, superintendents of schools, commissioners of schools in different American states or abroad, even in the military. I had students from all over the place, from all sectors and in many different settings. Some of whom lead without authority and some of whom lead without authority. And I think I have provided value for people in helping them learn the

art of practice, as well as a conceptual framework for practice. (Heifetz, personal interview, November 10, 2016)⁴

Ganz, similar to Heifetz, has been able to expand his pedagogy into different courses taught at the HKS, as well as to other organizations in the form of leadership development programs. Here is the list of courses and community organizing campaigns that he and his colleagues led:

Courses and Seminars:

1. MLD 355: Public Narrative: Self, Us, Now
2. MLD 356: Public Narrative: Conflict, Continuity, Change
3. MLD 377: Organizing: People, Power, Change
4. MLD 327: Moral Leadership: Self, Other, and Action
5. Social Studies 98fu: Practicing Democracy: Leadership, Community & Power
6. Faith & Leadership in a Fragmented World
7. Leadership, Organizing, & Action: Leading Change (distance learning)
8. Achieving Excellence in Community Development (AECD). (Ganz & Lin, 2012, p. 19)

We have introduced public narrative training to the Obama campaign (2007-8), Sierra Club, Episcopal Church, United We Dream Movement, the Ahel Organizing Initiative, (Jordan), Serbia on the Move (Belgrade), Avina (Bogata), National Health Service (UK), Peking University (Beijing), Tatuia (Kenya), Community Organizing Japan (Tokyo) and elsewhere. (Ganz, 2016, p. 2)

The system of training teaching fellows and later bringing them into leadership training programs in real organizations has been a successful way for him to ensure the sustainability and expansion

⁴ This quotation is repeated in section '6.4. Appreciative: learning from things that just happen.'

of the pedagogy. Later, these graduates and trainers become important figures in expanding the pedagogy and the training of organizers to other places around the world. In his own words:

In our own university classes each year, we recruit graduate students to become teaching fellows, responsible for the learning of some twenty new students the following year. Teaching fellows often become collaborators on workshops, projects, and campaigns in the “real world.” This approach has enabled us to introduce our leadership pedagogy in a widely diverse range of settings around the globe. (Ganz & Lin, 2012, p. 8)

The pedagogy developed by Mintzberg and his colleagues was the first pilot in a rich series of educative programs that came along. The first innovation was the IMPM. After the IMPM, other programs came to life on the basis of that pedagogical approach: the McGill-McConnell NVSL program for non-profits in Canada, the Advanced Leadership Program for senior executives, the E-Roundtables for EMBA students, the International Masters for Health Leadership, and the GROOC (a Massive Open Online Course for groups) as the first initiative to take the pedagogy to the internet. Most of them were based at the Desautels Faculty of Management at McGill University. Here is Mintzberg referring to a couple of these programs:

The McGill-McConnell Master of Management for National Voluntary Sector Leaders, fully funded in development and mostly so in operations by the McConnell Foundation. The program ran for three cycles, as planned, with forty managers each time from organizations operating across Canada, such as the Kidney Foundation, Amnesty International, Canadian Parents for French, and the YMCA. The McConnell Foundation people worked closely with the McGill team, which drew its faculty, including module directors, from across the country. (Mintzberg, 2004, p. 365)

In 2006, we created a third initiative, the International Masters in Health Leadership (www.imhl.info) modeled after the IMPM, also using innovations of the ALP, for managers from all aspects of health care worldwide. (Mintzberg, 2004, p. 204)

Mintzberg and his colleagues found a model to expand the pedagogy: they made available the entire group of activities and techniques so each program would take from it its own set:

All the programs make use of the modules, the mindsets, the pedagogy, and the seating. These are the essence of the IMPM innovation. The Managerial Exchanges, Reflection Papers, Field Studies, Tutoring, and Major Paper appear in the degree programs, but not in the shorter management development ones. Ventures, related projects, or issues appear in most but not all of the programs. (Mintzberg, 2004, p. 372)

This initiative [the IMPM]... suggests how the basic design can be adapted to other contexts, retaining its essence while relaxing some of its specific features. (Mintzberg, 2004, p. 366)

Later on, Mintzberg co-founded a company to bring the pedagogy into organizations. This was the birth of CoachingOurselves.com. This company has been developing a series of ‘topics’ for diverse management issues. Each topic consist of a downloadable presentation providing key concepts, questions for individual and group reflection, and suggested times for managers to meet inside their companies, in weekly sessions of 75 minutes, and foster insightful discussions and organizational learning. According to Mintzberg, CoachingOurselves is a way to “enable managers to take responsibility for their own development.” (Mintzberg, 2012, p. 206) This pedagogical adaptation has been able to take the pedagogical approach inside multiple organizations without the need of an external facilitator.

These programs made McGill University a center of innovation for management education, and the epicenter of this pedagogical movement. Following is a description of how McGill became a place of cross-pollination between programs, from Mintzberg and Frances Westley (Mintzberg's partner in the development and execution of the McGill-McConnell NVSL program):

As academics, we rarely spend much time watching each other teach and even less time exploring extensively issues of course design. But the IMPM and the MMVS [the McConnell program] have been team projects, both in design and in implementation. . . . With the two programs co-existing at McGill . . . new ideas move rapidly back and forth between them. Everything from catering coffee breaks, to tutorial sessions, to the right words to use to describe projects, to serendipitous breakthroughs in the classroom are quickly communicated and adapted. This has created a sense of energy and excitement at McGill that is quite novel and certainly, I think, gets communicated to the course participants. (Mintzberg, 2004, p. 366)

Frances Westley, who created that program, refers to the “robust” nature of the design as “versatile and flexible.” She also notes that the collaboration of faculty within and across the two programs at McGill has “created an explosion of learning about pedagogy.” (Mintzberg & Gosling, 2002, p. 73)

Finally, here is Mintzberg reflecting on the accomplishments of this pedagogical movement for educating managers:

We did not wish to create just another program or even just a novel one. We set out to change the course of management education: to showcase an approach suited to the serious education and development of practicing managers. (Mintzberg, 2004, p. 277)

This brings me to the efforts that we, as a community of colleagues—academics, consultants, developers, and managers—have been engaged in and committed to since the

mid 1990s. We began in our own place, with “management” education in the business school. But our journey has taken us well beyond that, into the workplace where management is practiced and out to society where it has impact. (Mintzberg, 2012, p. 198)

These educators had the aspiration to reform their education systems. They tried it, however, innovating with a first initiative (a course, a program, or a school) and later expanding it as much as possible to other contexts. Their pedagogies had to later adapt to different audiences, institutions or countries. A common challenge when facing the expansion of their pedagogies was the heavy dependence on themselves—the creators of the pedagogies. This is why they invested a lot of energy not only in preparing other educators but also in preparing the leaders of other educational initiatives. This, for example, has been one of the key successful elements in the expansion of the so-called ‘Montessori Schools,’ or of the Ganz’s model of organizing. These new leaders would be the ones creating the new courses, schools, or campaigns beyond the realm of action of the first creator and the first initiative. These people would turn a pedagogical innovation into a pedagogical movement.

7.6. Writing about pedagogy and education

It has to get beyond our own partnership. That is why I have written these chapters.

Henry Mintzberg

More than developing particular pedagogies, these educators tested and proved some new and relevant ideas for education in general. They shared their decades of experience and thinking

through publishing their writings on education, learning, and pedagogy. This section addresses this task.

Their writing on pedagogy and education is substantial. Dewey's and Montessori's publishing were curiously similar in time. The most remarkable publications by Dewey happened during the years that he led the Laboratory School (1894-1903): *My Pedagogic Creed* (Dewey, 1897a), *The School and Society* (Dewey, 1899), *The Child and the Curriculum* (Dewey, 1902), and *Democracy and Education* (Dewey, 1903). More than three decades later in his career he published another influential collection of essays on *Experience and Education* (Dewey, 1938). Dewey's writing is less focused on the pedagogy itself and more on the general ideas for an educational reform.

Montessori also published important books during the first years after launching the first Children's House: *The Montessori Method* (Montessori, 1912) and *Dr. Montessori's Own Handbook* (Montessori, 1914). Much later in her career, she published another influential book: *The Secret of Childhood* (Montessori, 1936). Although her writings are heavily invested on her own methods of educating, this last book addresses more the psychology of children in education.

Tagore followed a different pattern. His writings on education are mostly talks or speeches that he gave while travelling around the world raising awareness on the need of more nature-centered education to contrast the raising of nationalisms: *My educational mission* in 1931 (Tagore, 1933), *My School* in 1933 (Tagore, 1933), or *The foundation of Sriniketan* in 1937 (Elmhirst, 1961).

Most of his writings on education and pedagogy have been compiled and published later by other scholars.

Ganz, Heifetz, and Mintzberg have published articles and papers on their pedagogical experiences. Ganz's pedagogy is presented in the article *Learning to Lead: Pedagogy of Practice* (Ganz & Lin, 2012), and in reports written for the organizations that he trained and consulted (e.g. *Leadership Development Project for Sierra Club*, Ganz & Wageman, 2008). His course syllabi and their teaching fellow manuals are also important, but unpublished, descriptions of the pedagogy. He is currently preparing an autobiographical work in which he addresses his educative efforts in a special chapter.

Heifetz pedagogy can be found, mostly, in two publications: the article *Curriculum and Case Notes* (Heifetz et al., 1989), and in the book *Leadership Can be Taught* (Parks, 2005). Here is Heifetz commenting on this last publication:

One of the few disappointments that I had with Sharon's book is that I didn't feel that it give people enough of a practical feel for the course, so they would know how to go out and teach it. I wanted it to be an evaluation so people can say... more concretely, this is what was done so now I can begin to imagine how I might teach it. I think it has had some of that impact. I think there is much more description and explanation so the people can understand the mechanisms of learning. (Heifetz, personal interview, January 14, 2015)

As we can see from the comment, he also wished to provide a more descriptive publication on the pedagogy for others to access it. In the book *The Practice of Adaptive Leadership* (Heifetz, Linsky & Grashow, 2009) the authors offer a more self-help manual for readers to learn about

the practice of adaptive leadership. Similar to Ganz's, the description of his pedagogy can also be found on the syllabus of his courses.

Mintzberg pedagogy was first presented in two academic articles: *Training Managers, Not MBAs* (Mintzberg, 1989), and *Educating Managers Beyond Borders* (Mintzberg & Gosling, 2002). The idea was to make the pedagogical approach available in other places beyond McGill University and the partner schools. So, in 2004 Mintzberg published a book that was a critique of management education and a presentation of the pedagogy: *Managers Not MBAs: A Hard Look at the Soft Practice of Managing* (Mintzberg, 2004). Since then, he has continued to publish articles on the pedagogy. More recently, he published the book chapter *Developing Naturally: From Management to Organization to Selves* (Mintzberg, 2012), describing the pedagogy and how it can mobilize impact in society.

Their pedagogical enterprises led them to develop new and insightful ideas on pedagogy and education, about which they mostly published. With this task of writing and publishing, they fulfilled two purposes: first, spreading their methods to other places beyond their own realms of action (for example, Montessori's and Heifetz's writings), and, second, spreading their ideas on education reform based on their own experiences of educating (for example, Dewey's and Mintzberg's writings). These materials reached wider audiences and keep inspiring other educators and educational leaders to experiment and change. Writing on pedagogy, education, or education reform has been an essential part of these educators' work.

Easily, these educators can be seen as unique, almost rare cases on how to practice education. The intrinsic motivation of this research has been, however, to demonstrate that these ‘unique’ cases of pedagogical innovation carry, as a group, some fundamental common elements of a particular approach to practice education: the creation, development, and expansion of pedagogies.

These educators wanted to find new ways of educating children and adults—ways that would incorporate experience with learning. They embarked on ways of practicing education that might seem unique for each of them. However, when studied as a group, it is possible to identify some commonalities between their practices. Those were the commonalities presented in this chapter: (i) designing new learning experiences, (ii) establishing laboratories of pedagogy, (iii) creating special cultures of learning, (iv) training other educators, (v) leading the expansion of pedagogical movements, (vi) and writing and publishing about pedagogy and education. These tasks, taken as a whole, constitute a particular way of practicing educating: as the creation and development of new pedagogies.

Chapter 8: Conclusions and implications for practice

8.1. For education in general

Why not incorporate more experiential elements into our teaching? That way, we can help students integrate concepts and practice in class. Most likely, Dewey, Tagore, Montessori, Heifetz, Mintzberg, or Ganz started with a similar interest in mind. This study on their pedagogical work and legacy revealed, nevertheless, a more comprehensive way of integrating experience and education.

From the analysis of these educators' practices, we can deduce that they did not begin by constructing pedagogies from a curriculum with concepts or theories. Instead, they began by constructing pedagogies from activities of common life or from practices at work. They worked on creating learning experiences to prepare for those activities and practices in the context of a classroom or a school. Experience is, for them, at the beginning and at the core of their educational practice. Concepts, theories or other intellectual tools can complement the learning experiences, or be embedded into them. These educators work with experiences: using or creating them for educational purposes. They educate in experience for experience, or, in practice for practice.

The first two chapters on results, 'the sources of educative experiences' and 'the principles of educative experience,' concentrated on working with experiences. Chapter 4 identified common experiences that could be used for educative purposes, and Chapter 5 abstracted a set of

principles to help turn those experiences into educative ones. *How to start or continue practicing education as working with experiences?* The following tables offer some practical questions for those interested in exploring the practice of education as working with educative experiences:

Table 9: Searching for experiences

What kind of experiences can be used or created for learning?	Sources	Pedagogical questions
	Connecting with nature	What activities in nature or in contact with animals and plants are, or could become, available to students?
	Service to society	What activities or projects can we organize at the service of others? Helping families, communities, organizations or society at large.
	Community life	How can we turn this group of people in the classroom / program / school into a vibrant community with shared values and practices?
	Personal relationships	How can we nurture one-on-one learning relationships among the members of this classroom, program or school?
	Discovering oneself	What activities or practices can help someone know oneself better?

Table 10: Making experiences educative

How to turn these experiences into educative ones?	Principles	Pedagogical questions
	Educating for and in the present	How can we design or direct activities to be relevant or impactful for the current life of learners?
	Embracing real life in real contexts	How can we connect or anchor the learning activities with real contexts, communities, and impact?
	Integrating content, method, and practice	How can we integrate the pedagogy, the concepts, and the teacher's work so they build a coherent learning experience for students?
	Educating in the 'whole game'	How can we construct education around activities or practices, instead of constructing it around separated concepts or courses?
	Combining head, heart, and hands	How can we create experiences or activities that educate the mind, the body, and the emotions of learners simultaneously?

Another topic that emerged from the research is the set of attributes displayed by these educators in their work; which they also nurtured in learners (chapter 6). These attributes or skills can be seen as a parallel—and probably an even more fundamental—goal in their practice. The goal

might not only be, for example, to prepare for the activity of cooking or for the practice of management. On a deeper level, the goal might also be to educate learners in the capacity to take action, to learn in action, and to help others do the same (for any activity or practice of life or of work). This time, the focus is on the learners. The table below offers some practical questions for developing skillful—and autonomous—learners of experience and action.

Table 11: Developing skills to act and learn in action

What are the attributes of a skillful learner of experience?	Attributes	Pedagogical questions
	Doing first: learning begins in action	How can we help people unleash learning through an action or an experiment?
	Courageous: moving forward under uncertainty	How can we help learners develop the emotional strength to navigate uncertainty and embrace it as a natural element in learning?
	Explorer: making the path by walking it	How can we help learners develop an explorative attitude towards taking action and its unfolding lessons?
	Appreciative: learning from 'things that just happen'	How can we help learners appreciate the unexpected outcomes of their actions, or of life, and learn from it?
	Reflective: a pause for thoughtful action	How can we help learners develop the ability to reflect on past or unfolding experiences, learn, and adjust for future actions?
	Autonomous: becoming a master of yourself	How can we help learners trust in themselves and their inner compass to guide their actions and their learning in action?

This research aimed at finding common elements in the practice of these six cases of pedagogical creation. A final topic emerged around constructing the practice itself: the tasks that are part of this practice are identified in Chapter 7.

When looking at all these topics together (working with experiences, educating experiential learners, and constructing the practice), we can describe this particular kind of work as: practicing education as the creation of pedagogies to prepare people for action and for learning in action, which itself entails action and learning in action. Table 12 offers some practical questions that might help educators embark or reinforce this particular way of practicing education:

Table 12: Practicing creating pedagogies

What is the practice of creating and developing new pedagogies?	Tasks	Pedagogical questions
	Designing learning experiences	How do I create learning experiences combining elements such as space, architecture, activities, people, facilitation, and others?
	Establishing a laboratory of pedagogy	How do I make of the course / program / school a space of constant experimentation and refinement of new ways of learning?
	Integrating everything into a culture	How do I create and nurture a culture of learning in the classroom / program / school that embodies the values of the pedagogy?
	Training other educators	How can I make the pedagogy accessible to other educators to practice?
	Leading a pedagogical movement	How can I organize a movement or an institution to help spread the pedagogy in other formats, places or audiences?
	Writing about pedagogy and education	What kind of writing, research or publishing can help spread the pedagogy or the main educative ideas?

Interestingly, these common elements also serve to draft a potential roadmap in the journey of becoming someone who practices education as the creation and development of pedagogies. The stages are:

Awareness → Experimentation → Integration → Innovation → Diffusion

(1) Awareness. In different ways and moments, the educators studied here discovered and embraced the power of experience for educating people. Dewey, for example, turned from a professor of philosophy to a founder of an experimental school. Mintzberg discovered the nature of the work of managers from his research and decided to change his way of teaching. Tagore, more instinctively, got bored and dropped out of school as a teenager. As we can see, this awareness awakens, at the beginning, a sort of critical mindset: *Why do we organize education around ideas if life seems to be more about action? Can someone learn to manage by reading and writing about it? What is the experience of attending my class? What am I really teaching?*

This critical mindset becomes the seed to begin thinking in a more proactive way, realizing that school life is full of moments and interactions (experiences) that have the chance to become educative. And educators can do something about it.

(2) Experimentation. When realizing that the experience is mostly dictated in the method of instruction—or pedagogy—their attitude toward education changed: they began to experiment with learning. None of these educators studied education per se. However, they all allowed themselves to play and experiment with education: re-designing buildings, classrooms, furniture, materials, and even the way teachers and students related to each other.

Experimenting with activities and exercises is natural in the first years of pedagogical creation: Montessori started by adapting Séguin's methods while practicing in a hospital; while Heifetz, as a medicine student, started to give two-day workshops in music to strengthen improvisation skills in participants. Through experimentation, the awareness to experience turned into the creation of experiences.

(3) Integration. This is also an interesting output that emerges as a product of experimenting, and in parallel to it. While refining their experiments, they seem to come to two realizations: (1) that some of the content or theories do not adjust to the experiences they are creating, and (2) that their own way of practicing education may not be in line with what they are teaching. The first one refers to the integration of the experience with the content: *are the theories or conceptual materials used in class supporting the experience created in the class?* Tagore, for example, went on rewriting all the texts for his school; while Heifetz developed his own theory

of leadership for his courses. Creating new content is one way, but also looking for new content that better adapt to the experiences is another. In sum, they start working on the integration of experience and content.

The second integration is more complex and refers to the educator's own practice: *is my work, inside and outside of the class, a reflection of the learning experience?* This is related to what Ganz calls 'pedagogy as practice' or 'practicing what we teach in the way we teach it.' The educator discovers the opportunity to make his own practice a living practice of the lessons. Dewey, for example, realized that in order to educate children (and teachers) on democracy, he needed to create an experience of a democratic community in the school and embody himself as a member and a leader of a democratic community. This way, changes in their pedagogies start to influence changes in their way of working, and vice versa.

This integration of pedagogy-content-practice is never perfect, but working on getting them closer to each other helps create a more comprehensive experience for the learner.

(4) Innovation. This is a stage in which the educator develops a comprehensive method or pedagogy. Since her first job with children, Montessori spent 12 years observing her students, trying new activities and materials, learning other people's approaches, and synthesizing all into a comprehensive pedagogy, until the opening of the first Children's House. It took John Dewey 17 years from his first teaching job to the launching of *The Laboratory School*. After experimenting and integrating for some years (probably for more than a decade) some of these educators reached the point in which their pedagogy was ready to be launched as a

comprehensive method—as Montessori and Dewey did. This does not mean that they stopped experimenting or refining it. They actually did it continuously. It only meant that the innovation was consolidated and, most probably, ready for expansion.

(5) Diffusion. This stage relates to making the pedagogical innovation available to others to practice. The innovators invite other teachers to join their courses, programs or schools; and help them understand and apply the pedagogy. Some of them, like Montessori, Ganz and Mintzberg, prepared more formal workshops or teacher training programs. Another way of making their pedagogies and their educational ideas available to others is by writing and publishing about them. The innovation begins to get disseminated to other schools, countries or contexts.

These stages do not necessarily happen in sequence—actually, some happen in parallel—nor do all educators practice all of them. Nevertheless, together they constitute a useful journey or path for someone who wishes to embark on educating this way.

As mentioned before, most teachers might be aware of the power of experience in education, and they are already experimenting with creative activities and exercises. At McGill University, for example, there are numerous examples of creative strategies and techniques to help students learn through experience and practice (see, for example, McGill University, 2017). It is already happening! So the potential for it to develop and mature is around us. This study might contribute to better understanding the practice and the journey of integrating experience and education. There lies its contribution to practice.

What can schools or school systems do to promote this type of practice? First, schools and school systems can support teachers who are already experimenting. Perhaps not all teachers intend to create a comprehensive pedagogy, but supporting them in their efforts of experimentation would encourage them to keep on learning and refining their own teaching. Others more interested in continuing the path of creating a pedagogy can receive support (flexibility, financing, space, staff, or even just a stable job) so they can arrive to the innovation stage in a shorter period of time.

Second, they can train new teachers to develop the abilities associated with learning and educating in experience. This research has revealed some principles, practices, and phases on practicing education this way. These can be introduced as part of training programs.

Finally, schools and school systems can embrace a culture of learning in experience; allowing more freedom to teachers and schools to find their own authentic ways to educate. If an educator or a group of educators reach the innovation stage, why not spread the pedagogy as much as possible in the school or the school system?

As mentioned in the research, a pedagogy is ultimately expressed in a particular culture of learning. Each school or school system has its own culture, so, why not also recreate that culture to embrace experience and practice.

8.2. For management and leadership education

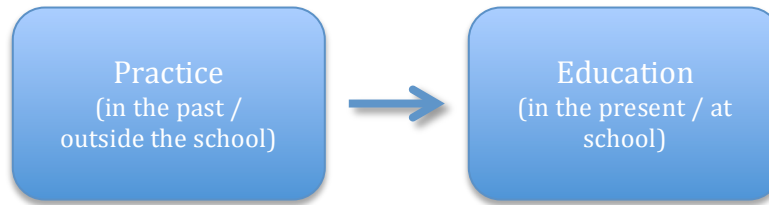
In addition to the previous section, the following will apply especially to the education of managers and leaders.

There are different ways to educate managers and leaders for practice—as we have seen in the cases. They vary depending on how each educator understands *what experience is* and *how it can be integrated in an educational context*. To better clarify these differences I propose four concepts that illustrate four different ways of integrating the practice of management and leadership in educational contexts:

Educating-from-practice. Schon (1983) refers to ‘reflecting-on-action’ to the exercise of purposefully pondering on past events in search of lessons and meaning. *Educating-from-practice* is similar to Schon’s idea, however, the exercise of reflection happens in an educational context (the particular interest of this study). We have observed some of these activities in the cases of educating managers and leaders; for example, when Heifetz asks students to write a case of ‘leadership failure’ from their own practice or experience to later discuss it among peers. *Educating-from-practice* is highly related to exercises of written or conversational reflection on past events.

In sum, in *educating-from-practice* activities, the experience is something that happened in the past and outside of the course, program or school context; and the role of the educator is to help learners learn *from* that practice.

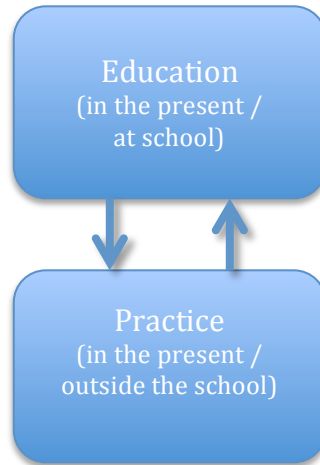
Educating-from-practice



Educating-on-practice. This way of integrating experience and education sees the experience or the practice as something that happens not before the education experience. An example of an *educating-on-practice* approach is the overall philosophy of the IMPM and IMHL programs (in the case of Mintzberg): to help participants come from and return to work to ‘do a better job, not just get a better job.’ Reflection activities in these programs aim at helping participants make sense of what is going on at work to improve their performance. They do, too, some *educating-from-practice*, but the nature of having practicing managers in class allows rooting the learning in their ongoing practice. In Ganz’s pedagogy, some activities of individual or group reflection are also in the same spirit: coming to school to reflect on the ongoing organizing campaigns happening outside of class. In *educating-on-practice*, learners create a two way dynamic: ‘bringing to school’ the issues and experiences of their ongoing practice, and ‘bringing back to practice’ insights, frameworks, or lessons from the course or program.

In *educating-on-practice* activities, experience is seen as a practice happening outside of the school context but concurrent to it; and the role of the educator is to help practitioners make sense of what is going on at work to improve their practice.

Educating-on-practice

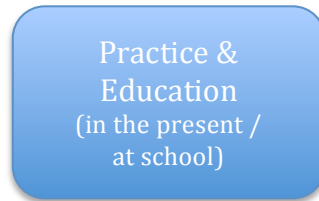


Educating-in-practice. Schon's 'reflecting-in-action' refers to the ability of observing oneself and the situation in the midst of action in order to make corrections on the way (Schon, 1983). *Educating-in-practice* is somewhat similar to that concept. However, the experience or practice happens or is created inside the school context.

An example of this is the group relations approach, in which participants attend a conference to experience a situation re-created by the facilitators. Heifetz's case-in-point technique shares the same spirit but in a university context. Another example of an *educating-in-practice* activity happens at the beginning of the IMHL (part of the Mintzberg case), when the participants immerse themselves in the three-day learning community workshop. In this workshop, participants learn to establish a learning community by developing it in the program.

The role of the educator is not to ‘use’ past or current experiences, but to ‘create’ experiences, aiming at resembling some aspect of the practice at work. In *educating-in-practice*, the activity *is* the experience, and it happens *in* the school context.

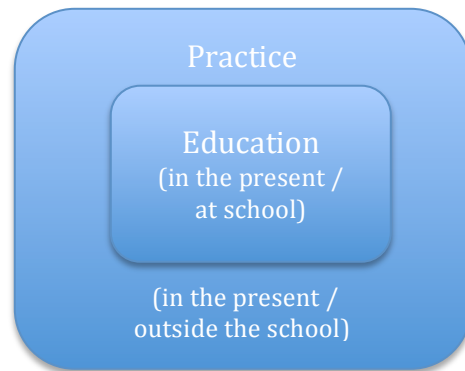
Educating-in-practice



Educating-as-practice. As Dewey mentions: ‘Education is not a preparation for life. Education is life itself.’ Or, as Ganz practices it: ‘Pedagogy as practice takes experiential learning a step farther: we practice what we teach in the way we teach it. We teach leadership by practicing leadership.’ *Educating-as-practice* is related to these ideas: making the course, program or school life an integrated part of the practice happening outside of the school. Ganz, for example, sees and designs his educational practice as a way of practicing organizing, with a ‘twist’—not for a single campaign but for different campaigns: the students’ campaigns. That way, the educator too becomes a practitioner of the practice and the school an extension of the practice for the purpose of learning and sharing.

In *educating-as-practice*, experience and education both happen in the present, and the job of the educator is to create a natural continuum between what happens at school and what happens outside of it. In a way, the educational activities become part of the practice—serving it. Education is embedded in the practice.

Educating-as-practice



A note on case studies: Today, Harvard Business School and many business schools educate managers and leaders through the case method. The case method can be understood as a form of *educating-from-practice*. The past experience, however, is not of the learner or the teacher but of an organization that was studied and analyzed by a case writer. Although some teachers write cases, most teachers are not involved in the composition of the cases they teach. All this creates an important distance between the protagonists of the practice and the learners in class. It is probably called ‘experiential learning’ because it brings students closer to an experience (the one experienced by the protagonists of the case) vis-à-vis more traditional, lecture-based methods of instruction.

However, the case method has a more serious limitation. *What is the experience of reading and discussing several cases per day? How is this experience close to the practice of management and leadership?* The case method is probably an effective way to train in analytical and decision-making skills when analysis and decision-making have to happen based on reports and table

discussions. But the practice of management and leadership is much more complex than that. The experience of learning through case methods can socialize students into the practice of management and leadership as the practice of analyzing, discussing, and making decisions based on written reports. I believe there are other approaches—some of them presented in this study—that bring learners closer to what managers and leaders actually do.

How to educate managers and leaders from an experience-practice approach? It is important to note that pedagogies do not necessarily have to be identified with one approach. Educators usually combine activities from different approaches: educating-from-practice, educating-on-practice, educating-in-practice or educating-as-practice. They all are valuable efforts to try to bring learners closer to the practice of management and leaders; or practitioners to improve their ongoing practice.

Probably, a more relevant question for an educator or a school might be: *Which of these approaches makes us inspired and able to use?* I have presented them, in my opinion, in order of increasing complexity for practicing them. *Educating-from-practice* requires educators to help learners reflect on, and learn, from past experiences. *Educating-on-practice* requires educators to create the conditions that will inspire learners to take a pause from action to reflect on their ongoing practice, and help them return to practice with valuable lessons to ‘do a better job.’ *Educating-in-practice* requires from educators the ability to re-create and facilitate experiences inside the classroom to exercise, *in situ*, key skills of the managerial or leadership practice. *Educating-as-practice* requires educators to become practitioners themselves; and design

educational processes that merge with the managerial or leadership practices, so practitioners become learners in that work-school continuum.

The closer the pedagogy to the practice, the more natural the learning unfolds. Also, the closer the pedagogy to practice, the more complex it might become for an educator to implement it. That is why it is important for educators or schools to approach their educational practice in the way they feel called and capable to do. The framework presented above can provide some concepts to help begin or evolve their educational practice.

Business schools, too, have an important role in integrating experience and practice in the education of managers and leaders. They can offer support, training, and a learning culture that embraces pedagogical experimentation and innovation—as already mentioned. Integrating experience and education for management and leadership requires from educators the acquisition of new skills and, perhaps, even changing their own practice. It is, in itself, a process of learning full of experimentation and discovery. The principles and practices identified in this research are aimed at contributing to better understand this challenge and journey.

This study had a particular subject matter. First, it focused on the similarities among the six pedagogical cases, not on their differences. Second, it studied pedagogical creations in the context of schools and universities, excluding efforts outside of formal education. Third, it focused on the innovative educators and their pedagogies, not on the institutional contexts where they did their work. Finally, it focused on the development of the pedagogical creations while these educators were alive, not on the historical expansion and legacy.

Future research on the creation of experiential pedagogies can explore new areas. For example, studying the main differences between experiential pedagogies. Another area for research can look into cases of pedagogical creation outside of schools and universities, such as training programs in companies. An interesting complement to this investigation would be to look at the institutional contexts that allow for pedagogical creation to flourish (or not). Finally, it can be interesting to observe the historical evolution of the pedagogies in the next generations of adopters. All these research topics can also contribute to better understand the phenomenon of combining experience and education in practice.

Dewey finished his book *Experience and Education* (1938) with the following paragraph:

I do not wish to close, however, without recording my firm belief that the fundamental issue is not of new versus old education nor of progressive against traditional education but a question of what anything whatever must be to be worthy of the name education. [...] The basic question concerns the nature of education with no qualifying adjectives prefixed. What we want and need is education pure and simple, and we shall make surer and faster progress when we devote ourselves to finding out just what education is and what conditions have to be satisfied in order that education may be a reality and not a name or a slogan. It is for this reason alone that I have emphasized the need for a sound philosophy of experience. (Dewey, 1938, p. 74)

This thesis responded, in part, to Dewey's call by finding principles and practices that helps us understand 'what a learning experience is' and 'how it can be part of an educational process.'

Everything that happens inside a school or a university is an experience. As educators, it is part of our role to be aware of 'what is really going on here'—as Heifetz or Mintzberg would ask themselves—so we can turn experiences into educative ones. Dewey, for example, thought he was teaching 'democracy' by standing in front of a classroom 'talking about democracy' to somewhat passive students. He then discovered the learning that was *really* going on: the one coming from the class experience (and not from words). If we ignore the educative power of experiences, we might be thinking that we are teaching 'what we know' when students are learning something different, probably, even opposite to what we want them to learn (as it happened to Dewey). Not managing experiences in education comes with the risk of miseducating.

There is no 'experiential' or 'non-experiential' education. Everything in education is an experience, and every experience could be an educative one (or not). The difference is artificial. That is why I believe this thesis is not about 'experience and education' but about 'education' pure and simple (paraphrasing Dewey). Educating is working with experiences and this study showed how creative educators do it. This research and its results are a practical and informed invitation for educators to embrace experience, and start or continue working on them through their pedagogies.

Life outside school (and universities) is, too, full of ongoing experiences: *How can we enrich what is happening at school from the lives of the learners outside of school? And, how can we enrich the lives of the learners outside of school from what is happening at school?* Life outside school is the input and the output of education. The pedagogy is the experience that can help integrate those two worlds. The art of educating in experience is the art of integrating those two worlds in an organic and natural way. Embracing experience in education is embracing the present life and educating in it and for it. This way, education learns from ongoing life to make it better. And that is how they, too, educate for the future—by educating for the present.

Aspiring that your students become active members of their communities and of society, become learners in action, and help others act and learn with them, requires that you, as an educator, do the same. Embracing the path of pedagogical creation demands that educators act on their beliefs: experimenting, changing, innovating, launching, organizing, and leading. And doing all this in an open and transparent way so others can learn from the way you are trying, succeeding, failing, and learning in action.

Creating and developing your own pedagogy is a way of transferring your knowledge and your experience; and to do it not only through words but also through a shared experience in class. In that sense, working on your own pedagogy is an opportunity to teach *what you know* and *who you are* (your own life experiences and lessons). Fundamentally, it is a creative exercise to find a way to teach mathematics, grammar, marketing or leadership through an experience in which you can also transfer important life lessons. It is possible to combine them in your pedagogy.

In return, creating pedagogies makes your practice more authentic, more inventive, more effective, and more joyful. Creating your pedagogy enriches your experience as an educator and the learning experience of your students. They come together. I believe it is a path worth taking.

A final thought:

*After this research I came to believe that educating a society is less about programmed or scalable curricula, textbooks, infrastructure, or technologies. And it is more about supporting and nurturing **generous, optimistic, creative, courageous, and authentic educators** willing to bring ‘who they are’ and ‘what they learned’ into ‘how they teach.’ Teachers like these find their own ways; and that journey becomes their main lesson.*

I don’t think now that education is ‘the kindling of a flame’—as W. B. Yeats wrote. I think education is more the transfer of a fire. And part of our job as educators is to increase and protect that fire—first, in ourselves, and then in our students. Why? Because the teacher is the main lesson.

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Appendix: Publications on pedagogical cases

On the case of John Dewey:

1. Dewey, J. (1884). Kant and Philosophic Method. *The Journal of Speculative Philosophy*, 18(2), 162-174
2. Dewey, J. (1894, November 1). John Dewey to Alice Dewey. In *Dewey papers*. Morris Library. Southern Illinois University, Carbondale, IL.
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