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I struggled while preparing for the Drake Lecture. Indeed there were a few passionate topics that were vying for my heart and attention. As I ran the gamut of what would be an appropriate choice when addressing a group of fellow educationists who were more intelligent, more seasoned, and more eloquent than I, I settled on that which troubles me the most. On such an important occasion, it is perhaps incumbent on one to prioritize that which is urgent rather than what is fascinating, interesting, or on the cutting edge of research. I chose that which is keeping me awake at night, tossing and turning and wondering. I decided to take Socrates with us on this journey.

Socrates: A difficult act to follow. The most interesting thing about him is that he never wrote a word, yet he endured. I've always imagined him as this short 'ugly' man – as a feminist, I suppose that I reversed the patriarchal urban legend that his wife was an ugly controlling woman and that this was why he wandered the streets of Athens and had no desire to go home! He loved to talk, he loved to teach. He took on anyone he saw in front of him in the market place and needled people with his questions. The most important thing about the gadfly, I believe, is that he made philosophy accessible to all – as it should be.

What are some of the questions that might haunt Socrates were he alive today? I think he would be wondering, how, after more than two millennia, we human beings continue to kill each other with more sophisticated weapons and in more vicious ways, how we have not succeeded in eradicating famine and hunger from the earth, how we have shamelessly created new forms of slavery, economic, sexual, and other through child and female trafficking, how we have compromised our global environment to the point where, we are a few summers away from ice breaking off completely from the Arctic and then melting due to global warming; how drug trafficking continues to be on the increase, and, how attempts to fight drug addiction are constantly stifled by growing gangs; last but not least, how our media outlets engage in sophistry most of the time and in intelligent discourse only ten percent of the time. Indeed, he would be wondering how our young have ceased to look into *our* faces or into the face of the sun and how their eyes have become glued to small machines, slaves to the IPod, the IPhone and Facebook, rendering them almost without will, agency, sensitivity or consciousness.

The saddest thing Socrates would be lamenting would be the complete demise of democracy. How those who purport to adhere to it have rendered it lame and ineffective despite all the intellectual and organizational means at our disposal. He would be thinking that we have completely failed in

re-shaping the concept of democracy from its elementary forms where someone like him gave his life for it to be entrenched as a viable concept in political philosophy; how our political system has watered it down to intrigues, machinations and hackneyed debates on media outlets during campaigns paid by lobbyists rather than meaningful processes that create serious changes in society.

We are at the beginning of the twenty first century and what greets us from the most powerful nation in the world which is supposed to be the leading democracy in the globe is the threat of yet another war being launched in the Middle East against yet another so-called renegade state, Iran. As if the war on Iraq has not taught us a lesson! Socrates would be weeping, indeed, crying out to our politicians: You cannot impose democracy on others, you ignoramuses! Instead of a growing democracy, Iraq has been rendered into fragmented sectarian enclaves waging the most insidious wars against each other while the oil of the country pours into Halliburton coffers!

The late eminent Professor Edward Said spoke about the 'pressures of professionalism' that 'challenge the intellectual's ingenuity and will' in *Representations of the Intellectual* (Said, 1994, p. 76). Said discusses some pressures, none of which are unique to any society in the world. *Specialization* is the first pressure: "The higher one goes in the education system today, the more one is limited to a narrow area of knowledge"(1994, p. 76). In other words, this pressure leads to losing sight of anything outside of one's immediate field or discipline; this pressure leads intellectuals to swim in the sea of "technical formalism"[I quote Said]:"Specialization also kills your sense of excitement and discovery, both of which are irreducibly present in the intellectual's makeup"(p. 77).

The second pressure is *expertise* and "the cult of the certified expert" (p. 77). Said explains:

> To be an expert you have to be certified by the proper authorities; they instruct you in speaking the right language, citing the right authorities, holding down the right territory. This is especially true when sensitive and /or profitable areas of knowledge are at stake. (p. 77).

None of us is unaware of the industry and special interest lobbies created and maintained by gun-manufacturing, oil, and tobacco corporations. The film, *The Insider* starring Russel Crow and produced in 1999 continues to be an authentic reflection of the moral dilemmas an intellectual could face by being in that position.

The third pressure of professionalism is, according to Said: "the inevitable drift toward power and authority...towards the requirements and prerogatives of power, and towards being directly employed by it" (p. 80). Said gives the example of "the extent to which the agenda of the national security determined priorities and the mentality of academic research during the period when the U.S. was competing with the Soviet Union for world hegemony..." (p. 80) - and one can think of similar agendas for the Soviet Union, China and many other big powers at the apogee of their historical domination in the past and today! Departments of State and Defence provided money not only for *science* and *technology* (for example to Stanford and MIT) but to humanities departments in other universities which were conducting research on anti-guerrilla warfare in support of policy in the Third World and which led to the creation of, and I quote, "the international terrorist networks of mercenary states" (Mitchell, P.R. & Schoeffel, J. 2003, p. 4) which Noam Chomsky describes in

one of his interviews and which he says led to the publication (out of Oliver North's trial) of a forty two page document that spelled out the names of these states and ended up focusing on the operations that were going on in Nicaragua (Mitchell, P.R. & Schoeffel, J., 2003, p. 5). I am sure that Noam Chomsky's life and work are not foreign to many of us here today and I believe that his future legacy, whether one shares his ideas or not, will attest to how far a true intellectual is willing to go to "walk the talk" or to adhere to the tenets of one's moral values in such a way as to exemplify the true independence of one's spirit of analysis and judgement. Chomsky chose, what Said terms as "the risks and uncertain results of the public sphere" against a very well-paid job at MIT as a linguist (which he had already acquired and which would have given him lifetime security, status and wealth) when he decided to leave MIT in order to pursue intellectual independence as – in Said's words - an amateur *speaking truth to power* in broad realms that go beyond his narrow professional career which "ought to be the intellectual's contribution"(Said, 1994, p. 86).

Although one cannot blame academics for the application of their research by the American - or any other governments for that matter - "in covert activities, sabotage, and even outright war" (Said, 1994, pp. 80-81), one can perhaps ascertain that it is incumbent on academics to delineate clearly when someone encroaches on their intellectual space, the intellectual space of [I quote Said]: "Uncompromising freedom of opinion and expression [which] is the secular intellectual's main bastion: to abandon its defence or to tolerate tampering with any of its foundations is in effect to betray the intellectual's calling"(1994, p.89). Perhaps a good example of guarding that space jealously is to continually challenge society and government to define what a 'think tank' is. Is it not an organization which funnels government or corporation money to generate research that helps in creating the foreign policy of a country? Does not a 'think tank' in many instances cater to lobbyists who support certain governments' ideologies, strategies and foreign policies?

Said's basic question for the intellectual is"[H]ow does one speak the truth? What truth? For whom and where?" (Said, 1994, p. 88). If we agree with Said, that one of the main intellectual activities of the twentieth century "has been the questioning, not to say undermining, of authority"(p. 91); if we concur that in that domain, and within the influential schools of philosophers, Michel Foucault ranks very high; if we see any merit in Foucault's critique of objectivity and authority and that he performed a positive service in highlighting to us how humans construct their truths in the secular world; we might then want to pose the following questions: Why have we moved to the other extreme? Are we adrift in 'self-indulgent subjectivity'? Why is there 'a total disappearance of what seem to have been objective moral norms and sensible authority'? Why is it that - at the beginning of the twenty first century - the other scandalous development that has surfaced is that our institutions of higher education are moving completely away from being *republics of scholars* to stakeholder organizations?! (Bleiklie & Kogan, 2007). Let us perhaps hope with Said that we can be "fastidious in considering the threats to the individual intellectual of a system that rewards intellectual conformity, as well as willing participation in goals that have been set not by science but by the government" (Said, 1994, p. 81-82). Let us acknowledge with him that " ... research and accreditation are controlled in order to get and keep a larger share of the market"(1994, p. 81-82).

"One of the shabbiest of all intellectual gambits is to pontificate about abuse in someone else's society and to excuse exactly the same practices in one's own."(1994, p. 92). Said gives the example of Alexis de Tocqueville on Algeria and John Stuart Mill on India (pp. 92-93). How often have we as

educators and intellectuals found ourselves in such situations where "the temptations to turn off one's moral sense, or to think entirely from within the specialty, or to curtail scepticism in favour of conformity"(Said, 1994, pp. 86-87)? Said's answer is: "Many intellectuals succumb completely to these temptations and to some degree all of us do. No one is totally self-supporting not even the greatest of free spirits."(1994, pp. 87)

If anyone is wondering with Socrates why a Palestinian Canadian academic is pontificating in this forum about what American or other Western academics ought or ought not to be doing rather than discussing the challenges academics face in the Arab world on many levels, I will say that it is because we have been in our societies direct recipients of the full blown consequences of American foreign policy which has impacted our societies and educational systems gravely; we suffered under the British and French Empires, and now we are suffering under the hegemony of American foreign policy. That is the truth of the matter. So, I am in a sense, and in the words of bell hooks, *Talking Back* (1999).

You can imagine how infuriating it is for disinherited Palestinians to see Israelis continue to occupy their homes in East Jerusalem on land that constitutes less than 3 % of the original 13% of the 40 % of the land that was owed to them through negotiations with Israel. Where the occupation of Palestine is concerned, the U.S. supports Israel unequivocally and Israel acts with impunity. Today The disillusionment Palestinian and other Arab intellectuals feel (especially those who studied in the West, like myself) in regard to American intellectuals, springs from the idealist dream that we wholeheartedly believed in the ability of Western universities to generate intellectuals who will not blindly support their country's crimes and who will not become in Said's words "denatured by their fawning service to an extremely flawed power."(p. 97) Where are "the intellectuals with an alternative and a more principled stand that enables them in effect to speak truth to power"? (pp. 97)

Let me go back because I hear Socrates calling me and accusing me of going on a long tangent. So I revert to our original question: How can each one of us contribute to providing some solutions to the urgent problems I sketched at the outset? I hear Socrates retort: Are you saying that the onus is on the educators and intellectuals to provide all the solutions? And he adds: Why should it be? Are they the ones who will find solutions to famine and hunger, to drug trafficking and addiction, to global warming, and to sexual slavery and human trafficking? Their plate is full already! How will they do it seeing that they are disempowered politically? The philosopher is not yet *king*, as my disillusioned student, Plato, would say! (I've actually summarized the dialectical engagement that went on between me and Socrates to save time!)

Perhaps I am now ready to spell out **my pedagogic creed** in the true tradition of Dewey.

1. I believe that educators are generally well-versed in the values that concern the whole human race; educators are capable of generating a consensus on what is universally considered objective moral norms and sensible authority. Of course, by objective I do *not* mean *absolute* or unchanging but objectivity garnered through reason that is *embodied*. Mark Johnson critiqued the absolutist objectivist world view in *The Moral Imagination* (Johnson, 1993): "Basically, the decisive line is drawn between the mental, conceptual, rational, cognitive, a priori, and theoretical, on the one side,

and the physical, perceptual, imaginative, emotional, a postreori, and practical, on the other side. (Johnson, 1987, p. xxxv-xxxvi)

Educators understand through their experiences in the classroom and outside of it what Johnson draws out theoretically about the static, non-developmental, and non-evolutionary absolutist view of our identity as moral agents:

> We are beings whose identities emerge and develop in an ongoing process of interactions within our physical, interpersonal, and cultural environments. To function successfully within these changing environments our reason must be expansive, exploratory, and flexible. The locus of our moral understanding is thus our imaginative rationality (a *human*, rather than Universal, Reason) that allows us to envision and to test out in imagination various possible solutions to morally problematic situations. By giving us alternative perspectives, it also thereby gives us a means of criticizing and evaluating those projected courses of action and the values they presuppose. (Johnson, 1993, p. 219)

I believe that the work of Mark Johnson should become mandatory reading for multiple disciplines in academia. Johnson bridges the rift between mind and body, between reason and emotion; between beliefs and moral tenets, between personal perspectives on morality and universal ones, between aesthetic valuing as an instrument for individual growth and development and the study of art as Canon. Feminist writers have for decades also discussed this dis-embodiment and the names are too many for me to enumerate here.

What educators intuitively know and practice and came to understand through paradigm shifts in academia, the 'World of Business' is barely scrambling with today. Let me just say at the outset that I am not comfortable with labelling Business as a social science; I do not believe it has earned this title yet. Lately, it has begun to adopt from the discipline of psychology, for example, certain select notions about emotion, motivation and leadership; they use those – and I am being a cynic on this - merely to *soften* the brutality of business practices in our world, to deflect the harsh and oppressive practices of employing thousands of workers from developing countries for minimal - and in certain cases almost no pay by international standards - whether in construction or in the garment industry or elsewhere; Business engages in condescending attempts to add life to the sterile and cold, sanitized offices of big calculating voracious and rapacious corporations.

I am extremely sceptical of the Business world and its scandalous non-adherence to a moral order or moral codes of behaviour not least of which is that it has been disadvantaging teachers for centuries since it has never put a monetary value on educators' work which is equitable to the efforts invested and services rendered. Of course when confronted with that, Business adduces the nature of the teaching profession which has historically been described as noble, sublime, altruistic, to the extent that this calling is difficult to evaluate materially! What trickery! Let us begin by bridging the gap between the millions upon millions of dollars in illegal profit that the world of Business and its CEOs stole from ordinary people's pensions in the recent unravelling of multiple crises of the sub-prime investments and the banking world.

Let us admit it. Business and Politics have failed the young generations completely. We have created monsters out of our politics, religions, and our technological advancements; the younger

generations are looking at the complete dehumanization of the political systems, of religions, and of human sexuality. Greed is the god of the infidels who are raking in the fruits of labour of decent people.

To add insult to injury, the practices of Business have rendered people unable to deal with more than survival at the minimal level; there is no time to do anything besides earning one's daily bread – if one is lucky enough to have a job, that is. They have also succeeded in alienating us from our brothers and sisters in other cultures. In our polemical tug of war between the philosophical notions of the universal and the particular, between mine and yours, ours and theirs, we have not succeeded in choreographing the dance that will allow us to keep our "individuality as different civilizations" (in the words of the Lebanese-French eminent writer Amin Maalouf in his book: *In the Name of Identity*: *Violence and the need to Belong* (1996):

> At the same time as we fight for the universality of values it is imperative that we fight against the impoverishment of standardization; against hegemony, whether ideological, political, economic or operating in the media; against foolish conformism; against everything that stifles the full variety of linguistic, artistic and intellectual expression. Against everything that makes for a monotonous and puerile world. A battle in defence of certain practices and cultural traditions, but one that is clear-sighted, rigorous, discriminating , not oversensitive, not unduly timorous, always open to the future. (Maalouf, 1996/2000, p. 107).

I think that the work of Karen Armstrong - who spent seven years as a Roman Catholic nun before she left her order in 1969 - in her books *A History of God* (1993), *The Battle for God* (2000), *Islam: A Short History* (2000), and *Buddha* (2001), and, last but not least, *Holy War: The Crusades and their Impact on Today's World* (1988) is an example of the kind of educator who can bring peoples and nations together.

2. I believe that teachers need to be vocal, they need to make their voices heard, loudly, and that they are uniquely endowed to lead society when it articulates the injustices hurled on its members, not least of whom are children, women, the poor, the disenfranchised, and the disempowered – in spite of all the invidious declarations and new laws created in the West to curb the dissenting people's voices in demonstrations in New York and in London. Alas! The last bastion of democracy in the world has been demolished! It does not surprise us when other nations do it, but for that to happen in England and in the United States of America? If they put their minds to it, together, teachers can intelligently and in subtle ways usurp the power from those who abuse it. I can hear the curmudgeons say with the gadfly: Come on, you are an idealist, what is this, the next thing we will hear you say is: Educators of the world unite!

Make no mistake, I am not an idealist; I am an existentialist at heart. Who can dispute the only two truths we know for sure: We are born and we die. However, the existentialist tragic awareness of life's absurdity does not necessarily lead to nihilism. It takes real courage to create the path of one's life and to live it to the fullest, while being aware of and sensitive to Sartre's dictum that one's freedom ceases to exist when one trespasses on the freedom of others. Hence, the difference between *a teacher* and *a cynic*; the cynic mocks serious human effort to confront the absurdity of the world we live in. The teacher, on the other hand, and from my own perspective, is represented

by Joseph Campbell's *hero with a thousand faces who sees beyond the blind spot of humanity* and obtains the boon, the hero who leads society to a better place (Campbell, 1973). If, as Albert Camus says in the Myth of Sisyphus, "The absurd is born out of this confrontation between the human need and the unreasonable silence of the world"(Camus, 1955, p. 28) then *educators,* of whom we are but a microcosmic example, are heroically attempting to redress that silence by helping students and learners shape their lives and by facilitating the enrichment of experience against "the rebirth of the world in its prolixity" – hence dealing with paradox continually: An arduous undertaking.

Thus, it would benefit society to employ educators as consultants in every single sector of government; educators must even partake in the creation of new laws that defend further the interests of the disenfranchised, the weak, the poor, and the oppressed - who now constitute the majority of humanity!

3. I believe that educators can restore faith in humanity as a whole because they are the individuals who are immersed in acts of love every single day and they are the most equipped to act as the conscience of society.

Without love, one cannot teach. Let me quote the Bible here, since I am an Arab Christian. I read my favourite verses from the First Epistle of St. Paul to the Corinthians, Chapter 13, verses 1-8:

> 1. Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. 2. And though I have the *gift* of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I have nothing. 3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. 4. Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up. 5. does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6. does not rejoice in iniquity, but rejoices in truth. 7. bears all things, believes all things, hopes all things, endures all things. 8. Love never fails. But whether *there are* prophecies , they will fail; whether *there are* tongues, they will cease; whether there is knowledge, it will vanish away.

Besides Mark Johnson, Carol Gilligan, Maxine Greene, and Fritjof Capra, important educators who deeply touched me in my educational journey have been: Joseph Campbell, Leo Buscaglia, and Sam Keen. The late Buscaglia, Professor at Large at the University of Southern California, wrote a book on 'Love' which he published in 1972. I am sure many of you are aware of his work, his non-credit course Love A1, and his lectures on PBS as well as his best-selling books. He may have been mocked by the cynics but he was hailed by students as a hero. Love is not an ethereal emotion that is sketched out of the imaginations of romantics. Love is real, it is hard work, it is getting your hands dirty, it is sweat and blood on a daily basis, it is powerful and enduring.

Some of my friends say that I am figuratively manic when it comes to swaying from one extreme to the other, the pits of depression at times when one feels despondent because one is working against all odds, against systems that are rapacious and voracious, to the heights of euphoria when a student does well after failing, or when a student who never talks begins to speak in class. Or, perhaps, when a student who started out as a religious fanatic begins to see the value and importance of the scientific method and garners insights about what the late Stephen Jay Gould

called the non-overlapping magisteria of science and religion in his wonderful book: *Rocks of Ages: Science and Religion in the Fullness of Life* (Gould, 1999).

As teachers we have all experienced the importance of spontaneity in our lives, in our classrooms. Sometimes our students teach us that. Sometimes we remind them of its value. Leo Buscaglia said: "I cry all the time. I cry when I'm happy, I cry when I'm sad. I cry when a student says something beautiful, I cry when I read poetry"(1972, p. 37). Buscaglia talked about death as our ally; our hope in self-creation; our strength in connectiveness; our uniqueness in purpose; our rapture in intimacy and love; and also in love, our source for overcoming our doubts, frustrations and pain (Buscaglia, 1978, p. 138). Love is hard work; for teachers it is about daily toil, about going many extra miles and about infinite patience.

In the living universe today, even scientists are not impartial observers. The scientist is a participant whose "observation or attempt to determine initial conditions, has an irreducible effect on the rest of the universe" (Peat, 1987, p. 37). A pluralistic approach is being suggested in science as it is in multicultural education. One can liken the tension between the particular and the general to the 'closed hold' of a waltz in its particularity and intimacy as against being flung in the air by our imaginations and experiencing the flow of creativity; we are constantly asserting our independence as well as our commonality within our multifarious diversity. Amin Maalouf eloquently spells out the fundamental rights of all human beings which are constituted by their commonality:

> Everything that has to do with fundamental rights – the right to live as a full citizen on the soil of one's fathers, free of persecution or discrimination; the right to live with dignity anywhere; the right to choose one's life and love and beliefs freely, while respecting the freedom of others; the right of free access to knowledge, health and a decent and honourable life – non of this may be denied to our fellow human beings on the pretext of preserving a belief, an ancestral practice or a tradition. In this area we should tend towards universality, and even, if necessary, towards uniformity, because humanity, while it is also multiple, is primarily one. (Maalouf, 1996, pp. 106-107)

Let us abandon academia for a moment and go to the streets of Syria. Thousands of people are giving their lives in order to achieve freedom, in order to create a democratic society in their country, to have the right to speak, the right to change their governments, to choose a government that will protect their human, civil and legal rights in order to live life with dignity and integrity. But the more important question here is: Who is going to be the guardian of that heritage of sacrifice and selflessness, the interpreter of those noble actions? Who is going to translate those lost and sacrificed lives into won freedoms and entrenched values, transformed governments and new programs, schools, universities, research centres, books, town hall debates, commentaries in newspapers, publications, and a new reading of history that will be officially adopted in the elementary and high-schools of the country? That is the challenge in all of the countries of the Arab Spring.

In these sensitive and difficult times when human lives are being overwhelmed by and ridden with natural, spiritual, emotional, political, social, and environmental disasters, allow me to say that the only light I see at the end of this tunnel is the one emanating from teachers. And although, as Edward Said reminds us, we have moved so far away from what would be considered today a utopia

a hundred years ago "...when Stephen Dedalus could say that as an intellectual his duty was not to serve any power or authority at all" (Said, 1994, p. 82), perhaps we need to agree with Said that instead of denying the impingements of professionalism and their influence on academics, we need to search for "a different set of values and prerogatives" fuelled by care and affection rather than by profit and selfish, narrow specialization (p. 82). I agree with Said when he asks: "How does the intellectual address authority: as a professional supplicant or as its unrewarded, amateurish conscience?" (p. 83)

4. I believe that the experience of educators informs them that – in Charles Taylor's words – ***self fulfilment does not exclude unconditional relationships and moral demands; on the contrary, it requires them*** (Taylor, 1991, pp. 71-74). That is what enables teachers to create in their work *a culture of authenticity* that can help society deal with the malaise of modernity which has not been addressed but rather complicated by post-modernity! The three malaises as Taylor saw them are: Individualism, the loss of the heroic dimension of life, and the primacy of instrumental reason. I believe that the work of Charles Taylor explains the changes that have led to the confusion and chaos of the present century at its outset. *In Sources of the Self: The Making of Modern Identity* (1989) Taylor traces the development of individual identity that had been until modernity submerged in societal frameworks and interpretations (pp. 3-30); as the crucial and dramatic changes ensued in the span of a hundred years (namely mid-nineteenth century to mid-twentieth century), uncertainty, confusion, conflict and fear prevailed:

> They [people] lack a frame of reference or horizon within which things can take on a stable significance, within which some life possibilities can be seen as good or meaningful, others as bad or trivial. The meaning of all these possibilities is unfixed, labile, or undetermined. This is a painful and frightening experience. (Taylor, 1989, pp. 27-28)

We should not expect of our young to understand the world if we continue teaching history or any other subject for that matter in the same way we did previously. Commentary and interpretation is key to unravelling the hidden meanings underpinning the mysteries; we are the facilitators who equip students with the critical thinking skills that allow them to unravel the hidden measnings. In Taylor's words: "...only through adding a depth perspective of history can one bring out what is implicit but still at work in contemporary life... " (1989, p. 498) Good teachers can do that. Many good teachers are doing that already.

5. I believe that teachers can facilitate a more authentic understanding of life as it is lived in their communities by connecting the academic disciplines and making them relevant to everyday lives. Multidisciplinary and inter-disciplinary research and teaching is of paramount importance in reducing conflicting as well as reductionist views of the world.

Many of the problems we face today in the world are due to the lack of understanding of "the other," of the inability to comprehend the other's world-view, of being incapable of putting oneself in the shoes of the other. In 1978 the great educator Maxine Greene published *Landscapes of Learning***,** one of many highly valuable books by her. Greene is a philosopher of education whose orientation is existential and phenomenological; I have found her books to be highly insightful and inspiring – as I am sure many generations of students and teachers have. In one of the essays she adduces the character of Meursault in Camus' *The Stranger* (1946) to demonstrate the terrible

alienation Americans were experiencing in their "new freedom" during those decades that followed Watergate, Vietnam and after the birth of the Hippie movement. She describes it:

> It seems to me that the new freedom we are witnessing is linked to a terrible alienation, what used to be called anomie. I think that many, many people are moving through their lives as strangers, in the sense that Meursault was a stranger. They are not reflecting; they are not choosing; they are not judging; in some sense, they have nothing to say. (Greene, 1978, p. 151).

While not attempting to moralize or to pass judgement, Greene sketches a good diagnosis of what is going on. She describes the startling divorce rates, the changes in sex roles, the alterations in family life, the proliferation of violent movies and the need for them as undertakings of people seeking immediate thrills, having to do with the satisfaction of immediate needs: the need for example to feel alive, rather than numb. She says, "...few[undertakings] rest upon actual face-to-face communication among distinctive individuals trying to interpret their intersubjective lives. Frequently, they are responses to discouragement with the social world as it exists"(Greene, 1978, p. 151). Even in individuals' attempts at self-mastery through exercise, the long-distance runner, or the practitioner of Zen, Greene sees that as – again without attempting to condemn or moralize – as a choice of "private passions as alternatives to membership, to existence in community..."(1978, p. 152). Then she takes us to what she describes as the moral life:

> The moral life is not necessarily the self-denying life nor the virtuous life, doing what others expect of one, or doing what others insist one ought to do. It can best be characterized as a life of reflectiveness and care, a life of the kind of wide-awakeness associated with full attention to life and its requirements. I have an *active* attention in mind to life in its multiple phases, not the kind of passive attention in which one sits and stares...In active attention, there is always an effort to carry out a plan in a space where there are others, where responsibility means something other than transcending one's own speed, or one's own everyday. A person is not simply located in space somewhere; he or she is gearing into a shared world that places tasks before each one who plays a deliberate part. It is only in a domain of human expectations and responses that individuals find themselves moved to make a recognizable mark, to make a difference that others see. And so they trace out certain dimensions of the common space that are relevant in their concerns... (1978, p. 152)

That is a very elegant and graceful description of what teachers do, what everyone in this hall is doing in their lives. Greene speaks of the 'drifter,' whom she describes as someone to whom nothing matters outside of her or his own self, as someone who cannot be free. She speaks of the possibility of freedom as something that has always to be acted upon and that it is grounded in our being; that we cannot be imitators of each other and hence our freedom cannot happen in a vacuum. We need to find ourselves in situations which allow for the release of individual capacities. Greene believes individuals need to identify themselves, to understand one's preferences and reflect on them, to reflect on them in the framework of some norm, a set of values, some standard:

> The individual who does not choose, who simply drifts, cannot - from this additional vantage point – be considered free. The one who basks in the sun, with little sense of sharing the world with others, is only barely aware of what he or she prefers (1978, p. 153).

Who is Greene describing but teachers? Do you not recognize yourselves in this description? This is what teachers do, day in day out. We are the ones permitting these individual capacities to be released, permitting these individuals to identify themselves. This is all at the heart of what educators do. In the words of Parker Palmer: "We teach who we are" (Palmer, 1998, p. 1)

In an essay that began as a public lecture at the Doris Sloan Memorial Education symposium at the University of Michigan Museum of Fine Art, Ann Arbor in 1994, Michael Brenson borrows a statement written on the back cover of a book of Chekhov stories which said that, I quote: "... in his stories Chekhov held life, like a fluttering bird, in the cup of his hand" (Berger, 1998, p. 112). Brenson suggests we substitute *art* for life and *language* for the hand to give one a sense of how precious the relationship between art and language can be for him. I suggest that we substitute life for the lives of students and the hospitable space of the classroom for the hand. If the hand does not make the bird feel welcome, it will fly away; if the hand squeezes the bird too tightly, it will smother.

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