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EATE Autumn Seminar 2020

was held at two venues - in Tallinn and Tartu. Here are some pictures from Tallinn Secondary School of Science (Tallinna Reaalkool), 22 October 2020.



*In preparation for the arrival of guests. Merit Harju,
Kati Bakradze, Reet Noorlaid.*



Ene Peterson and Ene Alas



Bookseller from Krisostomus



Liljana Skopinskaja



*Kelly Odhuu (left) handing over
a lottery prize*



Kristel Kriisa



Ülle Türk speaking about EF class

Photos by Reet Noorlaid and Ilmar Anvelt

Estonian Association of Teachers of English
www.eate.ee

Chair

Erika Puusemp
erika.puusemp@gmail.com

Editor of OPEN!

Ilmar Anvelt
ilmar.anvelt@gmail.com

Current account

EE331010152001597007
in SEB

LEARNING AND LOCKDOWNS IN THE TIME OF COVID

Carol Kahar

Vineland, Niagara Region, Ontario, Canada

Distance education is not a new approach to learning. While teaching in Toronto in the early 1960s, I registered for a 'distance ed' course at Queen's University, in Kingston, Ontario. The essay assignments were mailed bi-weekly to the professor, who marked and then returned them by post. The program was structured, well-organized, quite business-like, and far from ideal. Today, we find distance education once more in vogue, as necessitated by the ongoing pandemic.

Not that many years ago, teachers would prepare homework assignments for students who were ill for a prolonged period of time. Often, tucked into the homework envelope would be get-well messages from classmates.

The early nineties were heady times, as educators at all levels experimented with the Internet. My computer class in Collingwood, Ontario consisted of 12-13-year-old students, learning about email correspondence as part of their computer instruction. I partnered them with Estonian pen pals of comparable age, students at a Tallinn school (Laagna Gümnaasium). It was an exciting rehearsal for what has become commonplace in our present global society. Lasting friendships were made, including between the two teachers involved.



But so much has changed, as our world is now dominated by digital technology. We buy gifts online, and then have Amazon deliver them on our behalf. We stream movies for home entertainment, order from a favourite site, and enjoy home delivery of essentials, including groceries. Given the ongoing restrictions of the pandemic, we visit with friends and family virtually with Zoom or Google Hangouts.

For many years, educators hoped that advances in technology would help to level disparities in educational outcomes. Students of all backgrounds and in all locations would now be connected with the best teachers.

Yet, despite increased access, it remains unclear whether online courses are as effective as in-class learning. This is particularly so with young and special-needs students, and in circumstances where labs or collaborative learning are required.

For this article, I interviewed a number of teachers, parents and students to learn about their experiences during the COVID pandemic over the past year. Throughout the article, I'll be sharing their thoughts and experiences.

During the past year, educators at all levels have become increasingly dependent on digital technologies and the Internet. During lockdown periods, the Internet provided the only link teachers had with their students.

Gerry, an experienced secondary school teacher, comments:

"Each day was a new experience with emails from parents, students, and colleagues. All this while trying to put together the course of study and become familiar with the online platform."

Danielle has two young sons, (Kian, age 6, and Noah, age 5). She also works full time from home. As she explains:

"It's definitely been a challenging time. Thankfully, they have much better teachers this time compared to the first lockdown in the spring, but it has still been difficult."

Sharon has a 12-year-old son with special needs. Initially, she had concerns about online classes:

"I thought the school did all right, but the teachers did not collaborate in their use of technology. It was very frustrating."

In some countries, the transfer to virtual teaching and learning was done with speed and efficiency, but in others it was onerous and very time-consuming. Ease of transfer was heavily dependent on computer-savvy teachers, students *and* parents alike. Reliable Internet access was essential, as was ensuring enough computers in the home to accommodate the needs of *all* family members. These requirements remain in place, as the pandemic is far from over.

As the Covid-19 pandemic rages world-wide, some teachers conduct online classes, while others have returned to in-class instruction. To adapt to these unprecedented circumstances, most still function with a combination of virtual and in-class instruction. Few instructional resources are available on how to teach remotely or in-class with current constraints. How then to accommodate the needs of *all* students?

Herb, professor of business at a Canadian university, has concluded:

"Online learning has its place, but I am no fan. It works when you have a mature, dedicated audience, such as MBA students. But the quality of such education cannot mirror that of in-class learning, where there is considerably more personal communication."

We cannot overestimate today the importance of teachers being 'tech-savvy'.

A person was once thought to be 'tech-savvy' when able to boot up a computer, send emails and text messages, and in ownership of a current-model smartphone. This is no longer the case in our tech-dominated world. Being 'tech-savvy' today means using one's knowledge of modern technology and incorporating learned skills to augment success and efficiency. This is essential in both the private sector and educational settings.

With recurrent lockdowns, educators have had to adjust traditional teaching methods to accommodate an online platform or modified in-class instruction. This disruption has necessitated the use of unfamiliar digital tools and software, plus video conferencing with students, parents and colleagues.

Teachers have found themselves being coached in the intricacies of Zoom and Google Classroom, while simultaneously mentoring parents in their new role as home instructors.

Gerry shared her adventures with online teaching:

"The majority of us had to learn the mandatory online platform *while* teaching the students how to use it. We were tasked with creating our online courses in just a day or two."

Danielle worked online with French immersion teachers, but



Kian



Gerry

found her new role challenging:

"Kian did well with online learning. His teacher said he spoke more in French than he had in person. She thought that it was because she wasn't wearing a mask."

"The downside of the online learning was my increased involvement with his classes. Kian would be quite hard on himself when he didn't understand. He would assume he was the only one in the class and then have complete emotional meltdowns (off camera). Upsetting for both of us. All this while I was working fulltime from home."

Most parents in today's world have found their new responsibilities doubly stressful. While putting in a full day of working from home, they now had the additional chore of tutoring their children. Online guidance from teachers was essential, as most parents are overwhelmed by their new tutoring roles. Families continue to bear the brunt of this historic reordering of education.

My niece, Deb, has a 17-year-old son, Kyle, now in grade 11. She has observed:

"Many parents have shared their challenges and the stress of trying to be better organized, self-regulated, and able to complete assignments on time. It has been overwhelming for many students, teachers, and families. It even took my small family a while to get in the rhythm."

Without advance warning, schools have had to change the way they function. Initially, teachers felt pressured to keep students learning at the same pace as before the pandemic. This soon proved impossible. But how to ensure that students understand what is being taught?

Class and online periods have been condensed, affording less time for monitoring and testing. Assessing students has become problematic, and teachers have found that they *now* rely on parents as never before.

Teachers are committed to partnering with families. This includes providing them with the information and tools needed to tutor and monitor their children's progress in a home setting. But there are consequential variables to be considered in each home: computer availability, reliable Internet access, parents with full workdays spent at home and online, a second language spoken in the home, or children with special needs.

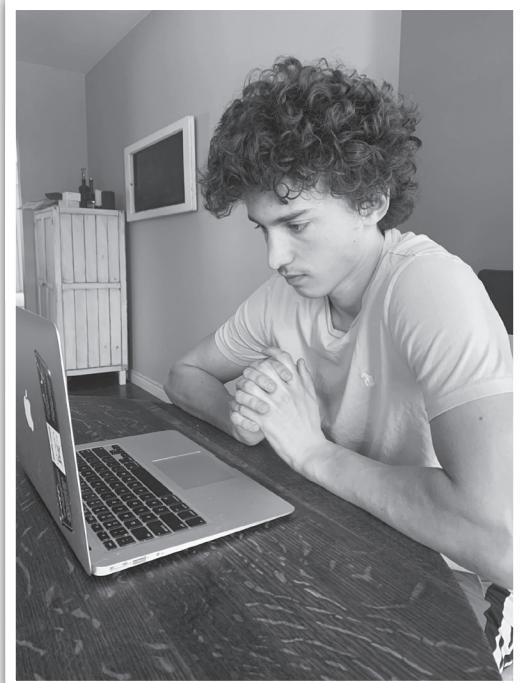
Sharon has a 12-year-old son with Autism Spectrum Disorder:

"My son has a disability, meaning the regular system has always been a challenge."

Gerry has special needs students in her online courses:

"I had special-needs students, who were given *no* extra support. One student with autism was very anxious, quite lost in class, and feared he was the only student unable to participate. He was without his familiar resource support. It was heart-breaking."

Intermittent physical presence in the classroom has been detrimental to teachers and students alike, and in all stages of education. It is crucial for teachers to observe students and assess their progress or difficulties. These observations must then be recorded and evaluations shared with colleagues.



Kyle

Students want and need to socialize with their peers on a regular basis, but also to be involved in cooperative learning.

Gerry was frustrated by the obstacles that accompanied her first venture at online teaching:

"It felt like first year teaching all over again, except the students were staring me in the face while I was trying to stay calm."

Sharon's daughter, Linda, is in grade 9, first year of secondary school:

"Linda's experience with online learning was all over the place, as her teachers' comfort level with technology varied greatly."

"She is now attending in-class, in the quadmester system. It works better for her. She has kept a good friend at school and remains resilient to all this change."

At this time, there are challenges for all students, but more so for those with special needs. In classroom settings, these students rely on their teachers to navigate their particular challenges and to provide a consistent daily routine. In the virtual classroom, this has proved daunting, more so for their parents.

Special-needs students include those with physical, emotional, or mental disabilities. One can but imagine the stress and anxiety these students experience when their routines and settings are abruptly altered. Periodic lockdowns involving a shift to virtual online classes generate a new set of problems for these students, their parents, and their classroom teachers.

For Sharon, there was an unexpected benefit for her special-needs son:

"The pandemic has been awful but having my son away from the school, source of the bullying last year, was a big relief."

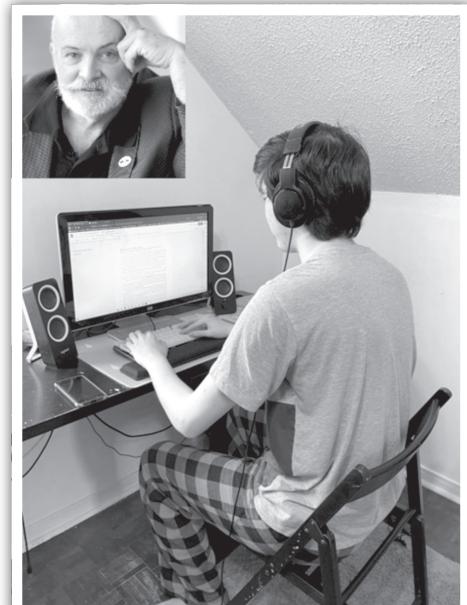
Teachers now ferret out suitable learning materials and software, including YouTube videos, to augment daily routines. It is crucial to coach the parents, who now provide instructional groundwork for their children, but in a home setting. These new techniques of teaching and learning require resourcefulness and ingenuity, as they remain for the most part innovative and untested.

Introverted students, as well as those more inclined to the digital, find the adjustment to virtual learning straightforward, while visual learners may experience difficulties. Visual learning is at its best when accompanied by diagrams, pictures, videos, maps, and an instructor available for questioning.

Herb's grandson, Hideaki, is a grade 11 secondary school student:

"I prefer school online because I like using computers. Despite that, I still think going to school is better all-round. You learn more and it's easier when there isn't a digital barrier between you and the teacher."

Other students find academic studies demanding, but can succeed in physical activities such as gym, track & field, and intramural competition. The current exclusion of their favourite school activities, combined with periodic lockdowns and enforced virtual learning, has made school life intolerable.



Herb and Hideaki

Tony's daughter, Rebecca, is 15-year-old and he is concerned about current changes to her grade 10 program:

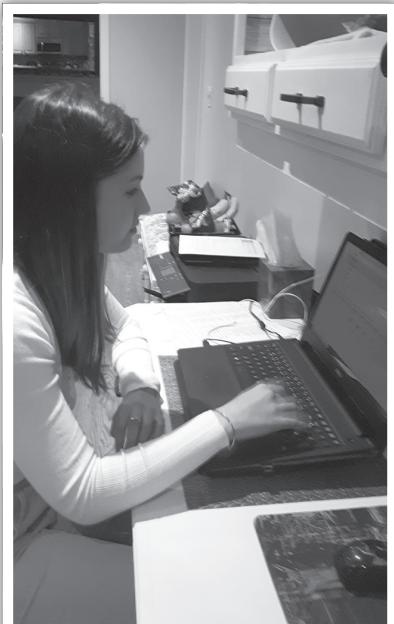
"There is a lack of social interaction, no extra-curricular activities, and little school spirit. This affects the overall welfare of the adolescent."

Gerry, an old hand at teaching, does not favour remote learning:

"Students of diverse capabilities are placed in new virtual classes. They live in very different areas in the city. They do not know each other, nor do I know them. Far from ideal!"

Today, more than ever, different learning styles and the ability of the individual student matter.

Given current restrictions, a revised approach to instruction is imperative. Teachers need to consider how they can best meet the challenges of this reshaped teaching environment.



Rebecca

We can learn from the studies of Dr. Jean Piaget, who was a Swiss psychologist, and from his protégé, Dr. Seymour Papert, who was a mathematician, computer scientist and educator at MIT. Papert rethought how schools should work, based on Piaget's theories of play and learning styles.

Jean Piaget:

"Are we forming children who are only capable of learning what is already known? Or should we try to develop creative and innovative minds, capable of discovery from the preschool age on, throughout life?"

Piaget did not initially associate his theories with formal education, but his views resulted in a re-evaluation of teaching methods. Discovery learning — the idea that children learn best through doing and actively exploring — has been seen as central to the transformation of the primary school curriculum.

Papert's philosophy was primarily concerned with the impact of digital technologies on learning in the school context.

Seymour Papert:

"You can't teach people everything they need to know. The best you can do is position them where they can find what they need to know when they need to know it."

"Our goal in education should be to foster the ability to use the computer in everything you do. Nothing could be more absurd than an experiment in which computers are placed in a classroom where nothing else is changed."

According to Papert, the teacher's role as an agent of knowledge must be redesigned to that of facilitator. This revised role will encourage self-confidence in the child, help in learning, and create opportunities for ongoing student involvement in class activities. Given the many unforeseen changes within the system, reforming the teacher's role is of utmost importance today. She will then be better able to motivate her students and to mentor their families.

How to structure classes, facilitate learning and incorporate digital technology during the pandemic is a predicament for teachers at all levels. To add to this ongoing malaise in the system, there are few resources and scant professional development that address how students learn best when taught

remotely or in a modified classroom environment.

Deb and her son, Kyle, shared their experiences with virtual learning:

"Some teachers succeed at on-line instruction and their students have a real advantage, while other teachers find it more challenging. Kyle would have preferred in-class for Physics. The teacher had a large group and a difficult course to complete in just 20 days. Her students suffered, as did she. Kyle returned to in-class instruction next quadmester."

Sharon remains optimistic about the future for her special-needs son:

"There can be benefits in online learning for special-needs students but only with the appropriate online learning model. There are some successes to be built on to further improve alternate learning."

Given the revised school setting, optimal learning may well depend on the concerted and joint efforts of teachers, parents, and students alike. Nonetheless, this remodelling of the classroom has created stress, turmoil and confusion for all involved.

For Gerry, there are major problems:

"I taught a grade 11 Academic English class of 80 students, in the first quadmester, using a new online platform. Only 20 days were allotted to complete this brand-new course."

Sean, a young, dedicated grade 7 teacher, struggles to cope:

"I have 30 students, 27 of whom have opted for in-class instruction. The students wear masks in class but cannot be socially distanced, given the size of the classroom. The remaining three students, I teach daily online, once the other students have gone home."

Tony's younger daughter, Rebecca, is in grade 10:

"I am concerned about the quality of secondary school instruction today. Rebecca attends two days of compacted classes one week and then three the next, resulting in uneven learning. Her subjects have been condensed to fit into the quadmester system. Only five days were allotted for the entire study of *Hamlet*."

Danielle recognizes that Noah, her younger son, is being deprived of the play-based learning in Kindergarten that Piaget deemed essential:

"The challenges for my youngest (Noah) are quite different. We're seeing more behavioural and social concerns, given that junior kindergarten is about social interaction and play-based learning. He is really struggling with online learning."

"Noah will have periods of clinging to me and is easily brought to tears.

Then he will resort to angry or aggressive outbursts. This could be just his age, but I wonder how much is related to the emotional and mental stress of the pandemic. How can I possibly compensate?"



Noah

My respondents have commented on their recent experiences with the educational system. Their observations appear in sync with recent studies on 21st century education. Teachers, parents, and students *alike* share a multiplicity of concerns, frustrations, and challenges. Their impressions can prove beneficial and provide recommendations for the future, as it is unlikely that life will resume old norms any time soon — if ever.

The pandemic of the 21st century did not cause but rather unveiled the problems within the system.

In the second half of the 20th century, Piaget and Papert had already recognized the need for fundamental change in teaching and learning practices, as well as their application. Their research continues to offer guidance for educators at all levels:

Jean Piaget:

"The principal goal of education is to create men who are capable of doing new things, not simply of repeating what other generations have done — men who are creative, inventive and discoverers."

"When you teach a child something you take away forever his chance of discovering it for himself."

"What is desired is that the teacher ceased being a lecturer, satisfied with transmitting ready-made solutions. His role should rather be that of a mentor stimulating initiative and research."

Seymour Papert:

"The role of the teacher is to create the conditions for invention rather than provide ready-made knowledge."

"The goal is to teach in such a way as to produce the most learning from the least teaching."

"We imagine a school in which students and teachers excitedly and joyfully stretch themselves to their limits in pursuit of projects built on their own visions... not one that merely succeeds in making apathetic students satisfy minimal standards."

"The reason most kids don't like school is not that the work is too hard, but that it is utterly boring."

The theories of Piaget and Papert engendered a new approach, intended for practicable application in the classroom – Collaborative Learning.

Collaborative learning strategies challenge students to be more engaged with the subject matter, and to participate with one other as well. Studies have shown that collaborative learning increases academic performance, knowledge retention, and interpersonal skills.

Tony worries about his elder daughter, Libby, losing interest in her pre-med university studies:

"The university needs more interactive components in lectures and labs instead of just the passive. Better student access to academic and personal support is also needed."

Today the teacher can no longer appear to be the fount of knowledge to her students. Google has long since usurped this role.

The impact of what have been styled *the new literacies* cannot be overlooked. Today's youth has

become quite adept at these new technologies. They can spend considerable time engaged in self-directed activities during class instruction; that may include gaming, shopping, downloading music, emailing, chatting, instant messaging, and updating blogs. Students maintain that being online relieves their boredom, but they can continue to be part of class activities.

Herb's grandson, Hideaki, has become adept at class diversions:

"It's hard to get distracted from the class when online. If someone messages, you can mute the teacher for a bit and chat with that person during the lesson. In class, if someone messages, the teacher will most likely notice and call you out on your behaviour."

Gerry is well-acquainted with today's youth:

"The online platform is acceptable, but it takes time to navigate, as much is embedded. Not a concern for my students, as they are familiar with Google Classroom and quite tech-savvy. It became a bizarre mind game for teacher and student, as everything was new and unfamiliar."

Herb has observed his grandson's online instruction:

"I overheard several of his instructors during online instruction. Hideaki's teachers taught the class for about ten minutes, then said that they were tired and didn't want to continue. They assumed their students were also tired and advised them to continue working on their own. I would like to think this is a rare event."

Multitasking has become ubiquitous among digital youth. They are technologically sophisticated. Multitasking is widely seen as a *new manner of operation*, applied extensively in the student's everyday life at home, at school and at play. Their flexibility and adaptability online appear to be enhanced by multitasking, but their personal growth and skills are impaired by this chronic distraction. When virtual learning prevails, communication and social development are stunted. Yet, despite its limitations, multitasking remains an aptitude of today's youth that has not been fully utilized in the classroom at any level.

Gerry recognizes that her students take advantage of online limitations:

"There is a sense of isolation: you are talking to yourself all day. Students may give an answer in class, or they may flash their camera on and off — making it a game."

My friend, Florence, has watched as her two visiting grandsons (cousins) sat together in her living room:

"The boys are so quiet when together, no chatting or having fun. They tap on their smartphones and text each other instead."

Marshall McLuhan, the distinguished Canadian philosopher, noted:

"The medium, or process, of our time – electric technology – is reshaping and restructuring patterns of social interdependence and every aspect of our personal life. It is forcing us to reconsider and re-evaluate practically every thought, every action."

"Our Age of Anxiety is, in great part, the result of trying to do today's jobs with yesterday's tools."



Libby

Sharon is mindful of her son's ongoing anxiety:

"My son has a disability, so the regular system has always been a challenge. I have heard many parents complain about the challenges during the pandemic. Now they can appreciate the problems of a special needs child, who *always* struggles."

Tony worries about Libby, in first year university (pre-meds):

"Libby has increased anxiety, as she logs many hours with online lectures but has no opportunity for questioning, nor for group study. This results in minimal student-professor *and* student-student interaction. A dispiriting way to begin university studies."

Education has been compared to a consumable product like McDonalds. This McDonaldization assumes implicitly that the learning individual can be defined as the consumer of a product. Such an assumption is a dangerous proposition. It provides incentive for those who would rid us of current problems in public education by privatizing it.

While some are concerned with financial balance sheets, others like Herb worry that virtual learning will leave some students behind:

"Online learning will create an even greater divide in education. Students who are motivated and have the resources (electronic and parental) may continue to do well; others will perform poorly."

Tony is uneasy about the restrictions that affect Libby's university experience:

"My wife and I are concerned by the health implications of so many hours spent online, and lack of personal interaction."

There has been research of late into the cost-effectiveness of virtual education. Standardized testing could well supplement future online teaching. The significant economic gains can no longer be ignored, given the exorbitant and increasing costs of the pandemic.

Students and their parents in Ontario, Canada's most populous province, may soon be offered the choice of full-time online virtual learning *or* in-class instruction. Rumour has it that online learning, as such, would then be privatized. Education would then become a paid-for commodity controlled by those who hold the purse strings.

Gerry recalls her experiences of the past year:

"Virtual school is a flawed experiment."

Tony reflects on the quality of Libby's university education:

"We are distressed by the limited access to full university resources that we were afforded in our time. This will have a negative effect on Libby's education, given time and money invested."

The impact of the pandemic has been significant and has given opportunity for a fresh look at learning and education as a whole.

The penchant for full-time virtual learning may well become permanent, given the ease of delivery and obvious monetary advantage. However cost-effective the privatization of learning may be, it would radically alter — if not eliminate — public education as we know it.

Educators at all levels are obliged to take into account persuasive new studies that focus on individual learning styles and the implementation of new technologies.

Youth is better equipped today with the tools for learning than ever before. But will we allow our young people to use these tools in the classroom?

We live in interesting times.

In one of his writings, Seymour Papert shared a classic joke in which a child stays behind after school to ask a personal question:

"Teacher, what did I learn today? " The surprised teacher asks, "Why do you ask that?" and the child replies, "Daddy always asks me and I never know what to say".

Carol M. Kahar is a retired computer coordinator and teacher with fond memories of all grades from kindergarten to university. She has lived and taught in several Ontario cities in Canada and in Estonia.

HYBRID TEXTS AS MENTOR TEXTS AND OTHER LITERACY POTENTIALS

William Bintz

College of Education, Health and Human Services,
Kent State University, Kent, Ohio, USA



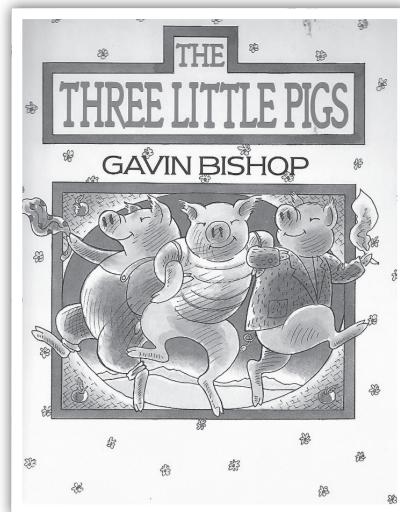
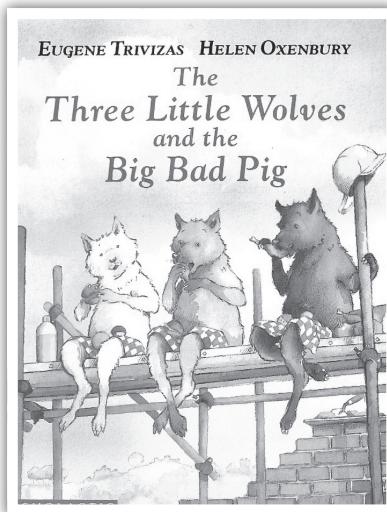
I love literature and use it to teach English/Language Arts. I also love writing and research and teach them in my ELA classroom. I really would like to find a way to integrate all three. In other words, I would like to find a way to use literature to teach my ELA students how to write and also how to do research (9th grade ELA teacher).

This article is a response to this ELA teacher, and many others like him. First, it introduces hybrid texts as an extension of paired text, and an innovative genre of literature that seamlessly integrates literary (fiction) and informational (nonfiction) text. Next, it describes how hybrid texts can be used as mentor texts to teach students' writing of literary and informational text. Then, it describes how hybrid texts can be used to support student research and offer different ways for students to represent findings from their research. I end with some final thoughts.

Paired Text

Hybrid text is rooted in the concept of paired text. Simply stated, a paired text, or twin text, is two separate texts that are conceptually related in some way, e.g. topic, theme, genre, etc. *The Three Little Pigs* (Bishop, 1989) and *The Three Little Wolves and the Big Bad Pig* (Trivizas, 1993) is an example of a paired text.

Both texts tell the traditional tale of the three little pigs. However, they tell the tale in different ways and from different perspectives. Pigs are the main characters in the traditional version, and they build houses to protect themselves from the big, bad wolf. However, wolves are the main characters in the non-traditional version, and they build houses to protect themselves from the big, bad pig. This paired text, like all paired texts, invites students to make intertextual connections between two interrelated texts, e.g., how two texts are both similar and different.



Hybrid Text

Hybrid text is an extension or variation of paired text. Instead of two separate texts, a hybrid text is a single text that integrates literary (fiction) and informational (nonfiction) text, using narrative as the primary mode of expression. Hybrid texts have a dual purpose. They tell a story and present information at the same time. *Starry Messenger* (Sis, 1996) is a wonderful example of a hybrid text.

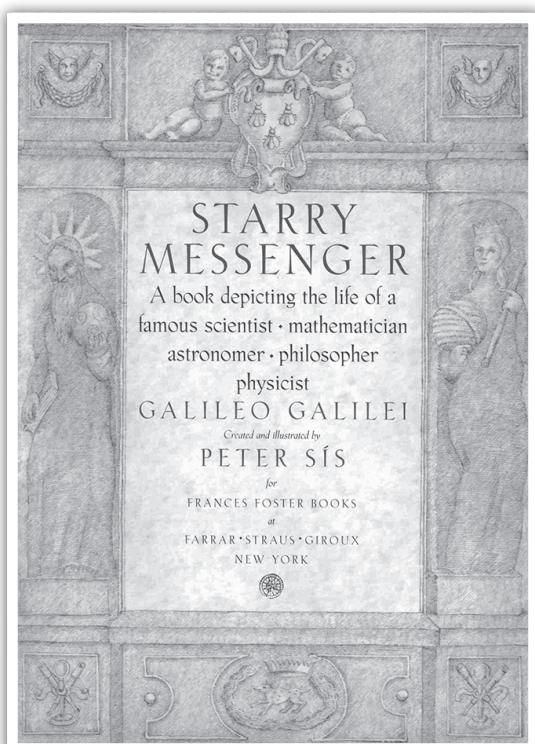
This hybrid text depicts the life of Galileo Galilei, scientist, mathematician, astronomer, philosopher, and physicist. It integrates a realistic, fictional account of Galileo as a person with nonfictional information about the historical context in which he lived.

In addition to the life and times of Galileo, this hybrid text includes information about other important scientists (Archimedes and Copernicus), mathematicians (Ptolemy), philosophers (Eudoxus and Aristotle), Italian cities (Florence and Pisa), individuals (Pope), and scientific theories (Copernican system and Earth is the Center of Universe) of the times. This information, along with famous quotes by William Shakespeare, appears in italics as marginalia and is written at the top left of two-page full spreads (italicized here). This information is integrated with the story which appears in the lower left of two-page spreads. Overleaf are two pages from the text.

Students tend to read hybrid text in different ways. Some students read the narrative first to get an overall sense of the story and then read the informational text to understand a larger context for the story. Other students do the opposite. However, most students, and the strategy I recommend, read the entire text page by page in order to integrate the story and information at the same time.

Mentor Texts

Mentor texts, or anchor texts, are texts that teachers and students can use as examples of good writing (Dorfman & Cappelli, 2017). This is based on a theory of learning best captured by a single sentence: "We become like the company we keep" (Smith, 1981). For example, we become pianists by keeping company with other pianists. We become readers by keeping company with other readers. And, we become writers by keeping company with other writers. Our company become our mentors. In this instance mentor texts become our mentors.



Galileo Galilei
Born February 15, 1564

Father: Vincenno Galilei, cloth merchant, accomplished musician, and mathematician.

William Shakespeare was also born in 1564. Michaelangelo died in that same year.

"Be not afraid of greatness: some are born great, some achieve greatness, and some have greatness thrust upon them."

*William Shakespeare
Twelfth Night (II, v, 159)*

In the city of Pisa, a little boy was born with stars in his eyes. His parents called him Galileo.

Full Page Illustration

Until the age of eleven, Galileo was taught at home by his father. Then he was sent to the Benedictine Monastery of Santa Maria di Vallombroasa where he studied Latin, Greek, religion and music.

In Galileo's time, homes and cities were often beautiful, but life was difficult and luxuries few. Light came from candles or oil lamps. There was no refrigeration. The streets were open sewers. Disease was common, and thousands died from typhus and from the bubonic plague.

Galileo thrived and he grew. In many ways he was like any other healthy child, but he was more curious than most and stars were always on his mind.

Full Page Illustration

Hybrid texts are also based on the notion that students will grow as writers when they read good writing, study good writing, and emulate good writers (Gallagher, 2011). These texts can be used in a variety of ways. They can jumpstart student writing through quickwrites (Rief, 2018), as well as support student writing at every stage of the writing process (Marchetti and O'Dell (2015).

Specifically, mentor texts deal with fiction and nonfiction. Mentor texts that are fictional can provide examples of good fiction writing across a variety of genres, including stories, memoirs, mysteries, science fiction, poems, essays, novels, and excerpts from novels (Fletcher, 2011). They can also be used to teach the traits of writing and grammar (Dorfman and Dougherty, 2014) across informational, narrative, and argument types of writing (Culham, 2016).

Mentor texts can also be used with nonfiction. These informational texts provide examples of good nonfiction writing that illustrates how to write essays, construct arguments, communicate content, use text structures to organize text, develop voice, enhance style, and use punctuation effectively (Bernabei & Koppe, 2016). In sum, mentor texts tend to focus on either fiction or nonfiction. Hybrid text, however, is an innovative genre that integrates fiction and nonfiction and can also be used as mentor text.

Hybrid Texts as Mentor Texts

Hybrid texts can function as mentor texts because they can provide students with excellent examples of how good writers integrate fiction and nonfiction in a single text. They can also provide students with examples of how good writers use different design features to integrate fiction and nonfiction in imaginative and creative ways. These design features include font size, motif, marginalia, poetry, symbolism, illustrative chronology, fun facts and intriguing questions, notes, words, phrases and definitions, and multiple data sources.

Hybrid texts also have potentials beyond using design features to integrate literary and informational text. They can help students become better writers, researchers, and illustrators. For example, to become better writers of literary text, students can first read an informational (nonfiction) text on a major novelist, short story writer, poet, dramatist, literary critic, essayist, historical literary character, etc. During or after reading, they can identify and record specific information from the text that they find surprising, important, or interesting. Then, students can write a literary text (fictional short story, poem, character analysis, etc.) that integrates the selected informational text with the selected literary text, using one of the design features like *marginalia*.

Conversely, students can first read a literary text about a selected literary writer, poet, character, etc. After reading, they can read a variety of informational text as a way to collect research data on the life and times of the writer, etc. Afterwards, students can write a literary text and integrate the information text or research data, using one of the design features like *illustrative chronology*.

Still another literacy potential is that students work in small groups. The group can select an important author, and then spend time reading and recording important informational text about the life, times, and writings of this author. Then, they can collaboratively write a literary text (fiction) about this author and include informational text using one of the design features like *font* or *motif*. Even more, the group can also create original illustrations to include in the literary text but also highlight the informational text as well. This potential can result in an engaging experience for students, as well as compose a literary, informational, and aesthetic piece of writing.

Some Final Thoughts

Ordinarily, it is always good to separate fact from fiction. Confusing the two can be dangerous. The opposite, however, is true about hybrid texts. They do not separate fact and fiction, but rather treat informational (fact) and literary (fiction) text as integrated and mutually supportive. Hybrid texts can also function as mentor texts, as well as support other literacy potentials like becoming researchers

and artists as they write and illustrate their own hybrid texts.

I hope this article will start some new conversations about how hybrid texts can be used as mentor texts in the English/Language Arts classroom, but also across the curriculum. To help get started, I recommend below hybrid texts not only in ELA, but also in mathematics, science, and social studies.

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GETTING OUT THE VOTE: A PERSONAL ACCOUNT LEADING UP TO NOVEMBER 2020

Julia Hirsch

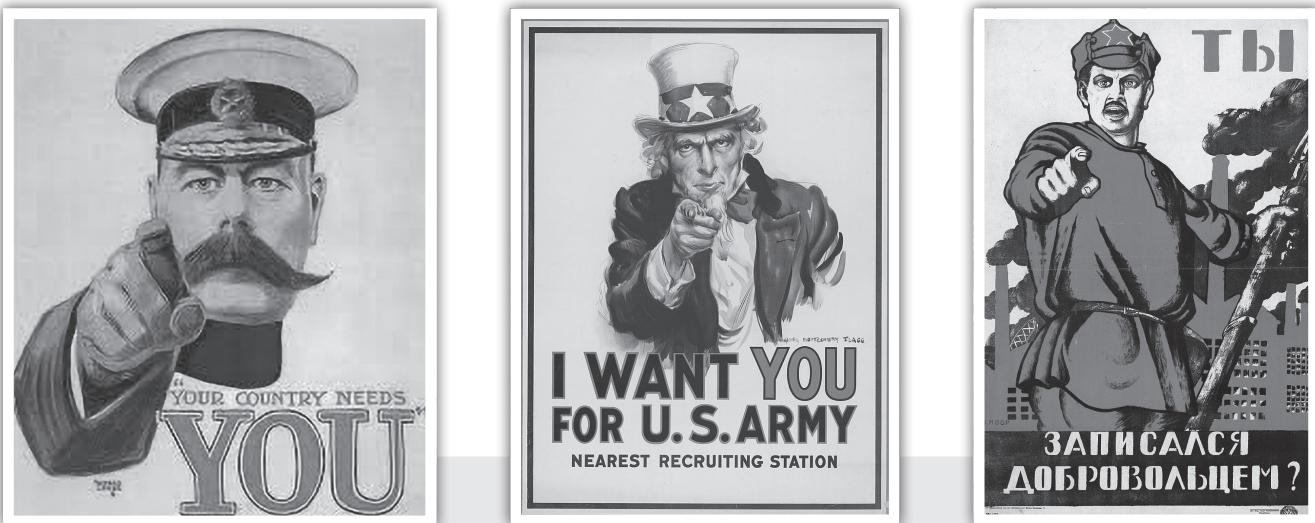
New Paltz, New York

From Goya to Picasso to Ben Shahn, from Beethoven to Copeland, political fervor has been stoked by pictorial representation and music. Canvas and paint, trumpets, cymbals and drums get us going and often in opposing directions. Print has also been an important and even more direct medium as in the famous (and much appropriated) World War One poster of Lord Kitchener letting Britons know they are “wanted” (see overleaf).

These past four-year political emotions in the United States were aroused at an accelerating pace as we approached November 2020 by such electronic vehicles as Facebook, Twitter, Instagram and Tik-Tok. Television commentators and the news media were at it as well. Every day I received provocative (as well as provoking) messages on the internet.



What to me was the most effective approach was one which aroused fear and guilt. These appeals continue to crowd my “inbox” and, while the November 2020 election is over, issues—and prospective elections—persist as does the sense of urgency. “Sign AT ONCE” the message says, introducing a petition to protest, protect or oppose a proposed law, project or action. “Sign by MIDNIGHT,” another message will read but it’s never clear from which of the four time zones in the continental United States the message has come: presumably it’s always midnight somewhere within the reach of the internet. I’m urged by another to “please [not] delete” the message.



British, American and Soviet versions of the Lord Kitchener poster

More gripping is the slogan, “IT’S OVER,” signaling that some desired effect, campaign, or institution is about to perish. Almost as grim is “We’re LOSING” and variations on “IT’S BAD,” such as IT’S VERY BAD,” and “IT’S VERY VERY BAD.” Somewhat ambiguous is “Jaw-dropping,” which could refer to something deeply disturbing or unexpectedly wonderful.

Shaming is another approach. “Julia,” the e-mail will say, “this is a hard email to write.” What follows is a message implying that my failure to respond to an earlier appeal has brought about the demise of an important venture. “We’re packing our bags,” another email informs me, suggesting that my lack of support has caused the imminent withdrawal of a candidate or the abandonment of an effort, but interestingly a location that had to be abandoned is not specified. Shaming drifts into guilt in an appeal that claims, “You’re the only supporter in your zip [i.e. postal] code.” Had I been a more devoted advocate, I’m led to infer, I’d have inspired my friends, I’d have convinced others to be supportive, and my neighborhood would have made a better showing. Invariably requests for money accompany the implied verbal plea.

Surveys are an important tool of social research and have appeared in numerous appeals. “Do you approve of-----” I’ll be asked, referring to a person, institution, landmark, proposed legislation, or practice. The sender must know that I do because my name has already appeared among those of supporters of that which I’m being asked about. But here I am solicited again, as if my opinion made a difference and I am assured that it is my *opinion*, not my money, that is sought. But then, at the very end of the message, I’m asked to make a donation. Offended by the coyness of this approach, I cancel my response to the entire pitch, even though I had answered all the questions.

A similar approach (and another one to which I have not responded) is one that informs me I’ve been “officially chosen” to be part of a focus group about a particular candidate or about a highly charged topic such as immigration policy, gun control or climate change. I’m deemed to be the “only supporter in my zip code that has been invited to participate in a discussion of these issues. The importance of my thinking is also appealed to more directly. I’m informed that the person seeking my attention “needs me to open” their email “at once.” I’m urged by another to “please [not] delete” the message. We’re back again to a sense of urgency.

Celebrity branding, which is popular in the promotion of many goods and services, is another technique used in political promotion. In the emails I’ve gotten, I am asked to support a cause or a candidate because some eminent person is endorsing that cause or candidate as well. Among the celebrities invoked are political figures I greatly admire, and a TV news anchor I’ve enjoyed for years. Political figures I have no use for also show up and are described as “furious” or “in tears,” because something they care about is in danger and I’m invited to donate money to a cause that, if triumphant, will make that disliked figure even more miserable. I may also be told that that the same person is laughing, dancing or cheering because something I care about is about to be destroyed.

All these appeals trigger a “fight” response to be expressed in sending money, signing a petition, or the far less laudable “flight” response if I fail to be supportive, and doom myself to remorse and shame. While I have tried hard to be judicious about my support, I’ve found myself spending far more on political causes than I’d ever expected, proving that these strategies are highly effective. At the same time, I suspect that the trackers who can discover my political leanings have also discovered that I prefer natural to artificial fibers, organic foods to highly processed ones and that I like gardening, as in the few years my Spam has been crowded with advertisements for commercial ventures representing these preferences, as well as pitches for products that are health and age-related. It’s probably no coincidence that today the word “marketing” which once meant going to the market to make purchases (a usage far more common in the UK than in the US) more often than not means “the action or business of promoting and selling products or services, including market research and advertising.” [Google.com/search?q=the meaning of+marketing&oq] Marketing techniques—in this more contemporary sense—have certainly been apparent in the political process.

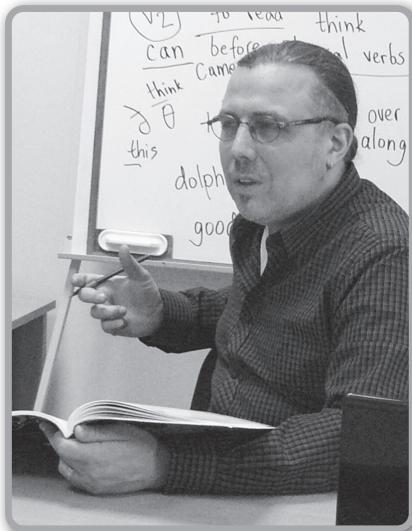
While this can make one cynical of the ways by which political sentiment is fanned, phone-banking, another form of political publicity, allowed me to participate in the political process in a far more personal way. The names, phone numbers, addresses and ages of voters are culled from voter-registration lists by the organization working to support a particular candidate, and these voters are called by volunteers to remind them to vote and to inform them of their polling site. Voters are registered according to party preference so that it isn’t necessary to name the candidate the volunteer is trying to promote. Since many people these days don’t answer their phones unless they know who is calling, phone-banking seems to make poor use of a volunteer’s time: but the technique must be effective enough to remain in use. I phone-banked for a number of candidates seeking different offices as well as on behalf of specific issues. While few people picked up the phone, many of those who did were delighted, in this time of Covid-19 isolation, to speak to another human being and were often eager to talk about the candidate or issue. As part of another volunteer initiative, I sent postcards to voters in states notorious for low voter-turnout to remind them of the importance of voting itself. “Your vote is your voice,” I wrote, while I also wrote letters reminding voters that voting is an important part of our responsibility in a democracy. Even more “low-tech” methods of stirring political sentiment—and partisanship—were and continue to be in use. Bumper stickers, lawn signs, home-made posters stuck in windows of homes and shops, T-shirts, as well as hats in the favorite color of one of the two leading contenders were also popular: as I walked around my semi-rural neighborhood in New Paltz I paid special attention to lawn posters and created a little cognitive map for myself of where “friends” or “foes” lived (people who did or did not advocate for the same candidate.) One set of houses particularly intrigued me: two neighbors sharing a driveway each showed a lawn poster for the main competing candidates.

Having spent a great deal of time on the 2020 election—reading about it, worrying about and engaging in the volunteer activities I’ve described, I promised myself a long holiday from politics. I had an acute case of what I’ll call “volunteer burnout.” But I was wrong. The solicitations continue, the appeals are the same, I know that soon I won’t be able to avoid getting caught up in the process. New York City is choosing a new mayor in November 2021 and every day I get messages from the different candidates. The process grinds on. And it has to, for the sake of democracy.

INDO-EUROPEAN CONNECTIONS AND THE ENGLISH LANGUAGE IN INDIA

Jari Lutta

Language school InterLink, Narva, Estonia



PART IV. THE ENGLISH LANGUAGE IN INDIA ("INDIAN ENGLISH")

*Oh, East is East, and West is West,
And never the twain shall meet,
Till Earth and Sky stand presently
At God's great Judgement Seat.
But there is neither East nor West,
Border, nor Breed, nor Birth,
When two strong men stand face to face,
They come from the ends of the earth!
(“The Ballad of East and West”)*

*It's 'Tommy this' an' 'Tommy that'
An' 'Tommy go away';
But it's 'Thank you, Mr Atkins',
When the band begins to play.
(“Tommy”)*

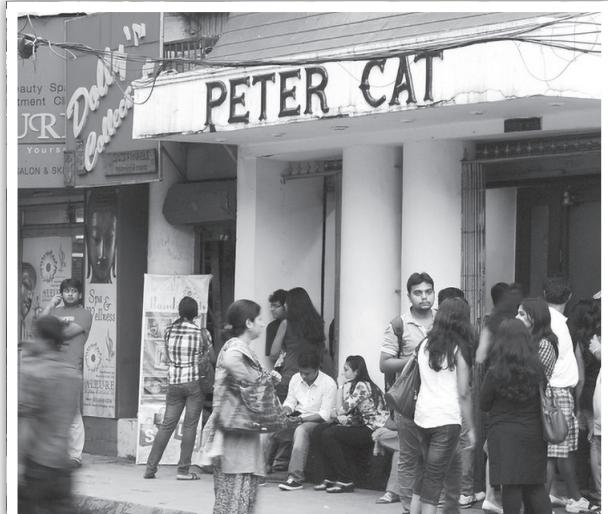
Rudyard Kipling (1865-1936)

It's my pleasure to present the fourth part of the article series on the topic of the English language and British heritage in India. (Please see the first three parts in issues 55–57 of this journal.) This fourth part is about Indian English, which can be considered as one of the dialects of English since it has special features in pronunciation and vocabulary. We cannot hear about "Spanish English" or "Estonian English", so perhaps it would be of some interest to see why and how "Indian English" appeared. I have tried to combine my own observations and thoughts with some data on the subject. In this article there is also something humorous about Indian English in comparison with standard English, but this jocularity has no intention to insult, put down or rebuff any speaker of Indian English. Moreover, those Indians who have more exposure to standard patterns of English accepted worldwide often themselves jest about the pronunciation or vocabulary intrinsic to Indian English. Bright people have no problems with telling jokes about themselves. The British, for instance, are known for doing this in the most hilarious manner. In our strange times, when things around us are changing so fast and making us worry more than before, we really need some humour to survive. It appears these days that a human is being "forced" to take a different approach to life itself and realise this slightly better: nothing can remain the same forever... Languages are no exception. "Everything changes, but nothing perishes", *Omnia mutantur, nihil interit*.

How it started

Indian English is not something new, as it has a long history and has thus acquired its own character; at the same time, it always looks to native varieties of English for norms. The first occurrence of the term "Indian English" dates from 1696, yet the term did not become common until the 19th century. In the colonial era, the most common terms in use were "Anglo-Indian English", or simply "Anglo-Indian", both dating from 1860. Other less common terms in use were "Indo-Anglian" and "Indo-English".

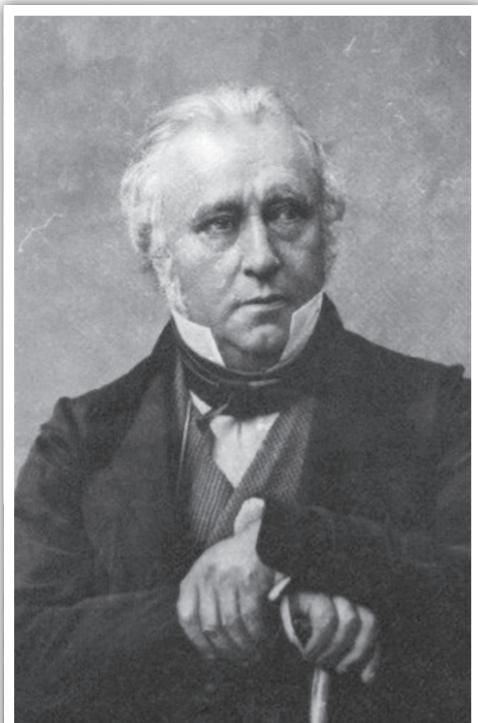
As a result of British colonisation, India has developed its own unique dialect of English, which can be called “an inherited language”. The complex nature of Indian English, which is not really a monolithic entity, is still being studied by linguists. The English language came to the Indian subcontinent with the East India Company in the 17th century. Lord Wellesley consolidated the rule of the East India Company around 1820 with his victories over the Marathas and Tipu Sultan. Hence, the times were right for introducing the English language in education and administration. The two landmarks for teaching English in India were the famous “Minute on Indian Education” (1835) by Lord Macaulay and “The Wood’s Despatch” (1858) by Charles Wood, the President of the East India Company’s Board of Control.



Peter Cat café. Park Street, Calcutta

Lord Macaulay (Thomas Babington Macaulay, 1800–1859) is considered to be the “father” of the English language in India. He was undeniably one of the towering intellects of Victorian Britain, and his words and actions inspired both admiration and hostility. His father was a colonial governor and anti-slavery activist, and his mother was a follower of Hannah More, a famous British writer and philanthropist. “Macaulayism” refers to the policy of introducing the English education system to British colonies. Lord Macaulay spent four years in India (1834–1838) serving on the British Supreme Council for India and was instrumental in making English the medium of instruction for higher education in this country, which involved introducing Indians to European ideas and considerably reducing their exposure to traditional Indian schools of thought. Governor-General Lord Bentinck’s “English Education Act” (1835) closely matched Macaulay’s recommendations. Being a loyal servant of the British Crown, Macaulay saw his undertaking as a civilising mission: “We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, opinions, morals and intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.” Macaulay also proposed the radical reforms for secondary school: “From the sixth year of schooling onwards, instruction should be in European learning, with English as the medium of instruction. This is necessary before any reform of vernacular education.” In later years, a more conciliatory approach (anglo-veracular medium) to existing secondary education was taken by the British administration.

Understandably, “macaulayism” was profoundly criticised by Indian national leaders both before and after gaining independence. As a historian and Whig politician, Macaulay was criticised in England as well. A passionate lover of Greek and Roman classical literature, an admirer of British poetry, Lord Macaulay tended to idealise British culture and unfairly downgrade oriental cultures. At the same time, strangely enough, he claimed to be against any radicalism. Macaulay’s name has been used by national-minded people in India as a disdainful term to refer to those Indians who adopt Western lifestyle and ideas: they have been viewed as contemptible “Macaulay’s children”. While English is so much accepted and loved by people in India, “macaulayism” is not. In all likelihood, this could be one of the reasons why “Indian English” appeared. Over the centuries of the British presence, Indians



Lord Macaulay (1800–1859)

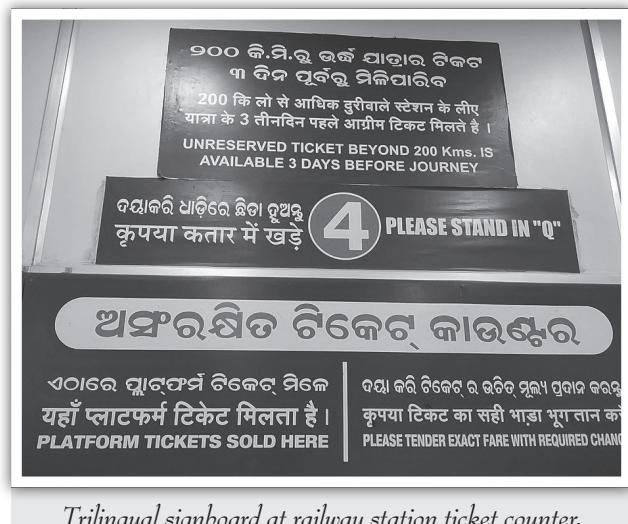
got used to English, but after Independence, they refused to identify this language with the colonisers, and so they use English “in their own way”. It can be presumed that Indians have got some moral rights to do this, though it remains a subject of unending debate whether Britons were a blessing or a curse to India. Regardless of how Lord Macaulay has been seen, it cannot be disputed that he was one of those historic figures who shaped the future of India, first of all by introducing English into the education system on a large scale. English-language public instruction began in India in the 1830s. The universities modelled on the University of London and using English as the medium of instruction for higher education were established in Calcutta, Bombay and Madras. During the British Raj (the direct rule by the British Crown on the Indian subcontinent, 1858–1947), English language penetration increased throughout India, mainly due to hiring of Indians in the civil services. At the time of India’s independence in 1947, English was the only functional *lingua franca* in the country.

India as an English-speaking country and the status of English in India

It would be truly difficult to count exactly how many English-speaking people are in India – the census undercounts them, as it only asks the mother tongue, while many have English as their second language. In my numerous trips around the country, I met lots of people speaking English really well and I always felt that English was something natural and innate to them, despite the fact that their native languages were different than English. This language is familiar at some level to most of the people of India, with the greatest familiarity in the cities and less in rural areas.

After independence from the United Kingdom in 1947, English remained an official language of the new Dominion of India and later the Republic of India. At that time, a few hundred thousand Indians spoke English as their first language. After 1947, Hindi was declared the first official language of the Republic, and attempts were made to declare Hindi the sole national language of India. Due to protests from non-Hindi-speaking states, especially in the south and the east, it was decided to temporarily retain English for official purposes until at least 1965. By the end of this period, however, opposition from non-Hindi states was still too strong, even turning violent. Therefore, the English Language Amendment Bill declared English to be an associate language “until such time as all non-Hindi states had agreed to its being dropped.” This has not yet occurred, and so English is still widely used as an indispensable “link” language. The Languages Act of 1963 provided for the continued use of English for official purposes along with Hindi, even after 1965. English is the only reliable means of day-to-day communication between the central government and the non-Hindi states (mainly in the southern and eastern parts of the country). According to the Indian Constitution, English is the language of the Supreme Court and all the High Courts of India, except for several states. Court proceedings and documents in India are mostly in English. The Constitution of India designates the co-official language of the Government of India as English.

India is one of the most linguistically diverse regions of the world, with 22 of its main languages classified as “scheduled” (96.7% percent of the population have one of these as their mother tongue) and written in a dozen of different scripts. There are also as many as 19,500 dialects (mostly scriptless) spoken by minor communities, including 270 with 10,000 or more speakers, according to the census (The Registrar General and Census Commissioner of India, 2018). People of different states and language communities often use Hindi for communication if they happen to know this state language depending on their level of education. However, the southern states of India completely refuse to accept Hindi as the means of communication between themselves and with the other states and prefer English, as their Dravidian languages are not related to Hindi at all. English is used as the primary language in higher education and many Indian states use English as the medium language in schools.



Trilingual signboard at railway station ticket counter,
Bhubaneshwar, Odissa state

In most Union Territories (such as Andaman and Nicobar Islands, Chandigarh, Delhi, Jammu and Kashmir, Ladakh and Puducherry) and in several states, including West Bengal, English has the status of the official language or one of the official languages. It is not surprising for West Bengal to be so much steeped in English, since Calcutta was created by the British and remained the capital of British India for a long time (see *OPEN!* 56).

English is the second-most spoken language in India, the first being Hindi and the third Bengali. The approximate number of English-speaking people in India is staggering – about 400 million people, i.e., nearly 30% of the Indian population (1.38 billion) can speak English to a varied degree. This could make India the first English-speaking country in the world, even ahead of the US. But if we consider the levels of fluency, the situation is different. In spite of its long-time relationship with Britain, India ranks only the 50th among non-native English-speaking countries in the 2020 English Proficiency Index (EPI) published by the EF. In 2017, India ranked the 4th out of 19 Asian countries included in the index (with only Hong Kong, Malaysia, Philippines and, of course, Singapore ahead of India). In 2020, China and South Korea overtook India, at least according to the results of EF online tests. China and India, the two main Asian giants, have been irreconcilable rivals since time immemorial, and the contest is sure to continue. (Incidentally, Estonia was the 25th in the 2020 EPI, thus ranking “high proficiency”, it is a delight to know.)

What English means to Indians

The language of Shakespeare and Dickens has a unique position in India: not being one of the main 22 languages that are constitutionally recognised and supported, English remains the language of the Indian government, business and education. Being culturally foreign, it is a de facto national language of Indian people. The fact that India is so diverse and has no truly national language of its own actually helped English to remain extremely important in many spheres of life and the country's only *lingua franca*. Furthermore, the history of the rise of Indian nationalism and the history of the emergence of Indian English are deeply interrelated. The view of the English language among many Indians has gone from associating it with the former British rule to associating it with economic progress and global integration.

In the 21st century, the demand for English has grown even greater than before. Indians have made English-speaking skills their social status symbol. Socioeconomic status in modern Indian society is approximately in line with one's fluency in English, simply because the elite prefers English. Consider also the middle-class progressive Indian youth hired by multinational companies and strong competition in the labour market. People who can speak English with at least some fluency are considered educated and knowledgeable. Politicians, actors, “upper-class” and rich people often avoid speaking Hindi or any language other than English in their interviews. In Indian minds, English symbolises better education, better culture and better intellect. People in rural areas know very well: if you want to live in a city and progress socially, you cannot survive without English. Almost all official work is done in English, so it impels people to learn it and turn bilingual.

At the same time, as studies show, the usage of English is actually restricted to the upper class, because of inadequate education of large parts of the Indian population. The use of outdated teaching methods and the poor grasp of English exhibited by the authors of many guidebooks disadvantage students who rely on them. There is obviously a great shortage of teachers in India who can speak good English.

India is known as an English-speaking country, but there are, of course, different levels of competence from shopkeepers who have a basic vocabulary to college-educated people or government officials who are truly bilingual and may even claim English as their first language. The term “auntie tongue” best expresses



Train station platform in Jhansi, photo:
dreamstime.com

what English is to its users in India. (“Auntie” - with that special Indian retroflex “t” - is a common address to an elderly woman in India.) “Auntie tongue” is often used in formal situations, in academic or work environment, or just for “showing off”, while an Indian language is used at home, in a local context and for personal or “emotional” conversations. In many “upper-class” rich families living in large cities, English is used at home as the first language, even though English might not be the mother tongue in most cases. So many Indians imbibe English from their parents and relatives from birth, especially in educated families, and speak both languages fluently, switching from one to the other, which is incredibly interesting to observe.

The employees of high-tech companies in India outnumber such employees elsewhere, and India is developing in this direction progressively. Just recently, on 4 May, the UK and India signed a new agreement on migration and mobility between the two countries and new trade deals, which means their ties are becoming even stronger. Economically developed countries like the UK need specialists from India, who are known as diligent and responsible. Lord Macaulay might have thought about it long ago...

Any literate Indian can speak English at least well enough to make a basic conversation. Obviously, most people living in rural areas or belonging to low castes cannot speak English, but sometimes you might hear excellent English even from a poor farmer or a rickshaw driver. I have seen some rickshaw drivers even of the brahmin caste – as it happens, destiny may force people to earn money for living in different ways. Spiritually, people born into the brahmin caste are always regarded as “the highest” and most respected, and usually they are knowledgeable (also in English), but at the same time they can be downtrodden. Caste and social system in India is complicated, indeed. Nothing is guaranteed to anyone.

Indian children are curious and sociable. Seeing a foreigner, they try to speak some English, although it is often difficult for them to make proper sentences. Leastwise, you will hear: “Hello! How are you? What is your name? Nice to meet you. Why are you here?” They will ask these questions in a playful, confident and friendly way. Kids from poor families will be glad to get a coin or a candy.

Some English words like “plate”, “sweater”, “blanket”, “bag”, “light”, “bus”, “road” are used even by villagers who speak no English at all and may think that these words belong to their local language. All Indians are exposed to the written form of the language on storefronts, labels, television, etc. In towns and villages, the names of shops are mostly in English. They are often based on witty wordplay or just screwy: “Royal Footwear”, “Exotic Rooftop Restaurant”, “Toss My Salad – Juice Bar”, “Bread Pitt – Baker’s”, “Phix – More Than Just Repair!”, “Sensational Festive Offers!”, “Wok This Way”, “Gogola Cyber Cafe”, “Rahul’s Quiet Corner – Barber’s Shop”, “Fantastic Fashion Store”, “Tailor Akash – We’ll Better Anything!” Isn’t this kind of promising boldness charming? Don’t think twice, just drop by if you’re passing, fix your device and better your garments!

That special Indian accent

The highly recognisable and distinctive accent of Indian English is often joked about by western stand-up comedians and actors. But Indians are not bothered much about that, and they are totally right in their confidence, as it is indisputable that most non-native speakers do have a certain accent. As long as you are understood, your accent never is a problem. Indian English accent is actually cute and lovely to hear – there is something attractive in it, and perhaps it is the very nature of these people: openness, generosity, softness, gentleness, simplicity, innocence and harmlessness, which can be seen in Indians more often than not. I admire the confidence of Indians in speaking English



Happy school students, photo: unsplash.com

as “their own” language, even though they are aware of their special accent, and even more when they claim their English accent to be the best one! They do not feel shy, because there is nothing to be shy about, and this is perhaps a real confidence. Indians had been colonised for a long time, they had lost an awful lot of their wealth and a huge number of human lives; thus, they have a complicated national “tale of woe” but still they kept the language of the colonisers, used it for their own benefit and moved forward. India is now the 5th economy in the world (by share of the world GDP, with only the US, China, Japan and Germany ahead), it is rapidly growing, especially in the IT-sector, it has a huge army and nuclear weapons, it has enormous human and natural resources, and thus theoretically (a bizarre idea!) India could easily colonise Britain in the 21st century. If there were no international laws and if Indians had enough arrogance in their nature or were driven by a feeling of revenge, this could happen... But they would never even think of this. I may assume that such traits of the national character come from the ancient Indian philosophy: be satisfied with what you have, be kind and do not harm other living beings.

Indian youths were interviewed about the Indian English accent: “That’s the way we talk, simple as that.” After all, it is Indian English and not British English. Pronunciation, choice of words, intonation, pitch – all is different. Ask an Irish or a New Zealander, and they would say the same about their accent and would feel confident. You may hear from some Indians: “Recently, I spoke with a Britisher and, my God, how was that guy speaking? Very difficult to understand!” or: “I went to the US, and I may say they speak quite wrong English, but we speak proper English! Let them make fun of our accent. Who cares? I can make fun of their accent too!” Some students in South India: “I think, they (native speakers) are not that good in their pronunciation. Sorry, not to be offensive. But it looks as if they are “spitting”. And so, I think our accent is much better.” “When we hear them (the British and Americans), we find it funny. I propose they should learn English from us.” “What do you think of the character called Apu in the “Simpsons”? How does it make you feel?” – “Well, it’s funny at times, but then it also annoys you a little. They are stereotyping us too much, taking it a little too far.” An Indian student girl: “It’s lame. I don’t really care what they think of our Indian accent of English. I can speak English and I can make other people understand what I want to say, that’s enough.” A student boy: “It’s funny to you guys, but not to us Indians because that’s the way we talk.” The next question in that programme on YouTube: “Why do so many people in India try to learn and speak English?” The young interviewees answered: “It’s just a trend... or sometimes it’s a kind of showing off.” “You will have lots of friends and you become a cool guy.” “Mostly, it’s because of parents. They want their kids to know English. When kids go to an English-medium school, they don’t feel ashamed then.” “Most people think that if they are educated in English, they will have better job opportunities. And they have a dream about going to other countries for jobs.” “When you come across someone, you make certain assumptions about them. As soon as they start speaking English, your mindset changes. You think: OK, they can speak English, they must be cool.” “If you are speaking to a girl in English, she is going to be impressed by you!” “If you start speaking English with someone, especially in a fluent way, they give you much more respect than they usually give to other people.” “We young Indians give more importance to English than some other language.” Yet they also expressed their concern: “One day national languages could disappear, and English could become our first national language. I believe that’s not a good thing, because people come to India to see our traditional culture.”

Foreigners often have difficulties to understand the Indian accent of English, but Indians themselves think that, for instance, the French, Russian and



Signboard on the wall of a zoo park



Prohibition sign at a metro station

Chinese people speak “the weirdest English” in the world, especially regarding their pronunciation. Perhaps in many cases that could be true, but actually no accent is a problem, it just takes some time to get used to it. When I first came to India, it took some time for me to start following what people were saying to me in English. It was one of the challenges in that “Indian reality”, but not the biggest one. And I was so happy that almost everyone around could speak at least some English and educated Indians spoke very eloquently and expressively.

Miscegenation, race, language, humaneness



Cedric Cyril Dover (1904-1961),
photo: Yale University Library Archives

The websites like scroll.in and wire.in are the examples of how good, natural and profound Indian English can be. On these sites, I recently encountered some thought-provoking articles on the life of Cedric Cyril Dover (1904–1961), an Anglo-Indian scientist, writer and poet, whose research in entomology amazingly brought him further on to anthropology and study of race. Dover became known as an early theorist of race relations. He was born in Calcutta of an Englishman Percy Dover, a civil servant in British government, and an Indian lady. This brings up an important issue of race and colour. Who else than someone of a mixed race in a colonial country could understand more on this subject, not being fully accepted by either community as one of their “brethren”? The segment of Indian colonial society called “half-caste” was the progeny of British and Indian miscegenation and held an intermediate position between the colonisers and the colonised. *Half-caste* is also how Cedric Dover named one of his books. Mulk Raj Anand, a giant of Indian English writing, one of the pioneers of Anglo-Indian fiction and a friend of Orwell, Eliot, Woolf and

Huxley, praised Dover’s “scientific humanism” after reading *Half-Caste*. Dover argued that there has not been a pure race of our species for a few thousand years, referring to possible relations between Neanderthals and Aurignacians (Upper Palaeolithic, about 40,000 years ago), which means that miscegenation has been influencing human evolution since the earliest times. Dover was the person to speak out for humanism regardless of race and against cultural biases. His ideas largely remain unacknowledged and are yet to be appreciated, especially in the wake of movements against racism. We remember the recent removals of statues of personalities who had been held in high esteem. To see them being taken down was quite shocking, but if people want justice, democracy and equality, perhaps that is the way it goes. There is yet a long way for the humankind to really deserve the name of “humankind”. As Søren Kierkegaard put it in his *Fear and Trembling*, “innocence is ignorance, but in his innocence a human is not an animal, since if he were an animal even for one moment in his life, he would have never become a human being.” Still, there is oftentimes some animalism in humans, even though it may be disguised as “civilisation”. Hence, being a human is not something to be taken for granted; it is a constant evolution, though nowadays evolution is viewed mostly in terms of technology. How weird it is... In March 2021, in the recent sessions of the *Online Cambridge Day*, we had some interesting discussions in the comments section, and I remarked that the language is meaningless if it is out of social interaction and is not about development of human qualities and values. “Being human always points, and is directed, to something or someone other than oneself” (V. Frankl). The best of books teach us that until people stop exploiting, demeaning, mocking, humiliating and deceiving the vulnerable and innocent, there cannot be any “humanity”. A human being has been trying to understand himself for thousands of years and hasn’t understood yet. I guess, it is a never-ending process.

How good Indian English can be

You might hear from educated Indians: “It’s not really our mother tongue but still we manage to speak quite understandable English that contains more than 10,000 words.” Dr. Shashi Tharoor, an Indian politician (MP), writer, diplomat, Commonwealth Writers’ Prize laureate and former Under-Secretary General of the United Nations, is an example of how clearly, eloquently and pleasantly an Indian

can speak English. In one of his interviews on Indian English, he argues that one of the strengths of English is that there are different regional variants, and thus Indian English has every right to be as distinctive as, for instance, Irish English, Scottish English or Australian English. He is considered to be a “wizard of words”, a “walking dictionary” and an articulate user of a highly advanced English vocabulary. “My advocacy of English is very much that it is a pan-Indian language. It allows a Bengali talk to a Malayali – it becomes a *lingua franca* in the good, literal sense of the term as a language spoken freely everywhere. Admittedly by a small minority and elite but everywhere.” In 2020, Dr. Tharoor published his “Tharoorosaurus”, a book explaining such words in English as “rodomontade” (from obsolete Italian “rodomontada”), “farrago” (a confused mixture), “epistemophilia” (excessive striving for or preoccupation with knowledge), “floccinaucinihilipilification” (the action or habit of estimating something as worthless, from Latin “flocci”, “nauci”, “nihili”, “pili”, meaning “at little value” + -fication) or “kerfuffle” (a commotion or fuss, from Scottish Gaelic “car” (twist, bend) + imitative Scots “fuffle” (to disorder), or related to Irish “cior thual”, meaning confusion or disorder). This might make most people scratch their heads or get into a tizzy, especially in our times of a simplified internet language and emojis, but the author’s purpose seems to be that of an educator – he shows how modern world is losing its connection with the beauty of language. At the same time, Dr. Tharoor does not consider himself a linguist or philologist. His intention is to reveal varied cultural roots of English, help readers relish English words and understand their nuances. This Indian erudite of the English language shares amusing anecdotes behind the words, expresses his biting wit and sarcasm and even shows how Shakespeare made up many words for his plays. Dr. Tharoor likes making up his own words and brings back to life such words as “snollygoster” (an American word concocted in the 19th century, meaning a malicious and unprincipled politician) or “defenestrate” (throw out of a window, from Latin “fenestra”, window). The tone of this book is relaxing, and readers can feel the author’s love for words and language. So, if you have no floccinaucinihilipilification towards writings by an Indian on the anatomy of English words, you may find this book intriguing. In the author’s own words, “The love for words is self-reinforcing – the more you love, the stronger it grows.”



Mulk Raj Anand (1905–2004),
photo: apnaorg.com

Both being Indians and highly eloquent speakers of English, Dr. Shashi Tharoor and Dr. Zareer Masani (a historian, journalist and author) gave their speeches not long ago at the Oxford Union, the world’s most prestigious debating society. They spoke about the impacts of colonial rule in India. Whereas Dr. Tharoor explained why Britain seriously hampered India’s progress and thus owes reparations to India, Dr. Masani presented a completely different point of view and showed why India owes a lot to Britain and why the British Empire was not at all a national disgrace for Indians. If you are interested in the subject, I would recommend watching these two scholars’ expressive and elegant speeches on YouTube.

Newspapers in English have the second largest circulation in India after those in Hindi. India’s top newspapers published in English: *The Telegraph*, *The Times of India*, *The Statesman*, *The Indian Express*, *Hindustan Times*, *The Hindu*, *The Tribune*, *Daily News and Analysis*, *The Economic Times*, et al. Some top magazines in English are *Outlook*, *India Today*, *The Week*, *Femina*, *People*, *Reader’s Digest*, *Frontline*, *General Knowledge Today*, *Society*. These periodicals follow modern patterns of English with some features of Indian English.

The most famous Indian authors of the past who wrote in English are Henry Derozio, Michael Madhusudan Dutt, Mahatma Gandhi, Rabindranath Tagore, Aurobindo Ghosh, Jawaharlal Nehru, Bankim Chandra, Mulk Raj Anand, R. K. Narayan, Raja Rao, Khushwant Singh. Some celebrated contemporary authors who have written exemplary novels in English are Arundhati Roy, Kiran Desai, Aravind Adiga, Vikram Seth, Ashok Banker, Anita Desai, Salman Rushdie, Shashi Tharoor, V. S. Naipaul, Ruskin Bond, Manohar Mangolkar, Chetan Bhagat, Amitav Ghosh. They have won various

international prizes in literature and greatly contributed to Indian writing in English. Nowadays, English-language writers of Indian origin are being published in the West at an increasing rate.

Lakshmi Holmström, an Indian-British writer and literary critic, once remarked: “The Indian writers of the 1930s were fortunate because after many years of use in India, English had become an Indian language used widely and at different levels of society, and therefore they could experiment more boldly and from a more secure position.”

Phonetic features of Indian English

English and the languages of India have been in contact for three centuries with many cross-language borrowings and influence on Indian English pronunciation. Indian English is listed as an official branch of the English language. As a historical legacy, Indian English tends to take RP as its ideal, and how well this ideal is realised in an individual’s speech reflects class distinctions among Indian English speakers.

Varieties of Indian English used by educated city dwellers across the country share some common phonetic features from RP, but others are uniquely Indian. The Indian English used in rural areas and by less educated people is influenced more by the phonetic and phonological features of the local language. Exactly how much pronunciation of English varies across such a large land mass is still a matter for further research. Most Indians speak with a native tinted accent for their English speech, whereas the modern generation often tries to imitate the RP or AmE accent.

In general, Indian English has fewer peculiarities in its vowel sounds than the consonants, which is caused mainly by inability to articulate some sounds due to the effect of the first language. First of all, Indian English accents are marked by the very distinctive pronunciation of phonemes such as /t/ and /d/ with retroflex articulation as [ʈ] and [ɖ] – the most prominent feature of Indian pronunciation of English (along with abrupt endings to words). The phonemes /l/ and /n/ are usually retroflexed as well. A retroflex consonant is a “coronal” consonant where the tongue has a flat, concave or even curled shape, and is articulated between the alveolar ridge and the hard palate. They are sometimes referred to as “cerebral” consonants so characteristic of Indian languages. If you try to pronounce /t/ or /d/ raising the tip or blade of your tongue toward the hard palate, you can produce that very specific “Indian” sound, like in words tight, tin, den, autumn, late and dinner, with all alveolar stops retroflexed. Sometimes Indian English speakers may also use spelling-based pronunciations where the silent /h/ found in words such as “ghost” is pronounced as an Indian voiced aspirated stop [gʱ]. Aspiration is not always predictable: words with an “h” after an initial consonant are likely to be aspirated, whether the consonant is voiced or voiceless. More often than not you may hear /s/ as /ʃ/ (stop - /ʃɒp/). The sound /l/ is usually soft.

Modern Indians educated in English often speak with a non-rhotic British accent, but that cannot be said about the major population who pronounce all /r/ sounds prominently. Indian speakers often show no contrast between the /v/ and /w/ sounds and pronounce /w/ as /v/ or the labio-dental approximant /v/.

The /θ/ sounds take considerable training for Indian English speakers to master. Indian English accent is marked by the replacement of /θ/ and /ð/ with dentals [ʈ] and [ɖ] (th as dh: that – /dæt/). The voiceless version is sometimes pronounced, but the voiced version is almost always absent. The voiceless /θ/ is mostly replaced by an unaspirated voiceless dental stop /ʈ/, which is present in Indian languages. Indian languages, except Tamil, have aspirated and unaspirated plosives, so those fricatives written as “th” are often aspirated. Tamil speakers instead use an unaspirated voiceless dental stop /ʈ/. The voiced dental stop /ɖ/ is used for the voiced /θ/ in words such as these, those and weather.

Speakers of Bengali, Oriya and Assamese have difficulty with the English sounds /f/ and /v/ and often replace them with /bʱ/. Thus in these parts of Eastern India the name of the British “Vodafone”, one of the companies providing mobile communication and mobile internet in India, is pronounced roughly as /bʱo:dʱaɸo:n/.

The vowels /ə/ and /ʌ/ are not usually distinguished. The diphthongs /eɪ/ and /əʊ/, as in “pale” and “hole” respectively, in Indian English are often replaced by long versions of the monophthongs /e:/ and /o:/ . The RP back /ɔ:/ is rarely used except by news announcers. Except for the diphthongs /ɔ:/ as in “boy” and /aʊ/ as in “cow”, all other diphthongs are converted to a long vowel plus /r/, so “poor” is /pur/, “beer” is /bir/, “tour” is /tur/, “pear” is /per/.

In RP or AmE, when the plural marker on nouns follows an alveolar palatal fricative or affricate, it is pronounced as /əz/ or /ɪz/ as in the words “fridges” or “kisses”. In Indian English, the plural marker is realized as /s/ or /ɛs/ with the final sibilant devoiced almost invariably. Likewise, the past tense marker is always /d/ or /ɛd/ depending on the preceding word: stayed /ste:d/, stained /ste:nd/, posted /po:sted/, trapped /tre:pɛd/ (in RP this would be /pʊstɪd/, /træpd/ etc.).

Consonant cluster reduction is a common feature: acts /æks/. There is no syllabic consonant in words such as bottle. Instead, an intrusive shwa sound is inserted. However, high frequency words such as “film” are usually pronounced /film/ but may be also produced as /filəm/. In the Hindi/Punjabi areas vowel insertion is common as in /səkul/ for school. There’s no clear distinction between /b/ and /ɔ:/ unlike RP, i.e. the “cot – caught” merger.

It must be mentioned that in India there are also lots of people who pronounce English in a “standard” way, and in most such cases they’ve been in contact with native speakers, or they’ve tried to learn the standard pronunciation some other way.

Highly recommendable on the subject is the book *Indian English* by Sailaja Pingali (Edinburgh University Press, 2009), which covers the sociolinguistic and cultural factors, the history of the establishment of English in India, phonetics and phonology, lexical, discourse and morphosyntactic features. It also contains some samples of written English from a range of contexts and samples of speech.

(to be continued)

MORE NOTES ABOUT HEINRICH MUTSCHMANN AND THE TEACHING OF ENGLISH PHILOLOGY IN TARTU (DORPAT) FROM 1921 TO 1939

Enn Veldi

Associate Professor Emeritus
Department of English
University of Tartu

The present article continues the discussion of the role of Heinrich Mutschmann in the development of English philology in Tartu. In fact, he established research-based English philology as well as American studies in Tartu, passed his extensive knowledge to his students, and trained a whole generation of English philologists in Estonia.

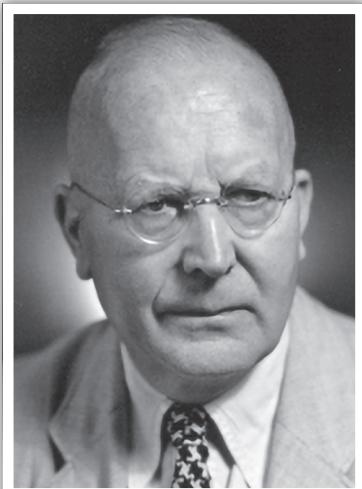
The year 1932 can be regarded as a turning point that ushered in a short period of pro-British orientation in education and culture, which ended with the Soviet invasion of Estonia in the summer of 1940.

In 1932 the University of Tartu celebrated the tercentenary of its foundation. Fourteen years had passed since Estonia gained its independence, and the Estonian-language university was gradually constructing Estonian identity.

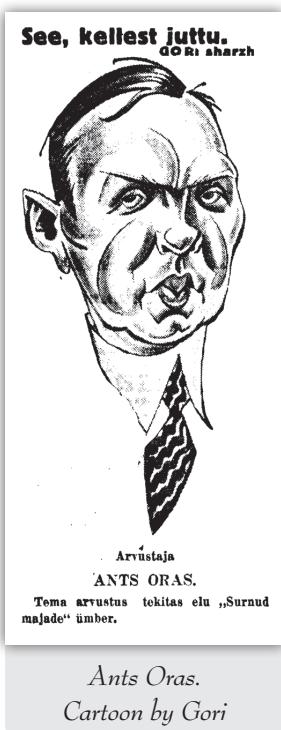


In the field of English philology, Ants Oras (1900–1982) was the first Estonian who qualified as a university professor in English philology. Anne Lange has written an almost 500-page academic biography of Ants Oras, which could be recommended as a starting point for the study of the life and work of this outstanding Estonian Anglicist (Lange 2004).

Ants Oras also serves as a good example of what you have to do to become a highly qualified university lecturer of English philology in Estonia. For your academic growth, you need to leave Estonia and continue your graduate education at a top-level university. It involves the expertise of an outstanding academic advisor, academic life, different teaching methods, as well as extensive library resources, which are not locally available. When you then return with your international experience, you'll bring fresh ideas and different perspectives, which makes you a valuable faculty member.



Heinrich Mutschmann in 1940



Ants Oras graduated from the University of Tartu with the degree of Master of Arts (Mag. Phil.) 1923. His first thesis is a handwritten text on 39 pages that deals with the analysis of colour terms in Shelley. At first, Oras thought of focusing on studying the work of Geoffrey Chaucer for his doctoral dissertation. However, this idea was soon abandoned because of the inadequate library resources in Tartu. Anne Lange has explained Oras's choice of Milton for his doctoral dissertation as follows:

"To some extent Oras's lifelong interest in Milton was partly an accident of the opportunities that came his way: Heinrich Mutschmann, the Professor of English at Tartu in the 1920s–1940s, was himself researching Milton in those years and suggested Milton as Oras's topic because the University Library contained enough Miltonic studies" (Lange 2017: 193–194).



Ants Oras in the 1930s

Fortunately, Oras was able to continue his education in Oxford. He completed his doctoral dissertation in Oxford in 1928, followed by the required post-doctoral habilitation paper (which focused on T.S. Eliot) in Tartu, and held a *venia legendi* in Tartu in 1932. Heinrich Mutschmann supported the academic career of his successor until the latter became a fully qualified faculty member. There are two general overviews that discuss the teaching of English in Tartu in the interwar years (Hone 1990; Anvelt and Rajamäe 2021).

In addition, the increasing pro-British cultural orientation in Estonia in the 1930s was manifested in several undertakings that are worth mentioning.

In 1932 and then in 1937–1940, *The Baltic Times*, an English-language newspaper, was published in Tallinn. Its main purpose was to introduce Estonia, Latvia, and Lithuania to the rest of the world, but it also informed the Baltic readers about various aspects of life in Britain.



Two English colleges were founded in Tallinn in the 1930s. The Anna Tõrvand-Tellmann Private English College was founded in 1932 and the State English College in 1936. Both colleges employed several native speakers of English among their teachers of English. Ronald Seth (1911–1985), a graduate of Cambridge University, taught English at the Tõrvand-Tellmann English College and the Tallinn Technical University. Seth was a prolific author and during his first stay in Estonia from 1935 to 1939 he wrote a number of articles and stories for local newspapers, published teaching materials (see e.g., Seth 1938), and published a book in Britain that promoted Estonia (see Seth 1939). Lionel Billows (1909–2004), a teaching methodology expert, taught for a brief period at the State English College (see also Billows 1961). Urve Hanko (1926–2019, neé Taimsalu, 1955–1983 Lehtsalu), our teacher and colleague at the University of Tartu, began her education at the Tõrvand-Tellmann English College and further attended the State English College during its short period of existence. It is also worth mentioning that in 1936 English became officially the first foreign language in Estonian schools.

In addition, British culture was promoted through Anglo-Estonian societies in Tartu and Tallinn. The Academic Anglo-Estonian Society in Tartu was founded by Ants Oras in 1931 and was affiliated to the university (for details see Anvelt 2020). The activities of the Academic Anglo-Estonian Society focused on students and faculty members; also, secondary school pupils were invited to join the society. Henry Charles Cecil Harris (1886–1940), a lecturer in English philology at the University of Tartu in 1932–1940, was a British citizen born in Madras, India. Harris had a Tallinn-born Estonian wife whom he had met in Siberia. They had two children, a boy and a girl, who were both born in Vladivostok. Harris served as president of the Academic Anglo-Estonian Society from 1934 to 1940. He also had a plan to establish a private English college in Tartu, but this plan failed to materialize.

The Tallinn-based Anglo-Estonian Cultural Society was founded in 1932. The membership of this society consisted of the pro-British political and economic elite of the Republic of Estonia, including government ministers and foreign diplomats. Both societies organized weekly lectures and talks, as well as courses for the study of English. The British Council helped to organize talks by British politicians and authors who were on lecture tours in the region and donated books and newspaper subscriptions. The society in Tallinn had an amateur theatrical company that staged a number of English-language plays and performed them with great success both in Tallinn and in Tartu.

In December 1933 the Anglo-Estonian Society in Tartu held a meeting that discussed the cultural orientation of Estonia in the new international situation when Hitler had come to power. The newspaper *Uudisleht* reported on December 8 that at that meeting the majority of speakers had supported the idea that the English language should become the first foreign language in Estonian schools while efforts should be made to get rid of pro-German cultural orientation in Estonia. One prominent speaker had even demanded that the teaching of the German language should be stopped altogether in Estonian schools.

Inglise filoloogia.

ALAMASTE.

1. Elementaargrammatika ning süntaksi reeglite tegelik ja teoreetiline tundmine. — *K. Bruus*, Inglise keele grammatika; *H. C. Wyld*, Elementary Lessons in English Grammar; *M. Deutschbein*, Grammatik der englischen Sprache auf wissenschaftlicher Grundlage.
2. Inglise foneetika: tegelik ja teoreetiline tundmine; oskus proosateks foneetiliselt transskribeerida (Association phonétique internationale süsteemi järgi). — *D. Jones*, Outline of English Phonetics; ss., Phonetic Readings in English; ss., English Pronouncing Dictionary; *H. Mutschmann*, Praktische Phonetik des Englischen.
3. Inglise keele ajalugu: *Logan Pearsall Smith*, The English Language. *H. C. Wyld*, Short History of English (päästükid I–V).
4. Inglise kirjanduslugu: *M. Widdows*, English Literature; *Elizabeth A. Drew*, The Modern Novel; *Herrig-Foerster*, British Classical Authors (selles sisalduvad luuletekstdid ja katked järgnevalt proosakirjanikelt: *De Foe*, *Locke*, *Sterne*, *Fielding*, *Gibbon*, *Macaulay*, *Carlyle*, *G. Eliot*, *Meredith*, *Kipling*).
5. Shakespeare: Kommenteeritud teksti varal põhjalikult lugeda kaks Shakespeare'i teost — kummastki järgnevast seerlast üks: a) Hamlet, Othello, Macbeth, King Lear, Richard III, Julius Caesar; b) Twelfth Night, As You Like It, Midsummer Night's Dream, The Merchant of Venice. Läbi töötada Sidney Lee, A Life of William Shakespeare või Joseph Quincy Adams, A Life of William Shakespeare; *H. Mutschmann*, Shakespeares Weltanschauung; soovitavad sõnaraamatud: *C. T. Onions*, Shakespeare Glossary; *L. Kettner*, Shakespeare Wörterbuch.
6. Lugeda 20 ilukirjanduslikku teost, mille seas igalt järgnevalt autorilt vähemalt üks tema päätetest: *Swift*, *Goldsmith*, *Scott*, *Thackeray*, *Dickens*, *Hardy*, *Meredith*, *Galsworthy*, *Shaw*, *Conrad*, *Hawthorne*, *Sherwood Anderson*, *W. Cather*. — Lisaks kolm ingliskeelsest teost eksamineeritava erialalt (kuid mitte inglise filoloogiast) kokkuleppel õppejõuga.
7. Lektorieksami sooritamine.
Soovitavad sõnaraamatud: *H. Pöhl*, Inglise-eesti sõna-

Exam requirements in English philology, 1935

www.eebs.ee

Shortage of English-language books in libraries continued to be a problem for a long time in Estonia (see the 1934 interview by Oras). Usually, the libraries held only a single copy of the books that students were required to read. It was common practice that students were able to consult such books and take notes during time slots of a few hours. Therefore, it was vital to increase the availability of English-language books; for this purpose two exhibitions of contemporary British books were held in Tallinn and in Tartu in 1938 and 1939. These events were very popular. The catalogue of the 1939 exhibition lists 5,000 books (*Inglise tänapäeva raamat* 1939).

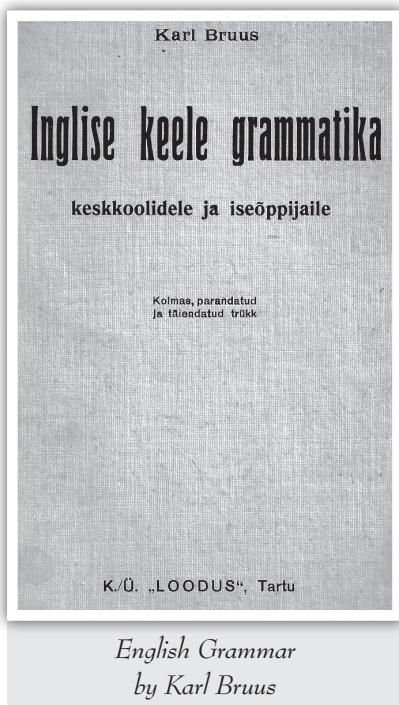
Among the many activities of Ants Oras one has to mention the numerous articles mainly about British and American literature that he wrote for the eight-volume "Estonian Encyclopaedia" published in the 1930s. In fact, these articles could well be published separately as a book.

In 1934 Mutschmann and Oras felt that it was time to revise the existing programme for the study of English philology at the University of Tartu in light of the recent strengthening of the position of the English language and culture in Estonia. When comparing the two programmes, one realizes that now it is Ants Oras who is the driving force behind the new programme. Usually German (see e.g., Deutschbein 1937) and English books were used for teaching the courses in English philology. In rare cases a book was available that was published in Estonia (see Bruus 1935).

Most changes in the programme concerned English literature and students were now required to read many more books than was required by the previous programme. As expected, some students were quite unhappy about these changes. *Päewaleht* reported on 11 December 1934 that twenty-two students had sent a letter to the council of the Philosophical Faculty asking for permission to graduate during this academic year in accordance with the previous programme designed by Prof. Mutschmann. The students found that it would take them at least another year to read through all the books that were required by the new programme. The faculty council decided to approve of the students' request.



Mutschmann made only a few additions to the new programme, but they are remarkable nevertheless. The first one concerns his own 65-page essay on American literature and American national character (Mutschmann 1931). This book chapter and his 1929 article about the significance of American studies (Mutschmann 1929) enable us to understand Mutschmann's views with regard to American English, American literature and American culture. Mutschmann's 1929 article begins with the geopolitical analysis of the English-speaking world. As is characteristic of the German perception of Britain during this period, the British Empire is perceived as having entered a crisis after the First World War and is gradually disintegrating. The weakening of the British Empire is manifested in the establishment of the Irish Free State, increasing nationalism in Wales, problems in India and Egypt, and that Canada, South Africa, and Australia have started to carry out independent foreign policy. Thus, Britain cannot be regarded as a world power anymore; it has become a purely European state. By contrast, the emerging world power is the United States, which is increasing its influence in world matters (Mutschmann 1929: 46). In Mutschmann's view, British English has lost its appeal for the study of English; it has become conservative and has lost contact with life (Mutschmann 1929: 48). Mutschmann then proceeds with examples of American English in order to show important differences between British and American English.



*English Grammar
by Karl Bruus*

Mutschmann's treatment of literature and culture follows the framework of *Kultatkunde*, an approach that had started in Germany after the First World War. It stems from the "belief that a nation's culture held the key to understanding its character" (Strobl 2000: 23). This research paradigm is also known as the *nationalpsychologische Methode* (national psychological method), which was a politically motivated approach to cultural research in Germany in 1918–1945 (see Leisi and Mair 1999: 4–5; Utz 1997). Walter Apelt used the term *kultatkundliche Bewegung* in the title of his book written from the perspective of an East German Anglicist (Apelt 1967). One purpose of this research paradigm was to study and to emphasize the German(ic) component in English culture from a German perspective, to establish shared German(ic) features, as well as to point out those cultural patterns that were foreign from the perspective of German(ic)ness. In this research paradigm the English and the Germans were regarded as long-time Germanic brothers and sisters with shared cultural roots. According to this view, Milton and Shakespeare were regarded as belonging to German culture in the same way as Goethe.

Und dabei waren weder Goethe noch Shakespeare, noch Milton Aufklärer oder Rationalisten, die glaubten, mit Hilfe des Verstandes die Welt und deren Aufgaben bewältigen zu können; alle drei — jeder in seiner Art — sind besonders eigenmächtige Gestalten, Repräsentanten des Deutschen Geistes (Deutschbein 1933: 323).

Max Deutschbein (1876–1949) was a distinguished scholar and professor of English philology at the University of Marburg who trained many outstanding German Anglicists. Heinrich Mutschmann had worked in Marburg as Deutschbein's junior colleague already in 1919–1920 before taking up his professorship in Tartu in 1921. Mutschmann co-authored a handbook of English grammar with Deutschbein (see Deutschbein, Mutschmann, and Eicker 1931). He contributed an article for Deutschbein's *Festschrift* on the occasion of his 60th birthday (Mutschmann 1936); an extended version of this study was published three years later (Mutschmann 1939). After leaving Tartu in 1938 Mutschmann became once again a colleague of Deutschbein until the end of the Second World War.

By 1932 Heinrich Mutschmann did not feel comfortable in Tartu; he was disappointed and wanted to return to Germany with his family as soon as there was a suitable opportunity. There were several reasons for his disappointment. In 1932 the salaries of university lecturers in Tartu were cut by 15 per cent because of the economic crisis. Also, the didactic-methodological seminar, the teacher training institution at the university, was temporarily closed in 1932; Mutschmann had been paid extra for those lectures. Moreover, he was worried about the increasing Estonianization of the university. In a letter to Professor Max Förster in Munich of 21 November 1932, Mutschmann complained that the situation in Tartu had further deteriorated and that he and Prof. Kieckers both intended to leave Tartu. He also wrote that the situation was especially hopeless for his children (the Mutschmanns had four daughters) because it was impossible to provide adequate German education for them in Tartu. He also complained about the rising Estonian chauvinism and that, while several invited professors from various countries (Austria, Hungary, Switzerland, Finland, Sweden, and Denmark) had already been able to return to their homeland with jobs, Germany had forgotten about their professors abroad (the letter is quoted in Hausmann 2003: 55).

Mutschmann's plan was to return to Germany with the help of the respective German government institutions and to find a suitable professorship there. However, the situation in Germany was complicated because of the beginning of Nazi rule. On the one hand, many university lecturers were dismissed from their posts for political and racial reasons; on the other hand, the resulting vacancies were quickly grabbed by a generation of ambitious younger colleagues, and Mutschmann was not that young anymore. In Mutschmann's case the process of returning to Germany took six years. Although both Mutschmann and his wife tried hard, their efforts were not fully successful partly because of red tape and party politics. Terje Löbu has pointed it out that Mutschmann's stay in Tartu was the longest among the foreign professors who had been invited to Tartu in the early 1920s; Mutschmann left Tartu in 1939 and found employment at the University of Marburg (Löbu 2019: 38).

In 1933 Mutschmann was able to get a teaching assignment in Marburg for the summer semester (from April 20 until July 31). Marburg is a medieval university town with a population of about 75,000 inhabitants. The University of Marburg was founded in 1527, and it is the oldest Protestant-founded university.

In 1933 Heinrich Mutschmann joined the Nazi Party (Hausmann 2003: 489), probably with the intention to improve his prospects of securing a professorship at a German university. In hindsight, his willingness to join the Nazi Party as early as in 1933 had disastrous consequences; it cost him three years of dismissal from university teaching after the Second World War.

In the 1930s Mutschmann applied for several prolonged leaves of absence and spent long periods of time in Germany and Britain. The usual reason for going abroad that he provided in the applications was that he needed access to extensive library resources for his research, which were not available in Tartu. He was proud that his *Further Studies Concerning the Origin of Paradise Lost (The Matter of the Armada)* (1934) was reviewed in the *Times Literary Supplement* (William and Brodribb 1934). During this period Mutschmann himself contributed several shorter articles to the *Times Literary Supplement*, which sparked some feedback and discussion.

Mutschmann started teaching in Marburg in the summer semester of 1939. However, his teaching assignment was at first limited to phonetics and American studies, and his position in the academic hierarchy was categorized as *mit dem Halten von Vorlesungen und Übungen beauftragt*. Gisela Strunz characterized Mutschmann as a professor who adapted his interpretation of American culture in accordance with the current political conditions (Strunz 1999: 194). The list of the courses that he taught included 'Sinclair Lewis and the American Scene' (1940), 'Reading and Interpretation of Sinclair Lewis's "Main Street"' (1940), 'German Influence on American Literature' (1940), 'Peculiarities of American English' (1941), 'American Mentality To-day' (1941), *Grundlinien der amerikanischen Kulturgeschichte* (WS 1941/1942)

When Will Héraucourt left Marburg for Königsberg in 1941, Mutschmann was able to teach a broader range of subjects, including Old English, Middle English, and Milton. In the winter semester of 1943/1944 Mutschmann taught in Bonn. There he taught Milton and Shakespeare, as well as a course in Modern English inflections. Mutschmann spent the winter semester of 1944/1945 teaching in Innsbruck. There he taught Chaucer and Shakespeare, as well as Modern English grammar on a historical basis and phonetic exercises.

Mutschmann got into serious trouble in 1940 when he had doubted (admittedly privately) whether Germany could win the war against Britain. A younger colleague had informed the university authorities about his 'attitude problem' and as a consequence Mutschmann was accused of defeatism (Hausmann 2003: 489).

In 1945 the University of Marburg was closed by the Americans and the university teachers (as civil servants of the Third Reich) were subject to denazification procedures by the American occupying forces. The following graffiti captures the mood of university teachers and students in Germany at the time:

Lord, send us the 5th Reich. The 4th is just like the 3rd
(graffiti in the WC of the University of Munich, reported in Tent 1982: 87).

It emerged that 29 (89 per cent) out of 35 professors of English philology in the Third Reich had been members of the Nazi Party (Hausmann 2003: 396). The majority of them had joined the Nazi Party in two waves – in 1933 and in 1937 (Hausmann 2003: 397). Those who had joined the Nazi Party in 1933, and some even earlier, were subject to mandatory removal from office. Mutschmann had joined the Nazi Party in 1933 (Hausmann 2003: 489).

The first two professors of English philology at the University of Tartu had very different destinies at the end of the Second World War. Heinrich Mutschmann as a civil servant was subject to denazification procedures in Marburg. Ants Oras, on the other hand, had been a professor and a member of an underground Resistance group in Estonia during the German occupation; in April 1943 he fled in fear of arrest with his wife at first to Finland and then to Sweden. In 1945 Oras was in Stockholm and compiled an Estonian-Swedish dictionary for refugees (Oras and Lagman 1945).

An interesting historical fact is that in 1937 *Akadeemia* published an overview of the book *The German Universities and National Socialism* by Edward Yarnall Hartshorne; the author of this

overview is marked by the initial O. In post-war years Hartshorne was responsible for the denazification of German universities in the American zone.

Max Deutschbein and Walther Fischer had joined the Nazi Party in 1937, and their destinies were different. Deutschbein retired soon after the end of the war because of age but continued teaching until his death in 1949. Walther Fischer, previously a professor in Gießen, which is about 30 km from Marburg, became his successor. His task was to lead English philology at the University of Marburg through the post-war reorientation and renewal process.

However, every cloud has its silver lining. Mutschmann used this time for writing a book about Shakespeare and Catholicism (co-authored by Karl Wentersdorf), which was soon also published in English (Mutschmann and Wentersdorf 1952). He was re-hired by the University of Marburg in 1948 and continued teaching in his previous capacity. When comparing Mutschmann's teaching assignments of the two periods when he taught in Marburg, one can see that during the second period he was able to offer a more varied selection of courses. He also served as a member of the examination board at Marburg University that evaluated future teachers of English.

Mutschmann's sudden death on 29 November 1955 in the middle of the winter semester was unexpected to his colleagues (Fischer 1957: 282).

Shakespeare and Catholicism

BY H. MUTSCHMANN AND K. WENTERSDORF

SHEED AND WARD NEW YORK • 1952

Skakespeare and Catholicism

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ARTHUR HONE – AN ESTONIAN ENGLISHMAN

Ilmar Anvelt

Editor of OPEN!

Undoubtedly, the most legendary person among the English philologists at the post-war University of Tartu was Arthur Robert Hone (1915–1972), who had been born on Kingston Road in the London Borough of Merton on 18 February 1915.

As Arthur Hone's daughter Ellen Võsumaa (2019) recalls, Arthur's father had been a building contractor, but he had so socialist views that the workers had to get all their wages and allowances, no matter how they worked. Therefore, he had gone bankrupt. Thus, Arthur's socialist or communist orientation came from his family already.

Arthur Hone acquired secondary education at Rutlish secondary school in Merton from 1926–1934. As a talented student, he received a stipend for studying at Cambridge University in the speciality of Romance philology (French and Spanish). Ellen Võsumaa thinks that Arthur would have been more interested in physics, but the chances of getting a stipend for philology were much greater – therefore, he chose this.

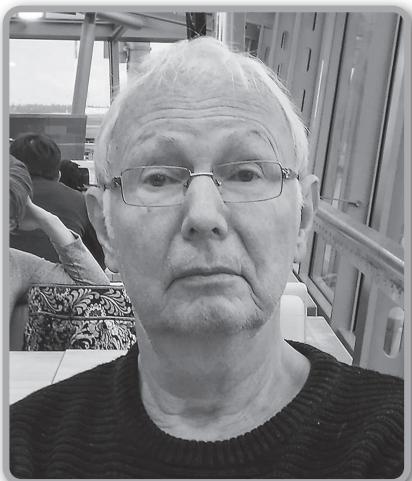
A friend of his during his studies in Cambridge was Maurice Wilkins (1916–2004), the British biophysicist and Nobel laureate (1962) who became known for his studies on DNA and RNA structure and biophysics of the nervous system. Wilkins writes about Hone in his autobiography *The Third Man of the Double Helix* (2003: 42):

“My best friend in Cambridge shared my feelings about war. Arthur Hone and I had some very good times together – perhaps the best times I remember from my youth. What we did together at Cambridge was what many students did, under the cloud of war and Nazi horror: we went to meetings, demonstrations and sometimes big marches in London. And to keep our sanity, we went to films as those with the Marx brothers, and *Battleship Potemkin*. Arthur was a language student from the working-class East End of London. He told me about the indignities of poor families there. Men eating in the street and eating lunchtime sandwiches in public was, Arthur said, especially painful. Working men still smoked clay pipes then, and Arthur was very fond of his. He had great hopes of a communist future free from bitterness, anger and injustice. We would sit on the grass by the River Cam as the punts went quietly by, and Arthur would talk about his hopes for the future. And when our time at Cambridge was ending, we gathered with other students and lay on the green of Parker’s Piece, and watched desperate classmates tearing up their academic gowns and trampling them on the ground, so distraught were they to have to leave. Arthur was not, like some communist students, fascinated by dialectical materialism, but his mind was filled with intense dreams of a new, united worldwide society.”

In 1936, he joined the British Communist Party and, until 1939, when he left Britain, was a party activist in Cambridge and London (EAA 5311.134.27).

What brought him to Tartu was love for Aira Kaal (1911–1988), and Estonian student and later writer, who, like many Estonian girls, had come to Britain to work and to learn English. Aira Kaal went to Britain in October 1938.

Aira Kaal returned from Britain in July 1939, Arthur came to Estonia in August, and they married in November.



Ellen Võsumaa speaks about Arthur's coming to Estonia: "Arthur had an elder sister Kath with whom he got on best among his siblings; they were very close and had common interests. When Aira Kaal was in Britain, they became acquainted through Kath and became good friends. When Aira returned to Estonia, she invited him to visit her. The war was already going on in Europe but not in Estonia yet. Kath bought train tickets for him so that he could go to Estonia, and he went secretly, didn't tell his father and mother as they would not have agreed anyway. He thought he would quietly return later."

Aira Kaal's nephew Mati Kaal, long-time director of Tallinn Zoo, remembers Arthur saying that "the Berlin ambassador had held his head with two hands and said he had hoped that all Brits had left Germany the day before, and now there was one who wanted to travel to the east instead" (Kaal 2020).

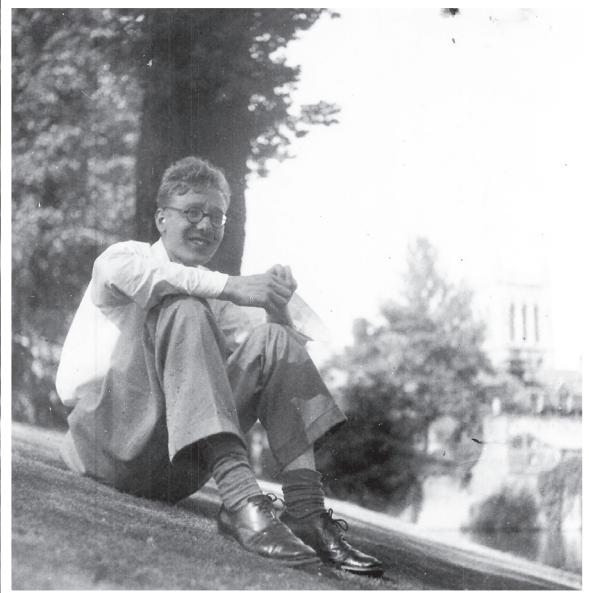
Initially, both of them were jobless – Aira was still a student (she graduated in October 1940), Arthur gave occasional lessons. After the communist coup in Estonia in 1940, Arthur Hone received his first job as a teacher at Tartu School of Languages (EAA 5311.134.27).

In September 1941 he evacuated to the rear of the Soviet Union. He went on one of the last ships; it was hit and drowned. As a good swimmer, he reached an island near Leningrad. He first lived in Leningrad, then in Chelyabinsk.

Aira Kaal (1975) recalls: "We got together again in Chelyabinsk and started working at a factory. It was a ski factory. We had to work our butts off – ours was also a military factory; we made boxes for ammunition and painted skis for the army. Then it was found that Arthur as a native speaker of English was needed in Moscow, at the Foreign Languages Publishing House. They issued translations of Soviet books in all languages. [...] And when I came to Tartu in 1944, the houses in this district [Tähtvere] were the only ones in Tartu that were intact, and our operative group settled here."

After the end of the war, in February 1945, Arthur Hone was employed as a senior lecturer at the Department of Western European Philology of Tartu State University. In 1950, he was forced to quit on the pretext that his British diplomas had not been confirmed by the USSR Ministry of Higher Education. The entry in Arthur Hone's employment record book from 15 September 1950 reads: "Released from the position of senior lecturer of the Department of Foreign Languages because of not having higher education" (EAA 5311.134.27).

Mati Kaal recalls: "It was mentioned during a talk that Arthur did not agree in principle to go through the farce of writing a new dissertation and defending it again, and that there were bad people who created this mess [...] Arthur said that he had had a tail following him throughout his life – in Britain as a communist, in pre-war Estonia as a British communist and in the Soviet Union as an assumed British spy" (Kaal 2020).



Arthur Hone as a student



Arthur Hone and Aira Kaal's home in Laulupeo puiestee, Tartu

Because of his great interest in and broad knowledge of music, he found employment at Tartu Music School in 1951 as a teacher of music history (EAA 5311.134.27). Arthur Hone's daughter comments: "I do not know how he hit on the idea of going to work at the music school, but the school head Sasha [Alexandra] Sarv said that she wasn't interested in any documents and simply gave him the job. Perhaps they had got acquainted through Aira. He liked music a lot, he could play from the sheet beautifully. He played the piano; this piano is still in Taavi's [Ellen's son's] flat. He also had a flute and could play it; the flute is here at my home. He had an enormous lot of sheet music and records. Sometimes he and Aira would sit together with the pianist Mall Sarv and listen to LPs; Mozart was his favourite."



Mati ja Aira Kaal

In 1956, when his documents had been confirmed, he was reinstated to work at the university, but, for some time, he also continued working at the music school.

Composer Alo Põldmäe, who was a student at Tartu Music School from 1960–1964, recalls (2020):

"I first met Artur Hone in autumn 1960 when I had entered Tartu Music School to learn the oboe. His speciality was classical Western-European music – Bach, Händel, Vivaldi, Mozart, Haydn, Beethoven, Schubert.

Hone's nickname was Ama; naturally, we used it only in the talk between the students. He got his nickname from the parasite word he frequently used to fill the pauses while searching for a word.

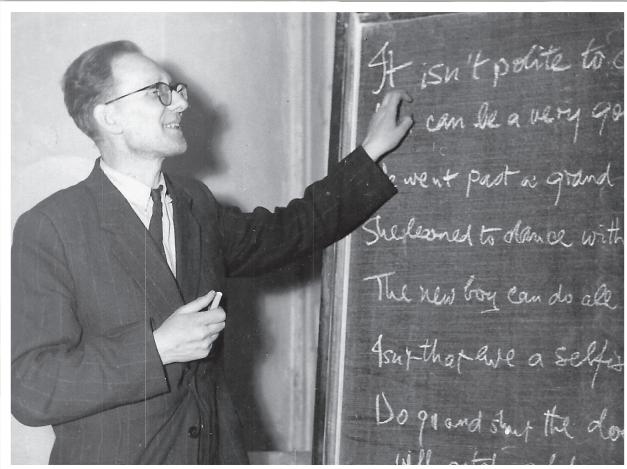
His classes were intense and aroused interest. We could listen to a lot of music there. Most music was played from records. As the selection of records at school was relatively small, Ama often brought his own records to class.

Ama was a beloved teacher. He was friendly to his students and had a good sense of humour; during the breaks he played volleyball with the students in the yard. Ama smoked a pipe. His clothing was simple, even bohemian. Sometimes he had socks of different colour on. He mostly cycled from home to school. The right leg of his wide trousers was always pulled together with a big clothes peg so that it would not get caught into the bicycle chain. A few times, Ama came to music school events in a smart dark suit. Then, he looked like a tall, elegant gentleman – a real English lord. Often, Hone went to town with his little daughter Ellen. Sometimes, he took his daughter along to school parties.

Ama did not talk about his biographical events in class. We knew that he was not a professional musician and had become a music school teacher after dismissal from the University of Tartu where he had been an English lecturer. Where his thorough knowledge of music history came from remained unknown for us. We had also heard with whose help Hone had come from Britain to Estonia. I remember a moment when I and a few students discussed how Ama had managed to avoid being imprisoned or sent to a concentration camp in Stalin's time. We supposed that the communist writer Aira Kaal, who was the direct reason behind his coming to Estonia, could have helped him avoid imprisonment. Ama must have been connected to political activities, but he never talked on political themes in class."

When returning to work at the university, Arthur Hone filled a questionnaire ("personal sheet for staff registration"). As a real polyglot, he answered about his command of languages that he was more or less fluent in English, French, Spanish, Estonian and Russian and could read Italian, Chinese and other languages.

The question about party membership was answered with "no", without mentioning that he had been



Arthur Hone at the blackboard

a member of the British Communist Party (EAA 5311.134.27). However, in a similar questionnaire when he was employed by the university for the first time, he wrote that he was a member of the British Communist Party (EAA.5311.3/51.830).

Arthur Hone was appointed to the post of a lecturer at the Department of Foreign Languages from 1 September 1956. From 6 November 1958, he was transferred to the post of the lecturer of the Department of Western European Literature with half a load. At the same time, he continued working at Tartu Music School. On 2 August 1960, Arthur Robert Hone was appointed to the post of the lecturer of Western European Literature and Classical Philology.

In 1962, the process started for awarding him the title of Associate Professor. The committee appointed to apply for the title of Associate Professor mentions in the letter to the Dean of the Faculty of History and Philology of 8 January 1962 that A. Hone had acquired Soviet citizenship in 1949. He had received the degree of Bachelor of Arts in 1937. The higher degree – Master of Arts – was awarded to him, according to the Statutes of Cambridge University, a few years later, based on the same final exams, but because of circumstances, he could receive it as late as on 23 November 1945.

On 22 June 1962, the Council of the Faculty of History and Philology elected A. Hone to the post of Associate Professor of the Department of Western European Literature and Classical Philology with 19 votes for and 1 against. The Higher Attestation Commission in Moscow confirmed the Associate Professor's title more than four years later, on 10 December 1966, and issued him the Associate Professor's diploma on 7 February 1967 (EAA 5311.134.27).

The National Archives of Estonia store the list of A. Hone's publications from 1957–1967. A big part of them are comments and prefaces for books and university study materials mostly about British literature but also about the literatures of France, Spanish-speaking countries and China.

Along with English, he also taught Spanish and was compiling a textbook of Spanish; the list says that four author's sheets out of the planned 12 had been written, but the textbook remained unpublished.

Together with Oleg Mutt, he translated into English Endel Nirk's overview of Estonian literature; its first edition appeared in 1970. The second updated edition was published in 1987. Arthur Hone had translated the section about older Estonian literature.

Jüri Talvet, Emeritus Professor of Comparative Literature sums up Arthur Hone's work in issue 10 of the collection *Interlitteraria* (2005: 8):

"He worked at the Department of West-European Literature and Classical Philology, just five meters from the Department of Russian Literature, headed by Yuri Lotman, on the same floor of the university's old "Language House". His written heritage is scarce, he has not left us discourses of any greater significance.

And yet, Arthur-Robert Hone, by his "invisible discourses" fed the same spirit of intellectual openness and liberty, which more visibly (though, in those hard times, often forcibly metaphorically) emanated from the work of Yuri Lotman."

Jüri Talvet added in an interview: "What remained of Hone is what I published – Spanish poetry. The Spanish texts were initially compiled by him in typescript. Laine Hone gave them to me. Vice-rector Valter Haamer who was responsible for publishing then allowed me to publish them if I added

translations and wrote a long preface in Estonian so that it would be like a study material" (Talvet 1978, 1998).

Jüri Talvet (2019) comments on Arthur Hone's lectures: "His lectures on British literature were extremely thorough. The lectures were systematic, he spoke about everything necessary but a little about other things too. This was one of the charms of older lecturers that they spoke something else, that was what made them interesting. Everyone was very fond of him and loved him; it is clear that he was absolutely extraordinary."

Ilmar Anvelt: "I was in my second or third year at the university when he died; this was quite soon after I came to work there. The first exam that I took at the university was to Arthur Hone (introduction to literary theory). I was a correspondence student, and we did not have many lectures with him, but he came every morning and began like "how I hate you, there are so many of you and I must come so early in the morning because of you" – that was how he talked, but, naturally, you could see that he loved us dearly.

Aira Kaal and Arthur Hone had three children, none of whom survived – twins before the war and one in Moscow during the war (Kruus 2020). This may be the reason why Arthur Hone divorced from Aira Kaal. Ellen, the daughter of Arthur Hone and his colleague Laine Võsamäe was born on 17 May 1962. Arthur Hone married Laine Võsamäe after their daughter's birth in 1964.

Aira Kaal's niece Ülle Kruus recalls: "Aira and I visited Ellen and her mother Laine around 1977 when I was a student of history. We took them flowers and a present and had a nice talk at their home. It was a great experience for me as an 18-year-old – that husband and wife are no-one's property, but there are more important issues in life, and there is never too much of respect and appreciation. I am sure that Aira and Arthur were friends and companions until the end of life. I remember when Arthur had died, Aira moved around in Saaremaa quietly and mournfully, but she published very beautiful poems in her collection *Hetked merega* (*Moments by the Sea*, 1976: 31–47).

That Arthur Hone's health deteriorated can be seen from the application written in Laine Hone's handwriting on 3 December 1971. He asks to be given the vacation that he could not use in summer because he had a heart attack on 9 August (EAA 5311.134.27).

Jüri Talvet (2019) recalls Hone's later illness: "I went to the hospital; he was on a drip; I was among the last ones who saw him. He had a lung disease or something; he had poor lungs. He was smoking his pipe all the time and was a real ascetic, very lightly dressed and rode his bike even in winter. Hando Runnel (1982: 30) has captured this excellently in his poem; he does not say 'in winter' there but 'in darkness', but this is about our life – it was a time of darkness; I've always been moved by this beautiful image."

Arthur Robert Hone died on 9 June 1972 and was buried in Raadi cemetery in Tartu.

On 12 June 1982, a commemorative stone was unveiled on his grave; its authors are sculptor Ants Mölder and architect Ike Volkov (Velliste 1982).



Laine Hone



Arthur and Laine Hone with their daughter
Ellen and cat

Arthur Hone became a legend in his lifetime already. His colourful personality and broad erudition made him greatly popular among the students and intellectuals of Tartu. It was not of small importance that for several decades he was nearly the only foreigner in Tartu. Because of the military airfield, Tartu had the status of a closed city where foreigners were not allowed to stay.

In Jüri Talvet's (2019) opinion he was "by no means an average Englishman; he was an intellectual who knew Oriental philosophy – Laozi and Taoism were his trend rather."

Mati Kaal (2020) writes: "Arthur was an extremely talented, very intelligent and infinitely polite and kind person. This was obviously the reason why he was so respected and loved. Among the less academic circles of Tartu, he was known for his bohemian British lifestyle which caught the eye of everyone, even of those who did not know him personally."

Ellen Võsumaa: "Arthur also felt a pull to nature. Each time, when he had a day off, we hiked, for example, to Vorbuse near Tartu. At weekends we went for walks at Tõravere or Vapramäe. We spent our summers at Vellavere; the university had a holiday home there."

Mati Kaal comments on Arthur Hone's and Aira Kaal's political views: "Yes, most probably they had got acquainted at meetings in Hyde Park, and both of them had generally leftist views; they were, so to say, theoretical Marxists, but in the talks between themselves, they were extremely critical of the Soviet reality and the whole politics of the so-called socialist camp."

Jüri Talvet (2019) also thinks, "Although he was a leftwinger, he was an honest leftwinger and a really philosophical leftwinger, like a minority in the West – some of them were very blue-eyed. Definitely, he didn't collaborate with any organs. He didn't want to know anything about such official things. He wanted to live a simple life in harmony with nature, to teach and be devoted to spirituality – like the Estonian poet Juhan Liiv. He was extremely wise and in harmony with nature."

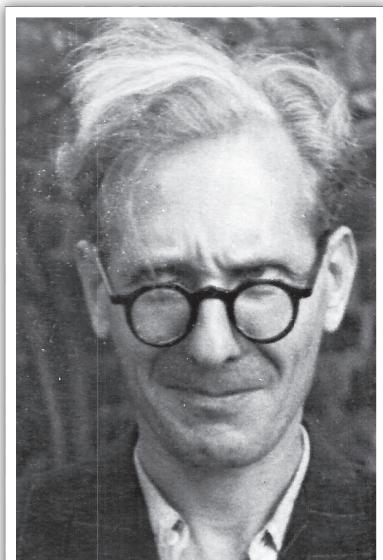
Ellen Võsumaa answered the question whether Arthur ever regretted that he did not go back to Britain, "I remember from the talk with my mother that at first he was not allowed to go, whether he wanted or not, and then he was told that he could go but never return, but then I had been born already, and he decided not to go. Therefore, he could never see his family, as he was told that if you go, it's for good." Actually, he applied for a visa for a short trip to Britain as early as in 1947 (EAA.5311.3/51.830).

Arthur Hone inspired several writers. Immediately after A. Hone's death, Jüri Talvet wrote a poem that was published in the university newspaper (Talvet 1972). Hando Runnel (1982: 30) describes him in his poem "Siin elas üks Eestimaa inglane" ("Here lived an Estonian Englishman").

Aira Kaal dedicated to Arthur Hone a cycle of poems that appeared in the collections *Hetked merega* (*Moments by the Sea*, 1976: 27–47) and *Saaks kord seda imet veel vaadata* (*If I could see this wonder once again*, 1981: 77–93). He used him as John Gates' prototype in



Unveiling of Arthur Hone's gravestone. Laine Hone, daughter Ellen and son-in-law Üllar Võsumaa



Arthur Hone

her novel *Saatuste vangla* (*Prison of Destinies*, 1950). In 1982–1983, she wrote the novel *Külma sõja invaliid* (*Cold War Invalid*) which could appear only in the changed political circumstances as a serial in the newspaper *Saarte Hääl* in 2011–2012. Both novels are autobiographical, particularly the latter where many events from the life of Aira Kaal, Arthur Hone (under the name of Rimmi or Richard Holm) and his second wife Laine Hone (née Võsamäe) are clearly recognisable.

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GUESTS, PETS AND WILDLIFE WELCOME

Erika Jeret

Türi Co-educational Gymnasium

Dear reader, would you accept a challenge and allow me to pick your brain on all things green? Excellent! Let's begin!

Please name: 5 red fruits, 5 green vegetables. Done in a jiffy? Super!
Stage 2. Please name 5 yellow flowering plants. Completed? Splendid!
Stage 3. How about 5 conifers and 5 deciduous trees?

Finally, which plants are love-in-a-mist, love lies bleeding, naked lady, lady's mantle, our lady's lace and lady fern? Not to mention tools for gardening, jobs and activities in the garden, weeds and wildlife and so on.

Plants, gardening, wildlife are topics represented to an extent in school textbooks. Certainly, some fruit, veg and trees along with some wild animals and insects are presented and get repeated from year to year,



but in general the volume of vocabulary is fairly limited compared to the entire bulk of potential vocabulary one could learn in the process of learning a foreign language.

Gardening is a trendy activity and let us hope not only a short-lived fad during lockdowns. Globally there is a lot of attention on gardening today, as well as research on the various benefits gardening or horticulture in general is able to provide. There is now scientific evidence that proves that gardens and gardening can benefit mental, physical and social wellbeing. Furthermore, gardening is considered critically important for our overall wellbeing. Gardening makes a measurable impact on active lifestyles and social interaction. Gardens and green spaces enable delighting human senses, growing food and even cures for minor ailments, recharging brains, improving our environment, in other words they provide “ecosystem services”.



A planting area with perennials and conifers

Urban environments may have negative effects on humans, yet there is Vitamin G (green) which may be considered an antidote to these. Exposure to nature for even as little as five minutes can already lower stress and anxiety and improve mood. Hospital patients with a window view of natural settings healed faster than those without, research has shown. Our immune systems can be boosted by the regular contact with soil as it contains a number of beneficial microbes.



Children's playground may be blended in naturalistic garden design

Using plants as cover and shade-providers helps to cool down the environment in the increasing number and frequency of heat waves in the changing climate. Thus, green walls and roofs are advocated for shading, absorbing and reflecting solar energy.

Gardening can boost people's self-esteem, bring them a sense of fulfilment; reaping the rewards of labour in the garden makes people feel more confident about their abilities. Gardening also helps people keep fit through active work. In a garden we can express our personality, feel competent and in control, make us feel useful while doing something meaningful and working in tune with the seasons. When a person has a garden (however big or small, even a windowsill would do), it is their personal space which they can design to express their personality, uniqueness and character, all of which fosters a sense of ownership and self-esteem.

When speaking of trends in gardening, wildlife is becoming increasingly important. A gardener does not necessarily consider frogs, toads, slugs and snails unwelcome visitors or pests any longer but appreciates them along with the birds and insects. Birdsong has a positive effect on humans, therefore, it is recommended to turn a garden into a bird-friendly place providing them plenty of food, shelter and nesting sites. Building insect hotels has recently boomed in Estonia too, and there is plenty of advice available on building them. It is advised to attract pollinators, such as butterflies and bees to gardens by planting more nectar-rich plants and extend the flowering season by a careful and knowledgeable selection of plants.

Weeding is largely considered a nuisance and back-breaking job, but how do we define a weed? It is a plant which is undesirable in a particular situation, or “a plant in the wrong place”. The weeds growing with crops or in a human-controlled and designed environment, e.g., ornamental garden, thus are unwanted. This is a widely accepted perception and, in food production, can be a serious and costly issue where they compete for nutrients, light and water with main crops. In today's view, weeds might be sources of gourmet food. Think of wild garlic, dandelion, meadowsweet, ground elder, stinging

nettle or daisy (*Bellis perennis*). Pestos, syrups, honey and wine, to name a few products, can be made from “weeds”, or perhaps we should view them as crop plants nowadays. Therefore, before reaching for a bottle of herbicide or a tool to lift them, perhaps you’d think again.

Today, a garden should revert from a “green desert” designation to wildlife-friendly, bee-friendly, nature-friendly haven in the view of many experts. Strictly trimmed lawns can be (at least partially) replaced by flower meadows, or not-so-often-trimmed grasslands, which are mown or cut twice a year. After all, what is the most common soundtrack on a warm and dry summer’s day in Estonia? Right, lawnmowers and strimmers humming, roaring, ticking away, rumbling...

Some communities are fortunate enough to have agreed on certain days of the week when ears can have a rest from this constant sound of engines. Otherwise, when you live in a green leafy neighbourhood, it means several months of background lawnmower music day in day out.

Contemporary gardening may also entail animals, and not only cats and dogs, but (rental) cows, chickens and sheep (within municipal rules and restrictions, naturally) may find a cosy temporary summer home in the garden next door. Keeping bees in urban environments is on the rise in many a place, including Estonia. Think of the Estonian president Kersti Kaljulaid who has given gifts of jars of honey gathered by bees residing in the Kadriorg Park next to the president’s office.

As for types of gardens, we can now find community gardens and urban ones, and even organic community gardens. Some of these are set up in abandoned industrial sites, some re-use a fertile plot of land overgrown with shrubbery after years of disuse. Some are set up as allotments, some are truly communal where both the labour and its fruits are shared. These days you can even come across pop-up urban and community gardens. Working in the garden with the entire family is good for bonding, and a valuable alternative to digital screens, especially under the lockdown conditions where most of work, learning and shopping has been diverted online.

Growing veggies is in again, not as a faraway hidden corner or potager in the back of the garden but in full view, and growing herbs is recommended as close to the house or kitchen door as possible. Colourful vegetables can be grown in an ornamental bed today. Picture brightly coloured lettuces, chard, beetroot and carrot amongst your marigolds, calendulas or calla lilies, and you get the idea. Growing food is a two-in-one approach – plants can be decorative and pleasing to the eye and also edible and nutritious. By the way, not so many school-age children seem to know that carrot may be other than orange in colour, or radish other than red-skinned, according to my short and informal survey.

A garden is an excellent backdrop for one’s hobbies, be it yoga, painting or pottery, photography or floristry. A greenhouse today is a space shared between growing food and being a relaxation spot. People have more courage to be different, being more creative, pursuing their dreams and ideas in garden design rather than an average norm of the expected. The garden and gardening are for delight and enjoyment and self-expression. Gardens may be inspired by the natural environment on the other side of the fence, natural combinations may be repeated or replicated in the garden which then becomes a reflection of its owner’s taste and the surrounding habitats.

In conclusion, since being more environmentally conscious and nature friendly is acquiring a more central stage in our lives, politics and policies, so should learning to speak about the natural world become more important in foreign language classes.



*In the foreground - daffodils and tulips
grown in a lawn*

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Experienced Educator

INSPIRED BY STUDENTS AN INTERVIEW WITH KRISTI VAHENURM



What did you learn about yourself from the period of distant learning?

Having been through many online learning courses in the role of a student as well as a teacher, I think I've found confirmation that I can cope rather well. I've learned that many of my students are smarter than me when it comes to managing time. Also, I've had to improve my functional reading skills which, I know, have never been too good. What I've really enjoyed is the combination of contact and distance learning classes, and I sincerely hope that we'll have the confidence to go on with hybrid learning once we have left the COVID-19 pandemic behind us.

Quo vadis digital learning in the future?

It will probably go the way of all learning. It will become more science-based, I'm sure. It is common knowledge now that it takes around 3,000 of the most frequent

content words to reach 95% of understanding of a language. To be a decent speaker of a language you need around 10,000 words which you should learn at the optimal level of no more than 40 a day for your brain to be able to process it. The digital age has given us the ability to measure learning and do it really fast, to make the distinction between what is really important and what is not. More and more course books and language apps are moving towards using this knowledge. Do you remember how we used to learn Russian at school in the 80s? When you look back, you also realise where you are now heading to. But the key to success is not the science and technology alone, of course – to learn new things you need to be curious and/or have a lot of motivation.

What should be changed in teaching foreign languages at the national level? What decisions should be made and changes considered?

A lot of what we experience at this age is marked by superficiality. Students seem to think that the English they learn comes mainly from the internet; people in general seem to think that anyone fluent in a language can teach it. I wouldn't worry too much about changing the curriculum every now and then, it doesn't matter so much to me, but the focus on teaching and preparing students for what they'll have to face once they leave school does. It has been said that the teacher is always one chapter ahead. When our students feel at home at C2 level language tests, then it's obvious the

teacher needs to be at least C3. This means that you can't be just anyone fluent standing in front of the classroom, but you need to have a deep language, history and cultural background to be able to ward off all the students' questions, give explanations to the inexplicable and such. Where do these wonder teachers come from? If it was up to me to decide, I would spend a lot of money on making university teacher training courses more attractive for students along with raising wages to lure top thinkers to schools.

What does working with E-koolikott give you?

It has given me a clear understanding of where we are at the moment and the perspective of where we should be. Somebody in *Õpetajate Leht* (*Teachers' Newspaper*) suggested that we should collect the finest teachers of the country and ask them to produce perfect videos covering the whole national curriculum. What a wonderful idea, and that's what the former Koolielu.ee and present E-koolikott have been trying to achieve, not only videos but various kinds of content. When it comes to English, a huge part of it has been achieved by the authors of the course books meant for the international audience. The videos are so good that sometimes I wonder what I am doing here when this David explains everything in a compact video so much better. The problem is that these videos are out of reach for most schools or weaker students. What we need is the content being mediated by the means of one's mother tongue. Yes, I am a true believer in one's mother tongue playing an immense role in foreign language learning. Unfortunately, there are not many teachers in Estonia who are willing to perform openly on the internet or are talented enough to produce 100% original material. I hope that as teachers grow more confident in the digital environment and with the inevitable help of distance learning, this situation will soon change.

What inspires you in life and in teaching?

I get a lot of inspiration from my students, and I've learned a lot about discipline from them. I have read lots of books and watched a lot of films because of the way the students have talked about them. For example, I read a course book on becoming rich by Jaak Roosaare because one of them said it was the ABC of financial literacy that everybody should know. Teachers usually know everything about managing money, but I can't say I didn't learn anything new. Especially now that teachers are starting to lose all hope of an increased salary and a hefty state pension... So, coming back to the question – it certainly is not about money. It's the people and the ideas they radiate.

What could you be doing if you were not a teacher?

Provided I could force myself behind a computer for more hours, I'd most probably be a software developer or a software saleswoman or a trainer of some sort.

What is the characteristic you cannot tolerate in people?

I'm a very tolerant person, but I don't like being lied to – and even then I try to understand why the person is behaving the way he or she is. Another thing that annoys me is people born with amazing talents but too lazy or ignorant to use them to the fullest.

Have you got any interesting hobbies?

I love horses, but only people on the same wavelength consider it interesting. I also like to push my physical body to its limits; it has become a hobby really. It's tough trying to beat yourself in everything you do.

Which has been your most memorable trip? What made it memorable?

It's not the places, it's the people you go with that make trips memorable. But there have been two spots that have indeed taken my breath away in terms of beauty: Swallow Falls in Snowdonia, Wales and Bryce Canyon, Utah, USA. There's no point in writing about them or showing pictures – you just have to go and see for yourself.

But the most recent cultural thrill was discovering Setomaa. I remember being told about pottery labs and the merchandise lifestyle of the Setos, but I was probably watching my teacher work in the history class when we were told that while the rest of Estonia was labouring under serfdom, these people rented lands from the cloisters and were thus relatively independent, proud and educated. Their households were so practical and so different from the ones in Muhu and Saaremaa where most of my ancestors come from...

Suggest a book to read...

Just one? I'll take the liberty to write down some of the good books I've read recently with some keywords why I liked them:

Margaret Atwood, *Testaments* (human and women's rights; how dictatorships are formed, question of power)

Sergei Žadan, *Depeche Mode* (a dead funny tale about youth and drinking with lots of Soviet nostalgia involved)

Michelle Obama, *Becoming* (interesting from the black Americans' perspective; plus, I happened to read it at the Trump-Biden presidency transferral time – lots of interesting procedural information)

Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (and the two other books in the trilogy – they certainly made me think of everything on a much bigger scale)

John Hattie and Gregory Yates, *Visible Learning and the Science of How We Learn* (a refreshing course for the people who in later years are looking back on their university days. Did you know that some students often come to school to just watch teachers working?)

Barack Obama, *A Promised Land* – something I am currently reading. 700 pages of amazingly enjoyable text, a challenge for the person who's going to translate it into Estonian.

Kristi Vahenurm works at Tallinn Secondary School of Science. She was interviewed by EATE Committee members. Photo by Veiko Somelar.

Reading Recommendations

MEETINGS WITH AND ABOUT LANGUAGES

Kärt Roomäe

MA student, University of Tartu



Daniel Tammet's *Every Word Is a Bird We Teach to Sing: Encounters with the Mysteries and Meanings of Language* is, as the subtitle hints, a collection of different kinds of encounters with various languages, from the Indo-European language family and elsewhere.

The author is suffering from high-functioning autistic savant syndrome, a diagnosis he got at twenty-five, and synesthesia – Tammet visualizes language, seeing words as numbers and shapes of different colours. As a child, the author was an avid reader of library books, including dictionaries and encyclopaedias, but an outsider at school as he could not make friends because he did not know how to communicate with others. Daniel's surname comes from Estonian; it was a conscious decision to change his real one as an adult after seeing the word online – he loves Estonian for its richness in vowels

(Johnson 2005: para. 17). His first language English, in fact, felt foreign to him. Tammet's "multicoloured thoughts, [his] unusual /.../ creative processes" (p. 41) were not always understood well, having to take tests designed by scientists instead.

The author, over the course of the book, tells readers about his life: places he has lived, languages he has learned, people he knows. For example, he taught English in Kaunas, Lithuania, when he was nineteen. In Kaunas, Tammet was given a pocket dictionary and phrasebook that required making connections between other languages he knew. He comments that never in his life had he experienced such cold weather. Living in Kaunas also taught Tammet about the Soviet era.

His employer in Lithuania, however, did not agree with the methods Tammet was using, preferring dull textbooks. She explained that learning English through poems, e.g., the ones by Sylvia Plath, would teach incorrect English. Tammet, meanwhile, argued that teaching a language through *factual* sentences means that these facts will likely soon be forgotten, whereas poetry allows imagination to do its work as words are used differently, making the reader wonder what they could mean. This is also where the title of the book comes, he explains (p. 54).

Tammet has written four non-fiction books in English and one in French, the one under analysis being the fourth. Influence of Les Murray, an Australian poet, anthologist, and critic, led him to start writing. Tammet started corresponding with him after reading Murray's poems and later translated some of them into French, the second language of his, and his husband's first language. Tammet compares literature to translation: "a condensing, a sifting, a realignment of the author's thought-world into words" (p. 16).

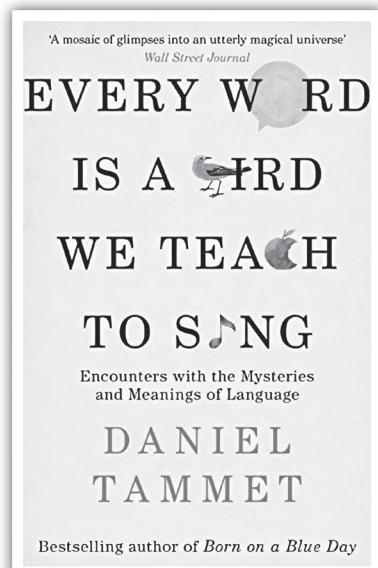
Each chapter tells a specific story about an experience with language, touching upon, among others, Lithuanian, French, Esperanto, Hebrew. By reading this book, readers learn where words like 'avocado' and 'chocolate' come from as well as what reduplication means. They are reassured that even professional linguists use slang as context matters. One of the stories, for example, describes which names are allowed in Iceland and why some get rejected by a special committee. Tammet also tells the readers how 'hello' came into being as a reply to someone calling on the phone.

Tammet furthermore mentions topics related to education, linguistics, and the role of advancing technology in how we communicate, plus several more. The author highlights problems in education, such as bias against students from lower socio-economic background in terms of vocabulary. On p. 240, it is written that "[t]he mobile phone has become personal; the landline's a fallback for emergencies only." He likewise mentions linguistic theories and linguists, such as Conversation Analysis and Noam Chomsky. At the same time, readers learn how American missionaries learned the Amanab language in Papua New Guinea, and how speakers of Manx were recorded on the Isle of Man (Mann), a language that reminded Tammet of Welsh.

Every Word Is a Bird We Teach to Sing is a fascinating read. Despite having to look up some lesser-known words, such as bespectacled, convalesce, proselytize, paean, and inveterate, the book turned out to be a captivating read, a collection of stories that can be read one at a time as they are complete entities. Even though Tammet sometimes refers to languages most of us are not likely to speak, the definitions and/or examples often come to the readers' rescue.

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IN MEMORIAM

HEINO LIIV

7 September 1930 – 23 March 2021

EATE commemorates with great sadness Heino Liiv, long-time Head of the Department of English at the University of Tartu. Heino Liiv was born in Kioma village, Võrumaa County, in 1930. In 1949, as a final-year student of Võru Gymnasium, he was deported to Siberia. A proof of his energetic and determined character is that, as a deportee, he managed to acquire higher education at Irkutsk Pedagogical Institute of Foreign Languages. Having returned to Estonia in 1956, he worked as a teacher of foreign languages (English and German) in Võru and Tartu. In 1961, he was invited to work at the Department of English at the University of Tartu. In 1975, he defended a Candidate's thesis at Leningrad University, and in 1978, he became an associate professor. When his predecessor, Associate Professor Oleg Mutt gave up the post of Head of Department because of poor health, he recommended namely Heino Liiv as his successor, as he found him to be the best for developing the work of the Department. Thus, he worked as Head of the Department of English from 1978–1992.



Heino Liiv's main research areas were English language teaching methodology and contrastive grammar. He wrote several textbooks, the most essential of which are *Advanced English for Estonian Learner I* and II (co-author Nora Toots, 1978 and 1983), and grammars for university and secondary school students (in co-authorship with Ann Pikver, 1991 and 1994). In cooperation with Assoc. Prof. Juhan Tuldava, Head of the Department of German, he laid the foundation to quantitative and contrastive linguistics in Estonia. Their papers, published in the university collections *Methodica* and *Linguistica*, enjoyed popularity all over the Soviet Union. In total, Heino Liiv published more than 100 research papers.

When Heino Liiv became Head of Department, he set himself three great aims. The first was recruiting new staff for the department and raising their qualifications. New lecturers were transferred from other university institutions or employed after graduation.

The second most important task was establishing relations with foreign universities, despite Tartu being a closed city under the Soviet rule. For that, he used all the opportunities available to him. He kept up contacts with American colleagues he had befriended during his studies in Leningrad. He established ties with the British embassy in Moscow from where he received documentary films for showing to students. When the circumstances became more liberal during perestroika, he established contacts with several universities in the UK, Finland, Germany and Spain. As a result, the department employed foreign lecturers for shorter or longer periods.

Third, he considered it essential to introduce new trends in linguistics so that methodology of teaching English would be based on research.

Heino Liiv initiated traineeship in Moscow for fifth-year students where they could collect material for their graduation theses at the Library for Foreign Literature.

It is noteworthy that Heino Liiv managed to work as Head of Department and fill other leading posts (Vice-dean, Acting Dean) without being a Communist Party member.

As many other lecturers of the older generation, Heino Liiv had to leave the university when Rector Peeter Tulviste established the requirement that staff members who had reached the age of 65 should retire.

Colleagues remember Heino Liiv as an exacting and strict lecturer who always stood for the interests of the department and cared about its people.

His colleagues and students will always cherish his memory.

EATE Autumn Seminar 2020

In Miina Härma Gymnasium, Tartu, on 23 October 2020



Kelly Odhuu speaking about emotional intelligence



Kristi Jalukse and Merit Harju handing out seminar materials



Ülle Türk speaking about Anglosphere



Listening to Mona Siksek's video presentation



Steve Lever with a photo of Tartu as a background picture to his presentation



Listeners watching Steve Lever's presentation

Photos by Ilmar Anvelt

