



Israel Up Close

News beyond the headlines

Curriculum Guide - Volume 21

- 21.1: Israelis Help Katmandu Street Children
- 21.2: Theatre Troupe of Deaf-Blind Actors
- 21.3: Learning Hebrew Digitally

© 2011 Israel Up Close. All rights reserved.

Israelis Help Katmandu Street Children: Volume 21.1

Tevel B'Tzedek is an Israeli-based humanitarian charity that is aiding the poor in Katmandu, Nepal. What is even more interesting is that it is run by Israeli young adults, many of whom have taken time off from their post-army service backpacking trip to volunteer their time and skills. They use their skills in nursing, education, music and more to help underprivileged Nepalese. In Nepal's last election process, Tevel B'Tzedek was invited to participate as an International Observer group. The group lives together in a large eco-friendly vegetarian house, which also serves as their home base in the Nepalese capital. *Running time: 4:59 minutes*



Rationale

This lesson provides an opportunity for participants to learn about an Israeli social justice project in Nepal that is helping people who struggle for basic necessities like clean water, health care and education for their children.

Objectives

The learner will

- Become more knowledgeable about Nepal and its people
- Learn about Israelis' post-army experience and the role this experience plays in shaping their lives
- Understand the role of volunteers in developing international partnerships and relations between countries

Materials

- World map
- Easel pads and markers [for post-DVD activity, if group size permits smaller breakout groups]

Handouts

- About Tevel B'Tzedek
- Facts About Nepal
- Israeli Rites of Passage

Preparing the class to view the story

Post world map in front of the classroom. Invite a participant to read the summary of this news story. Ask another participant to identify Nepal on the world map (and, if large cities are visible on that map, identify Katmandu). Ask the participants to identify some of the characteristics of Nepal [answers may include: remote, mountainous, landlocked, location of Mt. Everest]. Ask for some characteristics of its people [answers may include: poor, tribal, underprivileged]. Write answers on the board. Now, ask 5 participants to guess how many Israelis travel to Nepal and the region each year. Write answers on the board, along with their names.

View the DVD

Activities

- Ask for a participant to correctly answer the question “how many young Israelis travel to Nepal and the region each year?” based on the DVD. The correct answer is: tens of thousands. Suggestion: have a small ‘prize’ for the person who guessed closest.
- For a small group of participants (fewer than 12), conduct the following activities together
- If participants number 12 or more, divide the class into three discussion groups and ask each group to address one of the following discussion areas
- The questions in bold below are to be shared with participants; the italicized answers can be used as prompts.

1. CULTURE:

a. **What is the Israeli post-army backpacking trip, and what is its significance?**

- Relaxing and having fun after an intensive period of military service*
- Experiencing freedom and independence*
- Traveling the world on a low budget*
- Learning about other cultures*
- Broadening horizons before returning home to get a college degree, settle into business and family life*

b. **How are Israelis in their 20s different from (or similar to) young people of the same age in our country?**

c. **In this story, what did you learn about the culture and people of Nepal?**

- Girls and boys appear to be taught separately*
- Mix of traditional and modern culture (women in t-shirts, women in Hindu saris, women in Muslim garments)*
- Many different tribes and ethnic identities. But how many?*
- People are deeply religious.*
- Nepal is an emerging democracy*

2. VOLUNTEERISM:

a. **What did you learn about the volunteers and volunteerism in this story?**

- Carefully screened*
- Serve for four months*
- Established professionals as well as young people*
- Some work with street children in the capital, others travel daily to rural villages*
- Sensitive, idealistic, usually influenced by the spiritually rich surroundings.*
- Placed according to interests and skills*
- Volunteers study as well as serve. They study global economy, social justice, Talmud (ancient rabbinical texts interpreting the Bible)*

- b. How does this story define the program's success?**
 - i. More volunteers than places to put them*
 - ii. Getting kids off streets (drop-in center)*
 - iii. Giving Israelis a deeper experience "not Disneyland"*
 - iv. Matching volunteers' interest and skills with local needs*
- c. What activities did you see the volunteers doing in this story?**
 - i. Education - teaching songs to children*
 - ii. Sports – teaching karate*
 - iii. Environment – demonstrating green sanitation methods, construction of hothouses and smokeless ovens*
 - iv. Health - eye tests, medical record-keeping training*
 - v. Gender Equality – working with women's rights organization*

3. BUILDING TRUST, BUILDING BRIDGES:

- a. In this story, whose lives are impacted?**
 - i. The volunteers and their leaders*
 - ii. The children, women and families*
 - iii. The country of Nepal and local Nepalese leaders*
 - iv. The relations between Israel and Nepal*
- b. What are some of the ways in which bridges are built in this story?**
 - i. Working in partnership with local authorities*
 - ii. Studying the predominant Nepali language*
 - iii. Combination of "giving a person a fish" (example: eye tests) and "teaching a person to fish" (example: teaching health workers how to maintain medical records)*
- c. What are some indicators that trust has been built?**
 - i. Nepali government asked Tevel B'Tzedek to participate as an International Observer group in the constitutional elections.*
 - ii. This project has transformed the way Nepalis see Israelis (friendly, open, honest) and changed perspectives; created new idea of who and what Israel is.*

Closing

Some central themes emerge in this story:

1. Gaining trust – relations between countries are built one person at a time.
2. One person can change the world. In this story, we heard that the Israeli volunteers in Nepal study the Talmud, ancient rabbinical commentaries on the Bible. There is a saying in the Talmud, "whoever saves a life, it is as if they saved the whole world"? Think about what this means in your own life. One person really can make a difference, and there is a ripple effect. One person saw that many Israelis come to Nepal as backpackers, and he envisioned a way to give them a deeper experience. Now those volunteers are touching hundreds or thousands of lives through service.
3. The more you know about your own tradition, the more you have to give others.

 [Hebrew](#)



JOIN OUR PROGRAMS!

- The full program - Nepal
- Backpackers program - Nepal
- The Haiti Program

DONATE

[Click here to support us!](#)



TEVEL'S NEWS

two wells of drinking water for residents in the village of Susaabo, Haiti

Backpackers group

The next Backpackers group of volunteers in

Tevel b'Tzedek

Tevel b'Tzedek (The Earth- In Justice) is an Israel based non-profit organization promoting social and environmental justice. Our mission is to create a community of Israeli and Diaspora Jews engaging in the urgent issues of global poverty, marginalization and environmental devastation from a place of deep commitment to the Jewish people and its ethical and spiritual traditions.

[Read more - click here!](#)

A video is worth a thousand words



CONTACT US

Tevel b'Tzedek, An Israeli Non-Profit for Social and Environmental Justice.
 P.O.B 53026
 Zip code: 91530
 Jerusalem
 Israel
 Tel (from abroad): "00972776646548
 Tel (from Israel): 077-6646548
 Email: tevel.tiful@gmail.com

NEWSLETTER

Fill your E-mail adress to join.

Name

E-mail

Join

תבל בצדק ת.ד. 53026 ירושלים 91530
 Site & Design by VAV-design web solutions. All rights reserved to Tevel Be'tzedek (c).

[Joomla template](#) created with Artisteer.



Hebrew

Home > About > our goals



our goals



CONTACT US

Tevel b'Tzedek, An Israeli Non-Profit for Social and Environmental Justice.
P.O.B 53026
Zip code: 91530
Jerusalem
Israel
Tel (from abroad): 00972776646548
Tel (from Israel): 077-6646548
Email: tevel.tiful@gmail.com

DONATE

[Click here to support us!](#)



TEVEL'S NEWS

groups of volunteers in Nepal will begin on 20/3/2011 and 2/5/2011. details and registration at the E-mail address or.tbtnepal@gmail.com

NEWSLETTER

Fill your E-mail adress to join.

Name

E-mail

Join

Tevel b'Tzedek goals are:

To renew and strengthen the connection between Israel, the Jewish people and the marginalized and impoverished populations of the developing world.

To discover and disseminate the most effective and sustainable methods for ending poverty and environmental devastation, and for spreading knowledge and empowerment.

To create a community of Jewish and Israeli activist leaders who understand how our world is interconnected and who aim to transform reality for the better in the developing world, Israel and the West.

To create a path for the next generation of Jews integrating universalism and the deepening of Jewish identity while enriching and enlivening the Jewish discourse on economic justice, poverty and the environment, drawing from all the layers of our spiritual and intellectual tradition.

[Learn more about our underlining axioms and way of working](#)

תבל בצדק ת.ד. 53026 ירושלים 91530

Site & Design by VAV-design web solutions. All rights reserved to Tevel Be'tzedek (c).

[Joomla template](#) created with Artisteer.

Facts About Nepal



Flag

Nepal, officially the Federal Democratic Republic of Nepal, is a landlocked country in South Asia. It is located in the Himalayas and bordered to the north by the People's Republic of China, and to the south, east, and west by the Republic of India. Its capital is Katmandu (Kathmandu).

Area: 147,181 square kilometers (56,827 sq mi); 93rd largest country in the world by land mass

Population: Approximately 30 million (as of 2009); 41st most populous country in the world.

Geography: The mountainous north has eight of the world's ten tallest mountains, including the highest point on Earth; Mount Everest (called Sagarmatha in Nepali). It contains more than 240 peaks over 20,000 ft (6,096 m) above sea level. The fertile and humid south is heavily urbanized. Water makes up 2.8% of the country's land mass.



Religion: Hinduism is practiced by a larger majority of people in Nepal than in any other nation. Buddhism, though a minority faith in the country, is linked historically with Nepal as the birthplace of the Buddha. Many Nepali do not distinguish between Hinduism and Buddhism and follow both religious traditions.

Government:

Kingdom declared December 21, 1768

State declared January 15, 2007

Republic declared May 28, 2008

A monarchy throughout most of its history, Nepal was ruled by the Shah dynasty of kings from 1768, when Prithvi Narayan Shah unified its many small kingdoms. In 2006-07, a decade-long civil war by the Communist Party of Nepal (Maoist), along with several weeks of mass protests by all major political parties of Nepal, culminated in a peace accord, and the ensuing elections for the constituent assembly voted overwhelmingly in favor of the abdication of the last Nepali monarch and the establishment of a federal democratic republic in May 2008. The first President of Nepal, Ram Baran Yadav, was sworn in on July 23, 2008. Today, Nepal has a multi-party government. The President is head of state, and a Prime Minister is head of the government.



Official language: Nepali

Recognized regional languages: Nepal Bhasa, Maithili, Bhojpuri, Tharu, Gurung, Tamang, Magar, Awadhi, Sherpa, Kiranti, Limbu and over 100 other different indigenous languages.

Currency: Nepalese rupee (NPR)

Culture: Nepal is a melting pot of many tribes. They live in different regions, wear different modes of dress, and speak different languages and dialects.

Nepalese live under quite diverse environmental conditions -- from the low, nearly sea level plains at the border of India, northward through the middle hills and valleys and up to the flanks of the great Himalayan range where there are settlements at altitudes of up to 4,800m. Farming practices are therefore equally diverse along with life styles and social customs.



The high Himalayan settlements of Tibetan-speaking people are found perched precariously on mountain ledges and slopes. Life here is delicate balance of hard work and social connection, tempered by a culture deeply steeped in ancient religious traditions.



The best known of the high mountain peoples are the Sherpas who inhabit the central and eastern regions of Nepal. The Sherpas have easy access to Bhot (Tibet) for trade and social intercourse and therefore Tibetan influence on their culture and civilization remains distinct.



The midlands are inhabited by various Tibeto-Burman and Indo-Aryan speaking hill and valley people, for example the Brahmins, Chettris, and Newars. While the Brahmins and Chettris are widely distributed through out the country, the Newars are mainly concentrated in the Katmandu Valley and other towns.



The Rais, Limbus, Tamangs, Magars, Sunwars, Jirels, Gurungs, Thakalis, and Chepangs are other Tibeto-Burman speaking Mongoloid people found living in the middle hills. They each have their own distinct social and cultural patterns.

The Dun valleys and the lowland Terai are inhabited by people such as the Brahmins, Rajputs, Tharus, Danwars, Majhis, Darais, Rajbansis, Statars, Dhimals and Dhangars.



Photos top to bottom: Sherpas, Chettris, Limbus, contemporary youth, children of Katmandu

Resources: Wikipedia.org; thamel.com

Israeli Rites of Passage: Military Service, Post-Army Backpacking and Higher Education

Army service is one of the most important aspects of Israeli life. Awareness of the army begins early, since all children have relatives in “the service.” Later on, Israeli teens begin to plan where they want to serve, the experience they want to have and where it might lead them (a strong military career is often a key to business and political success).

Young men ages 18 and older are required to serve three years, and young women 20 months. Ultra Orthodox students are exempt, and Orthodox females can opt out of the military, but many of these young people do National Service, an alternative to the military that places young people in communities as teachers, tutors and community workers. Still, the vast majority of Israeli youth join the armed forces, and many volunteer for elite combat units. That makes the military a unique melting pot for Israelis from all backgrounds.

After their army service, many Israelis go on a long backpacking trip (from a few months to a year or more), usually to the Far East, Australia, Latin America or Africa.

“The backpacking trip (is) a common custom, nearly normative, among Israeli youth in the period soon after the military service,” wrote Chaim Noy and Erik Cohen, in their book, *Israeli Backpackers and Their Society: A View from Afar*. “Massive participation in backpacking expresses the demobilized soldiers’ need to ‘relax’ and ‘unwind’ following the intense years spent in the army.”

The post-army backpacking trip is such a common rite of passage for young Israelis that there is now a class at Jerusalem’s Hebrew University called Sociological and Anthropological Aspects of Tourism and Backpacking,

According to Danish anthropologist Christina Anderskov, the principles common to backpackers, as compared with regular tourists, are: freedom (the journey more important than the destination); independence (managing on your own); low budget (lack of materialism); tolerance (accepting everyone as equal); and interaction with locals (immersing yourself in the culture wherever you are).

Most Israeli students begin university at age 22, after serving in the army and traveling. Many Israelis get married while in school for their undergraduate degrees. Israeli universities require registration to a specific department—undergraduates have to choose their major before they apply! The most popular university departments in Israel are business management and communications.

Most Israeli students work their way through university, many of them holding full-time jobs while studying full-time. Israeli university students can lower their tuition 45% by joining Perach (Flower), a tutoring/mentoring project which pairs students with kids in need of academic help or just an older role model.



Theatre Troupe of Deaf-Blind Actors: Volume 21.2

Nalaga'at* (*"Do Touch"*) is an Israeli theatrical company that is unique in the world: its actors can neither see nor hear. Despite these challenges, Nalaga'at has dazzled audiences and won critical acclaim in Israel, Europe and North America. The company's plays come from the actors' experiences and imaginations. The art of theatre has given these actors tools to communicate from a place of total stillness and darkness. The actors, in turn, give audiences a thrilling theatrical experience as well as a deeper understanding of the human spirit. *Running time: 3:24 minutes.* *pronunciation: Nah Lah-GAH-aht



Rationale

This lesson provides an opportunity for participants to learn about the Nalaga'at Center, the first of its kind in the world, which seeks to promote interaction between deafblind, deaf, and blind individuals and people able to hear and see, regardless of cultural or social distinctions. The Center was founded on the belief that every human being has the right to contribute to the society in which s/he lives.

Objectives

The participant will

- Learn how actors who are deaf-blind create plays, learn roles, perform and work
- Explore the concepts of ability and disability, and better understand the challenges of people who are deaf-blind
- Gain greater understanding of the meaning and art of communication

Materials

- Blindfolds: airline-style sleep masks or folded bandanas to cover eyes
- Earplugs to diminish sound: provide or ask students to bring their own
- Small pieces of paper on which simple 3-word task commands are written. For example, *brush your hair; put on a jacket; (for men) shave your beard (for women) put on makeup; hammer a nail; tie a shoe; make a cake; prepare a salad, pour a drink.*
- Optional: laptop computers (if internet access is available in classroom)

Handouts

- About Nalaga'at
- Deafblindness – Facts
- Deafblind Block and Manual Alphabets

Preparing the class to view the story

How many in the class have ever played the childhood party game "Pin the Tail on the Donkey?" Chances are, most have played it (or some version of it). You were blindfolded, spun around a few times and sent on your journey. How did you feel? (Write the answers on the board; sample answers: disoriented, unsure of myself, frightened, dizzy). How did you find your way to your destination? (Answer: the other

participants shout directions to you – left, right, up, down). Now, imagine playing that same game in total silence. What kind of communication skills would your peers need to help you *without using visual or verbal cues*? Now, imagine performing an entire play – with a script, staging and direction – without visual or verbal cues. Let's meet a company that does just that....

View the DVD

Activities

1. Deaf-Blind Communication Exercise A (Timed)

- Divide students into pairs.
- Student A dons earplugs and blindfold.
- Student B is then shown (but not given) a written task command (i.e., "brush your hair" etc., as noted in Materials).
- Student B has 5 minutes to wordlessly coach Student A to "act" the task. (Note: Handwriting on palm is not permitted in this part of the exercise).
- At end of 5 minute period, Students A remove blindfolds and earplugs.
- *Short discussion period:* Ask Students A if they understood what they were being coached to do? What were the challenges of receiving communication without visual or verbal cues?

2. Deaf-Blind Communication Exercise B (Untimed)

- Distribute Handout: Deafblind Manual Alphabet. Pay particular attention to the Block Alphabet
- Have students switch places: if you were an "A" in the first exercise, now you're a "B"
- Further mix the group by asking the "A" students to move to a different pair. Once this is done, no student should be paired with the same student from Exercise A.
- Student A dons earplugs and blindfold
- Student B is then shown a different task command, and this time, is permitted to convey the command using the block alphabet (spelling words letter by letter in the palm of the hand of Student A).
- Student pairs should raise hands as soon as they complete the task.
- *Short discussion period:* How was this exercise different from the first one? Chances are, most students will complete Exercise B faster than Exercise A, simply because the added skill of writing out a few words ("brush your hair") letter by letter on the palm of the recipient's hand makes it easier for the recipient to understand what's being asked of them.
- **Reveal the task commands.** How simple they are – just 3 words – when we can hear them or see them, or both. How much more complex they become when our senses of sight and hearing cannot be engaged.

3. Discussion (with optional internet research using laptops)

- a. **One experience can lead to a calling, a profession, a passion project. Where did we see this in the video story? Do we have examples of this in our own lives?**

- i. *The director of the company, Adina Tal, was invited to lead one workshop with deafblind actors. This led to the creation of the company as well as its center that includes a café and a restaurant.*
 - ii. *One person became a translator after seeing the Nalaga'at company in a performance.*
 - iii. *Ask students to give some examples of defining moments or people, that have made an impact on their lives*
- b. **In the story, it is noted that the Nalaga'at Center has a café run by deaf waiters, and a restaurant staffed by blind servers. You are served our dinner in pitch-black darkness. Imagine yourself there. Describe the experience (write responses on board – here are a few samples)**
- i. *You become more sensitive to the sound of your own voice, and the voices of the people around you. You listen more carefully*
 - ii. *Your senses of taste and smell are sharpened when you cannot see.*
 - iii. *You can “see” a lot without the sense of sight*
- c. **Internet research and presentation (optional): Ask students with laptops to find on the internet one or more examples of deaf-blind, deaf or blind people of renown. What did they achieve? (Here are some examples):**
- i. *Helen Keller – deaf-blind pioneer*
 - ii. *Francisco Goya (painter) – deaf-blind*
 - iii. *Beethoven – deaf when he wrote his monumental 9th symphony*
 - iv. *Popular musicians challenged by blindness: Ray Charles, Jose Feliciano, Stevie Wonder*
 - v. *Robert Smithdas – first deaf-blind person to receive a Master's degree; Barbara Walters named him the “most inspiring man” she has ever known.*
 - vi. *DISCUSSION: What can we learn from these achievers?*

Closing

The name of the play performed by Nalaga'at in this video is “Not by Bread Alone”, a phrase that comes from the Bible {Book of Deuteronomy, Chapter 8 (“a person does not live by bread alone...”)}].

The biblical passage references the relationship between the person and God – the importance of “feeding your spirit.” In the play by the Nalaga'at company, the deaf-blind actors are telling us that not by sight alone, nor by hearing alone, do we experience life.



- Home
- About us
- Reservations
- Donations
- Contact
- עברית

- ★ Theater
- ★ BlackOut
- ★ Café Kapish
- ★ Seminars & Events
- ★ Getting here
- ★ Reviews
- ★ Testimonials
- ★ Jobs
- ★ Links
- ★ Purim at Nalaga'at
- ★ Nalagaat in London
- 🛒 Login

Order discounted theater tickets online!

* Sale starts in January

Childrens Theater
"Prince Indik"

55 NIS
(reduced from 85 NIS)

"Not by Bread Alone"

85 NIS
(reduced from 150 NIS)

- ★ the new kids show on YNET
- ★ The Nalagaat "Give Me A Sign!" – A Special Workshop in Sign Language



The "Nalaga'at" Center – there is no such place in the world.

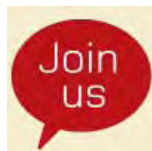
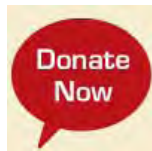
The "Nalaga'at" Center, located at the Jaffa port in Tel Aviv, was founded by the "Nalaga'at" non-profit organization and opened its gates to the public in December 2007. The Center is comprised of the "Nalaga'at" Theater, home to the Deaf-blind Acting Ensemble; Café Kapish, with its deaf waiters and BlackOut, the pitch-black restaurant with its staff of blind waiters. The "Nalaga'at" Center currently employs some 70 people, most of whom are deaf, blind or deaf-blind.

Thousands of people, from Israel and abroad have already visited the Center and enjoyed an exceptional artistic experience. The "Nalaga'at" Center was founded on the basic belief that every human being has the right to contribute to the society he lives in.

A visit at the Center will change the way you think, the way you feel, the way you are...



Accessibility



Site Design: Avital BenEzra || Site Development: umbrella || Portrait Photography: Tomer Shov || English Translation: Sima Borkovski



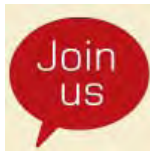
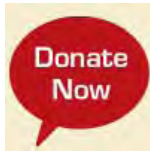
- Home
- About us
- Reservations
- Donations
- Contact
- עברית

- President's Message
- "Nalaga'at's" Vision
- Honors
- Staff
- Transparency

- * Theater
- * BlackOut
- * Café Kapish
- * Seminars & Events
- * Getting here
- * Reviews
- * Testimonials
- * Jobs
- * Links
- * Purim at Nalaga'at
- * Nalagaat in London

Login

Accessibility



Order discounted theater tickets online!
* Sale starts in January

Childrens Theater
"Prince Indik"
55 NIS
(reduced from 85 NIS)

"Not by Bread Alone"
85 NIS
(reduced from 150 NIS)

- the new kids show on YNET
- The Na lagaat center invites you to see the new kid "Give Me A Sign!" – A Special Workshop in Sign Language for Children. For schools, comm



From a non-profit organization to the "Nalag'at" Center – The Story

The "Nalaga'at Center was established by the "Nalaga'at" non-profit organization with the purpose of offering a stage for deaf-blind, deaf and blind people. Since its opening to the public in December 2007, the Center has become a place where people who can hear and see and people with hearing and / or vision impairments can meet and communicate.

"Nalaga'at's Diary..."

2002

"Nalaga'at", founded by Art Director Adina Tal and Eran Gur in December 2002, raises the curtain with its first production "Light is Heard in Zig Zag" – a play written and directed by Adina Tal for twelve deaf-blind individuals who up till then had lived in total darkness and silence.



2003

"Light is Heard in Zig Zag" continues to be performed and is highly acclaimed by both audiences and critics, receiving the Medal of Equality for People with Disabilities awarded by the Ministry of Justice and the Jerusalem Municipality in the presence of the President of the State of Israel. "Nalaga'at" raises tremendous interest at international conferences on the topic of deaf-blindness in England and Canada.

2004

First ever tour by a deaf-blind theater group to North America. Sold-out performances to enthusiastic audiences and rave reviews in Toronto, Montreal, Boston and New York. During the tour, art director Adina Tal and the "Nalaga'at" Theater Deaf-blind Acting Ensemble hold workshops for local deaf-blind groups and staff. In Boston, "Nalaga'at" is awarded The Massachusetts House of Representatives Congratulations in a public ceremony.

2005

After performing throughout Israel, "Nalaga'at" sweeps Switzerland, from Zurich, to Bern, Basel, and the United Nations Headquarters in Geneva. "The Swiss Friends of the Nalaga'at Association" is founded in Zurich. Rehearsals for a new production "Not by Bread Alone" begin in a snowy mountain village in Switzerland, with the actors learning how to knead bread and prepare Challahs for the Shabbat. In September the group returns to New York and performs at the Lincoln Center!

The rehearsals for the new show continue in full swing during the whole year, focusing on the search for additional means of communication within the group. For the first time the actors learn how to sense the vibrations of a drum, that will be incorporated as cues during the show. The actors, translators and entire production team learn over and over again that "every wall that one encounters has a door to be opened ..."

In view of the success and in order to extend its vision by reaching larger audiences, "Nalaga'at" embarks on a new dream: a center of its own!

2006

After searching for many months, a rundown yet impressive hangar – once used as a warehouse at the Jaffa port – is found. "Nalaga'at" rents the hangar and begins to plan its renovation. The renovation program includes a massive renovation of the dilapidated hangar and its conversion into a cultural center accessible for the disabled. The process is headed by Eran Gur and a dedicated team, thanks to financial assistance from the Israel National Insurance Institute, the Ministry of Welfare, as well as foundations, corporate and private donors.

2007

Rehearsals for the theater play "Not by Bread Alone" are in full swing. In addition to the deaf-blind actors of the theater, are constituted teams of blind waiters to be employed at the future pitch-black restaurant and deaf waiters to tend at the coffee shop. In December 2007, the "Nalaga'at" Center is officially open to the public, premiering the new production "Not by Bread Alone".



2008

The "Nalaga'at" Center hosts thousands of visitors, coming to attend the theater show, dine at the pitch-black restaurant "BlackOut", or sit at "Café Kapish". The Center also hosts special events, such as a showcase of blind photographers, an artist fair, farmers market, workshops, conventions and more. The "Nalaga'at" Center receives full recognition, when its founder and General Manager, Adina Tal is awarded the Chesed Award (Honor of Grace) at a moving ceremony at the Knesset.



Site Design: Avital BenEzra || Site Development: umbrella || Portrait Photography: Tomer Shov || English Translation: Sima Borkovski

Deafblindness

From Wikipedia, the free encyclopedia

Deafblindness is the condition of little or no useful sight and little or no useful hearing. Educationally, individuals are considered to be deaf-blind when the combination of their hearing and vision loss causes such severe communication and other developmental and educational needs that they require significant and unique adaptations in their educational programs.

^[1] Deafblind people have an experience quite distinct from people who are only deaf or only blind.

Contents

- 1 Communication
- 2 Prominent deafblind people
- 3 See also
- 4 References
- 5 External links



Deafblind American author, activist, and lecturer Helen Keller in 1904

Communication

Deafblind people communicate in many different ways determined by the nature of their condition, the age of onset, and what resources are available to them. For example, someone who grew up deaf and experienced vision loss later in life is likely to use a sign language (in a visually modified or tactual form). Others who grew up blind and later became deaf are more likely to use a tactile mode of their spoken/written language. Methods of communication include:

- Use of residual hearing (speaking clearly, hearing aids) or sight (signing within a restricted visual field, writing with large print).
- Tactile signing — sign language or a manual alphabet such as the American Manual Alphabet, or DeafBlind Alphabet (also known as "two-hand manual") with tactile or visual modifications.
- Interpreting services (such as sign language interpreters or communication aides)
- Communication devices such as Tellatouch, and its computerized versions known as the TeleBraille and Screen Braille Communicator.

Multisensory methods have been used to help deafblind people enhance their communication skills. These can be taught to very young children with developmental delays (to help with pre-intentional communication), young people with learning difficulties, or older people, including those with dementia. One such process is Tacpac.

Prominent deafblind people

- Francisco Goya (1746–1828): Spanish painter, deaf and blind by the time of his death.^[2]
- Victorine Morriseau (1789–1832): first deafblind person to be educated in Paris.

- James Mitchell (1795–1869): congenitally deafblind son of Scottish minister.
- Sanzan Tani (1802–1867): Japanese teacher who became deaf in childhood and blind later in life, communicating with students by touch.
- Hieronymus Lorm (1821–1902): inventor and novelist.
- Laura Bridgman (1829–1889): first deafblind child to be successfully educated in the US.
- Mary Bradley (?–1866): first deafblind child to be successfully educated in the UK.
- Joseph Hague: second deafblind child to be successfully educated in the UK.
- Yvonne Pitrois (1880–1937): French biographer.
- Helen Keller (1880–1968): author, activist, and lecturer, first deafblind person to receive a Bachelor of Arts degree.
- Alice Betteridge (1901–1966): first deafblind Australian to be educated. Teacher, traveller, writer.
- Jack Clemo (1916–1994): British poet who became deafblind as an adult.
- Richard Kinney (1924–1979): educator, lecturer, and poet; third deaf-blind person to graduate from an American university; president of the Hadley School for the Blind from 1975 to 1979.^[3]
- Robert Smithdas (1925—): first deafblind person in the US to receive a master's degree.
- Theresa Poh Lin Chan (1945?—): Singaporean teacher and writer.

See also

- Congenital rubella syndrome
- Tadoma
- Tangible symbol systems
- *Tommy* (rock opera)
- Usher syndrome
- White cane (used by blind people to assist them in walking)

References

- ↑ http://nationaldb.org/ISSelectedTopics.php?topicCatID=15
- ↑ http://www.reviewpainting.com/Francisco-Goya.htm
- ↑ "Notes and News" (http://www.rehab.research.va.gov/jour/79/16/2/notesnews.pdf) , *Bulletin of Prosthetics Research*, Fall 1979.

External links

- The National Consortium On Deaf-Blindness (<http://www.nationaldb.org/>)
- Deafblind UK supporting deafblind people in the UK (<http://www.deafblind.org.uk/>)
- The Helen Keller National Center for Deaf-Blind Youths and Adults (<http://www.hknc.org/>)
- Sense Scotland - Scottish charity for Deafblindness (<http://www.sensescotland.org.uk>)
- [1] (<http://www.sensescotland.org.uk/helenkeller>) - The Helen Keller International Award, art competition.
- Sense - UK charity for Deafblindness (<http://www.sense.org.uk>)
- Sense International (India) (<http://www.senseintindia.org>) , an NGO working with deafblind people
- The Center for Deaf-Blind Persons (<http://www.deaf-blind.org>)
- Frequently Asked Questions About DeafBlindness (<http://www.deafblindinfo.org/start/faq>) - Detailed info about what it's like to be deafblind (communication, mobility, cultural identity, quality of life, etc.)
- World Federation of the Deafblind (<http://www.wfdb.org>)

- American Association of the Deaf-Blind (<http://www.aadb.org>)
- Sense International (India) (<http://www.senseintindia.org>) - working with Deafblind people in India
- Canadian Deafblind and Rubella Association (<http://www.cdbra.ca>)
- New York Deaf-Blind Collaborative (<http://qcpages.qc.edu/nydbc>) - working with Deaf-blind youth, families, and service providers in New York
- Oklahoma Deaf-Blind Technical Assistance Project - working with children & youth with DB, their families, educational teams, and agencies.
- <http://www.ou.edu/okdbp/>

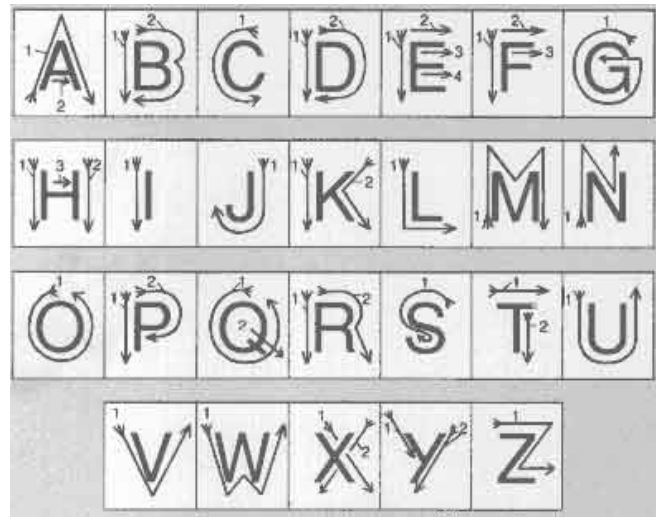
Retrieved from "<http://en.wikipedia.org/wiki/Deafblindness>"

Categories: [Deafness](#) | [Deaf culture](#) | [Disability](#) | [Deafblind people](#)

- This page was last modified on 23 February 2011 at 14:24.
- Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. See Terms of Use for details.
Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.

Deafblind Block Alphabet

This is a simple system used by some deafblind people. With your forefinger draw the clear shape of capital letters on the palm of the deafblind person's hand. Use the whole palm for each letter - keeping them large and clear. Place one letter over the top of the last - do not attempt to write across the palm as you would on a sheet of paper and keep your pen in your pocket!



Pause slightly at the end of each word making sure the person is able to follow what you are "saying." Letters should generally be drawn from left to right and from top to bottom. Letters M N and W should be drawn keeping the finger on the palm and not in separate strokes.

Letters M N and W should be drawn keeping the finger on the palm and not in separate strokes.

The Deafblind Manual Alphabet.



The Deafblind Manual Alphabet is the most common way to communicate with someone who is Deafblind.

Here's how: Stick out your index finger on your right hand, and fold your other fingers out of the way.

Think of this finger as your pen. You are going to use it to write - not on paper, but on your deafblind friend's left hand which they will hold out for you.

First learn the vowels:

- For A, Touch the tip of your friend's thumb.
- For E, Touch the tip of the index finger.
- For I, the middle finger.
- For O, the ring finger.
- For U, the little finger.

For instructions on the complete alphabet, please see the next page.

And now for the complete alphabet.

- For A, touch the tip of your friend's thumb.
- For B, bunch the tips of your fingers and place them on your friend's palm.
- For C, use your index finger to make a circular movement that starts on the inside of your friend's thumb and ends at the top of their index finger.
- For D, form a D shape using your thumb and index finger and placing it on your friend's index finger.
- For E, touch the tip of the index finger.
- For F, form an F shape using your first two fingers together, place across your friend's index finger.
- For G, clench your fist and place it on your friend's palm, little finger downside.
- For H, lay your open hand across your friend's palm and move it over the fingers and off the hand.
- For I, touch the tip of the middle finger.
- For J, touch the tip of your friend's middle finger and draw your finger down to the palm and up the thumb. (Think of this as the letter I with a tail).
- For K, bend your index finger and lay the top half of it against your friend's index finger.
- For L, just lay your index finger across your friend's palm.
- For M, lay your first three fingers across your friend's palm.
- For N, lay your first two fingers across your friend's palm.
- For O, touch the tip of the ring finger.
- For P, hold the tip of your friend's index finger between your finger and thumb.
- For Q, completely circle the base of your friend's thumb with your thumb and index finger.
- For R, bend your index finger and lay it across your friend's palm.
- For S, grasp your friend's little finger with your index finger.
- For T, touch the edge of your friend's palm, at the side away from the thumb.
- For U, touch the tip of the little finger.
- For V, make a V shape with your first two fingers and lay it on your friend's palm.
- For W, grasp the upper edge of your friend's fingers, bending your fingers around them.
- For X, make a cross by laying your index finger over the top of your friend's index finger.
- For Y, place your index finger in the joint between your friend's thumb and index finger.
- For Z, either place your finger tips against your friend's palm; or place the outer edge of your hand across your friend's palm.

And now two quick signs that come in handy.

For YES, Just tap twice on your friend's palm.

For NO, (or cancelling what you just said) do a rubbing out movement on your friend's palm.

Source: Deafblind.com

Learning Hebrew Digitally: Volume 21.3

Learning Hebrew is now easier than ever, whether you are in Israel or abroad. The traditional *ulpan** (Hebrew learning center) classroom is being replaced by location-free interactive learning kits that are downloadable to one's iPod or personal computer. Digital learning has particular benefits for business people throughout the world who want to conduct business in Israel; it also benefits tourists and others who want fast results. This new system also allows for one-on-



one coached study sessions; these, too, are conducted electronically, via Skype, internet chat, telephone or email. *Running time: 2:07 minutes. *pronunciation: ool-PAHN*

Rationale

This lesson provides an opportunity for participants to learn about innovative ways to learn Hebrew -- or any other language -- using a model developed in Israel.

Objectives

The participant will

- Discover how the traditional classroom method of learning has evolved in Israel, utilizing the latest technology
- Learn how business techniques (such as online help, live chat customer service) have influenced language study in Israel

Materials

- Hebrew 1-2-3: Three Hebrew sentences, transliterated and explained

Handouts (post-viewing)

- Language in Israel
- About the Ulpan

Preparing the class to view the story

Like the United States, Israel is a country made up of immigrants.

- Ask five participants to guess the number of countries from which Israel draws its immigrant population; write the numbers/names on the board.
- Ask another five participants to guess the number of languages that are spoken in Israel; write numbers/names on the board.

Answers will be given after viewing the DVD (they are contained within the first handout).

What unites a population, other than allegiance to the nation they call home? (*Answer: a common language*). Learning the official language of a country is the first step in a person's education, work life and ability to fully engage in society. When that language is written with unfamiliar letters and symbols (and is read in a completely different direction from most languages), the challenges are greater for the learner.

View the DVD

Suggestion: PAUSE the DVD at 10:12 (37 seconds into this segment) after the young man says "Ani ohev lilmod Ivrit". Rewind to 9:35 if necessary so class can hear this phrase again. Ask the participants if they can guess where he's from, based just on that small snippet. Write answers on the board. Then resume the DVD. By the end of the segment, the class will know that while he has no accent in Hebrew, when he speaks English he has a very pronounced Southern (USA) accent.

Discussion (with sample answers):

1. What are some distinctive features of this Hebrew study method?

- *Combines digital audio with printed text*
- *You can consult with a teacher one-on-one, by internet, phone and chat*
- *You can download lessons to your iPod*
- *They use Skype and cellphones as part of the learning process*
- *They cater to students' individual schedules*
- *Podcasts are available to students outside of Israel*
- *Lessons are held both in and out of a classroom, but in the classroom, it is still individualized learning*
- *In two weeks of study, a student can hold a basic conversation*

2. Business innovations are influencing how we learn. What are some examples from the world of business that you think might have influenced this method of learning Hebrew?

- *Online live chat (text) with a customer service representative – you can do this when ordering books on Amazon, ordering an airline ticket, etc.*
- *Some customer service websites also give you the option of getting an instant callback from a representative – similar to having a teacher available by internet, Skype, or chat.*
- *Smartphones and iPods bring the world to your fingertips; you're now able to research, learn, discover, no matter where you are. The internet is in the palm of your hand*
- *Business is results-oriented. Businesspeople don't want to waste time; they want to accomplish tasks quickly and efficiently.*
- *Businesses need to be responsive to consumer demand to remain successful.*

3. Activity: View the three transliterated Hebrew sentences. What's similar about these sentences? What's different?

- *Each one begins with "Ani" (ah-NEE) – which means "I" (man or woman)*
- *Two of the sentences contain "Ohev" (oh-HEHV) – which means "love" – but one is written Ohev, and one is written Ohevet. The man says Ohev, the woman says Ohevet. The Hebrew language has both masculine and feminine iterations of the same words.*
- *The structure of the second and third sentences is similar to English – subject, predicate, object. But the structure of the first sentence is quite different.*

Closing

1. Distribute the handouts, and return to the questions asked before the DVD:

- Question: From how many countries does Israel draw its population?
- Answer: over 70 countries, only a handful of which (Australia, New Zealand, the USA, South Africa, Canada, United Kingdom) are primarily English-speaking countries.
- Give a “prize” to the student whose estimate was closest

- Question: How many languages are spoken in Israel?
- Answer: some 33 languages! Even though Hebrew and Arabic are the official languages, and English and Russian are commonly spoken, there are numerous other languages spoken among the various ethnic populations of Israel.
- Give a “prize” to the student whose guess was closest

2. Have the participants read together the second transliterated sentence. Men should say “ohev”, women should say “ohevet”:

Ani ohev(et) lilmod Ivrit

Pronunciation: Ah-NEE oh-HEHV(et) lil-MODE ee-VREET.

You see? We can already speak one sentence in Hebrew! This story makes clear that whether one is a new immigrant, an international businessperson or simply a tourist interested in a deeper experience on their journey, the flexible, fast-track approach to learning Hebrew benefits one and all.

1. **Ani merotze meod** (retired man)

Ah-NEE meh-roh-TSAY meh-ODE

I (am) pleased very

In Hebrew, the adjective or adverb comes AFTER the object. This sentence would be read "I am very pleased"

2. **Ani ohev lilmod Ivrit** (young businessman)

Ah-NEE oh-HEHV lili-MODE ee-VREET

I love to study Hebrew

In Hebrew, the verb varies according to whether the speaker is male or female. Said by a man, "I love" is "Ani ohev"

3. **Ani ohevet et Haaretz** (young woman)

Ah-NEE oh-HEHV-et et hah-AHR-etz

I love Israel ("the Land")

In Hebrew, "et" is a marker used with definite direct objects, such as "haaretz" (The Land, another term for Israel).

Language in Israel

Like the United States, Israel is a country of **immigrants (from some 70 countries**, only a handful of which are English-speaking nations).

Yet there are differences: according to census figures, only 13% of the current US population of 305 million is foreign-born; while some 30% of the current Israeli population (of 7 million) is foreign-born.

Due to its immigrant nature, Israel is one of the most multicultural and multilingual societies in the world: Hebrew and Arabic are the official languages in the country, while English and Russian are the two most widely spoken non-official languages.

A certain degree of English is spoken widely, and is the language of choice for many Israeli businesses. Courses of Hebrew and English language are mandatory in the Israeli school system, and most schools offer either Arabic, Spanish, German or French.

The 15th edition of *Ethnologue: Languages of the World* lists **33 languages spoken in local communities in Israel**. The main language used for communication among Israeli citizens is Modern Hebrew, a language that emerged in the late 19th century, based on different dialects of ancient Hebrew and somewhat influenced by many languages (Jewish languages, Slavic languages, Arabic, Aramaic, German and others).

Because Israel is a multicultural society, many other languages are used by large sectors of the population. The main ones, after English, are as follows:

- **Russian:** Russian is by far the most widely spoken non-official language in Israel after English. As many as 20% of Israelis are fluent in Russian after mass immigration from the USSR and its successor states in the 1970s, 1990s, and 2000s. The government and businesses often provide information in Russian, and it is semi-official in some areas.
- **Romanian:** It is estimated that there are more than 500,000 Romanian-speakers in Israel, and it's the second largest "foreign language" in Israel.
- **Yiddish:** The language of Ashkenazi Jews in the Diaspora and the second most widely spoken Jewish language, Yiddish is a Germanic language, but incorporates elements of Hebrew. Yiddish has undergone a cultural revival in recent years, yet the number of Yiddish-speaking Israelis is in decline as older generations of Ashkenazi Jews pass away.
- **Amharic:** Spoken by most of Israel's 130,000 Ethiopian Jews, most of whom arrived in two massive operations transporting tens of thousands of Ethiopian Jews from Ethiopia to Israel in 1984 and 1991.
- **Ladino:** The Sephardi Jewish language and the third most widely spoken Jewish language, Ladino is a variant of medieval Spanish, intermixed with Hebrew. It is spoken by many Sephardi Jews.



A sign at the Ministry of the Interior/
Ministry of Immigrant Absorption at the
Government Village, Haifa.

From top to bottom:
Hebrew, Arabic, English, and Russian.

- **French:** Spoken by many Moroccan, Algerian, and Tunisian Jews, either as a native or second language of these Jews, French is also spoken by the increasing number of new immigrants from France and other French-speaking countries, as well as by foreign workers from French speaking Africa. For many years French had been the diplomatic language of Israel, and it is still taught in many Israeli schools.
- **Polish:** Polish was spoken by the large number of immigrants from Poland. Today, it is somewhat common in kibbutzim that were created during the 1940s and 1950s.
- **Ukrainian:** While most Ukrainian Jews also speak Russian, there is still a significant segment of Ukrainian speakers.
- **Spanish:** Spanish is spoken by Jews from Argentina and immigrants from other Spanish-speaking countries. Spanish has never been part of the curricula in Israel; it is only taught as a foreign language in schools and universities.
- **Italian:** In addition to being spoken by Italian Jews, Italian is also spoken by many Jews from Libya (a former Italian colony) and immigrants from other former Italian colonies (Eritrea, Ethiopia and Somalia) as a primary or second language.
- **Persian:** Spoken by many Persian Jews who immigrated from Iran, and their children.
- **Kayla and Qwara:** These languages are spoken by Ethiopian Jews in addition to Amharic. Kayla appears to be a language that is nearly extinct.
- **Chinese, Tagalog, and Thai:** While spoken by a negligible number of Israeli Jews, these languages have made inroads in Israeli society in recent years due to an influx of non-Jewish immigrants from China, the Philippines, and Thailand. It is estimated that there are 180,000 such immigrants; many (mostly Vietnamese) legally entered the country when Israel opened their doors to "boat people" from war-torn Southeast Asia in the 1970s.
- **Marathi:** Marathi is the language of Bene Israel - Jews from the Konkan coast of India. They migrated to Israel beginning in 1948, when the State of Israel was established. In 1977 they numbered about 20,000. Concentrations of Marathi speakers are found in the towns of Dimona and Beersheba.
- **Bukhori:** Bukhori is spoken by the Bukharian Jews who immigrated from Central Asia.
- **Israeli Sign Language** is the main language amongst deaf Israelis, created by Jewish educators of the deaf from Germany who started the first school for the deaf in Israel.
- **Syriac:** The Syriac language is also spoken by some Iraqi Jews that immigrated to Israel from Iraq during the 1940's and 1950's.



A 1978 notice on the Temple Mount in Hebrew, English, and French.

Sources: Wikipedia; Ethnologue (SIL.org); Census.gov; Jewish Agency for Israel

Ulpan

From Wikipedia, the free encyclopedia

An *ulpan* is an institute or school for the intensive study of Hebrew. *Ulpan* (אולפן, plural *ulpanim* - אולפנים) is a Hebrew word meaning basically *studio* or *teaching, instruction*.

The *ulpan* is designed to teach adult immigrants to Israel the basic language skills of conversation, writing and comprehension. Most *ulpanim* also provide instruction in the fundamentals of Israeli culture, history, and geography. The primary purpose of the *ulpan* is to help new citizens to be integrated as quickly and as easily as possible into the social, cultural and economic life of their new country.

Contents

- 1 History of the ulpan
- 2 The modern ulpan
- 3 Kibbutz ulpan
- 4 The online ulpan
- 5 Crisis in the ulpan system
- 6 References
- 7 External links



Ulpan in Dimona, 1955

History of the ulpan

The concept of the ulpan was initiated soon after the creation of Israel in 1948. The new country was faced with a massive influx of new immigrants, refugees from war-torn Europe, oppressed and disadvantaged communities from Africa and the Middle East, and others from all parts of the world. Although all were recognized as Jewish, their language and culture varied widely. Attendance at an ulpan and learning the Hebrew language served as a common bond that helped to develop a shared identity and sense of statehood.

The modern ulpan

The institution of the ulpan continues to serve immigrants today. There are numerous private facilities but the majority are run by the Jewish Agency, municipalities, kibbutzim, and the universities. Ulpanim are offered free to new *olim* to Israel. Many are equipped with modern audio-visual teaching aids. Since the establishment of the first ulpan in Jerusalem in 1949, more than 1.3 million new immigrants have graduated from ulpanim.

In recognition of its innovative culture-based approach to language teaching, the ulpan framework has been adopted by other nations attempting to revive their own declining or lost languages. Wales, Azerbaijan, Brittany, Catalonia, New Zealand and Scotland have used the ulpan model for native language instruction. Certain language courses in Wales and Scotland have even retained the name *ulpan* (spelled "Wlpan" in Welsh and Ùlpan in Scottish Gaelic).

Kibbutz ulpan

A number of kibbutzim across Israel also offer Ulpan courses. The course typically lasts 5 months and the Ulpanists will usually work part-time on the kibbutz (either 4 hours a day or 8 hours every other day, depending on the kibbutz) in addition to their studies. This is a particularly attractive option for younger immigrants or tourists.

Participants have the option of choosing kibbutz ulpan programs either on secular kibbutzim or on religious kibbutzim through Hakibbutz Hadati (Religious kibbutz) movement.

The online ulpan

In recent years the technology has introduced the needs for an up-to-date ulpan, those needs have been filled up by a few private companies such as Ulpanet, there are different methods of Hebrew E-learning such as synchronized and unsynchronized.

Crisis in the ulpan system

The teaching of Hebrew in Israel is in a crisis. A government study has shown that even after five months of intensive Hebrew study at ulpan, sixty percent of new immigrants over the age of thirty cannot read, write or speak Hebrew at a minimum level. The situation amongst the Russian immigrant population is even more dire with seventy percent of immigrants not being able to understand the Hebrew television news.^[1]

As a result of this study, the Knesset has set up an inter-ministerial committee to study the situation and make recommendations to improve and change the ulpan system. Several alternative teaching systems are being considered for use in the ulpan framework. Amongst them is a system of accelerated learning for Hebrew.^[2] Starting in 2004 many ulpanes were closed on account of budget cuts by the Jewish Agency.
[citation needed]

References

- ↑ haaretz.com - Most ulpan graduates over 30 are unable to read or write Hebrew fluently (http://www.haaretz.com/hasen/spages/813198.html)
- ↑ Inter-ministerial committee discusses the crisis in the ulpan system (in Hebrew) (http://212.143.66.228/protocols/data/rtf/alia/2006-12-26.rtf)

External links

- General Ulpan Information, Homestay program in Israel (http://www.homeulpan.com)
- General Ulpan Information, Ulpanes in Jerusalem (http://www.fonerbooks.com/ulpan.htm)
- Kibbutz Ulpan Information, Ulpan in Kibbutz Maagan Michael (http://www.maaganmichael.com)
- The Hebrew Language and Ulpanim (http://www.jewishagency.org/JewishAgency/English/Aliyah/Learning+Hebrew)

Retrieved from "http://en.wikipedia.org/wiki/Ulpan"

Categories: Hebrew language | Language schools

- This page was last modified on 16 January 2011 at 22:36.



Israel Up Close
News beyond the headlines

To order
additional videos and
curriculum guides,
visit
www.IsraelUpClose.org