

Educational traditions, styles, and fads feature various value-clusters; and good educational design, planning, and evaluation should be continuously aware of the historical and contemporary options. Since the invention of writing, and radically escalating as print has become increasingly available, the older, oral models of teaching-learning have been giving way to what is both an enriching and alienating surrogate relationship. The primary, personal relationship of student/teacher and student/student has gradually yielded to the student/paper (reading and writing) relationship. Consequences have been (1) the tendency to arithmetize (impersonally measure achievement), (2) the tendency to simplify the arithmetic (in the interest of efficiency), (3) the tendency to diversify relationships to paper and people ("taking" subjects, and almost incidentally "having" various teachers), and (4) the contra-tendency to specialization (knowledge-and-skills mastery in some "area"). I applaud the achievements as enriching, and deplore the resultant depersonalization of the educational process and alienation of the student from natural, life-long learning and the profounder motivational springs which release their energies only within a long-term, marriage-like relationship. I plead for the primary educational process (the 1:1 / 1:many, teacher/student relationship, the fundament of education "everywhere by all at all times") *within* the structures of modern education at all human-developmental levels.

This thinksheet follows up on the 6-p. #968 ("What Is 'Teaching'?"), which (Apr/77) the NYTS Admin. Faculty asked me to reduce to 1p., which became #975, the 5th parag. of which is the subject of #1197. Here, I only sketch the dominant biblical model (though I could do a run through other religions and exhibit the same phenomenon):

PATRIARCHAL (and matriarchal): The longterm relationship here is biological, and is thus a permanent element in education: father/son, mother/daughter, and transpose.

WISDOM: A direct outgrowth of the patriarchal-matriarchal. See "My son," and "My daughter," proverbs. Sophisticated forms appeared, such as the Book of Job.

PRIESTLY: Samuel to Eli, e.g.

PROPHETIC: Elisha to Elijah to begin with; and the swarming of "schools" of the prophets around a single prophet (prototype of Jesus with his disciples).

SONG-POETRY: Apprentices to "David"; the baladeers of the Song of Songs; etc.

MESSIANIC: Jesus to Jn. Baptist.

DOMINICAL: Disciples to Jesus, at which point for the first time the Jewish tradition goes guru. Now, having basically only one teacher at a time is the dominant biblical model both Jewish and Christian. But the unJewish element in the case of Jesus is the disciples' growing conviction that in him they were dealing with more than a man. Jews make no exception in rejecting this guru-devotion (i.e., belief that the guru is divine at least in the functional sense of identifying devotion to the teacher with devotion to God), and I make only this one exception. (In 1931 I first encountered this guru-devotion firsthand in a disciple of Ramakrishna, who claimed that my Guru Jesus was longdead and little-known in the sense that we know far less of the details of his life than is true in the case of Ramakrishna. And at Sun Moon's seminary I encountered virtually the same thing: talk about the Holy Spirit is awkward and pale in comparison with talk about somebody present with hair and skin, the you-know-who Lord of the Second Advent.)

APOSTOLOC: Timothy to Paul, etc.

RABBINIC: Paul to Gamaliel, etc.