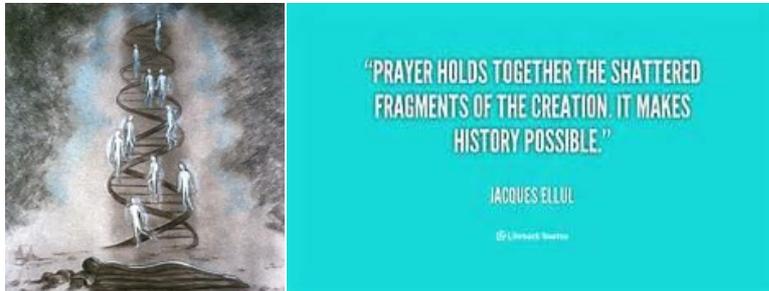


The (Good) Educator as Dream Worker

A short and essayistic interview on woman educators, professional management and living as dreaming, with Lisa B. Ternyik.



The physician and the educator are traditional professions; what about management? Is it a profession?

*Yes, management became a universal societal function in the 20th century. I do not mean here book-keeping, accounting and economic calculating. There has still to be done a lot of work to teach/learn management as a **professional expertise**, and it can in no way be reduced to 'business administration'. So, we surely need forward looking college curricula to educate the core expertise and human competencies for the emerging social reality of managing people and organizations in the exponential age.*

You are, since several years, an honorary lecturer of education management at a University of Applied Science (Munich); do you succeed in that ambition?

*Yes. An honorary lecturer can give his students more practical insights, I call that knowledge in application. We had several quite unusual Master theses, from the viewpoint of academic educational **theory**, but I try to hand over more informal experience from professional life, which is by origin much more chaotic and energy-consuming than college life.*

Maria Montessori, Alice Salomon or Zohra Azam, for example, were great women educators; do you see a special role of women in the educational agenda?

*Such a question can be a trap. We all know about gender specific needs and education is a human necessity. As a matter of human nature, women like to take care of things and people; this **nurturing factor** makes a difference on women's educational impact, if the surrounding society allows them to proceed. If we share the 'comparative advantage' of our talents, that would be a great step forward, instead of rigid planning agency, i.e. engineerizing education is the end of humanistic education.*

What is your take of living as dreaming?

*The interplay of living and dreaming is an intricate one. Some dreams can be nightmares, unhealthy unconscious and subconscious energies that impede living to our full potential. Our life can be, in so far, related to a **Jacob's ladder** of dreaming levels.*



The 33 vertebrae of the spinal cord, towards the pineal gland, are according to the ancient Hebrew sages the anatomic representation of levels of G-d consciousness. Our lives can become a divine dream, if we pass these physiological gates and can overcome the pathological imbalances of living and dreaming. It is no coincidence that Genesis mentions the name of G-d 33 times. The good educator can act as dream worker (reader, interpreter, translator), in any field of human activity, if there is no obsession with the technical, logical and economic/monetary aspect of human learning.

The total economization of human society is an unhealthy trend; there are more psychologically and physically ill pupils and students than ever. What is the existential root of this human problem of modernity?

*The technologization of the human society, with the purpose of economic calculability, cannot conquer death. **We must live our lives**, we live in a world that must be lived, with all the creative potential that is at our disposal. The professional role of the good educator is to address these existential tensions of living and dreaming, pointing to manageable options and pathways of human development.*

Your point is that (social) psychology in depth should play a greater role in educational pathways? Something, like an overhaul of the value decision system, in terms of given talent, motivational orientation and a learning that pays?

*At our technological stage of production automation, it is possible to combine earning and learning in a humanistic way, without the systemic bombardments of the stimulus-response-mechanism, i.e. the behavioral Pavlov machinery. Between stimulus and response, happens '**mentalization**'. Managerial cognition is needed to shape mentalization, the healthy bringing together of concentration (on the external world) and meditation (on the inner world). The rest is done by sincere prayer as worship of the eternal one.*

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