Working with Adult Learners: The Value of *Tzimtzum*

Diane Tickton Schuster

Some years ago, as part of seeking guidance about reframing my personal priorities, I was invited by a rabbi to attend her class about the stories of Rebbe Nachman of Breslov.[1] Without any familiarity with the topic, I suddenly found myself in a group of Jewish adults discussing the mystical implications of eighteenth-century parables about the human search for the Divine. Over the eight weeks of the class, I was impressed by the seriousness with which my classmates engaged the materials, crafted creative responses in writing or through artistic interpretations, and applied lessons from the texts to their own lives. I was also intrigued by how the teacher, Rabbi Judith Halevy, made "space" for the learners, turning the study process over to us rather than being the only voice of authority in the room. Indeed, as I later described in my book *Jewish Lives, Jewish Learning*,[2]as much as I was interested during the class in the "text on the table," I was also fascinated by the people around the table and their experiences as learners. Although I had worked with adult learners throughout my career and had even written a qualifying exam about their motivations during my doctoral studies, I never imagined studying adult learners or

Diane Tickton Schuster is a Visiting Senior Research Fellow at Hebrew Union College-Jewish Institute of Religion in Los Angeles and is the author of *Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice* (New York: UAHC Press, 2003). Email: dt.schuster@verizon.net.

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dedicating my scholarship to issues in adult education in the Jewish community. However, I'm now persuaded that God had other plans for me. For the past two decades I have focused my research and teaching on the experiences of adult Jewish learners and, by association, their teachers. In this endeavor, I have had the wonderful opportunity to interview dozens of people about their journeys in Jewish education and to glean from their stories some useful "lessons for practice."

Learning about *Tzimtzum*[3]

While serving as director of the Institute for Teaching Jewish Adults at Hebrew Union College in Los Angeles, I conducted reflective practice groups for rabbis in the Los Angeles area. It was in a conversation with one of those rabbis, Paul Kipnes, that I first learned the concept of *tzimtzum* and how it applies to the work of Jewish professionals. Reflecting on his aspiration to deliberately "pull back" so that his congregants would not see him as their "sole Jewish authority," Rabbi Kipnes mused:

> The teacher cannot be the one who provides *the* answer; he can provide a spectrum of answers. Our responsibility is to teach the spectrum and then ultimately to help the learners [make their own meaning]. The teacher—the rabbi—becomes the facilitator. And this connects to Eugene Borowitz's essay on the *tzimtzum* of the rabbi, which basically says: What's the role of the rabbi? *Tzimtzum*: you pull back so they can expand. That article was assigned the second year of rabbinical school. And [laughing] I think most of my classmates did not like it.

What is *tzimtzum*, translated as "contraction," and why is it relevant to the work of religious leaders in all faith traditions? The idea of contraction emerged in Kabbalistic thought more than 400 years ago when Jewish mystic Isaac Luria (1534–1572) posited that, at the time of Creation, to make space for the universe and humans, God "pulled back." Luria further theorized that when God deliberately exercised the option of *tzimtzum*, divine light must have been dispersed. However, such light was so strong that it shattered the holy vessels into which it was to have been contained; this shattering of the vessels sent sparks of light out into the world and humans have been obligated ever since to reunite the sparks and bring healing to the world.

In the essay Rabbi Kipnes cited, Rabbi Eugene Borowitz argues that the appeal of Luria's interpretation of the Creation story is that it provides a dynamic role for humans as co-creators with God: when God pulls back, then

we can take on the *mitzvah* (spiritual obligation) of "repairing the world."[4] Contemporary Jews resonate to the notion that there are things people can do—can take responsibility for—to help fix the order of things and restore God's light. And, in Borowitz's view, even though there are cosmic risks when God or a parent or a leader surrenders control to subordinates, God's "withdrawal of power" ultimately assures that "His creatures . . . have full dignity" and discover their own creative potential.

Addressing Jewish professionals, Borowitz urges them to contract and make space for the people they serve; when rabbis practice *tzimtzum*, he opines, their congregants will be energized to speak, take risks, and find their own way of improving themselves and the world. Speaking on behalf of laypeople, Borowitz admonishes Jewish leaders to beware their tendencies for excessive control:

> Normally both [teachers and clergy] are so busy doing things for us that they leave us little opportunity to do things on our own and thus find some personal independence. Both talk too much—so much so, that when they stop talking for a moment and ask for questions or honest comments, we don't believe them. We know if we stay quiet for a moment, they will start talking again. We realize that their professional roles have been built around creation by extension of the self, so they will have to prove to us by a rigorous practice of *tzimtzum* that they really want us to be persons in our own right.[5]

Borowitz's call to rabbis to deliberately pull back and thus support the growth of their constituents corresponds with a perspective advanced by many leading adult education experts. Anthony Grasha differentiates between the pedagogic stance of the "teacher as expert" and the "teacher as facilitator."[6] By no means diminishing the value of the expertise the teacher brings to the learning situation, Stephen Brookfield[7] focuses more on how an adult educator can create a learning environment that fosters the growth of the learner. He says that facilitative teachers recognize the voluntary nature of adult learner participation and respectfully acknowledge who the students are and what they bring to the learning experience. They help learners to work cooperatively and collaboratively so that they can learn with and from one another. Additionally, facilitative teachers encourage their students to engage in a cyclical process of exploration, action, and reflection (called praxis) that helps them to see how they have arrived at certain ideas and how they might apply what they are learning. Ultimately, facilitators encourage learners to become self-directing, not dependent on the teacher

when they take new steps in learning or living. Brookfield's principles of effective practice in facilitating learning are summarized as follows:

- Participation in learning is voluntary; adults engage in learning as a result of their own volition.
- Effective practice is characterized by a respect among participants for each other's self-worth. Foreign to facilitation are behaviors, practices, or statements that belittle others or that involve emotional or physical abuse.
- Facilitation is collaborative. Facilitators and learners are engaged in a cooperative enterprise in which, at different times and for different purposes, leadership and facilitation roles will be assumed by different group members. This collaboration is seen in the diagnosis of needs, in the setting of objectives, in curriculum development . . . and in generating evaluative criteria.
- Praxis is placed at the heart of effective facilitation. Learners and facilitators are involved in a continual process of activity, reflection upon activity, collaborative analysis of activity, new activity, further reflection and collaborative analysis, and so on.
- Facilitation aims to foster in adults a spirit of critical reflection.
- The aim of facilitation is the nurturing of self-directed, empowered adults [who] see themselves as proactive, initiating individuals.[8]

Tzimtzum in Practice

Although much has been written about the characteristics and practices of adult educators in the secular community, there has been very little systematic scholarship about how clergy and other spiritual leaders function as adult educators. Sarah Tauber's recent book about the adult educational practices of three rabbis and the implications for educators across religious traditions is a significant contribution to the literature.[9]

Tauber's research led her to conclude that "successful" rabbis utilize narrative, spiritual direction, and transformative education strategies—introducing perplexing questions, encouraging discussion, modeling critical reflection, avoiding teacher-centered "answers," and helping learners to discover their own wisdom and understanding—to empower learners as they grapple with their lives as adults and as Jews.

Tauber's findings supplement lessons I learned some years ago from an interview with Rabbi David Nelson, a noted teacher of adults. I met Rabbi Nelson at *Kallah*, a Jewish adult learning retreat sponsored by the Union of Reform Judaism, where over five days he taught a six-hour *limud* (study seminar) using rabbinic texts to illuminate the "invention" of prayer in post-biblical Judaism. Having heard from Kallah participants how exciting they found David's *limud*, I invited him to tell me more about his approach to Jewish adult education in general and his strategies for teaching text in particular. Initially, David asserted that although he loved to teach adults about Jewish texts, he rarely "reflected" on his practice. However, his responses to my questions were so thoughtful that I realized I was listening to someone who not only *facilitates* adult Jewish growth but also routinely thinks about *what makes a difference* in his work as a Jewish educator. Rabbi David Nelson's reflections provide compelling insight to some of the ways that *tzimtzum* can be practiced by leaders in all faith traditions.

An Interview with Rabbi David Nelson

Diane: I've heard from many people—both your students and other teachers—that you are a "magical" text teacher. How do you teach text? Where do you begin?

David: When teaching text, I don't go, initially, into the text. Usually, first, I have people share some sort of personal story. I often do it with a physical prop, what my friend Vanessa Ochs calls "the value of playing with toys." One example of this is the Grab Bag Game, where you put a bunch of Jewish objects in a bag and you put people in groups of five or six, and tell them: "Reach into the bag, pull out an object, and tell a story or a memory."

Another example is: When I do a *shabbaton* [weekend retreat] on spirituality, I say, "Before we look at the texts—we're gonna do a lot of that this weekend—let's just get a sense, let's take the pulse of the group. Tell us about an event, a moment, an experience which you would define as spiritual, and then we'll analyze them afterwards." This does a couple of things. It allows each person, every single person in the room, to *speak*, to have their voice heard, which I think is *extremely* important. That's the first thing.

And the second thing is that the first thing they're invited to say is something about which they are the ultimate expert: their own lives, their own experiences, their own memories, their own stories. Once

you've done that, then you can move into "Well, there really are a lot of incredible stories from the group about your lives. Now we're going to expand a little bit and talk about our people's stories. . . ."

We have to get beyond the notion that either of these activities is "only an icebreaker." Because icebreakers are what get people to talk. And the first thing I want to do is, right when I get with a new group, I want to get them in a position where they can talk. And that's crucial—as opposed to: "Before we do anything else, before you say anything, before the question and answer period, I'm first gonna lecture to you." It should be: "You're the first ones that get to talk."

Diane: And after you get them talking . . . what do you do to involve people in the study process?

David: I start out with a text that I care about and I trust and I think has enough levels of meaning—it could be a biblical text or a rabbinic text, it could be anything. Once I have that text, I don't have an agenda. There isn't a set of five points that I need to make in the class. There's no great denouement where I say, "Aha! Now you've got it."

So, I sit down with the class with a text, and I have them read out loud, first of all. Because a major part of what I try to do is have them *own* the entire process. Have them own the text, have them own the process of thinking about it and analyzing it and interpreting it. They read a piece out loud, and then I'll ask a completely open-ended question, like: "What's going on here?" Or, "So what's this all about?"

My goal is severalfold. One, when they say something, I take it seriously and I repeat it back to them: "So, what you mean is that you think this text is doing such and such." I do this almost every single time someone says anything, for a few reasons. First, it's so that *I* can understand what *they* said. Second, it's so that *they* can hear what they've said. And third, it's so that if they've said something in a way that isn't really articulate enough for the other members of the class to understand, I can restate it in a way that is a little more articulate.

So that's the first methodological piece: really listening to them and validating what they are saying. I never say, "Well that's interesting, but does anyone have other ideas?" It's clear that a teacher who says that is fishing for a particular answer that he or she has in mind. I don't have an answer in mind! So wherever they go with the text, as long as they go somewhere, is interesting. I have enough confidence in my own ability to make connections that I'm willing to let them raise whatever they

raise. And I'm pretty certain that I'll be able to make a connection for them to something else: "Oh that's interesting; there's a story in the Talmud that says a similar thing. Let me tell you . . ." And I'll tell the story.

Diane: What do you do, once people are thinking about a text or a set of ideas, to move the discussion along?

David: I'll give you an example. This afternoon, in the third session of my *limud*, I said to the group, "Okay. We've had two sessions already. Now what we're going to do for the first ten minutes is break into *hevruta* [study partners]." (By the way, I write the word *hevruta* on the board. I never, never, never use a word that is unfamiliar without defining it—especially not a Hebrew word. If I forget, I apologize and ask them to stop me for any explanation.)

Then I split them into pairs: "Ten minutes. Your goal in these ten minutes is to come up with at least four questions, and then take two of these questions and come up with at least two answers for each question."

They did it, and then I said, "Before we talk about your content, tell me: "What was that like?" "Well," said one person, "it was really interesting. I had to really listen." "Oh," I replied. "When you're in a big group you don't really have to listen." Then someone else said, "I could say whatever I wanted." "Very interesting," I said. "So when you're in a group of twenty, and there are five people who have their hands raised, and I say 'Okay, you're 1–2-3–4-5,' the person who's number 5 stops listening because all he or she is aware of is 'I have to remember what I want to say, I've got to think about how I say it.' Unfortunately, by the time it gets to be your turn, it's no longer relevant. Here, it's only you and your partner. He or she says something, and there are only two of you, so you've got to respond."

And then I said, "You know, as I walked around and listened to you, it sounded so wonderful. It sounded like a *beit midrash* [traditional Jewish study hall]." And that gives them a sense that they are not dumb, illiterate, ignorant fools but that they're really part of the tradition. It validates them. It's after that—that validation—that we can begin to talk about their *hevruta* questions and answers.

Diane: I'm wondering if you have a "philosophy" of education—notions that guide how you think of your role as a teacher. What do you think you should be doing as a Jewish adult educator?

David: That's a big question. Let me talk about a number of different things. *Making connections for people*. My role is to make connections. Someone

says something, and I respond: "Think of how that point is emphasized in the V'ahavta [How We Will Love God] prayer. Interesting point. Um, you know the very big movie last year, we all saw it. . . ." Then we all talk about the movie and how the idea under discussion was played out in the story, or whatever. That's the point that you can't teach to somebody. You have to have the kind of mind that can make those weird connections. And be confident enough. I've seen people who are very, very smart and know a lot, but if they have a string of points to make and someone asks a question that isn't in their string of points, they freeze.

Personalizing from experience and decreasing the distance between the teacher and learner. I knew a woman, a very fine scholar . . . whose field was early, early twentieth-century American Jewish history. . . . But the first few years she worked with adults, she couldn't teach. Why? Because it was like an academic lecture. I bring in a lot of personal stuff, a lot of personal revelation. When I teach, I talk about my kids. I talk about my wife. I talk about my dog. I talk about my commuting into New York by bus every day. . . . Why do I do this? For one thing, it seems to me that it takes what I'm doing, the activity we're engaged in, out of the realm of information acquisition and into the realm of human relationship. It makes it an interaction. One of the innovations of Jewish tradition is making Torah study a sacred activity. Because it's about being in relationship with the text and with your partner.

Being in relationship with the learner takes it out of the realm of "Wow, that's a really smart person up in front who's gonna tell me stuff I don't know and I'll write it down and then I'll know it." It takes it out of that realm and puts it into, "Good. Here's a person who integrates what I'm saying and what the person across the room is saying and what this other person is saying into *life*."

One of the tremendous sources of alienation for contemporary Jews is the non-personalization. We're back to the old joke that rabbis don't wear underwear, don't use the bathroom—that they're not really human. So when I say, "You know, my nine-year-old said such and such the other day and I had a conversation with him," they say, "Oh, he has a nine-year-old kid and they have conversations." And they think, "He's like me."

Most of the teaching I do is not designed to transmit bodies of information to people but rather to change their sense of their relationship to Jewishness and Jewish tradition: "He's like me [and] he's involved with

this. This means I can be involved with this." And I think probably my self-disclosure, self-revelation, makes me in their eyes a little more vulnerable, a little less distant. It brings down the distance. The same distance that is so deadly when a *bima* [podium] is raised seven steps off the floor of the sanctuary: it's the same kind of distance. It's not something on my level— physically, emotionally, spiritually, intellectually.

Lecturing (minimally) to provide a context. Occasionally, when I think people are feeling overwhelmed and lost in the strangeness of the topic, I *will* lecture. When I do so, I make it very clear that this is *not* my usual—or my preferred—way of teaching and that the necessity of providing a framework overrides my normal tendency to facilitate discussion. So in a six- or seven-session class, I may lecture once, and always with apologies.

For example, in the first session of my *limud* here at Kallah, I said, "I need to give you an historical framework." And I talked for a half hour straight. I did a nutshell history of the Jewish people from the conquest of Canaan through the destruction of the Second Temple, through the Mishnah. So, I said to them, "I'm gonna do this; I do this very rarely. For the next half hour I'm gonna *talk*, give you dates and places and times. And that's gonna set the context for all the other discussions we're gonna have." *That* they find useful, but in very, very small doses, very few and far between. Especially now, in the era of CNN and sound bites, people want things packaged: "Don't give me four hours. Give me what's useful. Boil it down to the very bare minimum of what I need to understand what we're gonna do after this."

*Encouraging questioning and nonjudgmentalism***.** I try to give people a lot of methodological hints at the beginning. If I'm going to be with a group for a weekend, I'll say to them at the beginning: "We're gonna start with the ground rules. The ground rules are: there are no ground rules. Any question is allowed. There's no such thing as a digression that we can't take." That's the first thing.

I also tell them: "Please. Don't start out by saying, 'This is probably a stupid question, but . . .' Let's just stipulate that all questions aren't stupid." That gives everyone permission to ask questions. I think that people find it very hard, very embarrassing, to ask questions. Because when they ask questions, what's going on in their heads? I know: I've been in their situation. They're thinking, "I am probably the only idiot in this room who doesn't know this. And if I open my mouth and ask,

everyone's gonna know that I'm really stupid." So I say to people, "Not only are you not the only one who doesn't know, but you're probably the only one with the guts to ask the question. So you're doing everyone a big favor. So ask the question!"

And I also say: "The worst thing that will happen is that you'll ask me a question and I'll say, 'Let's hold that. Remind me of it later, if I forget. But hold that for later, 'cause it doesn't fit in here, but it will fit in later.'" But usually I just take the question.

Attending to the vulnerability of the learner. I had a conversation with one of the women in my *limud* this afternoon. She has a graduate degree in family counseling. She was talking about the fact that in her professional life, she feels really competent. She feels like an adult, if you will. Even if she doesn't know everything, she knows exactly where to look *anything* up. There's no problem in her professional life that she can't handle, even if she doesn't know it off the top of her head. When it comes to Jewish life, she feels like an incompetent imbecile.

And so part of my goal in my teaching is to get people to feel a little more in control. Because especially in today's world, most of us are in such positions of power and expertise. Take a lawyer who's pulling down $300,000 a year, billing $400 an hour, partner in a law firm, and walks into a room and everyone says, "Ooh, look who's here." Then he walks into *shul* [synagogue] and feels like a jerk, like a six-year-old. It's no surprise that he talks about religion as if he's a six-year-old. Asks theological questions that you would expect from a six-year-old. That disparity between my general sense of myself and my sense of my Jewish self, that's intolerable!

Assessing the Hebrew abilities of the group. I always gauge the Hebrew level of the learners. Last night in my *limud*, I said, "Here's a scale. One is you have no idea what Hebrew is, you've never seen it. Ten is you're absolutely fluent, you're a Hebrew PhD. Give yourself a number. Just go around and give me the numbers." And I got a sense that it was mostly 3s and 4s, with one 6 and a couple of 1½s. I said, "Okay, that gives me a sense of how much Hebrew I can use and what I have to translate."

Helping people to experience Judaism. I'm in the business to make people feel more comfortable exploring as many parts of their Jewishness as they can. I'm in the business of getting people to feel that, in principle, nothing Jewish, no part of Jewish tradition or text or history or literature, is foreign to them. Ideally, my students should get to the point

where they can say, "I'm willing to look at anything. I'm willing to try any ritual. I've never done *mikvah* [ritual immersion] before or put on *tefillin* [phylacteries] before, or whatever, but I'm willing to try it. It's probably not for me, but I'm willing to try it and see before I decide." As a teacher, I want to open people's access routes to Jewish stuff.

I do *shabbatonim* [weekend retreats] three to six times a year. Shabbat morning, I'll unroll the Torah and call people up for *aliyot* [Torah blessings]. I always make one *aliyah* for people who've never had an *aliyah* before. It never fails. "People, come on. We'll help you. Here's a t*allis* [prayer shawl]. Kiss this. Say these words." Then we sing *Siman tov u-mazel tov* or *Shehechyanu* [songs of celebration]. We throw candy. And people come up to me afterwards—regularly—with tears in their eyes: "This was the most incredible thing. I've never done this before!"

Now the weird thing to me is that you don't have to be a rocket scientist to figure out that this affects people deeply. I can't figure out why most rabbis and most educators in most settings *don't* get it. I don't understand!

Empowering the learner. My philosophy, my approach to teaching probably correlates highly with a philosophy of an approach to parenting. It is a philosophy that says: My goal is to empower my kids, to make my kids be as independent and as fulfilled and realized in their own potential as they can be—and not direct them too much, but to facilitate. In my experience, the most important feature of parenting is the extent to which parents see their children as people and respect their views and their opinions and their personhood.

That carries over to my teaching. I try—and sometimes it's awfully difficult—to really respect the ideas, the opinions, the personhood of the students. In some groups it's easy; in others, it's very hard. I've had some wonderful teachers who were deeply disrespectful of their students. Completely disrespectful! Contemptuous. I said they were wonderful because they happened to teach me a lot of "stuff" or content, but if you look not only at the message but also at the messenger and the medium, you're horrified.

I think that a lot of academics and a lot of rabbis do things—and I don't think they're conscious, I don't think they're malicious. I think they're unconscious. They do things to create a power differential. They'll use language, and not realize that language—the use of jargon

or technical terminology—is a way of saying, "I know more than you. I'm superior to you." I try not to do that.

Tzimtzum and *Reflective Practice*

Rabbi David Nelson's reflections on his practice point to many elements of *tzimtzum* that clergy and other educators should keep in mind when working with adult learners. But practicing *tzimtzum*—becoming a teacher who contracts and makes room for the learner to grow—does not occur by happenstance. Just as learners need to become aware of themselves as meaning-makers capable of new thought, religious leaders too must reflect on their assumptions and why they do what they do. Parker Palmer tells us:

> Teaching, like any truly human activity, emerges from one's own inwardness. . . . Viewed from this angle, teaching holds a mirror to the soul. If I am willing to look in that mirror and not run from what I see, I have a chance to gain self-knowledge—and knowing myself is as crucial to good teaching as knowing my students and my subject.[10]

Many rabbis have shared with me that, over time, they have needed to spend time thinking about their teaching and about how to increase their effectiveness with adult learners. They acknowledge that although some of their classes or speeches have been enthusiastically received, others have been less successful. They confess that there were times when they have underestimated their students' needs or overestimated their own ability to convey ideas. They admit that sometimes they are tempted to "repackage" old material or skimp on preparation. And they admit that sometimes their egos take over, causing them to pay less attention to their students' needs and even discredit learners' ideas. At the same time, these highly effective teachers are able to acknowledge ways in which they have "gotten better"—what they have tried to do to enliven their presentations, engage their students, and revitalize themselves as both teachers and learners.

These rabbis' reflections about how to improve their teaching conform to several key principles of *critically reflective practice* advocated by Stephen Brookfield and others.[11] First, to become more learner-centered and also to renew one's vitality as a teacher, the adult educator needs to be committed to dealing with problems that arise in the teaching situation; this includes problems that the teacher discerns and problems students may have with the teaching-learning process. As part of critically reflective practice, the teacher must be willing to ask for feedback and use input from others. Second, because reflection often leads to changes—in the teacher's behav-

ior, in the interactions with students, in what is expected in the learning situation—the reflective practitioner must be willing to examine how those changes will impact all the parties involved. Third, critically reflective practice involves taking action, even if that action is deliberately choosing not to change.

Implications for Practice

Beyond the pragmatics, when working with adults, clergy and other educators need to ask themselves such questions as: What is my goal for my learners? What will help my learners to learn—and to want to continue to learn? In what ways might I modify my practice or my material to more effectively impact the growth of my students? What will help me to "contract" and make space for my learners? How will I know what has been learned and whether it has been of benefit to the people I serve? The learner-centered adult educator:

- Sees learning as something that begins with the needs of the learner
- Involves learners in diagnosing learning needs, formulating learning objectives,
- designing learning plans, and evaluating the learning experience
- Provides an "organizing vision" and "maps" of content and context
- Helps learners learn "how to learn"
- Encourages learners to recognize and challenge their old assumptions
- Shows learners how to engage in processes of inquiry and discovery
- Encourages and models collaborative learning and dialogue
- Fosters learners' self-esteem
- Gives learners critical feedback in a constructive manner
- Is efficient
- Sets limits on class discussion
- Functions more as a "guide on the side" than a "sage on the stage"
- Is authentic and credible
- Does not separate head from heart
- Does not separate teaching from learning
- Reflects critically on his or her teaching and invite learners' reflections on the learning experience[12]

A final question reflective practitioners should consider is: What do *I* need to learn to become a more effective adult educator? Just as our students are enriched from acquiring new knowledge and meaning frameworks, so too can we benefit from thinking of ourselves as lifelong learners capable of new perspectives and different approaches. As we practice *tzimtzum,* we give ourselves the space to grow—and to heal the world anew.

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NOTES

1. For an overview of Rebbe Nachman's parables, see Rebbe Nachman of Breslov, *The Empty Chair: Finding Hope and Joy, Timeless Wisdom from a Hasidic Master* (Woodstock, VT: Jewish Lights, 1996); Rebbe Nachman of Breslov, *The Lost Princess and Other Kabbalistic Tales of Rebbe Nachman of Breslov* (Woodstock, VT: Jewish Lights, 2004).

2. Diane Tickton Schuster, *Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice* (New York: UAHC Press, 2003).

3. For a fuller discussion of this concept, see "Tzimtzum," Wikipedia, https://en.wikipedia.org/wiki/Tzimtzum.

4. Eugene B. Borowitz, "Tzimtzum: A Mystic Model for Contemporary Leadership," Religious Education 69 (1974): 687–700.

5. Ibid., 696.

6 Anthony Grasha, "A Matter of Style: The Teacher as Expert, Formal Authority, Personal Model, Facilitator, and Delegator," *College Teaching 42* (1994): 142–49.

7. Stephen Brookfield, *The Skillful Teacher* (San Francisco: Jossey-Bass, 1990).

8. Adapted from Stephen Brookfield, *Understanding and Facilitating Adult Learning*. (San Francisco: Jossey-Bass, 1986).

9. Sarah M. Tauber, *Open Minds, Devoted Hearts: Portraits of Adult Religious Educators* (Eugene, OR: Pickwick Publications, 2015).

10. Parker Palmer, *The Courage to Teach* (San Francisco: Jossey-Bass, 1998), 2.

11. Stephen Brookfield, *Becoming a Critically Reflective Teacher* (San Francisco: Jossey-Bass, 1995). See also Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults* (San Francisco: Jossey-Bass, 2006); Jack Mezirow and

Associates, *Learning as Transformation: Perspectives on a Theory in Progress* (San Francisco: Jossey-Bass, 2000).

12. Jerold Apps, *Mastering the Teaching of Adults* (Malabar, FL: Krieger, 1991); Brookfield, *The Skillful Teacher*; Stephen Brookfield, *Developing Critical Thinkers* (San Francisco: Jossey-Bass 1987); Brookfield, *Understanding and Facilitating Adult Learning* ; Laurent Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco: Jossey-Bass, 1998); William A. Draves, *How to Teach Adults* (Manhattan, KS: Learning Resources Network, 1984); Malcolm S. Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy*, 2nd ed. (New York: Cambridge Books, 1980); Alan B. Knox, *Helping Adults Learn* (San Francisco: Jossey-Bass, 1986); Parker Palmer, *The Courage to Teach* (San Francisco: Jossey-Bass, 1998); Jane Vella, *Learning to Listen, Learning to Teach* (San Francisco: Jossey-Bass, 1994).