

Teachers' Own Identities

Concocting a Potion to Treat the Syndrome of Doctor Jekyll and Edward Hyde in Teachers*

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The aim of this paper is the search for teachers' own identities in a world that has shadowed their nature and their role in society. The author uses the narrative of Dr. Jekyll and Mr. Hyde to illustrate how teachers' conflicting views of who they are as professionals and what they do in classrooms bring about a series of tensions that can only be resolved by the opening of teaching education programs whose main foundations strive for the recognition of teachers as intellectuals who require affiliation to a community of practitioners, and whose undertakings will be geared towards the articulation and voicing of teachers' thinking and understanding of their profession beyond the knowledge from the ancillary areas that contribute to teaching, namely, linguistics, psychology and pedagogy.

Keywords: identity, voice, community of practitioners, teachers as intellectuals.

La búsqueda por una identidad propia en un mundo que ha diluido la naturaleza y el papel del docente en la sociedad es el propósito del presente artículo. El autor utiliza la narrativa del Doctor Jekyll y el Señor Hyde para ilustrar cómo los dilemas que tienen los profesores entre quienes son como profesionales y lo que hacen en el salón de clase generan una serie de conflictos a nivel personal y profesional que sólo se pueden resolver con la apertura de programas de formación de licenciados cuyos fundamentos se preocupen por el reconocimiento del docente como intelectual que requiere en su constitución la afiliación a una comunidad de profesionales cuyos esfuerzos sean orientados hacia la caracterización de un discurso cuyas comprensiones vayan más allá del conocer y saber desde las áreas que aportan a la disciplina docente como lo son la lingüística, la psicología y la pedagogía.

Palabras claves: identidad, voz, comunidad docente, profesores como intelectuales.

L'objet de cet article est de débattre de l'identité du corps enseignant dans un monde qui a dilué son rôle et sa nature. L'auteur utilise la problématique de Docteur Jekyll et Mr. Hyde pour montrer le décalage entre la formation professionnelle et la réalité dans les salles de classe. Ce décalage peut se résorber si les programmes de formation s'intéressent à la vraie reconnaissance du maître en tant qu'intellectuel, dans le cadre de son appartenance à une communauté de professionnels. Ces efforts lui permettront de le guider vers l'articulation de son discours et la compréhension de son propre domaine qui va au-delà des connaissances spécifiques et de certaines disciplines telles que la linguistique, la psychologie et la pédagogie.

Mots clés: identité, voix, corps enseignant, professeurs en tant qu'intellectuels.

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“If the teacher agrees to submerge himself into the system, if he consents to being defined by others’ views of what he is supposed to be, he gives up his freedom to see, to understand, and to signify for himself. If he is immersed and impermeable, he can hardly stir others to define themselves as individuals. If, on the other hand, he is willing ...to create a new perspective on what he has habitually considered real, his teaching may become the project of a person vitally open to his students and the world... He will be continuously engaged in interpreting a reality forever new; he will feel more alive than he has ever before.”

(M. Greene, 1973, cited by Oprandy and Gebhard, 2001)

INTRODUCTION

The purpose of this paper is personal, since this is a dimension in teaching education programs and teaching education policies that has not been addressed properly. From the very first moment that student teachers are recruited into teaching education programs, they are trained according to the demands of the educational system, which nowadays are being more and more dominated by the concepts of political and administrative interventions. The terms “competencies,” “goals,” and “standards” bring more concerns than reassurance for the majority of teaching practitioners around the country.

Teachers are for the most part objects of what (Schön, 1983) refers to as this “technical rationality” in which people outside of teaching or even those outside of education develop solutions to be implemented by a group of consumers who disseminate these findings in terms of teaching, training courses, and/or administrative orders. Here, one witnesses the birth of a twofold creature in the many decrees and laws passed by the government or the local educational authorities, with sudden changes in educational policies that sometimes reflect that there is no policy. Consequently, a being with the behavior and personality of Dr. Jekyll and Edward Hyde is born.

This person (who had thus, from the first moment of his entrance, struck in me what I can only describe as a disgustful curiosity) was dressed in a fashion that



would have made an ordinary person laughable; his clothes, that is to say, although they were of rich and sober fabric, were enormously too large for him in every measurement- the trousers hanging on his legs and rolled up to keep them from the ground, the waist of the coat below his haunches, and the collar sprawling wide upon his shoulders. Strange to relate, this ludicrous accoutrement was far from moving me to laughter. Rather, as there was something abnormal and misbegotten in the very essence of the creature that now faced me – something seizing, surprising and revolting – this fresh disparity seemed but to fit in with and to reinforce it; so that to my interest in the man's nature and character there was added a curiosity as to his origin, his life, his fortune and status in the world. (Stevenson, 1994)

The status of teachers as intellectuals, their affiliation to a community of practitioners, and the reasoned voicing of their findings through the exercise of research are aspects to be dealt with this paper. Society and teaching education programs intend to educate these professionals in skills, values, and attitudes towards their profession; however, it is often forgotten that a great part of the nature of educating teachers is expressed in *“less on materials, techniques and linguistic analyses, and more on what goes on inside and between the people in the classroom.”* (Stevick, 1980)

The strength of this quote and the emphasis on what goes on inside people (i.e. teachers) in class preparation and in-service teachers will be the principal idea in this attempt to create a solution for the Jekyll and Hyde Syndrome in teachers. The original story's plot keeps track of the last weeks in the life of a notorious physician, Dr. Henry Jekyll, whose scientific studies resulted in bringing about a lot of tensions that confronted his morality and intellect. The tale of split personality that follows blends events and characters that play important roles in Dr. Jekyll's life as a doctor, a murder suspect, and a recognized member of society.

The reason that the story of Dr. Jekyll and Mr. Hyde comprises part of this paper is that it provides a powerful means of expressing what the teaching profession has become in Colombia. Teachers at different levels are presented with state regulations and school policies that are soon amended, before they can be fully implemented, due to a change in their rationale and/or application. These changes leave teachers



with mixed feelings of uncertainty about their job performance, much of which is already filled with the schools' expectations they are to fulfill.

In my experiential understanding and book learning concerning this profession, I have encountered both students and teachers who come to class expressing a great deal of anxiety about their work. For the most part, they describe what they do with a lot of doubts and concerns, wishing to be able to use ways of teaching that match who they are, and what they think is both methodologically and ethically right.

Dr. Jekyll abandons his comfortable and safe position in society to venture into the doubts of who he really is, and how there are aspects of his personality that have not yet been revealed clearly. He wants to have a deep look at himself in his aspiration to define his own identity, and to come to terms with the tensions of his life.

I start this paper by establishing the status of teachers as intellectuals. Such status will be achieved as far as teaching education programs revise their nature and the environment where the individuals educated to be teachers have all the possibilities to understand and pursue their motivations, interests, wants, and goals. Only then will these new practitioners be able to make contact with the world of others through instances of authentic and meaningful communication. Next, I describe the significance of stimulating in student teachers the need to be and feel part of a community of professionals that have developed their own ways of behaving, communicating, and signifying, according to their particular canons of evidence and writing.

I devote the following part of the text to making explicit how articulation of local and professional discourse plays a crucial role in the formation of individuals as professionals in teaching. This process of articulation is fundamental in helping teachers to cope with the dilemmas and challenges that their practice pose on them everyday. I emphasize the use of language as a very powerful socializing force to make public teachers' knowledge. One such instance of articulation takes place when teachers decide to bridge the gap between teaching and research. The last ideas of this paper are about the desire that needs to be associated with teachers as individuals whose main goal is to articulate their identity as intellectuals in their endeavor to make contact with the world of others and at the same time to trigger the same desire of identity in their students. Such articulation and sense of identity are not free from



despair and pain, since teachers need to abandon the comfort of ready-made answers and recipes in teaching, in order to explore the possibilities acquired by risking their own Self both as people and professionals (Stevick, 1998).

TEACHERS' STATUS IN THE WORLD

Genuineness or "realness" has been overlooked in the education of teachers, forsaken by a book learning professionalism that does not acknowledge the very fact that student teachers are to become part of a profession whose main concern is precisely to put them into contact with the worlds of others. Consequently, to be able to reach the worlds of others, it is important for student teachers to recognize their personal realms, to be able to have personal encounters with their learning, as well as eventually with their learners. Linda Darling-Hammond et al. (2005) support this view when they consider that learning about one's students is paralleled by learning about oneself, due to the constant changes in society and schools at large, which require professionals with skills and attitudes to understand and adapt to such changes, as well as to the diversity of learners. Robert Oprandy shares one such moment of genuineness in his life both as a professional and as an individual when he asserts that,

By developing skills in painting and pizza making, and through my experiences as a continuing learner of Thai and Spanish, I have made numerous connections to the teaching and learning of languages. All these experiences have helped me feel more confident as a communicator, leader, facilitator, provider of feedback, and so many other roles I have had to assume as a teacher. The more consciously I connect my own processes as a learner to those of my students, the easier it is for me to understand what they are grappling with, and how they are attempting to progress in the language they are studying or acquiring. (Oprandy, 1999)

But where can one find such moments of genuineness in teacher education programs for language teachers? Well, the avenues of communicative competence and communicative language teaching have been the most traveled, and once again one of the major rocks in the road is the commonly held belief that the language people speak or use to give meaning to the world is found in the English textbooks or the teachers' class photocopies. Language use has been narrowed down to a mere linguistic enterprise, forgetting that the language is a social practice, and as a social practice it is also a cultural and historical adventure (Stryker and Leaver, 1997).



Basically, a community of speakers makes use of language to construct shared meanings. As a result, it seems naïve to think that meaningful language use will stem from classrooms where grammar exercises are masking what language is really used for. Oprandy adds to this idea when he states that,

The boundaries of a classroom or of a school are much too limited for doing the work or attending to the ways people make meaning. One way to overcome that limitation is to reflect on teaching-learning moments wherever and whenever they occur, both in and out of the classroom. (Oprandy, 1999).

He also accentuates this idea when he defines the nature of resourceful teachers as individuals who are always on the lookout for ideas to liven up their classes. Oprandy talks about broadening and deepening one's extracurricular interests.

In my understanding, student teachers need not be educated solely as technicians or deliverers of technical or pedagogical knowledge about teaching and language. On the contrary, they must be first understood as individuals whose interaction with other individuals will be at the level of their intellect. Therefore, the teacher preparation programs must first start by giving their student teachers the status of intellectuals.

People who are to introduce others to the avenues of learning need to have ideas of what their interests are, their favorite books and movies, as well as the artists, writers, and/or musicians that have touched their emotions and personal feelings. To sum up, an intellectual needs to have some sort of understanding of his motivations towards reading, writing, and language learning, to name a few.

This brought them to the fireside, where the easy chair was drawn cozily up, and the tea things stood ready to the sitter's elbow, the very sugar in the cup. There were several books on the shelf; one lay beside the tea things open, and Utterson was amazed to find it a copy of a pious work for which Jekyll had several times expressed a great esteem, annotated, in his own hand, with startling blasphemies. (Stevenson, 1994)

The constant fight of Jekyll to come to terms with himself, beyond his nature as a well-to-do and educated person, was to understand his inner emotions, which gave



him a lot of grief and desperation when he was confronted with what he called the “duplicity of his life.”

Hence it came about that I concealed my pleasures; and that when I reached years of reflection, and began to look round me and take stock of my progress and position in the world, I stood already committed to a profound duplicity of life. Many a man would have been blazoned such irregularities as I was guilty of; but from the high views that I had set before me, I regarded and hid them with an almost morbid sense of shame. (Stevenson, 1994)

Teacher education programs might consider as a very important part of their endeavors the cultivation of an attitude of self-development in their participants, not only in professional terms, but more importantly in personal aspects. The scholars contributing to the education of these prospective professionals may consider making attempts for the intermingling of the individual and the learner, as well as the teacher and the learner. Some university language programs work with their students on the self-construction of dialogue journals and teaching biographies as powerful mechanisms to capture the richness of people's experiences that are brought up in the teaching-learning process.

Even the nature of students' experiences prior to their enrollment in the university is worth considering for the establishment of university curricula interested in developing teachers as intellectuals, individuals whose life centers on the study or use of ideas in a particular field of knowledge. In this case, one can think of education or teaching in general, but for the most part English teachers will be devoted to communicating and finding ways to make communication in English a meaningful event, which in turn will lend itself to learning. Communication should be the English teachers' motto, and the overriding question in their courses and lesson plans should be: What is it worth communicating today?

Some of these first university courses, I believe, need to be oriented towards the examination of student teachers' ideas about themselves and who they want to be as human beings. This idea is crucially important for university professors who have to start developing in these students the idea that lessons are “socially constructed events” where both teachers and students play particular roles in the process of co-



authorship or negotiation of classroom realities (Allwright, 1983). For the professors of student teachers, this idea is much more challenging, since the quality of classroom negotiation is based on the idea of communication in a foreign language in contexts where these exchanges are for the most part artificial or entirely dedicated to manipulating language structures.

Universities are working to give the status of research to the profession and its practitioners. Many curricula are based on ideas that position research as a very important skill for teachers today.

However, sometimes these ideas are planted in barren land since there is not knowledge of who the learners are and their interests in life as human beings. Nevertheless, the expectations of universities and their professors are that they develop research interests on their own about academic aspects that seem to be far away from who they are, and what they know about the profession and its discourse.

Henry Jekyll stood at times aghast before the acts of Edward Hyde; but the situation was apart from the ordinary laws, and insidiously relaxed the grasp of conscience. It was Hyde, after all, and Hyde alone, that was guilty. Jekyll was no worse; he woke again to his good qualities seemingly unimpaired; he would even make haste, where it was possible, to undo the evil done by Hyde. and thus his conscience slumbered. (Stevenson, 1994)

The strength of teachers is measured by their ability to deal with classroom situations. Usually their knowledge comes prepackaged in general ideas on how to deal with classroom situations. They often seem to have ready-made answers for classroom management, difficulties in reading comprehension, and recipes for effective classes. In many ways, teachers are as ready as Dr. Jekyll to fix or conceal the messiness of classrooms instead of really figuring out what causes these problems.

Speculating about what lies outside the universe of the known is unthinkable for many teachers (Schön, 1983); consequently, the ability to inquire, solve problems, and develop and pursue research interests are extraneous to the character of most



teachers. This innovative perspective towards themselves and the profession could be addressed and promoted in teacher education programs, so that teachers' consciousness does not become insensitive or dulled due to the competing demands of educational policies, school agendas, and teachers' workloads.

THE MEMBERSHIP OF A COMMUNITY OF PRACTICE

10th December 18 _____

Dear Lanyon,

You are one of my oldest friends; and although we may have differed at times on scientific questions, I cannot remember, at least on my side, any break in our affection. There was never a day when, if you had said to me, 'Jekyll, my life, my honor, my reason, depend upon you,' I would not have sacrificed my fortune or my left hand to help you.

(Stevenson, 1994)

Dr. Jekyll asks one of his colleagues, one of his kind, to help him end his tormenting experience with Mr. Hyde. He can only confide in one member of his community to help him put an end to his ordeal. Regardless of the possible disagreements with Lanyon, Jekyll still trusts his colleague as the only one who might understand what he is going through as he grapples with the effects of his experiments.

Since the moment people are born, they belong to a community, be it tribal, religious, social or economic. When people receive education, they will become part of a community. Even the act of being registered in a profession allows people to share a particular identity.

This identity is manifested through various forms of "rituals" that establish the affiliation of the individual that forms a community (Johns, 1997). Language is used to shape the ways of being in communities, and it also may determine a great deal of a community's identity.

Active community members carry out a lot of informal exchanges: at conferences, study and/or interest groups, roundtable discussions, and even office sessions. The



world outside of these communities knows about their thinking and action through written genres of communication. These forms of expression can go from very sophisticated elaborations geared towards a group of experts to the most simple notes or summaries of meetings.

Education, and teachers in particular, make up part of a community which is first distinguished by its discipline-specific allegiances. It is also recognized by the written genres it has created and used to communicate its proceedings, discussions, reflections and work.

These written genres share several commonalities that establish the identity of a community, not only as a means to perpetuate it, but more importantly to renew it. Ann Johns clearly states this role of the practitioners in different fields of knowledge at the university when she affirms,

Every time a student sits down to write for us, he has to invent the university for the occasion –invent the university, that is, or a branch of it, like History or Economics, or Anthropology or English. He has to learn to speak our language, to speak as we do, to try on the particular ways of knowing, selecting, evaluating, reporting, concluding and arguing that define the discourse of our community. (Ann M. Johns, 1997)

Teaching education programs could stimulate in their newest members a strong sense of affiliation to a discourse community (Johns, 1997) whose focus is on the language and texts, and more broadly the genre that enable members throughout the world to establish their objectives, control their membership, and communicate efficiently, in order to advance in their field of knowledge.

Creating and promoting active communities of practice provide student teachers with possibilities to evaluate their learning not only in its own context, but also in some other settings as well. Linda Darling-Hammond et al. (2005) suggest that these communities are contributing settings for learning to teach, since they promote collaborative work among their members, as well as the sharing of understandings about their teaching environments.



ARTICULATION OF LOCAL AND PROFESSIONAL DISCOURSE SETS IN MOTION THE PRODUCTION OF A TEACHER'S VOICE

The concepts of **Discourse and Articulation** are central tenets to developing and understanding how teachers conceptualize their actions. In other words, the former is defined by Gee (1989) "...as ways of being in the world, ... forms of life which integrate words, acts, values, beliefs and attitudes, and social identities."

The appearance of Discourse is also viewed as a twofold phenomenon. First, it has the form of *local language*, as a vehicle for teachers to make sense of their teaching on a daily basis. This includes the conceptions of practice which they bring to teaching, as well as those socialized in staff rooms. Scholars commonly acknowledge the origin of this "local language" as coming from teachers' own experiences, their "apprenticeship of observation" (Lortie, 1975, cited in Freeman and Richards, 1996) and the normative ways of talking and thinking about teaching in particular school environments.

The second view of Discourse takes the form of *professional language*, which has been built upon a set of socially-constructed facts and procedures that give identity to the discipline of teaching. Professional language is the foundation upon which many language programs are built. They usually base their courses and programs on disciplines such as psychology, linguistics, and pedagogy.

The latter term, Articulation, has to do with the way teachers *make sense* of their practice and clarify the tensions between local and professional language, in order to develop deeper and more informed understandings of their work.

University professors are training practitioners to conduct lessons. They are all probably very knowledgeable, skillful and talented, but they are not reflective. This lack of reflection will not let them read between the lines of the text that their classrooms show them to interpret. If teacher-trainees are given the chance to be critical readers of the literature that conforms their profession, and they are also encouraged to develop their critical awareness about their instructional actions, they will be better prepared to make the most adequate decisions for their classroom



settings. In other words, future teachers need to be encouraged to develop sound criteria and self-reflection to conceptualize their practice.
(Serna, 2001)

A process such as the one described above could be one of main goals in teaching education programs. The participants in these programs will visit some of the most fundamental areas of language study from the perspective of the state of the art in professional language. They will be asked to analyze and discuss these views against their local environments, so that they become capable of articulating more critical ways of understanding what they will be doing in their classrooms.

The process of articulation is again highly instrumental, since it occurs through language which has been, is, and will be the “main socializing force in any teaching-learning situation” (Freeman and Richards, 1996). Language plays an enormous role in teachers’ voicing their classroom experiences, joys, findings, and even frustrations.

Therefore, the ways teachers express their views require special attention in any teacher education program whose main goal is to encourage teachers’ thoughts and classroom processes to coincide and to be known by the public through the exercise of research.

While decision making offers one important use of language to render teachers’ thinking, there are clearly other avenues as well. Narrative studies, self-reflection and journal studies, and discourse-based studies, among others, provide alternative ways of constructing teachers’ mental worlds of gathering, through the research process, language data about those worlds.
(Freeman and Richards, 1996)

As student teachers are permeated with the context, the role and the text of professionals talking about their profession, they will be guided through a process of writing so that they express their ideas, perspectives and later research findings according to the canons of expression of the scientific community to which they belong.

When teacher-researchers adopt existing ways of making public their ideas and findings, using the current language and genres of scientific debate, for example, they do two things. On the one hand they gain some access to the prestige and power that these forms of talking and writing have in society. Teacher-researchers



can be taken seriously if they sound like other researchers. On the other hand, by using these forms of expression teacher-researchers conform to existing canons and disciplines... (Freeman, 1998)

Becoming articulate about one's profession allows both student teachers and in-service teachers to take a stance towards the profession in general, but more importantly towards essential aspects such as teaching and learning. One way to develop teachers' own perspectives is by elaborating frameworks that may come into being through doing research, being part of discussion groups, and/or studying aspects of the teachers' own interests.

FINDING ONE'S IDENTITY: THE TESSITURA OF TEACHERS' OWN VOICES

Teaching is for the most part a very complex activity that takes place in classrooms where a variety of participants have different perceptions and voices about their roles and their learning. Teachers need to be aware of such a situation in order to understand the classroom dynamics and then negotiate the views of these participants around the act of teaching and learning. Ian Tudor (2001) asserts that in order to understand language teaching as it is lived out in classrooms, teachers need to explore two sets of factors. The first is related to the rationalities of the participants who may exert some influence in the classroom, namely, administrators, parents, teachers, and students. The second is the way these participants interact with one another, and the choices that other participants make about their context.

To cast in my lot with Jekyll was to die to those appetites which I had long secretly indulged and had of late begun to pamper. To cast it with Hyde was to die to a thousand interests and aspirations, and to become, at a blow and for ever, despised and friendless. The bargain might appear unequal; but there was still another consideration in the scales; for while Jekyll would suffer smartingly the fires of abstinence, Hyde would be not even conscious of all that he had lost. (Stevenson, 1994)

Doctor Jekyll is at a point where he has to decide how he is going to carry on with his life. He strikes a balance between Dr. Jekyll and Mr. Hyde. He has to decide



whether he continues his life of certainty and respect in society as a doctor, or embraces the uncertainty and uneasiness of Edward Hyde.

Similar situations are presented to teachers everyday. They have to live their lives in the expectations of society to be Jekyll, yet they suffer the agony and pain of Edward Hyde. Learning to teach encompasses much of the identity of Dr. Jekyll and Edward Hyde; on one hand, it means the acquisition of knowledge about different aspects of classroom life, namely, their coursework, the procedural aspects of classroom management, and eventually a classroom practicum. On the other hand, this identity clashes with the dilemmas, beliefs, values, and conflicting ideas about the nature of their profession and their knowledge obtained in real classrooms with students who have faces, names, personalities, and expectations about their learning.

Karen Johnson (1999) defines the nature of learning to teach as a complex process of teachers' making sense based on the ideas about themselves as practitioners, their knowledge and the context where they work. However, she fails to point out that teachers need to make sense of themselves as people who are going to be in contact with other people, and more importantly, people who are going to make an impact on their learning or their attitudes towards learning.

One of my most vivid memories as a teacher educator occurred a few years ago when a student of mine expressed his criticism and despair about the teaching education courses he was taking at that moment. He argued that the courses were not helping him much in his current practice at the time. He had taken courses in teaching methodology, yet he still failed to succeed in an English class for children. I told him that probably it was his approach to the situation. He had been taught English as an adult from an adult point of view at the university. He intended to teach children using the same perspective. He was developing activities full of analytical exercises and explicit explanations about the grammar. I told him that he needed not only to read about children's cognitive development, but also to observe children interacting and children at play.

Those observations would give him part of the awareness he needed first to interact with the world of the child and subsequently with his students. Years later, these



comments I made to my student became very sensible as I read Robert Oprandy's (Oprandy and Gebhard, 1999) comments on the experiences of a fellow colleague who enriched his ideas about reading instruction not only by reading from books or manuals, but also by watching readers in trains and other contexts where the world of print was available to people in their daily lives. These elements from the context helped him to bring those alternatives into his classroom.

Developing teachers' identities in teaching education programs should be a continuous effort made on the part of those in charge of the formation of these individuals. One of the most engaging ideas in this sense will have to do with the strong desire of these new generations of teachers to relate the personal and the professional, as well as teaching and learning, in the everlasting quest for self-understanding.

Giving the status of intellectuals to teachers, developing a sense of belonging in a community of professionals, working with student teachers on the articulation of their conceptions of teaching and education in general, as well as promoting an attitude of listening to their voices, are basic fundamentals in the education of student teachers with a clear idea of their own personal and professional identity.

Many times teachers go through their lives guessing about the nature of their frustrations, and the difficulty is that they do not know if these problems originated from some error in skill, technique, or knowledge, or for not having attempted to risk alternatives in the development of their own understandings about classroom situations or their profession.

In order to treat the Jekyll and Hyde Syndrome in teachers, the profession has the alternatives offered by Stevick when he elaborates on the humanistic teacher. Teachers must be willing to give freely of themselves with the clear idea of taking risks and be open to lose or even die a little (Stevick, 1998), as it occurred with Dr. Jekyll, who abandoned his close, comfortable environment for the attempt to find the things his life lacked.

I should think that teachers need not only to accept the gaps in their teaching lives, but also to come to terms with those gaps by assuming a professional attitude, in order to develop understandings of their teaching context within the possibilities the



profession has to offer, that is situated in professional knowledge, a community of practice, and the realms of research.

For teaching to become a project of people vitally open to their students and the world, teachers need to feel alive, in the sense of allowing themselves to explore new ways to see and understand their profession and current practice. In other words, **risking** one kind of **death** for the **hope** of a different kind of **life** for themselves and their students (Stevick, 1998).

“I shall again and for ever reindue that hated personality, I know how I shall sit shuddering and weeping in my chair, or continue, with the most strained and fearstruck ecstasy of listening, to pace up and down this room (my last earthly refuge) and give ear to every sound of menace. Will Hyde die upon the scaffold? Or will he find the courage to release himself at the last moment? God knows; I am careless; this is my true hour of death, and what is to follow concerns another than myself. Here, then, as I lay down the pen, and proceed to seal up my confession, I bring the life of that unhappy Henry Jekyll to an end.” (Stevenson, 1994)

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