



---

*(Re)visiting John Dewey  
and Imagining a Curriculum  
with the Empty Space of a Haiku*

*HongNguyen Nguyen  
&  
Steve Slavik*

*University of Victoria*

**Abstract:**

Like the haiku, in which the empty space invites a reader into open and honest communication with the poet, the authors believe that the empty space of curriculum can promote genuine conversations between the learner and the teacher. Relying on Dewey's concepts of interest, continuity, and interaction in education, the authors develop three aspects of a curriculum that may engender sustained conversations: (a) aspirations of both the teacher and the learner; (b) continuous interaction; and (c) trust and respect between the teacher and learner. Mentoring in teacher education programs is proposed to develop such conversations, in which both mentor and teachers-to-be feel secure and open enough to claim their aspirations.

**Keywords:** John Dewey; haiku; empty space; curriculum as interest; curriculum as aspiration; curriculum as conversation; mentoring as conversation

In training and professional life, particularly in educational reform movements, educators encounter many competing and often conflicting paradigms and theories of the curriculum. This occurs so frequently that educators are called upon to clarify their beliefs and to defend their practices (Greene, 1997). However, asking educators to place themselves in a specific teaching paradigm—empirical-analytic, critical-reflective, situational-interpretive, feminist, post-modern, or any other—can be confusing if they do not have a sense of the purpose of education and of what style of education is “natural” to them. American philosopher John Dewey believes that it is better to attend to larger and deeper issues of education, rather than to frame oneself into “a movement that thinks and acts in terms of ‘isms’” (1938, p. 6). Our particular vision of curriculum studies is indebted to the thinking of Dewey, who claims that education rests on learner interests and experience (Dewey, 1916). We also believe that education should promote open conversations between a learner and an educator, engaging both learner and educator interests, in accord with the idea of empty space in the practice of haiku poetry (Zizovic & Toyota, 2012).

The idea of empty space as it appears in haiku invites an open-ended conversation between the poet and the reader. Building on the model of how the haiku invites such open-ended conversations, and incorporating ideas of Dewey, we discuss three aspects of a curriculum that allow a *genuine conversation between learner and educator*: (1) the aspirations of the learner; (2) continuous interaction between educator and learner; and (3) trust and respect. As part of the conclusion, we apply our view of curriculum to the context of a teacher education program.

### The Empty Space in Traditional Haiku

While the haiku may be thought of as a poetic form of seventeen syllables originating in late seventeenth century Japan, in this paper we view haiku as a cultural practice in which haiku poets participate. By cultural practice, we wish to emphasize that haiku is not simply a product, a “five-seven-five” or “three-line” poem; rather, it is a process of learning to write and to see the world in a specific manner. We believe that haiku poets go through a process of *coming to know* the form of haiku, and then *go through a (long) process of being and becoming* in gaining mastery of the form. In other words, haiku poets communicate with the world and learn to make sense of their being through this practice.

Each word in a haiku is a lived experience with which a haiku poet offers the reader concrete objects without any comment; yet these objects carry meaning because the poet has experienced them (Yasuda, 1957). Instead of explaining everything clearly, the poet learns to suggest and imply, to leave empty space. The emptiness expressed evokes the readers’ imagination and makes them active participants, completing the poem together with the writer. In this practice, learning to leave empty space in life and in a poem is probably the most challenging step. Empty space is “a space that does not necessarily have to be filled and [which] can be left untouched . . . without any additional changes” (Toyota, Hallonsten, & Schepetunina, 2012, p. 6). An empty space may speak louder than other possible objects that could occupy the place.

As an example, we can look at one of Matsuo Basho's most famous haiku, "An Old Pond" (translated by Aitken, 2011, p. 12):

An old pond;  
a frog leaps in.  
the water sound.

Aitken (2011) says that all schoolchildren in Japan know this haiku by heart. It is also the most well-known haiku to Western readers. "Yet, I dare say few anywhere see into its significance" (Aitken, 2011, p. 12). Is the pond ancient? Is the pond old because Basho feels old or is it because it has been there for years? In that tranquil moment, the sound of the water occurs. Some readers may interpret this line as the sound of the frog's jump into the water; others may say the frog has not yet jumped into the water. Nonetheless, according to Aitken (2011), in this haiku neither the pond nor the frog is the theme; rather, the poet aims to capture the meaning of time or eternity. At the very instant of hearing the sound of the frog's splash, the poet instantaneously grasps its meaning, thus capturing the moment of awakening described in Zen Buddhism.

The concept of empty space originated in Chinese philosophy, especially in Confucianism, where the focus was on the ambiguity that allows and calls for imagination or creativity, and reached its culmination in Japanese Zen Buddhism, where the focus was on removing everything from the mind in meditation (Toyota, Hallonsten, & Schepetunina, 2012).

In the haiku, the empty space is a call for the reader to step into the world of the poem, an invitation for the reader to engage in an open-ended conversation with the poet, and an indication of trust and respect between the poet and the reader. Accordingly, we imagine these qualities can form an effective model in education in evoking a learner's aspirations. When aspirations are made visible, an open dialogue with an educator can establish trust and respect between educator and learner.

### **Aspirations**

To come to a better understanding of aspirations, Dewey's (1916) concept of *interest* is helpful: An interest is primarily a form of self-expressive activity—that is, of growth that comes through acting upon nascent tendencies. If we examine this activity on the side of what is done, we get its objective features, the ideas, objects, etc., to which the interest is attached, about which it clusters. If we take into account that it is *self*-development, that self finds itself in this content, we get its emotional or appreciative side. Any account of genuine interest must, therefore, grasp it as out-going activity holding within its grasp an object of direct value. (p. 21)

Elsewhere, Dewey (1913) says that the genuine principle of interest is the identity of the fact to be learned or the action proposed with the growing self; that the object of interest lies in the direction of the person's own growth and is, therefore, imperiously demanded if the person is to be him- or herself. In other words, if one is interested in something or curious about it, it is essential to the growth of the person to let the interest or curiosity be satisfied. If one is allowed to follow one's

interests, one does not need an effort of will to learn; neither does one need inducements or frills to make it interesting. Nonetheless, this does not reduce the educator to a passive role. The educator takes an active and sometimes decisive role in showing the learner new vistas and options.

Dewey (1913) further elaborates the idea that interests are varied, though one in principle. Interests always indicate an identification in action, desire, effort, and thought with the object of interest; that is, with the objects by which the activity is carried on and the activity itself, or with the result of the activity. Interest is made evident by the way in which a person is engaged, occupied, taken up with, concerned in, absorbed by, or carried away by the objective subject-matter. This interest may be with other persons, and it is always manifested through the aid or participation of other persons, such as a teacher. A child's activities (and interests) are so bound up with others, and what others do touches him or her so deeply and in so many ways, that only seldom does a child distinguish his or her affairs from those of others. A person has eventually to learn what are his or her interests, and self, as distinct from the interests and the selves of others.

Dewey (1913) also discusses interest in itself. Interest may be direct or indirect and, as described, it has objective and subjective sides. However, interest is not a matter of passively waiting to be excited from the outside; instead, being interested in something or being curious about one thing or another is inborn as long as we are awake. The human being, by nature, comes to life with interests and actively seeks to satisfy them. The educator here has an active role in leading the learner to further goals (Dewey, 1913). Interest, thus, is the invitation to a sustained conversation between the individual and the world, and this interest is expressed in sustained social interaction.

From this point of view, Dewey (1913) states that the problem of education becomes a problem of connecting learning with the learner's intrinsic interests. To make learning interesting to the learner, subjects must be selected with a view to the learner's present experience, abilities, and wants. *Rather than bringing the learner to a pre-selected set of subjects to be learned, the subjects must be brought to a learner who is ready to learn them.* New material must be presented in ways that enable the learner to appreciate that it is relevant, and that it has value in connection with that which he or she already knows and values. Although the educator's role here is vital, clearly the learner, or the learner's interests, are the source and the core of a curriculum.

Dewey's term, *interests*, and our preferred term, *aspirations*, refer to the individual's deeper voice and choice, to his/her natural curiosity, which leads to action in the world. The individual grows through coming to know something: through expression of and satisfaction of aspirations, the person expands his or her interests, comes to live in a larger and more meaningful world, and grows. This happens naturally—no outside force makes this process faster or slower. In fact, it is the inner force of aspirations that propels learning, and further learning, throughout a lifespan. Yet, it is a social process throughout the lifespan and, in primary, secondary, and post-secondary education, the educator can lead and help expand aspirations.

Hence, even though Dewey (1938) claims that education has to find ways to bridge the gap between individual interests and what is to be learned, we suggest that it is almost impossible to

create and provide a pre-selected series of subjects that simply “trigger” a learner’s aspirations. A program, or a set of prescribed subject matters, forces learning to happen the way we presuppose it should, regardless of an individual’s aspirations or curiosity. It often takes an educator’s ingenuity and obvious enthusiasm to fit students’ aspirations to specific subjects. But instead of that, learning content should be brought to match aspirations—those voices that exist within the student. Whether or not they are heard or seen at a given time, these aspirations are active and resilient throughout life; their yearning to be heard ultimately governs what a person strives to learn (Slavik & Croake, 2012). We conclude that a planned curriculum is only a first step in evoking learners’ aspirations, poised as an invitation to participate in an on-going conversation between learners and their surrounding world. Learners grow by speaking out with their aspirations throughout this interaction.

Thus, we envision a curriculum as a setting with empty space for learners’ aspirations to grow. We think of curriculum as a way for learners’ aspirations to be fulfilled in their developmental process and, in the same way, attending to learners’ aspirations becomes a way for a curriculum to develop as a living space, or as a conversation.

### **Interactions between Educator and Learner**

When Basho, in one stroke, creates an image of a frog and a pond in his haiku, he never explains anything; yet he creates space to invite the reader’s co-creation. We believe that the empty space in a haiku not only enables the aspirations of both the writer and the reader to grow, but it also engenders a sustained dialogue between the poet, the reader, and the world. Likewise, an ideal curriculum would embrace such transformative interaction between the teacher and learner.

For Dewey (1938), the child’s interest is the starting point of the curriculum and is the invitation to on-going interaction between the learner and the educator. Dewey (2013) claims 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. (p. 35)

If the school is an institution designed to initiate a child into the resources of society and to help the child find a place within society, it is regrettable that most schools are simply places where an educator provides information that the student can seldom use rationally or responsibly (Dewey, 2013). Dewey emphasizes that *continuity* and *interaction* condition the effectiveness of education (Dewey, 1938).

By *continuity*, Dewey refers to the fact that one experience is always followed by another, in a continuum of many experiences. He suggests that “every experience, both takes up something from those which have gone before and modifies in some way the quality of those which come after” (Dewey, 1938, p. 35). Therefore, effective education allows learners to connect their experiences or interests with those of others, and then to reconstruct experience in a critical and collaborative manner.

*Interaction* is the action of a person with(in) the environment. The primary form of interaction that trains a person to use information rationally or responsibly is *inquiry*. Dewey (1933) claims that education concerns enabling a person with “more or less casual curiosity” to become one with “expert, tested powers” through “inquiry” (p. 84). That is, the curriculum’s goal is not to offer learners a pre-set package of knowledge, but to support learners in the use of information by sharing their questions and insights in continuous, interactive conversations with each other. Learning and the person are in a continual, transactional process of formation and re-formation, in which interests or aspirations are not necessarily fixed possessions, but part of a developmental process, a continuous and interactional process between the current state of the learner and his or her situation.

Continuity and interactivity go hand-in-hand. One learns thanks to continuous communication with others and communication is always interactive. If a school is a place where we might expect a learner’s aspirations and curiosity to be met, then for a learner to spell out his or her aspirations and grow, to make his or her voice visible and heard, the curriculum, represented by the educator, has to nurture the interactions between all participants within that community. Since it might be difficult for learners to spell out their voice and choice, especially at the very beginning stage of study, the educator may start as a facilitator in helping learners to discover their interests (Bray & McClaskey, 2015). However, we prefer to emphasize that educators and students see the importance of equality, partnership, and co-responsibilities in interacting with each other. Only when one sees oneself as an equal member of a conversation can one find safe space to speak out one’s inner voices.

Thus, we imagine a curriculum that is open to all kinds of communication between an educator and learner. In all forms of communication (speech, dialogue, questioning, discussion, writing, and even testing) an educator and a learner have mutual responsibilities to each other in evoking and expressing aspirations so that each can go further in his or her own making sense of being and becoming.

In sum, just as the empty space in haiku can call for an open dialogue between the poet, the reader, and the world, we envision a curriculum as empty space, offering living space for conversation.

### **Trust and Respect Between Educator and Learner**

We often wonder what makes a haiku poet believe that if he or she leaves empty space in a poem, the reader will fill it in. What if the reader is devoid of imagination and never meets the poet at the spot where the empty space stands? What if the reader takes the poem on a completely different path than the haiku poet plans or expects? We see that the poet must have no plans or expectations for the reader, but trust and respect. The trust and respect here is for the object as well as for the reader; each haiku represents a direct experience of the world (Yasuda, 1957). The poet adopts a humble and sincere attitude, with willingness to give up all preconceptions, to become united with an experience. Such trust and respect for the object of the haiku help the reader feel comfortable in the moment of reading a haiku. Through this trust and respect, the haiku reader becomes an active and responsible participant in the haiku world.

When we talk about interaction between the educator and learner as a mutual relationship with responsibilities for both, we assume that the relationship includes trust and respect. If “mutual responsibilities” appear as something objective, trust and respect show the subjective side of the relationship. Without trust and respect, one cannot talk or listen to another generously and carefully. Without trust and respect, one might not become aware of one’s aspirations and grow from that basis. Without trust and respect, interaction becomes mechanical, unfolding separate experiences. Others have noted that empty space is a path to wisdom, love, and inner peace (Clarke, 2010). Likewise, Cajete (2009) said that an educator should ask, “How do you learn to get along with each other?” and “How do we care for our own soul?”

Dewey (1938) emphasizes the guidance of the educator and highlights his or her suggestions to the learner:

The way is, for the teacher to be intelligently aware of the capacities, needs, and past experiences of those under instruction, and . . . to allow suggestions made to develop into a plan and project by means of the further suggestions contributed and organized into a whole by the members of the group. (pp. 71-72)

That is, in this vision the educator must arrange the social and physical environment so that the learner can experience effective learning. This incorporates both continuity and interaction. Dewey (1938) continues:

Every experience is a moving force. Its value can be judged only on the ground of what it moves toward and into. . . . It is the business of the educator to see in what direction an experience is heading . . . so as to judge and direct it. (p. 39)

To be effective, this direction demands trust and respect. Without trust, difficulties may arise if the learner sees the educator as an authority with whom there is no possibility of disagreement, questioning, or challenge (Vella, 2002). Thus, we believe that it is often better for an educator to come to class and offer only his or her listening and let him- or herself fade into the background.

### **Mentoring: Curriculum as Conversation in Teacher Education**

We would like to conclude by applying our ideas of curriculum to the activity of mentoring in educator education. Before we became teachers, we seldom had opportunity to take courses regarding the essence of teaching and learning. In traditional teacher education programs, we learned how to design a curriculum based on Tyler’s (1949) rationale: curriculum research, curriculum design, curriculum implementation, and curriculum evaluation. When we stepped into teaching as beginning educators, we soon realized that no textbook description had prepared us for dealing with its many complicated situations. We reflected that, too often, schools train humans to work towards a single pre-given truth or offer conversations that are open in form, but not in content (Roth, 2013). Mentoring would have been valuable in our training programs.

Mentoring, which is simply including in an educator’s training program contact with an experienced educator in day-to-day discussions of learning and teaching and of possible problems that may arise in teaching, captures the essence of what we mean as conversation in educator

education. Sempowicz and Hudson (2012) rely on Dewey's ideas regarding reflective thinking. According to Dewey (1933), teaching experience is required before one can reflect on it; the educator must be able to identify problems or issues in his or her teaching that require solutions or explanations. Thus, Dewey asserts that a vital part of the reflective process is the consideration of possible solutions—that is, mental experimentation with different solutions or imaginative rehearsal of consequences. An effective mentor will help the educator with this experimentation. This idea has been elaborated to include reflection-in-action and reflection-on-action, or reflection while teaching or after teaching (Schön 1983, 1987). Both rely on Dewey's basic idea that one must stop and think in order to avoid habitual action.

Dewey's idea of *stop and think* is an integral part of his philosophy; the imaginative rehearsal of consequences is fundamental to changing habits (Dewey, 1922). For Dewey (1922), a habit is not merely what someone does, it is a repeated interaction between the individual and the environment and has consequences for both the individual and the environment. Yet, the point of change of habit is not generally to abolish specific acts, but to change "unintelligent habit" to "intelligent habit as art" (1922, p. 77). And the best way to effect this change is "by an intelligent perception of its results. . . . In the long run this is the most effective way of influencing activity to take [a] desirable direction rather than [an] objectionable one" (1922, pp. 121-122). Thus, an intelligent perception of consequences allows change in the direction of habit; that is, one has opportunity "to do old things in new ways, and thus to construct new ends and means. . . . To discover and define this alternative is the business of mind, or observant, remembering, contriving disposition" (1922, p. 170). In sum, in order to change habits, we use deliberation—

a dramatic rehearsal (in imagination [*or in dialogue, we may add*]) of various competing possible lines of action. . . . Deliberation is an experiment in finding out what the various lines of possible action are. . . . It is an experiment in making various combinations of selected elements of habits and impulses, to see what the resultant action would be like if it were entered upon. (p. 190)

However, before this kind of directed reflection with a mentor can occur, a strong and positive relationship with a mentor must be built. The mentoring program that we have in mind is less focused on the solution to specific problems in the teaching process and more on the development of the educator and the mentor as persons, which will enable both to approach specific problems in teaching as they arise. In the development of a positive relationship with a mentor, directed mental experimentation can be used, along with many other spaces for talks, discussions, and even written assignments. Throughout all such interactions, each teacher-to-be could come to know better the educational philosophies underpinning his or her teaching practice and how he or she wishes to realize an educational program or curriculum. More importantly, through open-ended conversations between a mentor and teaching practitioners, both could become aware of the alternatives or possibilities in the field and could be encouraged to go beyond any assumptions or dichotomous, linear principles of learning/teaching.

Such mentoring would be built or grounded on the aspirations or interests of both the educator-to-be and the mentor. Both would approach their conversations and other tasks as opportunities to learn from one another, as equals, and as opportunities for self-growth. The educator-to-be may have something explicit to discuss with the mentor, whether an assigned topic or otherwise arising from work and study. The educator with some experience may come to a dialogue with a difficulty, which may lead to mental experiments. The mentor would also come to the dialogue with curiosity, treating the other as a mystery from which he or she could learn. Without such aspiration, curiosity, or interest on both sides, the meetings become mere tasks, mere drudgery to be “gotten through” for the sake of some credential. Without such interest in the dialogue, or in one another, there is no possibility for self-growth. In particular, from the viewpoint of the educator-to-be, the dialogue provides him or her with space—an empty space, a living space—to find and experience his or her own voice and to discover his or her aspirations in teaching.

In short, by honest and generous listening, the mentor and the student educator can first make each other feel safe and trusted. When people feel safe and trusted, they thrive, evoking one another’s aspirations, even the ones that might have been forgotten for a long time. This style of mentoring has been called “generous listening” (Tanaka, Stanger, Tse, & Farish, 2014). Listening generously requires giving of oneself to another and letting go of assumptions conceived outside of the relationship. To listen generously, both mentor and student become aware of different worldviews and of meeting one another in a space that is safe enough for true listening to occur. This is very similar to the idea that a teacher’s role is to create an environment that nurtures students’ capacities to explore the world as it is and to reimagine the world as it could be otherwise (Meyer, 2010). In specific instances, this could look like mental experimentation. This approach may require letting go of old patterns around the role of learners and educators. In fact, it may require a different set of “listening skills” than usually taught in university classes:

When listening to another person, don’t just listen with your mind, listen with your whole body. . . . That takes attention away from thinking and creates a still space that enables you to truly listen without the mind interfering. You are giving the other person space—space to be. It is the most precious gift you can give. Most people don’t know how to listen because the major part of their attention is taken up by thinking. They pay more attention to that than to what the other person is saying, and none at all to what really matters: the Being of the other person underneath the words and the mind. (Tolle, 1999, p. 105)

Ultimately, however, the educator-to-be must learn how to teach him- or herself; he or she must internalize the mentor and learn how to learn. He or she must learn to utilize his or her own curiosity to move forward in learning from life. Heidegger (1968) suggests:

Teaching is more difficult than learning. We know that, but we rarely think about it. And why is teaching more difficult than learning? Not because the teacher must have a larger store of information, and have it always ready. Teaching is more difficult than learning because what teaching calls for is this: to let learn. The real teacher, in fact, lets nothing learn than learning. (p. 15)

To let learn here means that an educator cannot make someone learn; he or she has to come to the learning prepared to question, reflect, and change. Teaching, therefore, does not mean the transmission of information to students. Instead, a teaching and learning situation is constructed by both educators and learners and by their being in the world. It is about letting students learn that they are able to drive their own learning excitingly. It is about bringing students to the point where they realize that learning is an active endeavour and only they can decide to take and taste the sweet or bitter on the journey.

Since courses and course work do not actually train the educator for his or her work, a mentoring curriculum that invites the educator-to-be into learning/teaching conversations will grant one more chances to find or voice aspirations. Perhaps the "restricted professional," the educator who generally enjoys his or her work with a high level of commitment, but is never struck by the question, "Why do I do what I do?" or "What is the rationality underpinning my work?" (Evans, 2002, p. 123) will not benefit from this type of conversation. However, we think this discourse curriculum would benefit the educator who cares about teaching as much as about who he or she is.

We need, at least briefly, to mention the downside of curriculum as a conversation between an educator and a learner. In addition to the "restricted professional" just mentioned, the curriculum as a genuine conversation might not fit learners who are not ready for such conversations. In particular, this style of curriculum may not suit those who perceive an educator as an authority who has "all the answers." It is also sometimes difficult to ask people to move from a curriculum with standardized assessment to something we might call "assessment as learning" or to consider self-assessment as meaningful and reliable. Both educators and learners may have difficulty in accepting the changes inherent in curriculum as conversation. However, if we are now in a time in which no single truth prevails and in which everyone's voices should be heard (Doll, 1993), we believe that only with trust and respect do we live in conversations and offer space for each other's aspirations to grow. And trust and respect could offer empty space, as living space, as a space of dialogue, to the curriculum and enable it to be open for all possibilities and necessary changes.

## References

- Bray, B., & McClaskey, K. (2015). *Make learning personal: The what, who, wow, where and why*. Thousand Oaks, CA: Corwin.
- Clarke, R. (2010, March). *Socratic knowledge, Christian love, Confucian virtue and Buddhist emptiness: Guiding principles for education*. Paper presented at the Michigan Academy of Science, Arts & Letters conference, Calvin College, Grand Rapids, MI.
- Cajete, G. (2009, April). *Building healthy and sustainable Indigenous communities through research*. Paper presented at the American Educational Research Association conference, San Diego, CA.
- Dewey, J. (1913). *Interest and effort in education*. Boston, MA: Houghton Mifflin.

- Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. New York, NY: Macmillan.
- Dewey, J. (1922). *Human nature and conduct: An introduction to social psychology*. New York, NY: Henry Holt.
- Dewey, J. (1933). *How we think*. Chicago, IL: D.C. Heath.
- Dewey, J. (1938). *Experience and education*. New York, NY: Collier.
- Dewey, J. (2013). My pedagogic creed. In: D. J. Flinders & S. J. Thornton (Eds.). *The curriculum studies reader* (pp. 33-43). New York, NY: Routledge.
- Doll, W. E. (1993). *A post-modern perspective on curriculum*. New York, NY: Teachers College Press.
- Evans, L. (2002). What is teacher development? *Oxford Review of Education*, 28(1), 123-137.
- Greene, M. (1997). Teaching as possibility: A light in dark times. *The Journal of Pedagogy, Pluralism and Practice*, 1(1). Retrieved from: <http://www.lesley.edu/journal-pedagogy-pluralism-practice/maxine-greene/teaching-as-possibility/>
- Heidegger, M. (1968). *What is called thinking?* (F. D. Wieck & J. G. Gray, Trans.) New York, NY: HarperCollins.
- Meyer, K. (2010). Living inquiry: Me, myself and other. *Journal of Curriculum Theorizing*, 26(1), 85-96.
- Roth, W-M. (2013). Toward a post-constructivist ethics in/of teaching and learning. *Pedagogies: An International Journal*, 8, 103-125.
- Schön, D. (1983). *The reflective practitioner: How professionals think in action*. New York, NY: Basic Books.
- Schön, D. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions*. San Francisco, CA: Jossey-Bass.
- Sempowicz, T., & Hudson, P. (2012). Mentoring pre-service teachers' reflective practices towards producing teaching outcomes. *International Journal of Evidence Based Coaching and Mentoring*, 10(2), 52-56.
- Slavik, S., & Croake, J. W. (2012). *Adlerian psychology as a learning theory*. London: Adlerian Society UK & the Institute for Individual Psychology.
- Tanaka, M. T. D., Stanger, N. R. G., Tse, V. T., & Farish, M. (2014). *Transformative inquiry iBook* (version 4.0). <http://transformativeinquiry.ca/downloads/>
- Tolle, E. (1999). *The power of now: A guide to spiritual enlightenment*. Novato, CA: New World Library.

- Toyota, J., Hallonsten, P., & Schepetunina, M. (2012). *Sense of emptiness: An interdisciplinary approach*. Cambridge, MA: Cambridge Scholars.
- Tyler, R. W. (1949). *Basic principles of curriculum and instruction*. Chicago, IL: University of Chicago Press.
- Vella, J. (2002). *Learning to listen, learning to teach: The power of dialogue in educating adults*. San Francisco, CA: Jossey Bass.
- Wakan, N. B. (2003). Haiku-writing: Learning from the pine. *Green Teacher*, 72, 13.
- Yasuda, K. (1957). *The Japanese haiku: Its essential nature, history, and possibilities in English, with selected examples*. Rutland, VT: Tuttle.
- Zizovic, S. V., & Toyota, J. (2012). *Emptiness in haiku poetry*. Cambridge, IL: Cambridge Scholars.