



Embracing Contraries in the Teaching Process

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Embracing Contraries in the Teaching Process

My argument is that good teaching seems a struggle because it calls on skills or mentalities that are actually contrary to each other and thus tend to interfere with each other. It was my exploration of writing that led me to look for contraries in difficult or complex processes. I concluded that good writing requires on the one hand the ability to conceive copiously of many possibilities, an ability which is enhanced by a spirit of open, accepting generativity; but on the other hand good writing also requires an ability to criticize and reject everything but the best, a very different ability which is enhanced by a tough-minded critical spirit. I end up seeing in good writers the ability somehow to be extremely creative and extremely critical, without letting one mentality prosper at the expense of the other or being halfhearted in both. (For more about this idea see my *Writing With Power* [Oxford University Press, 1981], especially Chapter 1.)

In this frame of mind I began to see a paradoxical coherence in teaching where formerly I was perplexed. I think the two conflicting mentalities needed for good teaching stem from the two conflicting obligations inherent in the job: we have an obligation to students but we also have an obligation to knowledge and society. Surely we are incomplete as teachers if we are committed only to what we are teaching but not to our students, or only to our students but not to what we are teaching, or halfhearted in our commitment to both.

We like to think that these two commitments coincide, and often they do. It happens often enough, for example, that our commitment to standards leads us to give a low grade or tough comment, and it is just what the student needs to hear. But just as often we see that a student needs praise and support rather than a tough grade, even for her weak performance, if she is really to prosper as a student and a person—if we are really to nurture her fragile investment in her studies. Perhaps we can finesse this conflict between a “hard” and “soft” stance if it is early in the semester or we are only dealing with a rough draft; for

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the time being we can give the praise and support we sense is humanly appropriate and hold off strict judgment and standards till later. But what about when it is the end of the course or a final draft needs a grade? It is comforting to take as our paradigm that first situation where the tough grade was just right, and to consider the trickier situation as somehow anomalous, and thus to assume that we always serve students best by serving knowledge, and vice versa. But I now think I can throw more light on the nature of teaching by taking our conflicting loyalties as paradigmatic.

Our loyalty to students asks us to be their allies and hosts as we instruct and share: to invite all students to enter in and join us as members of a learning community—even if they have difficulty. Our commitment to students asks us to assume they are all capable of learning, to see things through their eyes, to help bring out their best rather than their worst when it comes to tests and grades. By taking this inviting stance we will help more of them learn.

But our commitment to knowledge and society asks us to be guardians or bouncers: we must discriminate, evaluate, test, grade, certify. We are invited to stay true to the inherent standards of what we teach, whether or not that stance fits the particular students before us. We have a responsibility to society—that is, to our discipline, our college or university, and to other learning communities of which we are members—to see that the students we certify really understand or can do what we teach, to see that the grades and credits and degrees we give really have the meaning or currency they are supposed to have.¹

A pause for scruples. Can we give up so easily the paradigm of teaching as harmonious? Isn't there something misguided in the very idea that these loyalties are conflicting? After all, if we think we are being loyal to students by being extreme in our solicitude for them, won't we undermine the integrity of the subject matter or the currency of the credit and thereby drain value from the very thing we are supposedly giving them? And if we think we are being loyal to society by being extreme in our ferocity—keeping out *any* student with substantial misunderstanding—won't we deprive subject matter and society of the vitality and reconceptualizations they need to survive and grow? Knowledge and society only exist embodied—that is, flawed.

This sounds plausible. But even if we choose a middle course and go only so far as fairness toward subject matter and society, the very fact that we grade and certify at all—the very fact that we must sometimes flunk students—tempts many of them to behave defensively with us. Our mere fairness to subject matter and society tempts students to try to hide weaknesses from us, “psych us out,” or “con us.” It is as though we are doctors trying to treat patients who hide their symptoms from us for fear we will put them in the hospital.

1. I lump “knowledge and society” together in one phrase but I acknowledge the importance of the potential conflict. For example, we may feel *society* asking us to adapt our students to it, while we feel *knowledge*—our vision of the truth—asking us to unfit our students for that society. Socrates was convicted of corrupting the youth. To take a more homely example, I may feel institutions asking me to teach students one kind of writing and yet feel impelled by my understanding of writing to teach them another kind. Thus where this paper paints a picture of teachers pulled in two directions, sometimes we may indeed be pulled in three.

Student defensiveness makes our teaching harder. We say, "Don't be afraid to ask questions," or even, "It's a sign of intelligence to be willing to ask naive questions." But when we are testers and graders, students too often fear to ask. Towards examiners they must play it safe, drive defensively, not risk themselves. This stunts learning. When they trust the teacher to be wholly an ally, students are more willing to take risks, connect the self to the material, and experiment. Here is the source not just of learning but also of genuine development or growth.

Let me bring this conflict closer to home. A department chair or dean who talks with us about our teaching and who sits in on our classes is our ally insofar as she is trying to help us teach better; and we can get more help from her to the degree that we openly share with her our fears, difficulties, and failures. Yet insofar as she makes promotion or tenure decisions about us or even participates in those decisions, we will be tempted not to reveal our weaknesses and failures. If we want the best help for our shortcomings, someone who is merely fair is not enough. We need an ally, not a judge.

Thus we can take a merely judicious, compromise position toward our students only if we are willing to settle for being *sort of* committed to students and *sort of* committed to subject matter and society. This middling or fair stance, in fact, is characteristic of many teachers who lack investment in teaching or who have lost it. Most invested teachers, on the other hand, tend to be a bit passionate about supporting students or else passionate about serving and protecting the subject matter they love—and thus they tend to live more on one side or the other of some allegedly golden mean.

But supposing you reply, "Yes, I agree that a compromise is not right. Just middling. Muddling. Not excellence or passion in either direction. But that's not what I'm after. My scruple had to do with your very notion of *two directions*. There is only one direction. Excellence. Quality. The very conception of conflict between loyalties is wrong. An inch of progress in one direction, whether toward knowledge or toward students, is always an inch in the direction of the other. The needs of students and of knowledge or society are in essential harmony."

To assert this harmony is, in a sense, to agree with what I am getting at in this paper. But it is no good just asserting it. It is like asserting, "Someday you'll thank me for this," or, "This is going to hurt me worse than it hurts you." I may say to students, "My fierce grading and extreme loyalty to subject matter and society are really in your interests," but students will still tend to experience me as adversary and undermine much of my teaching. I may say to knowledge and society, "My extreme support and loyalty to all students is really in your interests," but society will tend to view me as a soft teacher who lets standards down.

It is the burden of this paper to say that a contradictory stance is possible—not just in theory but in practice—but not by pretending there is no tension or conflict. And certainly not by affirming only one version of the paradox, the "paternal" version, which is to stick up for standards and firmness by insisting that to do so is good for students in the long run, forgetting the "maternal" version which is to stick up for students by insisting that to do so is good for

knowledge and society in the long run. There is a genuine paradox here. The positions are conflicting and they are true.

Let me turn this structural analysis into a narrative about the two basic urges at the root of teaching. We often think best by telling stories. I am reading a novel and I interrupt my wife to say, "Listen to this, isn't this wonderful!" and I read a passage out loud. Or we are walking in the woods and I say to her, "Look at that tree!" I am enacting the pervasive human itch to share. It feels lonely, painful, or incomplete to appreciate something and not share it with others.²

But this urge can lead to its contrary. Suppose I say, "Listen to this passage," and my wife yawns or says, "Don't interrupt me." Suppose I say, "Look at that beautiful sunset on the lake," and she laughs at me for being so sentimental and reminds me that Detroit is right there just below the horizon—creating half the beauty with its pollution. Suppose I say, "Listen to this delicate irony," and she can't see it and thinks I am neurotic to enjoy such bloodless stuff. What happens then? I end up *not* wanting to share it with her. I hug it to myself. I become a lone connoisseur. Here is the equally deep human urge to protect what I appreciate from harm. Perhaps I share what I love with a few select others—but only after I find a way somehow to extract from them beforehand assurance that they will understand and appreciate what I appreciate. And with them I can even sneer at worldly ones who lack our taste or intelligence or sensibility.

Many of us went into teaching out of just such an urge to share things with others, but we find students turn us down or ignore us in our efforts to give gifts. Sometimes they even laugh at us for our very enthusiasm in sharing. We try to show them what we understand and love, but they yawn and turn away. They put their feet up on our delicate structures; they chew bubble gum during the slow movement; they listen to hard rock while reading *Lear* and say, "What's so great about Shakespeare?"

Sometimes even success in sharing can be a problem. We manage to share with students what we know and appreciate, and they love it and eagerly grasp it. But their hands are dirty or their fingers are rough. We overhear them saying, "Listen to this neat thing I learned," yet we cringe because they got it all wrong. Best not to share.

I think of the medieval doctrine of poetry that likens it to a nut with a tough husk protecting a sweet kernel. The function of the poem is not to disclose but rather to conceal the kernel from the many, the unworthy, and to disclose it only to the few worthy (D. W. Robertson, *A Preface to Chaucer* [Princeton, N.J.: Princeton University Press, 1963], pp. 61 ff.). I have caught myself more than a few times explaining something I know or love in this tricky double-edged way: encoding my meaning with a kind of complexity or irony such that only those who have the right sensibility will hear what I have to say—others will not understand at all. Surely this is the source of much obscurity in learned discourse. We would rather have readers miss entirely what we say or turn away in bore-

2. Late in life, I realize I must apologize and pay my respects to that form of literary criticism that I learned in college to scorn in callow fashion as the "Ah lovely!" school: criticism which tries frankly to share a perception and appreciation of the work rather than insist that there is some problem to solve or some complexity to analyze.

dom or frustration than reply, "Oh, I see what you mean. How ridiculous!" or, "How naive!" It is marvelous, actually, that we can make one utterance do so many things: communicate with the right people, stymie the wrong people, and thereby help us decide who *are* the right and the wrong people.

I have drifted into an unflattering portrait of the urge to protect one's subject, a defensive urge that stems from hurt. Surely much bad teaching and academic foolishness derive from this immature reaction to students or colleagues who will not accept a gift we tried generously to give (generously, but sometimes ineffectually or condescendingly or autocratically). Surely I must learn not to pout just because I can't get a bunch of adolescents as excited as I am about late Henry James. Late Henry James may be pearls, but when students yawn, that doesn't make them swine.

But it is not immature to protect the integrity of my subject in a positive way, to uphold standards, to insist that students stretch themselves till they can do justice to the material. Surely these impulses are at the root of much good teaching. And there is nothing wrong with these impulses in themselves—only *by themselves*. That is, there is nothing wrong with the impulse to guard or protect the purity of what we cherish so long as that act is redeemed by the presence of the opposite impulse also to give it away.

In Piaget's terms learning involves both assimilation and accommodation. Part of the job is to get the subject matter to bend and deform so that it fits inside the learner (that is, so it can fit or relate to the learner's experiences). But that's only half the job. Just as important is the necessity for the learner to bend and deform himself so that he can fit himself around the subject without doing violence to it. Good learning is not a matter of finding a happy medium where both parties are transformed as little as possible. Rather both parties must be maximally transformed—in a sense deformed. There is violence in learning. We can not learn something without eating it, yet we can not really learn it either without letting it eat us.

Look at Socrates and Christ as archetypal good teachers—archetypal in being so paradoxical. They are extreme on the one hand in their impulse to share with everyone and to support all learners, in their sense that everyone can take and get what they are offering; but they are extreme on the other hand in their fierce high standards for what will pass muster. They did not teach gut courses, they flunked "gentleman C" performances, they insisted that only "too much" was sufficient in their protectiveness toward their "subject matter." I am struck also with how much they both relied on irony, parable, myth, and other forms of subtle utterance that hide while they communicate. These two teachers were willing in some respects to bend and disfigure and in the eyes of many to profane what they taught, yet on the other hand they were equally extreme in their insistence that learners bend or transform themselves in order to become fit receptacles.

It is as though Christ, by stressing the extreme of sharing and being an ally—saying "suffer the little children to come unto me" and praising the widow with her mite—could be more extreme in his sternness: "unless you sell all you have," and, "I speak to them in parables, because seeing they do not see and

hearing they do not hear, nor do they understand" (saying in effect, "I am making this a tough course *because* so many of you are poor students"). Christ embeds the two themes of giving away and guarding—commitment to "students" and to "subject matter"—in the one wedding feast story: the host invites in guests from the highways and byways, anybody, but then angrily ejects one into outer darkness because he lacks the proper garment.

Let me sum up the conflict in two lists of teaching skills. If on the one hand we want to help more students learn more, I submit we should behave in the following four ways:

1. We should see our students as smart and capable. We should assume that they *can* learn what we teach—all of them. We should look through their mistakes or ignorance to the intelligence that lies behind. There is ample documentation that this "teacher expectation" increases student learning (Robert Rosenthal, "Teacher Expectation and Pupil Learning," in R. D. Strom, ed., *Teachers and the Learning Process* [Englewood Cliffs, N.J.: Prentice-Hall, 1971], pp. 33-60).
2. We should show students that we are on their side. This means, for example, showing them that the perplexity or ignorance they reveal to us will not be used against them in tests, grading, or certifying. If they hide their questions or guard against us they undermine our efforts to teach them.
3. Indeed, so far from letting their revelations hurt them in grading, we should be as it were lawyers for the defense, explicitly trying to help students do better against the judge and prosecuting attorney when it comes to the "trial" of testing and grading. ("I may be able to get you off this charge but only if you tell me what you really were doing that night.") If we take this advocate stance students can learn more from us, even if they are guilty of the worst crimes in the book: not having done the homework, not having learned last semester, not *wanting* to learn. And by learning more—even if not learning perfectly—they will perform better, which in turn will usually lead to even better learning in the future.
4. Rather than try to be perfectly fair and perfectly in command of what we teach—as good examiners ought to be—we should reveal our own position, particularly our doubts, ambivalences, and biases. We should show we are still learning, still willing to look at things in new ways, still sometimes uncertain or even stuck, still willing to ask naive questions, still engaged in the interminable process of working out the relationship between what we teach and the rest of our lives. Even though we are not wholly peer with our students, we can still be peer in this crucial sense of also being engaged in learning, seeking, and being incomplete. Significant learning requires change, inner readjustments, willingness to let go. We can increase the chances of our students being willing to

undergo the necessary anxiety involved in change if they see we are also willing to undergo it.

Yet if, on the other hand, we want to increase our chances of success in serving knowledge, culture, and institutions I submit that we need skill at behaving in four very different ways:

1. We should insist on standards that are high—in the sense of standards that are absolute. That is, we should take what is almost a kind of Platonic position that there exists a “real world” of truth, of good reasoning, of good writing, of knowledge of biology, whatever—and insist that anything less than the real thing is not good enough.
2. We should be critical-minded and look at students and student performances with a skeptical eye. We should assume that some students cannot learn and others will not, even if they can. This attitude will increase our chances of detecting baloney and surface skill masquerading as competence or understanding.
3. We should not get attached to students or take their part or share their view of things; otherwise we will find it hard to exercise the critical spirit needed to say, “No, you do not pass,” “No, you cannot enter in with the rest of us,” “Out you go into the weeping and gnashing of teeth.”
4. Thus we should identify ourselves primarily with knowledge or subject matter and care more about the survival of culture and institutions than about individual students—even when that means students are rejected who are basically smart or who tried as hard as they could. We should keep our minds on the harm that can come to knowledge and society if standards break down or if someone is certified who is not competent, rather than on the harm that comes to individual students by hard treatment.

Because of this need for conflicting mentalities I think I see a distinctive distribution of success in teaching. At one extreme we see a few master or genius teachers, but they are striking for how differently they go about it and how variously and sometimes surprisingly they explain what they do. At the other extreme are people who teach very badly, or who have given up trying, or who quit teaching altogether: they are debilitated by the conflict between trying to be an ally as they teach and an adversary as they grade. Between these two extremes teachers find the three natural ways of making peace between contraries: there are “hard” teachers in whom loyalty to knowledge or society has won out; “soft” teachers in whom loyalty to students has won out; and middling, mostly dispirited teachers who are sort of loyal to students and sort of loyal to knowledge or society. (A few of this last group are not dispirited at all but live on a kind of knife edge of almost palpable tension as they insist on trying to be scrupulously fair both to students and to what they teach.)

This need for conflicting mentalities is also reflected in what is actually the

most traditional and venerable structure in education: a complete separation between teaching and official assessment. We see it in the Oxford and Cambridge structure that makes the tutor wholly an ally to help the student prepare for exams set and graded by independent examiners. We see something of the same arrangement in many European university lecture-and-exam systems which are sometimes mimicked by American PhD examinations. The separation of teaching and examining is found in many licensing systems and also in some new competence-based programs.

Even in conventional university curricula we see various attempts to strengthen assessment and improve the relationship between teacher and student by making the teacher more of an ally and coach. In large courses with many sections, teachers often give a common exam and grade each others' students. Occasionally, when two teachers teach different courses within each other's field of competence, they divide their roles and act as "outside examiner" for the other's students. (This approach, by the way, tends to help teachers clarify what they are trying to accomplish in a course since they must communicate their goals clearly to the examiner if there is to be any decent fit between the teaching and examining.) In writing centers, tutors commonly help students improve a piece of writing which another teacher will assess. We even see a hint of this separation of roles when teachers stress collaborative learning: they emphasize the students' role as mutual teachers and thereby emphasize their own pedagogic role as examiner and standard setter.

But though the complete separation of teacher and evaluator is hallowed and useful I am interested here in ways for teachers to take on both roles better. It is not just that most teachers are stuck with both; in addition I believe that opposite mentalities or processes can enhance each other rather than interfere with each other if we engage in them in the right spirit.

How can we manage to do contrary things? Christ said, "Be ye perfect," but I don't think it is good advice to try being immensely supportive and fierce in the same instant, as he and Socrates somehow managed to be. In writing, too, it doesn't usually help to try being immensely generative and critical-minded in the same instant as some great writers are—and as the rest of us sometimes are at moments of blessed inspiration. This is the way of transcendence and genius, but for most of us most of the time there is too much interference or paralysis when we try to do opposites at once.

But it is possible to make peace between opposites by alternating between them so that you are never trying to do contrary things at any one moment. One opposite leads naturally to the other; indeed, extremity in one enhances extremity in the other in a positive, reinforcing fashion. In the case of my own writing I find I can generate more and better when I consciously hold off critical-minded revising till later. Not only does it help to go whole hog with one mentality, but I am not afraid to make a fool of myself since I know I will soon be just as wholeheartedly critical. Similarly, I can be more fierce and discriminating in my critical revising because I have more and better material to work with through my earlier surrender to uncensored generating.

What would such an alternating approach look like in teaching? I will give a

rough picture, but I do so hesitantly because if I am right about my theory of paradox, there will be widely different ways of putting it into practice.

In teaching we traditionally end with the critical or gatekeeper function: papers, exams, grades, or less institutionalized forms of looking back, taking stock, and evaluating. It is also traditional to start with the gatekeeper role: to begin a course by spelling out all the requirements and criteria as clearly as possible. We often begin a course by carefully explaining exactly what it will take to get an A, B, C, etc.

I used to be reluctant to start off on this foot. It felt so vulgar to start by emphasizing grades, and thus seemingly to reinforce a pragmatic preoccupation I want to squelch. But I have gradually changed my mind, and my present oppositional theory tells me I should exaggerate, or at least take more seriously than I often do, my gatekeeper functions rather than run away from them. The more I try to soft-pedal assessment, the more mysterious it will seem to students and the more likely they will be preoccupied and superstitious about it. The more I can make it clear to myself and to my students that I do have a commitment to knowledge and institutions, and the more I can make it specifically clear how I am going to fulfill that commitment, the easier it is for me to turn around and make a dialectical change of role into being an extreme ally to students.

Thus I start by trying to spell out requirements and criteria as clearly and concretely as possible. If I am going to use a midterm and final exam, it would help to pass out samples of these at the beginning of the course. Perhaps not a copy of precisely the test I will use but something close. And why not the real thing? If it feels as though I will ruin the effectiveness of my exam to “give it away” at the start, that means I must have a pretty poor exam—a simple-minded task that can be crammed for and that does not really test what is important. If the exam gets at the central substance of the course then surely it will help me if students see it right at the start. They will be more likely to learn what I want them to learn. It might be a matter of content: “Summarize the three main theories in this course and discuss their strengths and weaknesses by applying them to material we did not discuss.” Or perhaps I am more interested in a process or skill: “Write an argumentative essay on this (new) topic.” Or, “Show how the formal characteristics of this (new) poem do and do not reinforce the theme.” I might want to give room for lots of choice and initiative: “Write a dialogue between the three main people we have studied that illustrates what you think are the most important things about their work.” Passing out the exam at the start—and perhaps even samples of strong and weak answers—is an invitation to make a tougher exam that goes more to the heart of what the course is trying to teach. If I don’t use an exam, then it is even more crucial that I say how I will determine the grade—even if I base it heavily on slippery factors: e.g., “I will count half your grade on my impression of how well you motivate and invest yourself,” or “how well you work collaboratively with your peers.” Of course this kind of announcement makes for a tricky situation, but if these are my goals, surely I want my students to wrestle with them all term—in all their slipperiness and even if it means arguments about how unfair it is to grade on such matters—rather than just think about them at the end.

When I assign papers I should similarly start by advertising my gatekeeper role, by clearly communicating standards and criteria. That means not just talking theoretically about what I am looking for in an A paper and what drags a paper down to B or C or F, but rather passing out a couple of samples of each grade and talking concretely about what makes me give each one the grade I give it. Examples help because our actual grading sometimes reflects criteria we do not talk about, perhaps even that we are not aware of. (For example, I have finally come to admit that neatness counts.) Even if our practice fits our preaching, sometimes students do not really understand preaching without examples. Terms like “coherent” and even “specific” are notoriously hard for students to grasp because they do not read stacks of student writing. Students often learn more about well-connected and poorly-connected paragraphs or specificity or the lack of it in examples from the writing of each other than they learn from instruction alone, or from examples of published writing.

I suspect there is something particularly valuable here about embodying our commitment to knowledge and society in the form of documents or handouts: words on palpable sheets of paper rather than just spoken words-in-the-air. Documents heighten the sense that I do indeed take responsibility for these standards; writing them forces me to try to make them as concrete, explicit, and objective as possible (if not necessarily fair). But most of all, having put all this on paper I can more easily go on to separate myself from them in some way—leave them standing—and turn around and schizophrenically start being a complete ally of students. I have been wholehearted and enthusiastic in making tough standards, but now I can say, “Those are the specific criteria I will use in grading; that’s what you are up against, that’s really me. But now we have most of the semester for me to help you attain those standards, do well on those tests and papers. They are high standards but I suspect all of you can attain them if you work hard. I will function as your ally. I’ll be a kind of lawyer for the defense, helping you bring out your best in your battles with the other me, the prosecuting-attorney me when he emerges at the end. And if you really think you are too poorly prepared to do well in one semester, I can help you decide whether to trust that negative judgment and decide now whether to drop the course or stay and learn what you can.”

What is pleasing about this alternating approach is the way it naturally leads a teacher to higher standards yet greater supportiveness. That is, I feel better about being really tough if I know I am going to turn around and be more on the student’s side than usual. And contrarily I do not have to hold back from being an ally of students when I know I have set really high standards. Having done so, there is now no such thing as being “too soft,” supportive, helpful, or sympathetic—no reason to hold back from seeing things entirely from their side, worrying about their problems. I can’t be “cheated” or taken advantage of.

In addition, the more clearly I can say what I want them to know or be able to do, the better I can figure out what I must provide to help them attain those goals. As I make progress in this cycle, it means I can set my goals even higher—ask for the deep knowledge and skills that are really at the center of the enterprise.

But how, concretely, can we best function as allies? One of the best ways is to be a kind of coach. One has set up the hurdle for practice jumping, one has described the strengths and tactics of the enemy, one has warned them about what the prosecuting attorney will probably do: now the coach can prepare them for these rigors. Being an ally is probably more a matter of stance and relationship than of specific behaviors. Where a professor of jumping might say, in effect, "I will explain the principles of jumping," a jumping coach might say, in effect, "Let's work on learning to jump over those hurdles; in doing so I'll explain the principles of jumping." If we try to make these changes in stance, I sense we will discover some of the resistances, annoyances, and angers that make us indeed reluctant genuinely to be on the student's side. How can we be teachers for long without piling up resentment at having been misunderstood and taken advantage of? But the dialectical need to be in addition an extreme adversary of students will give us a legitimate medium for this hunger to dig in one's heels even in a kind of anger.

This stance provides a refreshingly blunt but supportive way to talk to students about weaknesses. "You're strong here, you're weak there, and over here you are really out of it. We've got to find ways to work on these things so you can succeed on these essays or exams." And this stance helps reward students for volunteering weaknesses. The teacher can ask, "What don't you understand? What skills are hard for you? I need to decide how to spend our time here and I want it to be the most useful for your learning."

One of the best ways to function as ally or coach is to role-play the enemy in a supportive setting. For example, one can give practice tests where the grade doesn't count, or give feedback on papers which the student can revise before they count for credit. This gets us out of the typically counterproductive situation where much of our commentary on papers and exams is really justification for the grade—or is seen that way. Our attempt to help is experienced by students as a slap on the wrist by an adversary for what they have done wrong. No wonder students so often fail to heed or learn from our commentary. But when we comment on practice tests or revisable papers we are not saying, "Here's why you got this grade." We are saying, "Here's how you can get a better grade." When later we read final versions as evaluator we can read faster and not bother with much commentary.³

It is the spirit or principle of serving contraries that I want to emphasize here,

3. Since it takes more time for us to read drafts and final versions too, no matter how quickly we read final versions, it is reasonable to conserve time in other ways—indeed I see independent merits. Don't require students to revise every draft. This permits you to grade students on their best work and thus again to have higher standards, and it is easier for students to invest themselves in revising if it is on a piece they care more about. And in giving feedback on drafts, wait till you have two drafts in hand and thus give feedback only half as often. When I have only one paper in hand I often feel, "Oh dear, everything is weak here; nothing works right; where can I start?" When I have two drafts in hand I can easily say, "This one is better for the following reasons; it's the one I'd choose to revise; see if you can fix the following problems." With two drafts it is easier to find genuine strengths and point to them and help students consolidate or gain control over them. Yet I can make a positive utterance out of talking about what *didn't* work in the better draft and how to improve it.

not any particular fleshing out in practice such as above. For one of the main attractions of this theory is that it helps explain why people are able to be terrific teachers in such diverse ways. If someone is managing to do two things that conflict with each other, he is probably doing something mysterious: it's altogether natural if his success involves slipperiness, irony, or paradox. For example, some good teachers look like they are nothing but fierce gatekeepers, cultural bouncers, and yet in some mysterious way—perhaps ironically or subliminally—they are supportive. I think of the ferocious Marine sergeant who is always cussing out the troops but who somehow shows them he is on their side and believes in their ability. Other good teachers look like creampuffs and yet in some equally subtle way they embody the highest standards of excellence and manage to make students exert and stretch themselves as never before.

For it is one's spirit or stance that is at issue here, not the mechanics of how to organize a course in semester units or how to deal in tests, grading, or credits. I do not mean to suggest that the best way to serve knowledge and society is by having tough exams or hard grading—or even by having exams or grades at all. Some teachers do it just by talking, whether in lectures or discussions or conversation. Even though there is no evaluation or grading, the teacher can still demonstrate her ability to be wholehearted in her commitment to what she teaches and wholehearted also in her commitment to her students. Thus her talk itself might in fact alternate between attention to the needs of students and flights where she forgets entirely about students and talks over their head, to truth, to her wisest colleagues, to herself.⁴

The teacher who is really in love with Yeats or with poetry will push harder, and yet be more tolerant of students' difficulties because his love provides the serenity he needs in teaching: he knows that students cannot hurt Yeats or his relationship with Yeats. It is a different story when we are ambivalent about Yeats or poetry. The piano teacher who mean-spiritedly raps the fingers of pupils who play wrong notes usually harbors some inner ambivalence in his love of music or some disappointment about his own talent.

In short, there is obviously no one right way to teach, yet I argue that in order to teach well we must find *some* way to be loyal both to students and to knowledge or society. Any way we can pull it off is fine. But if we are teaching less well than we should, we might be suffering from the natural tendency for these two loyalties to conflict with each other. In such a case we can usually improve matters by making what might seem an artificial separation of focus so as to give each loyalty and its attendant skills and mentality more room in which to

4. Though my argument does not imply that we need to use grades at all, surely it implies that if we do use them we should learn to improve the way we do so. I used to think that conventional grading reflected too much concern with standards for knowledge and society, but now I think it reflects too little. Conventional grading reflects such a single-minded hunger to *rank* people along a single scale or dimension that it is willing to forego any communication of what the student really knows or can do. The competence-based movement, whatever its problems, represents a genuine attempt to make grades and credits do justice to knowledge and society. (See Gerald Grant, et al., *On Competence. A Critical Analysis of Competence-Based Reform in Higher Education* [San Francisco: Jossey-Bass, 1979]. See also my "More Accurate Evaluation of Student Performance," *Journal of Higher Education*, 40[1969], 219-230.)

flourish. That is, we can spend part of our teaching time saying in some fashion or other, “Now I’m being a tough-minded gatekeeper, standing up for high critical standards in my loyalty to what I teach”; and part of our time giving a contrary message: “Now my attention is wholeheartedly on trying to be your ally and to help you learn, and I am not worrying about the purity of standards or grades or the need of society or institutions.”

It is not that this approach makes things simple. It confuses students at first because they are accustomed to teachers being either “hard” or “soft” or in the middle—not both. The approach does not take away any of the conflict between trying to fulfill two conflicting functions. It merely gives a context and suggests a structure for doing so. Most of all it helps me understand better the demands on me and helps me stop feeling as though there is something wrong with me for feeling pulled in two directions at once.

I have more confidence that this conscious alternation or separation of mentalities makes sense because I think I see the same strategy to be effective with writing. Here too there is obviously no one right way to write, but it seems as though any good writer must find some way to be both abundantly inventive yet tough-mindedly critical. Again, any way we can pull it off is fine, but if we are not writing as well as we should—if our writing is weak in generativity or weak in tough-minded scrutiny (not to mention downright dismal or blocked)—it may well be that we are hampered by a conflict between the accepting mentality needed for abundant invention and the rejecting mentality needed for tough-minded criticism. In such a case too, it helps to move back and forth between sustained stretches of wholehearted, uncensored generating and wholehearted critical revising to allow each mentality and set of skills to flourish unimpeded.

Even though this theory encourages a separation that could be called artificial, it also points to models of the teaching and writing process that are traditional and reinforced by common sense: teaching that begins and ends with attention to standards and assessment and puts lots of student-directed supportive instruction in the middle; writing that begins with exploratory invention and ends with critical revising. But I hope that my train of thought rejuvenates these traditional models by emphasizing the underlying structure of contrasting mentalities which is central rather than merely a mechanical sequence of external stages which is not necessary at all.

In the end, I do not think I am just talking about how to serve students and serve knowledge or society. I am also talking about developing opposite and complementary sides of our character or personality: the supportive and nurturant side and the tough, demanding side. I submit that we all have instincts and needs of both sorts. The gentlest, softest, and most flexible among us really need a chance to stick up for our latent high standards, and the most hawk-eyed, critical-minded bouncers at the bar of civilization among us really need a chance to use our nurturant and supportive muscles instead of always being adversary.