

ארגון עולמי של חרשים יהודים
WORLD ORGANISATION OF JEWISH DEAF



Founded 1977 תשנ"ז

5th WOJD Congress London, July 1995

Report

of the

5th World Organisation of
Jewish Deaf Congress

24th to 27th July 1995

***“Towards
a Freer World”***

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Foreword

It is with heartfelt thanks to the Jewish Deaf Association for their fullest support for the 5th World Organisation of Jewish Deaf Congress. Without them, the Congress would have not been possible.

The same must be said to all those who contributed in many ways - by funding, by donating goods and by offering their help. They played a vital part in the success of the Congress. A full list of these contributors appear in the official Congress booklet that was part of the portfolio given to participants on registration.

With sincere thanks

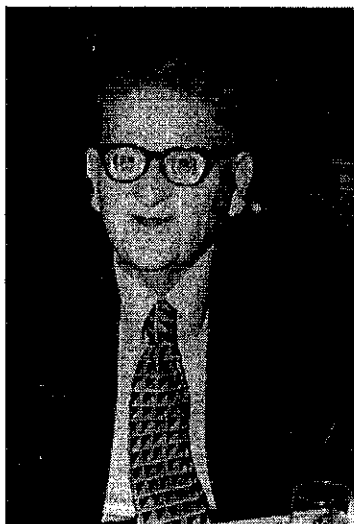
The Organising Committee



Back row (l to r) : Maurice Lawrence, Ross Mansell, Rosie Ross, Ruth Fallman, Moshe Moshy (partly hidden), Colleen Daniels, Alan Daniels, Martin Binysh, David Jackson, Pauline Ridgeway
Middle row (l to r) : Pat Goldring and Ruth Lawrence
Bottom row (l to r) : Harold Fallman, Mika Brojer, Martin Bogard, Eva Fielding-Jackson and Sharon Ridgeway

1.0 History of the WOJD

The World Organisation of Jewish Deaf was established at the Helen Keller Center, Tel Aviv, Israel in the spring of 1973 when several Jewish Deaf leaders from various nations expressed a desire to upgrade the educational, social welfare, communication and religious needs of the Jewish Deaf people and foster Judaism world-wide. This important event fulfilled the late Emil Stryker's wish - he was the inspiration that led to the establishment of WOJD.



Emil Stryker

He had strong supporters in Chaim Apter, Moshe Shem-Tov and Moshe Bamberger of Israel, Alexander Fleischman of USA and Bernard Baran and Maurice Sebban of France.

The initial goal was to pattern the WOJD of international level with the Home Office situated in Israel and to convene every four years where persons of note present papers on various topics pertaining to the Jewish Deaf people.

The first Congress took place at the Pal Hotel in Tel Aviv in 1977. The 2nd Congress convened at the Binyanei Ha'ooma Convention Center in Jerusalem in 1981. In both Congresses the honourable Chief Rabbi of Israel, Shlomo Goren, was the keynote speaker.

In 1984 the WOJD became mobile by staging a conference in London hosted by the Jewish Deaf Association there. This enable other professional people to present their views on the objectives of the WOJD.

The 1988 Congress took place at the Helen Keller Center, Tel Aviv and at the DUHL hall also in Tel Aviv. The motivation from this Congress led to the "Izkor" site (the Memorial Site of Jewish Deaf victims of the Holocaust) to be laid at the Helen Keller Center in 1991.

The 1992 Congress was held at the Rashi Center, Paris, France by the Association of Jewish Deaf in France.

Aims

- * To take an awareness of the activities and progress of affiliated Jewish Deaf organisations and/or needs in nations where small number of Jewish deaf people reside.
- * To establish scientific commissions on religion, education, communication and social welfare.
- * To concentrate on youth programs such as sports, art and culture, leadership training, deaf caucus, world-wide network.
- * To improve its public relations drive among the Jewish hearing Diaspora and organisations to spread the cause of Jewish Deaf people and work in unity.
- * To establish a periodical in which Jewish Deaf organisations, individuals and interested hearing persons will be kept informed of movements and general topics.
- * To be involved with the promotion of Judaism and co-ordinate with rabbinical seminaries and rabbinical organisations better understanding about the Jewish Deaf culture.
- * To search for and induce capable deaf persons to study for the rabbinate.

Membership fees

| | |
|----------------------|---------------------|
| Individuals | US\$5.00 per year |
| Life Membership | US\$100.00 |
| and | |
| Jewish Organisations | US\$100.00 per year |

This includes representation rights and one vote in Bureau meetings.

Contact information

Shlomo Waks, Secretary General
World Organisation of Jewish Deaf
P.O. Box 9299
Tel Aviv 61 090
ISRAEL

Home tel/fax. no: +972-3-6044963
Office fax no: +972-3-6050921

The above information is based on information submitted by Omer Zak, Association of the Deaf in Israel via

E-mail: xlacha1@weizmann.weizmann.ac.il

and adapted by David Jackson, the present WOJD President via

E-mail: eddnj@ssa.bris.ac.uk

2.0 Choice of venue for 1995 WOJD Congress

The venue of the 5th WOJD Congress was decided in Paris during the 4th Congress in July 1992. Normally a WOJD Congress is held every four years but, because of the 1996 NCJD Convention in Chicago, it was agreed that this 5th WOJD Congress would be a year earlier with the hope of attracting a good number of Americans.

Three years on. The 5th WOJD Congress had nearly 200 participants from twelve countries - there were people from Israel, Germany, Sweden, Australia, South Africa, USA, UK, France, Belgium, India, Hungary and Russia. The Congress itself was preceded by a Sabbath Special in which 80 of these 200 participants particularly from East Europe could enjoy Sabbath on Friday 21st July at the Hillel House and the following Sabbath service on 22nd July at the Bonnington Hotel, both near each other, being in Holborn, right in the heart of London. Both services were conducted by Rabbi Friedman of Baltimore. A report is attached about the historic Sabbath weekend. It was important to have this event to give the East Europeans a flavour of a traditional Sabbath. For most of them, it was their first experience. They never had the opportunity in their countries during the Communist times. It was indeed a moving experience not only for them but also for those from the West - they gave their full support to the East Europeans.

3.0 Organising committee and its members

A committee was created in 1993 to take on the organisation of the Congress. Each person had a role to fulfil - these people were :-

| | | |
|----------------------|---|---|
| Eva Fielding-Jackson | - | Co-ordinator |
| Alan Daniels | - | Treasurer/Registration Officer |
| David Jackson | - | Secretary/Programme Officer |
| Sharon Ridgeway | - | Abstracts Officer |
| Martin Bogard | - | Publicity Officer |
| Pauline Ridgeway | - | Fund-Raising Officer/In-House Interpreter |
| Mika Brojer | - | Interpreters Officer |
| Harold Fallman | - | Transport Officer |
| Ruth Lawrence | - | Catering Officer/ Raffle Assisting Officer |
| Steven Bloomfield | - | Fund-Raising Assisting Officer |
| Colleen Daniels | - | Table Planning Officer/ Registration Assisting Officer |
| Maurice Lawrence | - | Raffle Officer |
| Ruth Fallman | - | Catering Assisting Officer |
| Ross Mansell | - | Catering/Registration Assisting Officer |
| Martin Binysh | - | Registration/Transport Assisting Officer |
| Moshe Moshy | - | Registration Assisting Officer |
| Rosie Ross | - | Catering Assisting Officer |

The Congress itself was sponsored by the Jewish Deaf Association. Masquerade Promotions Ltd. provided expertise help with accommodation for Congress as well as for participants and sponsored the Banquet on July 26th.

The committee met every three months in the first year and then every two months in the second year and then every month in the last three months. Some of the officers came from outside London, some of them from Manchester and Bristol. They all worked hard in those three years. We had our ups and downs. We gritted our teeth, pulled up our sleeves and overcame whatever adversity faced us. It all came good on the day and the rest of the week.



A committee meeting at the London Olympia Hilton Hotel in January 1995

It is with heartfelt thanks to the JDA for its most generous sponsorship, Masquerade Promotions Ltd for helping us out of crises and for securing suitable accommodation even at a short notice when it was decided to move the Congress from the Olympia Hilton Hotel to the New Connaught Rooms and to every single member of the Organising Committee for making the event possible and successful. A big thank you to all of them and also to participants for taking part in what was an enjoyable occasion.

4.0 Publicity materials and portfolios used for the Congress

Various publicity materials were created over the three years - most of them were printed in full colour to add enhancement and effect. It is with thanks David Jackson and Martin Bogard for their hard work. Also to Oce Copiers (UK) Ltd. for the loan of photocopiers.

The various Congress tickets were produced by Martin Bogard and Alan Daniels - these are shown on the next pages in the appropriate places. These tickets came either as singles or as part of booklets. The first booklet was for the Sabbath Special Weekend - it had five tickets for Sabbath Get-Together Dinner on July 21st; Sabbath Service on July 22nd and at 10pm on that day a Late-Late Cabaret Disco; Open WOJD Meeting and West End Walkabout both on July 23rd.

The portfolio given out to participants on registration contained the Official Congress booklet, a copy of the special edition of the British Deaf News focusing on the Jewish Deaf Community of UK*, tickets, maps and leaflets of London, pens and badges.

The next few pages include posters and covers -

- 4.1 Advance Publicity Poster (p.9)
- 4.2 Covers for the three types of booklets (p.10)
- 4.3 Publicity Poster for tickets for the evening functions (p.11)
- 4.4 Official Congress Poster (p.12)
- 4.5 Poster to publicise the WOJD Raffle (p.13)
- 4.6 Cover for the Official Congress booklet (p.14)

The photos in the report were taken by the JDA's official photographer as well as by Myer Solomon. If you wish to purchase any of these photos, you can do so via the JDA.

* If anyone wants a copy of this magazine (there are about 80 left), please contact David Jackson. He can be contacted by fax (0117 908 0591) or by email: eddnj@ssa.bris.ac.uk

5th WOJD Congress
London, July 1995



"Towards a Freer World"

This is the theme for the forthcoming
 5th WOJD Congress

A full four days programme of enlightening workshops, exciting evening entertainment (including a colourful Culture night and sumptuous Banquet), outing and sight-seeing - everything you could want from a Congress. And if four days are not enough, there is the preceding Shabbat Special and then there is the fabulous week's UK tour after the Congress

Join us and you'll have a memorable time

(For more details, contact us at the address below)



"A SZABAD VILAG FELE"

Ez a tárgya a közelgő 5-ik WOJD nagygyűlésnek.

isgalmas esti szórakozása (színes kultúra ejszaka és pompás vacsorával együtt.) kirándulása és városnézése - mindent, amit akarsz csinálni a nagygyűléstől. És ha négy nap nem elég, akkor ill van megelőző speciális Shabbat és a mesés heti angol utazása a nagygyűlés után.

Tarts velünk és soha nem fogsz elfelejteni a szén és emlékeztetés időt!

(Lásd a részleteket a plakáti alapján veve)

"DE L'AVANT VERS UN MONDE PLUS LIBRE"

Tel est thème du prochain congrès du WOJD, 5ème congrès de l'Organisation Mondiale des Juifs Sourds.

Sur quatre journées entières, un programme comportant des groupes de travail, de multiples activités tous les soirs (compris une "Nuit culturelle" haute en couleurs et un banquet somptueux), des sorties, des excursions - tout ce que vous êtes en droit d'attendre d'un tel événement. Et si quatre jours ne vous suffissent pas, il y a le SHABBAT EXCEPTIONNEL qui les précède et la merveilleuse semaine d'excursion à travers le Royaume-Uni, tout suite après le Congrès.

Venez Nombreux! C'est Un Souvenir Que Vous N'êtes pas près Doubler

(Détails au bas l'affiche)



"כלפי עולם חופשי יותר"

זהו נושא הקונגרס העולמי החמישי של חרשים יהודים שיתקיים באנגליה בקיץ 95. לקונגרס, תוכנית נלמדה בה ארבעה ימים המכילה דיונים וסדנאות מרתקים, ארוטום חברתיים נוסחי ענין (הכוללים ערב חווי תרבות סגנון וספיי - סעודה מעורר תאבון), טיולים ויצאונות למקומות מעניינים וכל מה שרק רציתם לקונגרס שכזה.

ואם ארבעת ימים אינם מספיקים זה באנו והצטרפו לשבת המיוחדת במטון לפני תחילת הקונגרס, או אם תרצו ותוכלו להצטרף לטיול המסווגר בן 7 ימים ברחבי בריטניה לאחר הקונגרס. **בואו והצטרפו אלינו לחוויה בלתי נשכחת!**

ליותר פרטים ולתוכנית לכתוב לכתובת המופיעה למטה או חשבו לטלפקט במחלקת חרשים

"К БОЛЕЕ СВОБОДНОМУ МИРУ"

тема предстоящего 5-го Конгресса ВОЖЕ (Всемирной Организации глухих евреев)

Насыщенная программа четырех дней Конгресса включает в себя интереснейшие семинары, потрясающие вечерние развлечения (в том числе красочную Ночь еврейской культуры и роскошный банкет), экскурсии. Если же этих четырех дней вам будет недостаточно, после окончания Конгресса пройдет особый Шаббат и великолепный недельный тур по Великобритании.

Примите участие в Конгрессе - и вас ждет незабываемое время!

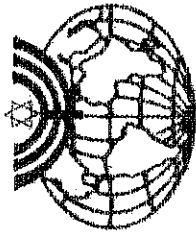
The 1995 WOJD Congress Committee,
 c/o JDA, 90-92 Cazenove Road,
 Stoke Newington, LONDON, N16 6AB,
 England (Fax no: 0181 806 2251)



21st-23rd July - Shabbat Special
 24th-27th July - Congress
 both at the Olympia Hilton Hotel
 28th July -3rd August - UK grand tour

Covers for the three types of booklets





ארגון עולמי של חרשים יהודים

WORLD ORGANISATION OF JEWISH DEAF

£75 for all the evening functions
- tickets can be bought here

5th W.O.J.D Congress London, July 1995

Sponsored
by
the Jewish Deaf Association

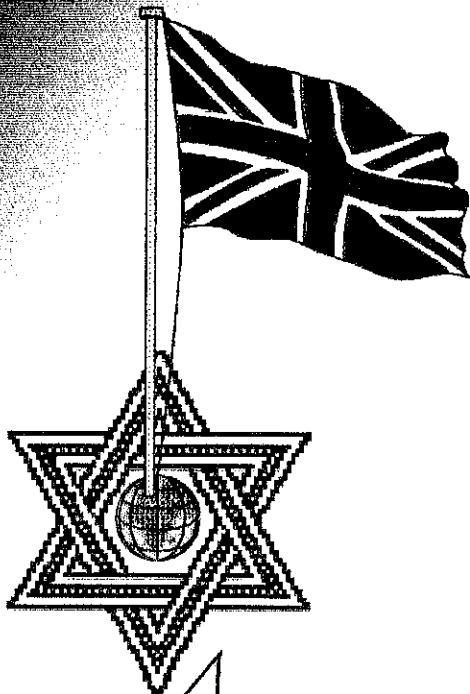
ארגון עולמי של חרשים יהודים
WORLD ORGANISATION OF JEWISH DEAF



Towards a Freer World

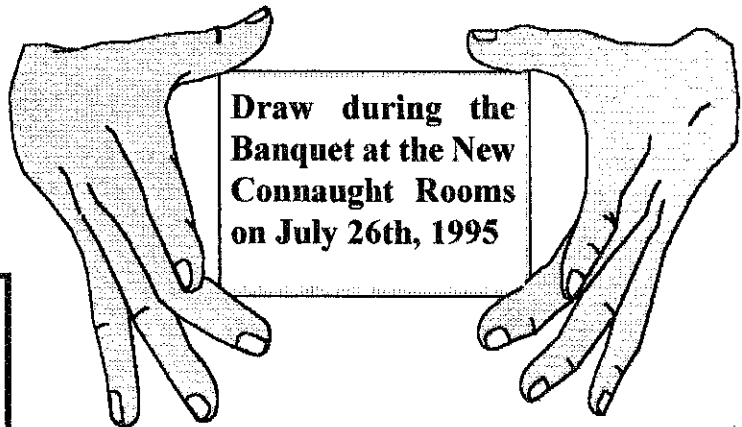
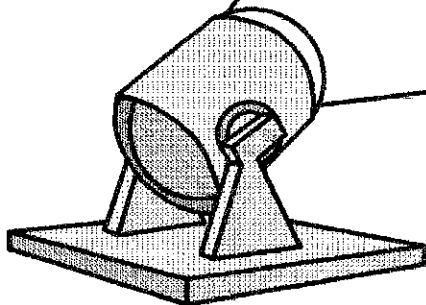
*5th WOJD Congress
London, July 1995*

Sponsored
by
the Jewish Deaf Association



Super prizes!
Weekend break for two,
£500 holiday voucher,
Super bicycle, TV set,
Microwave oven,
electric kettle and
many many
consolation prizes!

*A Grand
WOJD
Raffle*



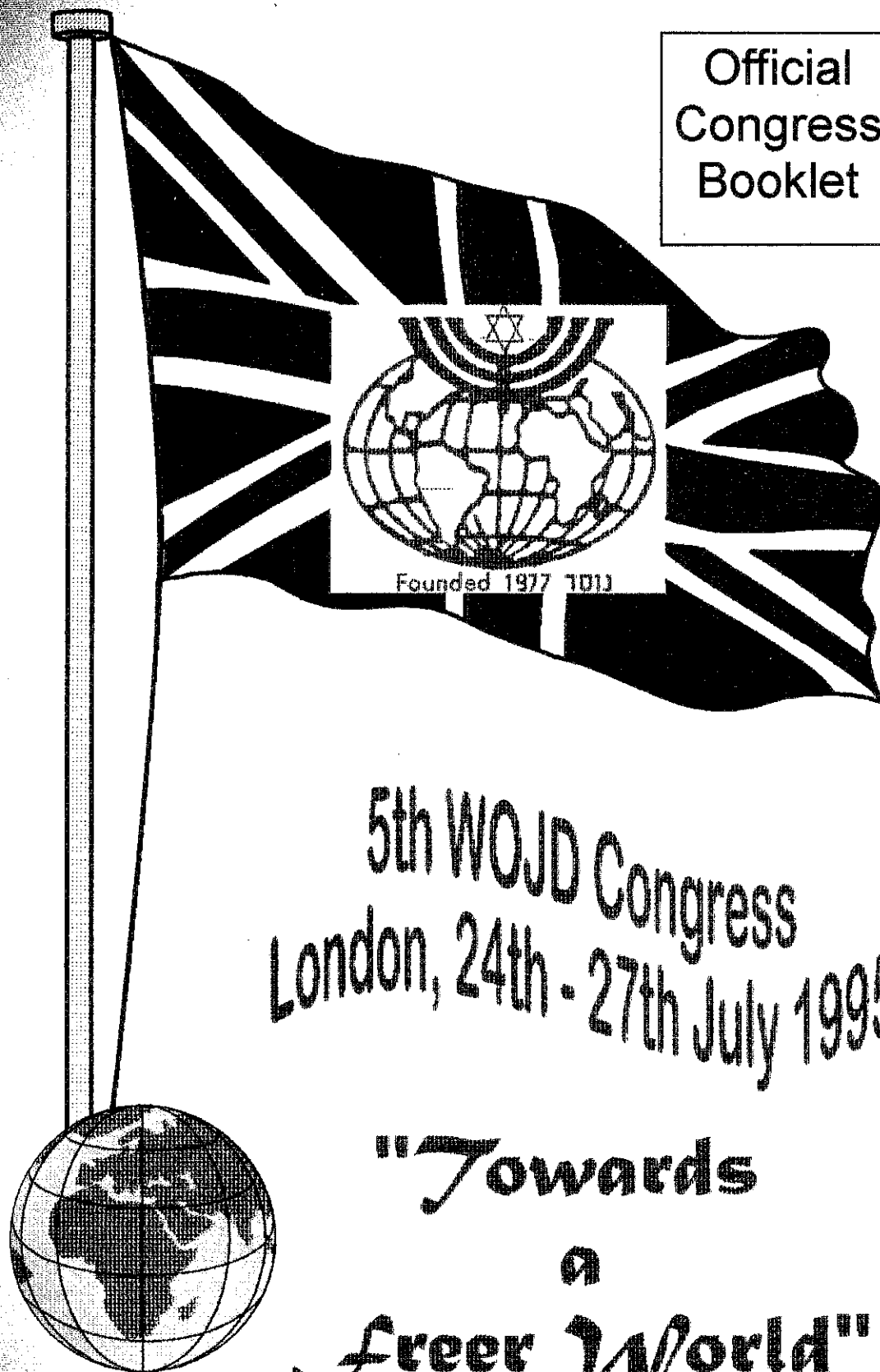
Draw during the
Banquet at the New
Connaught Rooms
on July 26th, 1995

**Only £1
per ticket!**

Sponsored
by
the Jewish Deaf Association

ארגון עולמי של חרשים יהודים
WORLD ORGANISATION OF JEWISH DEAF

Official
Congress
Booklet



5th WOJD Congress
London, 24th - 27th July 1995

**"Towards
a
freer World"**

Sponsored
by
the Jewish Deaf Association

5.0 Programme including the Shabbat Special (July 21st to 23rd)

| Date | Time | Function/Outing |
|------------------------------|---------------|--|
| Fri. July 21 st | 11.00 - 17.00 | Arrivals |
| | 18.00 - 24.00 | Sabbath get-together dinner |
| Sat. July 22 nd | 9.30 - 11.30 | Sabbath service conducted by Rabbi Friedman |
| | 13.30 - 22.00 | Free |
| | 22.00 - 24.00 | Cabaret Show/Disco at the Connaught Rooms |
| Sun. July 23 rd | 9.00 - 13.00 | Free |
| | 9.00 - 13.00 | Registration for full Congress participation |
| | 9.00 - 13.00 | WOJD Bureau meeting |
| | 14.00 - 17.00 | WOJD General Meeting open to all |
| for WOJD officials only | 19.30 - 23.00 | Evening walkabout |
| | | |
| Mon. July 24 th | 8.00 - 10.00 | Registration for Congress |
| | 11.00 - 12.30 | Official Opening by the Israeli Ambassador Guests of Honour speeches including official Congress blessing by the Chief Rabbi's representative |
| | | Welcome speech by WOJD President |
| | 12.30 - 13.30 | Kosher Buffet Lunch |
| | 13.30 - 15.30 | First WOJD Session with papers |
| | 16.00 - 17.15 | First WOJD workshops |
| | 19.30 - 24.00 | Cultural Buffet Evening |
| | | |
| Tues. July 25 th | 9.00 - 11.00 | Second WOJD Session with papers |
| | 11.30 - 13.00 | Second WOJD workshops |
| | 13.00 - 14.00 | Kosher Buffet Lunch |
| | 14.00 - 18.00 | Coach trip round London |
| | 19.30 - 23.30 | Evening at the JDC |
| Wed. July 26 th | 9.00 - 14.30 | Visit to the JDA for Grand Bingo and lunch |
| | 15.15 - 16.15 | Final WOJD Session with papers |
| | 16.15 - 16.30 | Open Forum |
| | 17.00 - 17.45 | Closing WOJD ceremony including elections and venue for next Congress |
| | 20.00 - 24.00 | WOJD Banquet including presentations and raffle |
| Thurs. July 27 th | 12.00 - 20.00 | Day outing to Windsor, Henley and Oxford including packed lunch |

6.0 Report of the Shabbat Special Weekend

Prior to the 5th World Organisation of Jewish Deaf Congress, there was a Sabbath Special from 21st to 22nd July. Seventy Jewish Deaf participants from USA, France, Sweden, Russia, Hungary, Israel, Belgium, South Africa, Germany and UK joined in this special event. And the most important person was present for the duration of the event - a rabbi from Baltimore, USA. Why all the way from the States when there are plenty of rabbis here in Britain? Well, he happens to be the only qualified orthodox rabbi who is profoundly deaf and who uses ASL as well as International Sign. His name is Rabbi Fred Friedman and it was his first ever visit to London.

On the 21st in the afternoon a few of the committee members set up one of the conference rooms in the hotel ready for the following Sabbath morning service. They put up a special ark with a light at the top, facing east towards Jerusalem as is the custom in all synagogues. They then put up the free-standing partitions to separate the men from the women as is usual in the orthodox way. Three long tables were joined together and covered by the large blue and white Israeli flag. 75 chairs were arranged to face the ark. The room looked just like a synagogue!

Sabbath Special Weekend



*This ticket admits you to the
Sabbath Get-Together
Dinner
at Hillel House
1-2 Endsleigh Street,
London, WC1
on Friday 21st July 1995
from 8.00 p.m. to 11.00 p.m.*

Strictly Kosher

All the participants gathered together at the Hillel House near Euston for the traditional Sabbath dinner. Rabbi Friedman recited the Sabbath prayers drinking kosher wine from a big goblet and passing the goblet to all the 70 participants. Then they all washed their hands in the traditional way ready for the cholla. This was followed by a traditional Sabbath dinner of chopped chicken liver on cholla, roast chicken with vegetables and pickled gherkins and lockshen pudding. Plenty of wine and water were drunk as it was so humid outside. Soon they walked all the way back to the Bonnington Hotel - it was about ten minutes walk. The participants did not mind as there was a breeze to cool them down.

The next morning Rabbi Friedman brought the Torah scroll from a 'blessed' cupboard in one of the committee's bedroom (it was kept under lock throughout the previous night) as it was insured for £18,000! The Torah was then put inside the ark, ready for the congregation.

Sabbath Special Weekend



with sign language
interpretation



*This ticket admits you to the
Sabbath Service
conducted by Rabbi Fred Friedman
of Baltimore, USA
at the Donnington Hotel
92 Southampton Row, London, WC1
on Saturday 22nd July 1995
from 9.00 a.m. to 12.00 noon*

It is worth adding here that the Torah was last used a fortnight before the service. This meant that the Torah was rolled up to that point and Rabbi Friedman had to unroll the Torah further on to find the right section of the Torah for the day (22nd July). However it did not take the rabbi long to find the starting point of that section ready for the service.

Soon the 70 Jewish deaf participants gathered together, the men on one side of the partition and the women on the other side. They were given siddurs in four languages (English, French, Russian and Hebrew) - one in the participant's mother language and the other in Hebrew. The production of this siddur in four languages was done by Eva Fielding-Jackson. There were two male interpreters (Ben Steiner and Douglas Silas) for the male congregation and the female interpreter (Pauline Ridgeway) for the women. Ben also acted as a cantor - reading Hebrew from the Torah. Luckily, he was familiar with that part of the Torah as it was the same one that he learnt when, as a 13 year old boy, he had his Bar-Mitzvah. Actually he was apprehensive at first as he was not sure of his Hebrew. So it was a wonderful coincidence that the section of the Torah being read for that morning was the very one Ben had learnt by heart for his big day many years ago.

The service went off smoothly - it started at ten and finished at twelve thirty in the afternoon - a two and a half hour's service. Everyone enjoyed it so much that many of them were moved to tears. It was the very first time for many of them in being able to follow the service from the beginning to the end, all in sign, either in BSL or International Sign. It was the first time ever in the United Kingdom that this happened - a Jewish Deaf congregation following a traditional Saturday Sabbath service fully in sign with a qualified deaf orthodox rabbi and having sign language interpreters as well. And on top of that, the members of the congregation were really involved by taking in turns to carry the Torah around, reading from it and reciting, in sign, special prayers provided by Rabbi Friedman

Towards the end of the service, the rabbi gave a moving sermon that was linked with the 5th WOJD Congress's theme "Towards a Freer World." In the congregation there were fifteen Russians and three Hungarians. It was they who were so moved by it all - they wept with joy. It was their first experience participating in a Sabbath dinner and being in a synagogue and, most important of all, reading from the Torah. They had never had the opportunity before because of Communism. Now they are truly free and we hope that they will always remain free like all of us.

This was made possible with the generosity of the Leo Baeck College for the loan of the ark and Torah. Also heartfelt thanks to the three sign language interpreters for enabling every single deaf person in the congregation follow the service comfortably. And to Eva for her wonderful work on the siddur. And, of course, the presence of Rabbi Friedman. The 5th WOJD Congress Committee paid all his expenses so that he could be with us.

Without him, the "deaf synagogue" would have not been possible.



Founded 1977 1012

5th WOJD Congress
London, July 1995

The Late-Late Deaf Cabaret Disco

*Come and meet Deaf People
from East Europe
Many will be from Russia
and Hungary*

£5

N.B. Please note that
doors will not be
opened before 10 p.m.

*at the New Connaught Rooms,
Great Queen Street,
London, WC2B 5DA
on Saturday 22nd July 1995
from 10.00 p.m. to 1 a.m.*



The third day of the Sabbath Special weekend was spent at the Jewish Deaf Association in Stoke Newington, about ten miles north east of Holborn.. There were two pre-Congress meetings held there. The first meeting was a WOJD Bureau Meeting for the WOJD Officers - followed by an Open WOJD meeting for all participants.

The WOJD Officers discussed about the progress of the WOJD in the last four years. The date and venue of the next Congress was an issue that could not be resolved immediately. It was either Israel or the United States. It was agreed to defer the decision for another six months after conducting a research in both countries by way of resources.



**The WOJD Bureau with observers from Hungary and Russia
- Shlomo Waks speaking.**

The Bureau will do their best to promote awareness of the WOJD itself and give it a higher profile than before. In addition the Deaf Jews from different parts of East Europe will be supported as much as possible by way of involving them in future get-togethers and helping them set up Jewish Clubs and Associations in their countries

The second meeting, open to all participants, took place in the afternoon in the Julius Newman Hall after lunch in the JDA canteen.

There were about 75 people present, many of them were brought to the JDA by a minibus shuttle-driven by Ivan Clements.

The report from the Bureau meeting in the morning was given out to the participants.

5th WOJD Congress



*This ticket admits you to the
Open WOJD Meeting
at the Jewish Deaf Association,
Julius Newman House,
90-92 Casanova Road, London, N16
on Sunday 23rd July 1995
from 2.00 p.m. to 14.00 p.m.*

Transport will be provided both ways - from hotel to the JDA and back
(kosher snacks provided at 1 p.m. at the JDA at very reasonable prices)

Elections were made to form the new Bureau for the next term (1995-1999).
The following people were elected to fulfill the five posts with one post still
vacant -

| | |
|------------------------------|--|
| President | - David Jackson (UK) |
| General Secretary | - Shlomo Waks (Israel) |
| Treasurer | - TBA |
| Assistant Treasurer | - Myer Solomon (UK) |
| Vice Presidents | - Alan Hurwitz (USA) - Ruth Aluf-Lewin (Israel) |
| Adviser on Religious Matters | - Rabbi Friedman (USA) |
| Honorary Bureau Member | - Chaim Apter (Israel) |



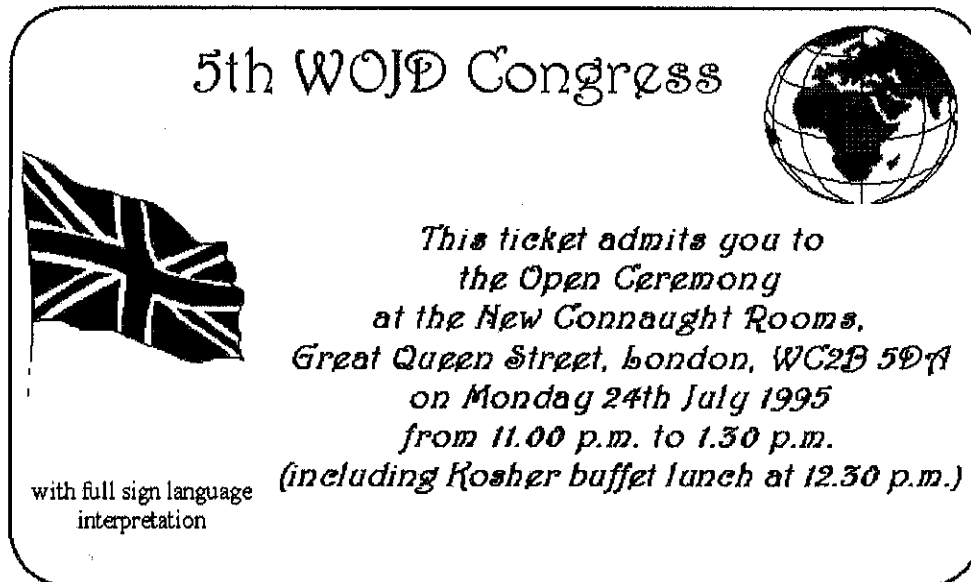
Some of the participants in the Julius Newman Hall

All the participants returned to their accommodations and joined again for a
West End walkabout in the warm evening

7.0 Day-by-day account of the 5th WOJD Congress

The Congress was blessed with superb weather - although very hot at times. The Organising Committee did its best to ensure all the participants were well-catered for. The following account is a three-day programme of speeches, papers, workshops and evening functions.

7.1 July 24th



Programme

| | |
|---------------|-----------------------------------|
| 10.30 - 10.55 | Tea/Coffee |
| 11.00 - 12.35 | The Opening Ceremony |
| 12.35 - 13.35 | Kosher Lunch |
| 13.35 - 15.30 | 1st session of papers |
| 15.30 - 16.00 | Break (cold drinks) |
| 16.00 - 16.45 | 1st session of workshops |
| 16.45 - 17.15 | Feedback |
| 17.15 - 19.00 | Break |
| 19.00 - 20.00 | Kosher Dinner at the Hillel House |
| 20.00 - 01.00 | Cultural Evening |



Pat Goldring and Eva Fielding-Jackson waiting outside the New Connaught Rooms for the Ambassador of Israel



Welcoming the Ambassador of Israel, Mr Moshe Raviv



To the Opening Ceremony



The Ambassador of Israel shakes hand with the newly-elected WOJD President, Mr David Jackson



Making sure all is ready for the Ceremony



Mr Moshe Raviv meets Rabbi Jackson and Reverend Plaskow



Mr Raviv with Mr Israel Sela, Director of American Joint (Hungary) Mr May is in the background



Participants finding their seats



Eva introduces the Ambassador of Israel

Eva Fielding-Jackson, the 5th WOJD Congress Co-ordinator opened the proceedings¹:-

I would like to welcome everyone today and apologise for the late start, due to microphone problems.



We may have to carry on without microphones. We have BSL interpreters on right and international sign interpreters on left. Now I would like to show a very short performance - towards a freer world.

¹ The following speeches were kindly transcribed by Ms Barbara Tobin of the Centre for Deaf Studies, University of Bristol, using a Hi-Linc system.



The drama group gave a performance showing how deaf people come out of the shell and become freer in today's world.

Eva: Thank you for the performance. I would like to welcome the Israeli ambassador, Mr Moshe Raviv. We are very honoured to have him here. He is opening the congress.



The Ambassador of Israel gave the following speech - *"This is an important conference and gives me honour to open it today. First it was set up in Tel Aviv and brought Jewish Deaf People from all over the world. Today, I am delighted to see many people here . The congress has become an historic event with the first-ever participation of Jewish Deaf people from Hungary and Russia. The Congress itself covers many different aspects of Jewish issues which will be discussed over the next three days - the issues are very wide and open. The Congressional theme "Towards a Freer World" is very meaningful with the participation of the East Europeans. This congress is taking place during an historic time with the promise of a newer environment, better relationship between us and our neighbours. This, I believe, will open new avenues for all, including countries in the Middle East to come together, and towards improved education, health, investment and time. The first congress in 1977 played a unique and welcome role for Jewish Deaf people all over world. I hope the WOJD continues to go from strength to strength and I wish you all success with this congress."*

Eva: *Thank you, your excellency. we appreciate your warm words. Now we would like to ask Rabbi Jackson to give a blessing for the Congress. He is here on behalf of the Chief Rabbi - he is on the portfolio on welfare matters.*



Rabbi Jackson:- *"I am deeply honoured to bring greetings from the Chief Rabbi Jonathan Saks for this wonderful 5th congress. I am well aware of the wonderful work of the JDA in this country and I know how much they have been working with other organisations in dealing with various concepts and issues which affect those who are deaf, and I am also aware in recent years of great progress being made, especially to hearing aids in synagogues and loop system. I notice from your Congress booklet that the subject of deaf people with regard to the issue of listening with hearing aids to the Sabbath Service is brought out as one of those problems." The Rabbi continued to discuss about the Halacha's views on using hearing aids which can be switched on before Sabbath and left on until the next day when Sabbath*

ends at dusk. "I bring you blessings and a blessing for the opening of congress so I will confer the blessing on the children of Israel. May the Lord bless and keep you. May His face shine on you and be gracious on you. May the Lord turn His face to you and give you peace and blessings in everything that you do. Amen."

The third speaker, **Lord Jack Ashley**, gave the following speech *"a pleasure for me to attend this great congress, I think I am only non-Jewish person here along this table. I am well aware of different kinds of deafness which is misunderstood around the world. Firstly, people's attitudes towards deafness are changing for the better. Secondly, new rights for deaf people. Thirdly, organisations of deaf people are co-operating. This whole concept of changing attitudes is very welcome but deaf people are still being patronised too much. With this congress open to the public, it is important to make them understand deafness, and see problems and difficulties deaf people face. Proposals have been put forward to the government for human rights, but we will need greater communication support for deaf people including more BSL interpreters, more signing and subtitles*



on TV, and their rights to sit on juries as well as proposals put forward for access to political process which is not provided at present. We do not have BSL interpreters for political programmes on TV, but deaf people should have political rights. In short, what we are seeking are full rights for deaf people, education and employment - what we want is genuine equality so deaf people can fulfil their potential. Organisations of deaf people compete with each other rather than co-operate with each other. There is a need to minimise these differences and maximise co-operation. There are many small organisations around the world so we need a new voice to unite them all. I congratulate you and give you my warmest wishes for this congress."



Dr Alan Hurwitz of USA with Israel Sela next to him in the background



Ilan Dwek interpreting for Michael Corney



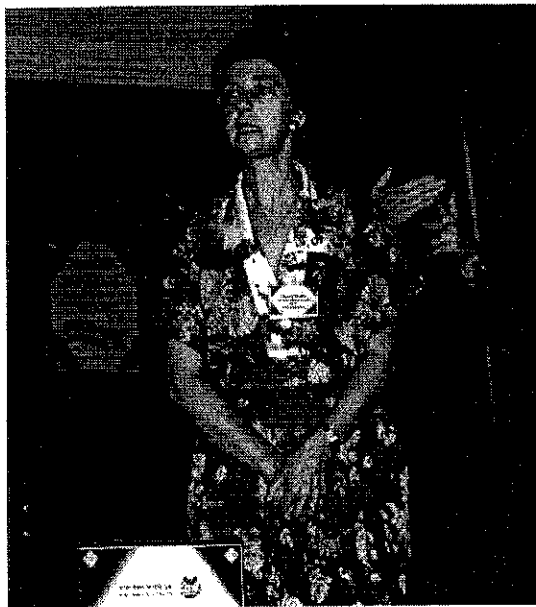
The fourth speaker, the Deputy Mayor of Camden, "Thank you for inviting me to this congress I am Jewish and my consort is Jewish and we are proud to be here. I am not a practising Jew but have admiration for you all. I visited Israel last year and was very impressed with it and found my roots. It is good to get together and look at our culture. I am very very pleased to be asked here. Thank you very much."

The fifth speaker, Mrs Evelyn Gee, the Chair of the JDA , "It was very sad to hear the news about bombing in Israel - our thoughts are with them. As the chair of JDA, I am happy to see so many people here and delighted people from all over world are here to share views. It is really great that so many representatives from so many organisations are here today. The deputy mayor of Camden, I hope you enjoy it here. And Rabbi Jackson has proved to be a good friend and I thank him for his warm words. In 1984 the JDA hosted their 1st conference and now 11 years later. Since then, there have been many great improvements made, technical, etc. but there is still a lot of work to do. I won't dwell on achievements of our organisation but just a few words. We have opened two rooms for the display of various equipment for the deaf and hard-of-hearing



people. We have also been instigators of installing loop systems in synagogues. We are very proud of the members of JDA for their efforts. With this Congress, they worked so hard that the Israeli ambassador is here today is proof that they, as deaf people, are being recognised and achieving their aims towards a freer world. Lord Ashley mentioned in the House of Lords last week, about various problems including lack of BSL interpreters, etc., - it shows we have a good champion in him. And a proof that Deaf People are making great efforts in improving their lives."

The next speaker, the JDA's **Reverend Plaskow**, *"This is indeed a great pleasure to be here with you today. I have had the privilege and pleasure in attending the previous congress in Israel. I want to add how good and pleasant it is to be together and wonderful to see so many people from all over the world. You know why some things are good and pleasant. You know some things can be good but are not pleasant. For example it is good to take medicine but not pleasant to swallow. It is good to smoke a cigarette but it is not good for your health. But being together today, no doubt, it is good and pleasant. I want to tell you a story of the old man who was planting fruit trees. People asked why, when fruit matures, 'you won't be here.' 'I am planting for my children and their children.' My blessing to each individual person here - I say 'be strong' then collectively we will be strong."*



Cheryl Mariner *"I am happy to be invited to be part of the opening ceremony today. My organisation, the World Jewish Relief, collects funds, firstly, for refugees seeking asylum, and, secondly, rescuing Jews from danger. Thirdly we offer humanitarian aid. Therefore we are happy to be helping Jewish people from Eastern Europe and happy to provide finance to enable some of them to be here today. I do hope when they return, they will make effort to set up similar organisations like the JDA. I wish your congress every success and hope to meet you again in four years time. Thank you."*

Mr Michael May "On behalf of the European Council of Jewish Communities, I am delighted to greet you here today and am particular pleased to see so many Jewish people from different communities. When Eva first came to see us about sponsorship, I was not aware I would be led into a working relationship with her but do not regret for a moment that the time has been well-spent. We have been assisting Jewish hearing people, so why not Jewish Deaf People on the same level. I was quite disappointed with the lack of response from our own community. We sent brochures and posters and campaigned on your behalf. I can see this is a unique congress. No doubt much more must be done on your behalf. In smaller and isolated communities, they



must be missing out on educational, religious, cultural points of view. This kind of co-operation in different kinds of Jewish levels is important. Our plan of action is to improve communication between all kinds of communities including a network to provide valuable co-operation to developing skills with optimum results. Transfer of knowledge from existing communities to help others is important. Ideally we would like to open this varied and rich organisation to you all. I am sure we can find a way to do this, this is only a beginning. Eva is the only deaf person I met until today. It has been a pleasure and a challenge to an open dialogue with her. Improvements can be made for the Jewish deaf community. I look forward to my stay at this congress and look forward to ensuring that talk will turn into action."

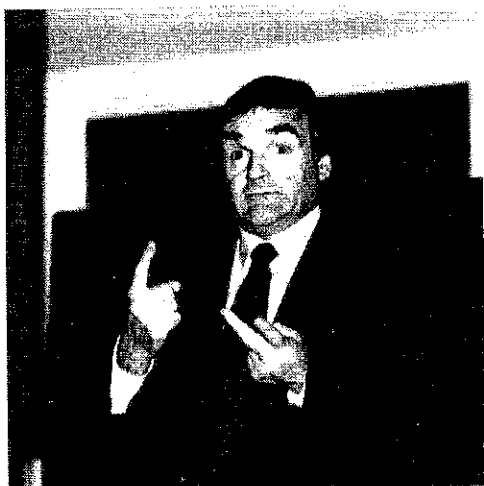


Mr Israel Sela "I am happy to be here today. we support Jewish people all over the world. I am glad to see here today people from Hungary and Eastern Europe. On coming to London from Budapest two weeks ago to attend the CODA (Children Of Deaf Adults) conference, I felt we were not recognised but we choose to be part of the deaf community. Being here with you today makes me feel wonderful."

Mr Murray Holmes "It is my greatest pleasure to be invited here to your congress. first, the newly elected WFD president sends her warmest greetings for the congress. She is sorry she could not be here today as she is attending another international conference. I have clear recollections about the 1988 congress and some of those people here today. The WFD is aware of Jewish deaf people being subject to oppression throughout the world which is very much against principles and human rights. Your congress theme "Towards a Freer World" is very topical as I have just returned from Vienna, the theme was towards freer rights. So our work is parallel. The objective is to enable every deaf



person to fit into the hearing world without consultation with deaf people. Sadly a vast majority of hearing people do not understand us or our language. Decisions are made for deaf people without consultation. The aim of WFD is equality to access for deaf people. We are working alongside the UN for equalisation for deaf people. All deaf people must have equal rights with hearing people. Jewish people must have equal rights with Jewish hearing people in understanding their faith. If I can permit to suggest one area - Jewish sign language interpreters - there are too few of them. In some countries there are none. It is your responsibility to correct this and, no doubt, WFD will work happily in partnership with you to ensure rights towards a freer world. On behalf of the WFD, I do hope we will continue in partnership. Thank you."



Mr Doug Alker "Hello. I am pleased to be here. I am pleased to see so many friends. And I am pleased to show support from the RNID for this congress. The principles behind this congress is close to my heart. For Deaf People to have full citizenship. First of all, on one level your rights as Deaf People in the hearing world will be to remove barriers such as improving attitudes. The next level relates to rights of Deaf People to have their own culture within the majority community of hearing people. We are entitled to have respect and to try and achieve our rights and have access. Finally, and perhaps on a higher level is your right

to be Deaf and Jewish in the wider world. This is the fundamental issue - one of the many issues we will be working on during this congress. I am delighted therefore to pass on best wishes from the RNID and to reinforce the good relationship the RNID has with Jewish Deaf people and their organisations. The RNID wishes you the very best and we hope for a successful congress and above all, for a successful ongoing development for Jewish people in the wide world. Thank you."

Mr Jeff McWhinney "I would also like to add to the welcome of the eastern bloc countries, and hope you will enjoy sharing experiences with them. So many different people. I congratulate this organisation on bringing these people together. The deaf community is a great leveller for Deaf People. All different kinds of Deaf People, Jewish, black, ethnic, etc. all come together. In the BDA we recognise the value of this and also recognise we need to share experiences and to get rid of the barriers.



The theme 'Towards a freer world'? Well the BDA thinks it is a wonderful example as we have an anti-discrimination policy. There are only two countries in the world which have equal opportunities at all levels. The BDA is proud to remember two deaf people from the past who were involved in setting up the JDA. Finally I would like to congratulate the WOJD and wish you well for the future. In Scarborough we have our conference there and if you would like to go, we will welcome you warmly. Hope for a continuing relationship. Thank you."



Ms Susan Daniels "I will sign for myself. NDCS is very pleased to send its good wishes to this congress and wish you every success with the conference. NDCS maximises its skills and abilities and to set the barriers for parents to have rights to information about deafness. Children should be able to understand the world around them and this fits in with this conference. Without language one cannot influence the world. The NDCS is unique because it supports parents and deaf children

regardless of communication barriers and we have a good relationship with the Jewish community. I am Jewish myself, my grandparents came from Poland. We lost a lot of family in Holland. As a Jewish deaf chief executive I am aware of challenges and some of the joy involved in this. As a deaf person who tries to be involved in the religious side of things and to understand what is happening. I am an avid traveller, having been to Mexico and met Jewish people there. Also I attended a synagogue in India, and so many Jewish people out there. Therefore as a deaf person, a Jewish person and the head of NDCS, it gives me great pleasure to wish you all the success in this congress and hope you have an enjoyable time over the next few days."



Mrs Pat Goldring: "I have no notes but have something to say which needs to be said and which is very important. I would like you to know how very hard the organising committee has worked over last two years to put the show on the road. The organising committee are all deaf people apart from me, and we have experienced problems. We have fallen over and picked ourselves up and I believe

the results will be worthwhile with a very useful congress. Most of the people are either in full time employment or retired, therefore work they have done over the last two years has been done in their spare time. They have met at the club regularly with bi-monthly meetings, then monthly meetings and then weekly meetings. Some people travelled long distances to meet. Now our minicomps are happy to have some rest this week, also the same can be said for the fax machine which had been working overtime. I congratulate them and am proud to have worked alongside them. I also would like to thank the committee for not asking us any questions on how we spend the money. Pounds turned into hundreds and then thousands. Let us hope it has been worthwhile. Deaf People from different countries arriving daily. The organising committee have taken them around sightseeing and spending almost 24 hours a day with them to make them remember this visit all their lives. Thank you very much."



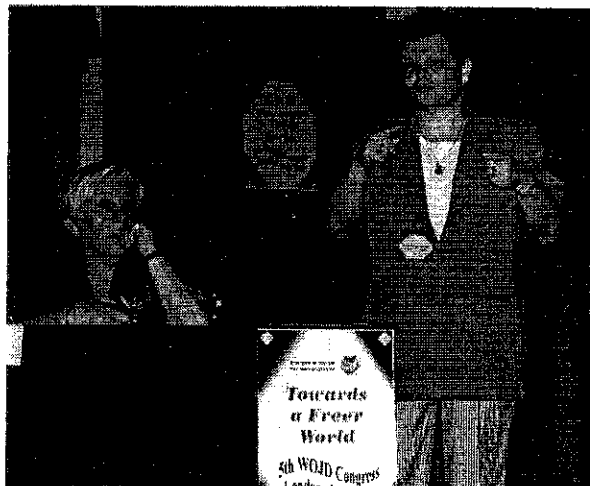
Ms Ruth Aluf-Levin "Thank you. I would like to welcome all the people who have come here today, and am so happy because it is the first time the WOJD Congress is held in England. We have had three congresses in Israel and one in Paris, and now we are here in England. Part of me is happy to be here, but the other half unhappy because of what has happened in Israel this morning. So upset. This is the first time the conference been held since the abolition of the eastern bloc and so happy to have our comrades here. In this world for many years Jewish and

deaf have never been really recognised and so many Jewish Deaf people died in the holocaust. In libraries you may find information about this but nothing about the deaths of Jewish Deaf people. It is very important to campaign to set up a museum for people who were murdered..

The bible which does not say much about Jewish Deaf people but whenever mentioned, it has not been positive. I think we have to change the attitudes that are prevalent. It is not enough to say we are Jewish - we are to be equal. Deaf and hearing together."

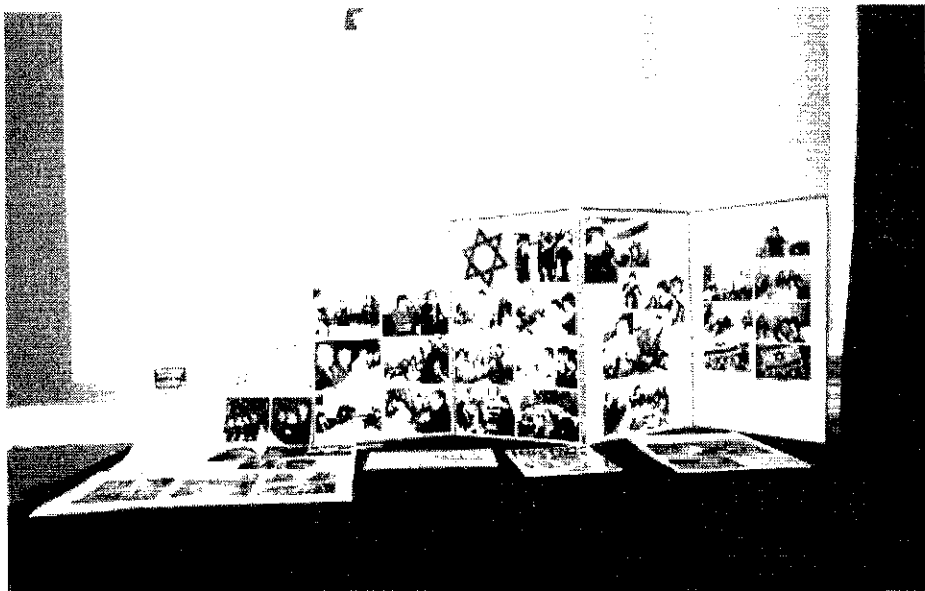
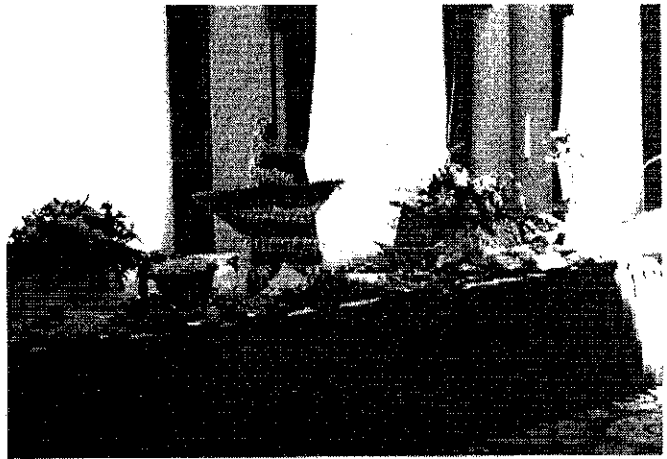
Pat Goldring: *"The last speaker on the programme is Eva. She has been instrumental in co-ordinating this congress. She is the person who got the money, was behind all initiatives and I have pleasure in asking her to say a few words and to thank her for her efforts."*

Mrs Eva Fielding-Jackson: *"I know everybody are tired so I will make it short. After the Paris congress, I was asked to be the chair for the next WOJD Congress. I agreed but I did not think it would be much of a problem. I did not realise how much work would be involved. then I got married. I actually got married under the poster of the WOJD. I get full support from my husband. Thank you for all your hard work I would like to say I am of my husband. David has been elected as the new president of the WOJD. Please stand up. At the moment Ruth is the acting president for this congress, then David will take over for the next WOJD term. Thank you all very much. Now let us make our way to the next hall for the kosher buffet. I do hope you will enjoy the feast."*



A sumptuous kosher buffet lunch was beautifully laid out for the hungry participants. In the same room there was an exhibition of products for deaf people.





And an exhibit from Russia

After the delicious kosher buffet all the participants congregated in the main hall for the first paper of the Congress. **David Jackson**, as the chair, explained the style of the presentation method - there would be a short drama sketch preceding each presentation and these sketches would link with the papers. The drama group performed a sketch showing stress in Deaf People and then the chair introduced the first speaker, Dr Monteiro. David added that Sharon Ridgeway would be presenting the second part of the paper.

Dr. Monteiro: "First of all it is an honour and a privilege to be asked to speak at this 5th WOJD congress. My sign name is 'Indian' which implies I was born in India. I studied medicine there and was also an observer of traditions and customs of my Indian friends on 'Mental Health'. I use the term 'mental health' as a broad term covering different issues such as -

- 1) feelings of personal well being
- 2) behaviour that does not cause oneself or others distress
- 3) wholesome psychological, mental and bodily functioning
- 4) the absence of incapacitating symptoms

In my encounters with Indian healers and healing traditions I was often aware of a feeling of ambivalence.

One side of this ambivalence derives from my being trained in the western mode of medicine which looks at people who have symptoms of illness, tries to arrive at diagnosis according to symptoms and tries to reach treatment.

The other side of the ambivalence has to do with my being an Indian and looking at the healing traditions and practices as being informed by the Indian view - and seeing the healing endeavours having commonalties. That is to look at individuals as wholesome beings and try to use non-medical interventions, such as faith-healing as a model of treatment which is common to both traditions and practices, such as empathy. We also try to get into their shoes, understand their difficulties from their point of view, not sympathy but empathy. Of course there is this positive rapport - a need to understand distress from a social and cultural aspect. It is no good trying to sympathise with the person suffering from cancer if you do not understand the meaning of cancer. Of course we need a common language and this is where issues relating to deafness in mainstream and ethnic cultures come into the picture.

I trained in psychiatry and became a Psychiatrist working with Deaf People. I soon became aware that the Medical Model of Deafness was not applicable to Deaf People's Mental Health and Well-Being. I gained an appreciation of the cultural, linguistic and community issues from my deaf friends and colleagues, and I soon came to understand that there are particular dilemmas for Deaf People from Ethnic Minorities.

Some of these dilemmas are the education of deaf children, the non-acceptance of deafness as a cultural and linguistic issue as opposed to disability issue. This is what I am looking at how deaf people, especially in ethnic communities, cope.

Culture: I borrowed a definition from E. B. Taylor who talked about knowledge, belief, morals, art, customs and any other habits acquired by the members of society. We need clearly shared visions and a shared language. It is at this stage that we begin to grasp the difficulties that people from ethnic minorities face.

85% of deaf children are born to hearing parents. Their parents are often ill-advised and not given advice or knowledge about Sign Language, Deaf Culture and Deaf Community. These deaf children grow up wondering whether they need deaf identity and enter the deaf community or hold on to their family ties. Part of the problem is a lack of sign language as communication. However this is changing, but slowly.

Let us look at ethnic communities - they have a culture within a culture, they have their own customs, traditions, often their own language and a strong tendency to keep within the ethnic community. So there is a greater resistance for deaf children from ethnic communities to form relationships within the deaf community at large. Croce's "Everyone here spoke sign Language" tells the story of an entire hearing community which learnt from childhood to be bilingual in speech and sign language and deaf people were wholly integrated into the community's social, religious and recreational life.

It is in a situation like this that there can be a mutual benefit to both cultures and not the oppression and domination of one minority culture by the majority culture. We all know this mutual interaction between the deaf community and the wide community is not allowed to develop because of the strong medical model of Deafness.

Factors of being Deaf in ethnic minorities that can lead to stress are -

- a) lack of awareness
- b) folk cures - its non acceptance
- c) lack of understanding of linguistic issues in BSL, Punjabi or Hindu
- d) overprotection
- e) cultural issues - rituals such as arranged marriages.

Later Sharon will talk about stress as felt by the Jewish Deaf community.

Stress represents a generalised response from the person. At this point I want to make it clear that not all stress is harmful. some is of benefit, only at a higher level that eventually affects people. The relationship between stress and individual is complex, for example what stresses one person have, might not affect another. Promotion, changing jobs, engagement, marriage, birth, winning money are considered positive but can cause stress. Stress response can be derived from a variety of factors relating to each individual.

Using this model I want to look at deaf people from ethnic communities and learn how they deal with stress. A concept of cultural stress implies that there may be conflicts between ideas and issues involving people within two cultures. For instance, a culture that shares an ethnic background and roots linked to Deaf People and their culture. There are many conflicting issues such as attitudes towards deafness.

The Asian subcontinent with its many Asian minority groups see deafness as a disability. Sometimes it is seen as punishment by God for somebody's sin. Reincarnation of a Deaf person is sometimes seen another punishment for this person who has committed sin in a past life and therefore comes back in a lower form. These negative thoughts make people hide away that they do not have ability to develop true potential. They also do not develop a good communication mode either within family or within society. No sign language and a reluctance to send the child to a deaf school. Deaf children and Deaf

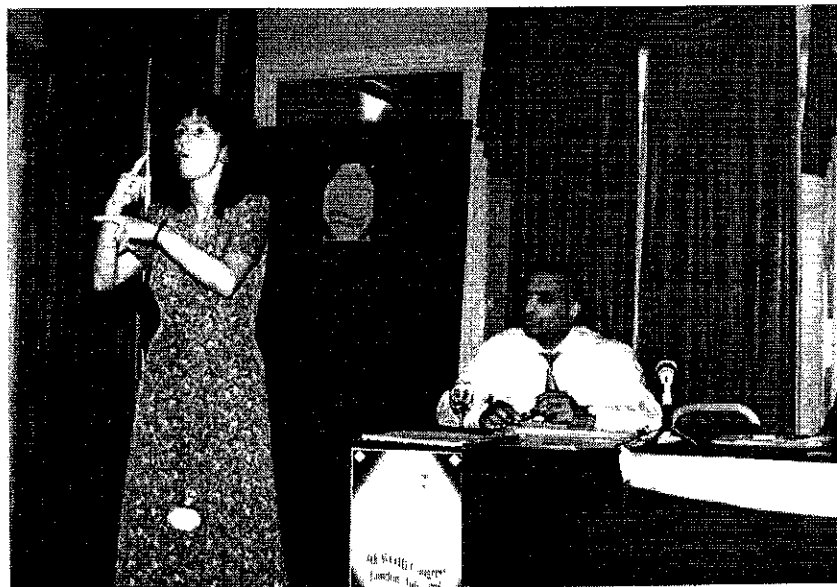
People from ethnic minorities are often isolated because they cannot mix within their own community and because they cannot communicate and are looked down upon. They are not encouraged to mix with Deaf People because it is seen as a conflict. A deaf person, for example, born into the Asian community become friends with a white deaf person - this brings conflict within the family.

Deaf People within ethnic communities are often denied opportunities to train, so the only work they can do is in the home. We see this a lot in the Asian subcontinent and, despite this low level of functioning, they are expected to participate in arranged marriages.

How do we look at other issues relating ethnic minorities to stress. The keyword is education. In the past few decades, stress has become dominant. Many Deaf People cannot accept information from newspapers and TV because everything is in English. The deaf community needs to approach ethnic minorities by using sign language on TV. Also there is a real need for trained ethnic deaf counsellors who can bridge the bi-cultural gap for Deaf People from ethnic minorities. There should not be a negative view of ethnic deaf counsellors - this should be seen as a positive aspect. Factors as part of counselling should cover education, interpersonal relationships, mental health issues, sexuality, all of which make up a complex life. Sharon Ridgeway has been involved in training deaf counsellors to address some of these issues."

Sharon Ridgeway: "I am happy to be here today to meet you all. I am going to talk about problems of attitudes towards deaf people. First of all I will discuss about the history of what deafness means and how it is perceived. Deafness is seen as a punishment from God. Deaf people are seen as being dumb, not having language, cannot communicate and have a disorder.

Also there are other traditional views of deaf people, such as perceptions of Jewish Deaf People being seen as thieves, money mad, witches, thinking about profits. Deaf People themselves have labelled Jewish Deaf People as being mean. When I went into a church to meet Deaf People, they came up to me and said 'Oh you are Jewish and in a church.' Then they say "Oh what a shame, never mind." You have to take into account this persecution on top of the oppression from hearing people not wanting to recognise Deaf People and not allow them to develop their own culture. In addition Jewish hearing people feel it is more important for Jewish Deaf People just to become Jewish and not deaf. This often happens in Jewish families. Very difficult to find help for Jewish Deaf People. They are often seen as low priority and seen as being nuisance if they ask for help so very often Deaf People keep to themselves. We have to look at ourselves as being suspicious of each other. This is a negative self image and we tend to pull each other down. This stops them from advancing in life.



Sharon making a point with Dr Brendan Monteiro behind

Imagine all the things I have just said are negative and then what happens. We learn about the bombing in Israel this morning - such destruction from negative feelings from different communities. Unfortunately information is not passed on so it perpetuates.

We also need to be aware of the support that Nazis received and many other negative factors - with all these taken into consideration, stress becomes extremely high and continues to build. From this high stress people can become unwell and, on top of this, the persecution that Jewish deaf community experience, as deaf people, has triggered a negative environment. The Jewish deaf person is pulled into different directions like the drama sketch we just saw.

There are sensitive issues that need to be taught through but the problem is the fact that people feel too sensitive to discuss them. There is the feel of guilt, a feeling that everything is their fault so their emotions are trapped and internalised. It makes it difficult for them to concentrate, and to build up enthusiasm for everyday activities. They can be drawn into alcoholism and drug abuse. They can turn round and hurt other people.

Deaf People can support each other and share common experiences and, in turn, mental health problems can diminish - if we just ask for help it will not come. We need to train deaf people to become counsellors. We have to admit that Jewish People do not like to admit their religion and this situation can become worse. It is far better to show a contended exterior and show that everything is fine. We should be proud of our history, culture with its values and faith. Where is our self image? We must be positive, we must examine ourselves and think of ourselves of being positive and not negative. Rabbi Friedman was here two days ago, he walked tall. He is an example of going towards a freer world. He is right - we are working towards it.

Many of us have problems, are we Jewish or are we deaf? We do not have to choose, we can have both and it is our responsibility to allow people to become both. I see this as a bird with a broken wing - it is in pain and suffering and it cannot fly. Then the bird starts to meet people with the same problem and, together with them, the bird learns to fly again and into freedom."

David Jackson: "Very many thanks to Brendan and Sharon for a most interesting presentation. I am very sure many of you will have many questions to ask - you will have the opportunity to do so during workshops later this afternoon. Now we welcome a delegate from Russia - David Voroshin from the Moscow's Association of Jewish Deaf known as "Sheket."

David Voroshin: "This is my first meeting of Jewish Deaf People from different countries. We are grateful we managed to come to this congress. I live in Moscow. I was born in St. Petersburg. It was around the 2nd world war when I went to a deaf school in St. Petersburg. Some of you may know there was a siege and many people suffered. I was taken to hospital. My mother died during the siege of Leningrad. I was in hospital and did not see her dying. A lot of my relatives died in different ghettos. They were killed. When I was 18, I met many intelligent people who were artists, sculptors. I was proud of them. 68 of them including 35 deaf people of which 18 of them were Jewish were killed. I would like to ask you to stand up and remember all these Jewish deaf people." The hall was in a silence for a one minute. "There were a number of places where they were murdered. one place not far from St. Petersburg. 40 men and women were killed at this place. I want to inform you that this place of massive murder was forgotten about. Why were people killed there? Even women and children. It is not fair that we don't remember them. We should remember.



I would like to ask all of you to sign a petition to restore the memory of them and to try and do something so we remember these people. I would like to ask people from Canada, USA, Gt. Britain to help us restore this place. The Deaf Association works very hard to try to do this. There is a researcher aged 82, who found materials and archives and he has proved the fact that Jewish Deaf People were killed at that time. We need to keep his memory and I would like to thank you for the invitation to come here. Thank you. I also want to add that the Moscow Deaf organisation and St. Petersburg association would like to thank you for the invitation to come here. Also the president of 'Sheket' sends his best wishes for the congress."

David Jackson: "Thank you, David. It was a very moving speech. I do hope there will be ways for us to support your wish for a kind of monument. No doubt the WOJD will look into this - if not now then certainly later. The next speaker is from the USA. He is Dr. John Schuchman from Gallaudet University to talk about videotaped interviews he carried out with survivors from the Holocaust. Let us first see a sketch from the drama group."

Dr. John Schuchman: "I won't sign American because most of you won't know it so I will use my voice." He shows his name sign. "I grew up in the Jewish deaf community in the middle of USA. Unlike big Jewish deaf communities elsewhere in America, where I grew up there were my parents, one old deaf Jewish man, and all the other Jewish deaf I knew were children who came to our house and signed. I have never seen so many deaf Jewish people in my life until today, because where I grew up, there were always a very few of them including my deaf parents - for me Jewish always meant another culture that is part of my background."

I am an historian, at Gallaudet, and David Jackson knows me because of my work in film, cinema and TV and deaf community. I have written a book and in two weeks time I am giving a lecture at a museum. About a year and half ago, some of our friends at the U.S. Holocaust museum in Washington DC asked what we knew about the Holocaust. Unfortunately, apart from exhibits, we did not know very much so my colleagues and I began a project working on this with the deaf community. Those of you may know my colleague Donald Ryan - he is a specialist in deaf history. My specialist area is ASL and there are two signs for 'aural' - aural meaning speech and also telling a story. I do aural history interviews with deaf people talking about their experiences - I have been doing this since 1981. Now I will start my paper. Historians of the Holocaust are generally divided into two groups. Those who believe we must record and remember the events and those who agree on a need to record and remember it as a part of history. When we examine and try to understand what happened to Deaf People during the Holocaust, I suggest that we keep these two differences clear. We need to record and remember and to see it as history stated in another way and what was unique about the historical experiences of the deaf community.

I remind all of you that the killing started early before the beginning of the 2nd World War and it started with Jews and by 1939 thousands of mentally ill Jews were murdered. Although many non Jews were also murdered, there was a very little dispute about the role of deaf Jews during this time. Initially some emigrated and were hunted and exterminated. If you were a Jew, deaf or hearing - I do not mean to imply that deafness had no impact - of course it reduced their chances. I only mean to say we want to understand deaf experience for historical analysis.

Most deaf people, I talked to about the holocaust, said it is as if nothing much had happened until the late 1930's. Deaf communities around the world knew what was going on in Germany. But what did we really know about the Berlin school for the deaf. This is a major effort to record and remember what happened at the school. Nazis confiscated the school and today it does not exist - only a plaque. Again I ask, what do we know about that school? Instead of focusing on the tragic aspects of the school, I suggest it would be equally useful to see the school from another point of view. Historians base their analysis on various sources and try and put them together systematically. It is not easy to find books or records about Deaf Jews during the war. Has anyone read books about Deaf Jews since the end of the war? A very few, if any at all maybe.

Deaf Jews are struggling to find their rightful places today. Jews between 1920 and 1930 were also oppressed. Historically it makes sense to examine it from an historical aspect. Whilst we remember the perished school, it is too soon to an extent to reflect or not reflect on the oppression of Jews in the school. We need to ask Deaf Jews what school was like, and how it compared with their home life.

What happened to people who did not speak well? Did they employ deaf people? All these questions would be best answered by people from the deaf community itself. My own research is in the early stages but documents I gathered have raised some interesting views. In interviews I learnt how they were able to obtain visas from the consulate in order to emigrate. Without hesitation each said one had to speak well. One mentioned he learnt enough spoken English to reach the consular office. One child wanted to remain at school in order to learn to speak properly, rather than travel with parents to America. Good speech was a requirement to get a visa. Deaf People thought oral speech was important to get out of Germany.

There is a world of difference between hearing bar mitzvah and the Berlin school. How much of a difference did speech make to survival? It made a difference. Articles raised serious questions - did the deaf community know about Deaf Jews?

Like Alexander Bell who thought that Deaf People should marry hearing people in order to improve the race. This was a resolution by the national association of the deaf in 1920.

In 1934, when the Nazis took over, they decreed that if you want to be a good German citizen, all men must join the army and all women must bear children. Deaf people could not become good Germans. I am not saying that the deaf community did not know what was going on, we need to research a lot more and look at the Holocaust from a deaf perspective and this can be done best by deaf people because they understand oppression. This research will take some time and when it is completed, it is hoped that a book will be produced with supporting material."

David Jackson; "Thank you, John - we must never forget the past. We must never forget the Holocaust. I do hope for our sakes John will succeed in his aims with his research. There will be a workshop in which you can ask John about his work. Before Mika Brojer presents his paper on "The Experience of Oppression", the drama group will give their last sketch for today."

Mika Brojer: "We had the D-Day celebrations in Hyde Park recently and thousands celebrated the event which involved so much oppression. Why are we here talking about oppression? First of all, why do people want to oppress? Secondly, why do we accept it? If abuse carries on, does it oppress people? Has there been a research on effects of oppression?"

Firstly, I will begin with my side of the story -my parents were refugees. They were safe because my sister was born. It was a very close-knitted family, parents, sister and myself. My parents respected their Jewish faith. I learnt about the Jewish culture from my parents. I was very happy at the Jewish deaf school.

When I was 12, I sat my exams, my parents were really pleased, 'how clever, you can go to a new school.' My parents were worried about me going to a new school, why? I asked them. They had decided that education was more important for me than the Jewish faith. I packed my suitcase and went to this new school. There were deaf boys from all over the country. I finger spelt 'Jewish deaf school' or 'Jew'. I was always last in the queue for breakfast. I started to faint with the smell of bacon, I couldn't believe it. It meant I had to stay for the next 4 years with this awful smell. All tables were taken and I had to walk around to find a place. I explained I had to eat kosher food and not bacon. I couldn't eat the bacon and just pushed it away. They tried to persuade me to become a Christian but I had pride in my Jewish faith. They threw water on to my bed. In the winter they soaked me, they continued to abuse me and persuade me but eventually they gave up. For four long years I resisted. When I left school, I was worried about going to a deaf club. When I finally went to the local deaf clubs I wasn't repressed. Now 38 years on I will never forget what I went through. My parents' funeral - where were the interpreters? I had no access to the service. There was no visit from the Jewish deaf community. My sister had to marry a Jewish man. She had three hearing children and they had to interpret. I have not married, through oppression, so why am I talking about oppression today? This big congress is towards a freer world - this means no more oppression. How can we stop it? We need to share experiences and let us open out. We need to share thoughts with each other.

David Jackson: "Many thanks, Mika. Many of you can relate to what Mika has just said and we can share these thoughts in the Oppression workshop. About 100 people in the audience so I suggest 25 people in each workshop. First enjoy your tea break and while you are drinking, you can sign up on special papers on the walls in the exhibition area for the workshop you are interested in taking part. Before we conclude this first part of the afternoon, I want to take the opportunity to thank the Drama Group for their great performances. Let us give them a good applause."



Russians, French, Germans, etc., queuing up for their much deserved cuppas!

The second part of the afternoon had four workshops of four groups - their notes are outlined here.

Group A (Dr Brendan Monteiro - Mental Issues on Minority Groups)

Does Mental Stress happen because of being a member of a minority group plus being in a minority group within a minority group i.e. Jewish Deaf people in the Deaf Community?

- * Lack of facilities for the minority group in question within the Jewish Community in the UK where there are 300,000 Jewish people of which 300 of them are prelingually and culturally deaf.
- * Lack of established continuity
- * Not enough specialization
- * No support from Minority Group towards its minority group i.e. not enough support from the main Deaf community towards the minority group of Deaf Jews
- * Not enough educational facilities (including religious instructions) for Minority within Minority (e.g. need for more deaf rabbis)
- * Jewish Law particularly in Orthodox sections not compatible with Deaf Jews e.g. Amidah.
- * Lack of communication between two cultures within same minority
- * Linguistic pressures (Deaf people in UK need to have two languages to be successful - BSL and English but Deaf Jews need three - in addition to BSL and English, they need to learn Hebrew to follow the Jewish services, etc.



Group A workshop

Group B (Sharon Ridgeway - Mental Issues - Stress-related)

Questions to be answered -

- * Is the Jewish Deaf Community accepted in the Jewish Community?
- * What about single parents/two parents with deaf /deafened children?
- * And what about hearing children of deaf parents?
- * Deaf children receiving oral education?
- * Not enough sleep through worry?
- * Attitudes towards Deaf Jews?
- * Rabbis' attitudes towards Deaf Jews - negative for historical reasons -

Deaf Jews have no real access to synagogues - except in USA where there is a synagogue in Chicago that provides services in sign language.

Identify issues (stress)

- * If interpreters in synagogue, will this solve problems? No, the general feeling is that the rabbis will still be negative. Need a lot more education - consider the Babylon situation. The Talmud is negative towards deaf people - regards them as mental people and not as normal people
- * Parents are frustrated with deaf children because of no access to deaf issues - also hearing parents are "shocked" to meet deaf adults
- * In Hungary within the Communist bloc, Deaf Jews knew nothing - for example they knew nothing about Chanukah - lack of access - no religious teachings
- * Hitler created deep oppression among Jewish people - now many of them are still afraid
- * Hearing people value religion more - deaf from hearing family follow parents but later they (deaf) lose interest
- * 85% of deaf children come from hearing families
- * Hearing children with deaf parents have no access to religion through their parents so rely on their grandparents if they are hearing themselves to access religion, Jewish information and vocabulary
- * Hearing parents force their deaf children to speak
- * Not enough sleep so deaf people fall asleep in synagogues!
- * Abuse = stress
- * Not likely to complain/reveal their feelings
- * Made to feel ashamed of their "disability" - so go into shell
- * Family abuse (father-daughter) - many examples - Social Worker says rabbi won't do anything
- * Asians, Indians, Jewish Hearing Community very close - they support each other - why don't the deaf community support each other?
- * Is Communication/attitude a problem?
- * Oral v. manual and what about school problem?
- * Young Deaf Jews where? What about parents?

There was no time to talk about how to resolve the issues! Perhaps it is important for the Deaf Community to open up and support each other.

Group C (John Schuchman's paper on research on deaf people in Holocaust)

- * 200,000 of these deaf people are either mentally retarded or ill
- * Many of them are already dead
- * Eugenics began in USA - idea adopted in Germany
- * Paper about Horst Biesold
- * 16,000 deaf people in Germany sterilised and those who were pregnant had to have abortions
- * Those who are still alive are hard to find
- * Need a system to find these people - recruit voluntary deaf historians
- * Important to remember Deaf Jews who died in the Holocaust - research will help this

The group discussed the above points in depth - particularly about the sterilised deaf women



Group C

Group D (Mika Broer's paper on Oppression)

Oppression can come in different forms I.e. :-

- a) Language Oppression
- b) Culture Oppression
- c) Health Oppression

Oppression can :-

- * interfere with his/her rights
- * create lack of power
- * interfere his/her plan
- * manipulate
- * make a person feel abused

- * make a person feel unrespectable
- * can make bullies dominate oppressed people
- * put oppressed people under constant pressure
- * make a person brainwashed
- * make a person feel patronised
- * make a person feel under criticism
- * reject a person's identity
- * create mental cruelty
- * show up differences between men and women
- * build a guilty conscience on oppressed people
- * create a low self-esteem in a person



Group D workshop

Ben Steiner (London, UK) - his family is Jewish and deaf. His partner, Yasmin is not Jewish. He believes Deaf culture must come before Jewish culture but Deaf Jews are still oppressed by Deaf Gentiles.

Patrick Leven (Paris, France) - from deaf family; strong LSF; oppressed by hearing people for using LSF. Father Jewish, mother not - however father pleased that he wanted to be Jewish. However he feels oppressed for not being a Christian on his mother's side

Michael Corney (London, UK) - attended the Jewish Deaf School for 11 years - then went to upper school where there were better teachers with sign language and learnt Hebrew; bad influence for not believing in God so lost faith in Judaism; teachers had no respect for religion?

Maria Portnoi (Paris, France) - 12 years at a non-Jewish school; suffered racial taunts; often ignored; often sent to corner as dunce because of her faith; often teased; suffered communication problems; felt very alone and confused; she blew Sabbath candles when she shouldn't; went to Israel to live in Nazareth with sister for better education.

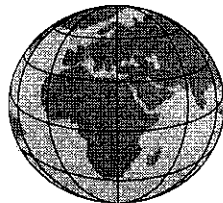
Carolyn Nabarro (Bristol, UK) - oppression experiences depends on each individual's education. She herself is Deaf first, Jewish second - it is all to do with love and enjoyment - very important. She was taken aback by Mika's paper - cannot be easy if oppressed by religion and by deaf people themselves.


Mark Zaurov (Hamburg, Germany) - from hearing family; grew up in Israel; now living in Germany; refused to eat non-kosher food; managed to overcome oppression. Went to hearing school where he faced oppression through lack of communication; hearing school didn't help at all so went to a H-O-H school; managed to cope well with much less oppression although he didn't have enough hearing to mix well also he didn't speak as well as other H-O-H school pupils. He feels Jewish first, deaf second because being Jewish is a struggle to be part of history and faith and he feels that in his body. Being deaf is part of a communication struggle.

Herbert Klein (London, UK) - was depressed and confused when he had his Barmitzvah - had a change of life as his mother and teacher let him down, he left school without saying goodbye.

Yasmin Kovic (London, UK) - possible religion oppression before birth - she is not Jewish but Ben is - Ben told his family in Israel but the family did not want to know because she is not Jewish -so is oppressed in the deaf circles because of that.

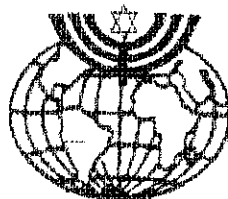
The following page shows a poster for the Cultural Evening in which individual dancers from Israel and Russia performed. The audience were then invited to the floor to do their own thing - we had some great performances.

5th WOJD Congress 



*This ticket admits you to
The Cultural Evening
at the New Connaught Rooms,
Great Queen Street,
London, WC2B 5DA
on Monday 24th July 1995
from 8.00 p.m. till midnight*

ארגון עולמי של חרשים יהודים
WORLD ORGANISATION OF JEWISH DEAF



Founded 1977 1977



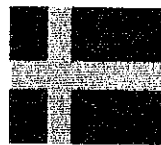
Cultural Evening

at the

New Connaught Rooms

on Monday 24th July

from 20.45 to 23.00



5th WOJD Congress London, July 1995

Sponsored
by
the Jewish Deaf Association

7.2 July 25th

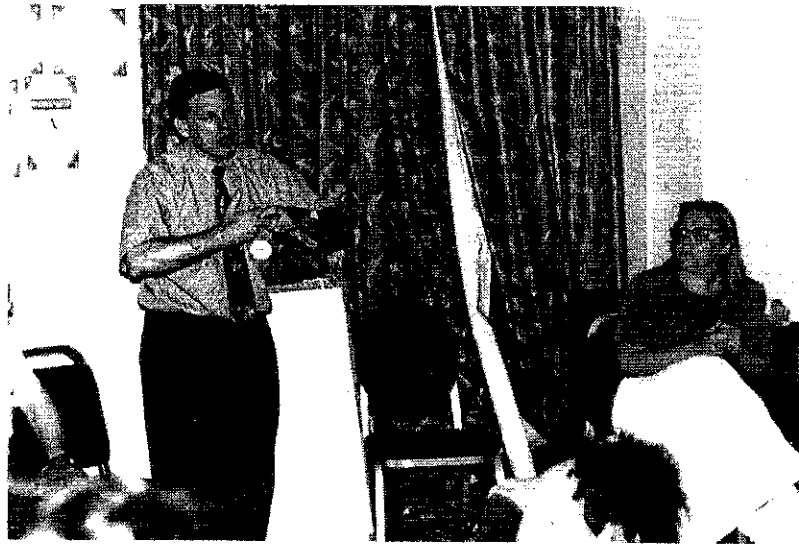
Programme

| | |
|---------------|---|
| 09.00 - 11.00 | 2 nd session of papers |
| 11.00 - 11.30 | Tea/Coffee |
| 11.30 - 12.15 | 2 nd session of workshops |
| 12.15 - 12.45 | Summing Up |
| 12.45 - 13.45 | Kosher Lunch |
| 14.00 - 17.30 | Coach trip around London |
| 18.00 - 23.00 | Israeli Evening at the Jewish Deaf Circle |

Mika Brojer: "Good morning everybody. Hope you all enjoyed yesterday and slept well afterwards. I want to introduce Shlomo Waks of Israel - he will present a paper 'Immigration from Russia' on behalf of Chaim Apter, who is unable to take part for health reasons."

Shlomo Waks: - "First of all, when Deaf Russian Jews arrive in Israel and are given temporary accommodation and financial help. They receive special loans, and are given information on how to meet other deaf people and to help them absorb the new surroundings. However life is not so simple - they may experience problems in finance and education. It is a completely different life to what they were used to. In Russia they were well-catered for and they had some financial help, but when they come to Israel they do not always get the same treatment. Also there are the language problems. They have to go to Ulpan to learn Hebrew. It is for the first time for them and many of them feel like returning to Russia because of all these problems. However we try to help them with housing and finance. They have to try and solve their problems. A common problem has been with Russian people arriving in Israel to find life not so wonderful that they send letters home to potential immigrants and put them off about emigrating to Israel. It is not what we want to happen. Also they tend to get wrong impressions of how things are. In Russia there are a lot of facilities for disabled people and they expect the same in Israel. After six months of settling down, they may find it difficult to find jobs and permanent housing. As a result many of them turn to drinking and stay at home feeling miserable and depressed - perhaps through being separated from their families still in Russia or going through divorce, or having family problems. What can be done?"

Fortunately we have a psychologist who is especially trained to help these deaf immigrants to help them cope with a culture shock and learn how to absorb this new culture - the Israeli way of life. When the Russian Jews join other groups of Jewish Deaf people, they feel a lot better. They like going to Tel Aviv and meeting their new friends. We help them settle down and encourage them to learn from other deaf people. They start to feel good with the progress being made. However when they found jobs, they still face problems and so they still need help. Many of them cannot continue the same kind of job they had in Russia so they need retraining which can contribute to further difficulties. Despite having to change occupations, I am pleased to say that the success rate is very high. The work I do in Israel. I have three or four classes including Jewish Deaf people from Russia. In these classes they learn Hebrew, Israeli culture and way of life. It can be very difficult for them to learn Hebrew because it is so different from Russian - difficult to write. Even so, in spite of how clever a person may be, it is still difficult to learn Hebrew even if they know other languages.



Shlomo Waks stresses the importance of co-operation -
Anna Komarova, the Russian Sign Language interpreter, is on the right

There is a special social worker to help the Russians overcome particular problems when they first arrive in Israel. The Social Worker helps them find homes and when they do, the social worker visits them at home. The social worker is specially trained to help them absorb the new way of life. In addition the deaf Israeli people help them a lot.

We help them overcome their family problems, we have psychologists specially trained to deal with individual cases who need extra help in adjusting to this new way of life. Some of them may perhaps need individual or family counselling but again we are there to help them. I feel very good when Russians arrive because it pleases me to see them after a year or two when they start to feel a lot better. They feel happy being absorbed into the Israeli way of life after a time.

I think it is important to emphasise that when Deaf Russian people arrive they need a lot of support. And a lot of emphasis on support in facilitating their absorption. When they see help being given to them, they feel positive about their move to Israel. We try to reinforce the idea that it is possible to emigrate from Russia to Israel to find that there is a good life for them. When I return to Israel after this congress I want to reinforce this help by giving a lot of love to help them through difficult times. Thank you."

Mika Brojer: "Thank you, Shlomo, for acting on behalf of Chaim Apter. There will be a workshop for you to make points or ask questions. Shlomo will be able to clarify them. Now for the second paper 'Relationship between Deaf Israelis and Deaf Arabs' which is presented by Ruth Aluf-Levin."

Ruth Aluf-Levin: "Good morning everybody. I want to talk about deaf people in Israel and talk about Arab deaf people. Ten years ago I taught sign language to a class of Israeli and deaf Arabs. I had to explain in sign language about what Arabs wear and so on. Then they went home and a week later ... they returned and a couple of people turned up but I didn't know who they were. It seemed as if Arabs were teasing me. It made me feel good as I realised their different culture, being teased by Arabs. The problem was that they didn't like the sign I used for 'Arab', not my fault - it was a culture issue. It is no problem if the sign refers to something in deaf culture but if it has a political overtone then this has to be taken into account. One thing is important - the Arabs come along and talk about cultural issues and so signs can be changed. It is important for Israelis and Arabs to leave politics to the government and look upon themselves as deaf people who need to understand and adapt to each other. The Israeli Deaf Association should co-operate with the Arab Deaf Association. Where I live there are many Arabs, and many deaf Arabs. I am Jewish, what we need to look at is some of the signs. It is possible that some of their signs are better than ours. I often tell my students that it is important to respect each other's culture. Arab and Jewish deaf communities have a psychological barrier to bridge because of their cultural differences meaning different ways of life. If we study the Arabs, we learn to respect them and learn from them. Their culture means they are very sensitive people. Arabs think we are aggressive - perhaps they think we should be helping them with money and support. Deaf children should be getting together and meeting each other. If we have families, deaf families, perhaps they think another family is stupid because they are deaf. Deaf Arabs see other Deaf Arabs not coping and try to help them. A deaf man wants to marry, cannot marry because a Deaf Arab is not encouraged to marry a deaf woman. Usually he will want to marry a hearing Arab. Again a hearing Arab will not be allowed to marry a Deaf Arab woman because of 'difficulties'. There are differences in their attitudes and in the understanding of whom should marry whom.

If they are poor they should marry someone who is well off. Sometimes the Arabs have inter-family marriages, because they are not allowed to marry outside. So there is a high chance of Deaf Arabs being born. In Haifa there is a special school for deaf children. This school welcomes Deaf Arab children but they are still segregated. We have to accept that but for the Arab families it is more difficult. Jewish people do not seem to mind but Arabs do. Arabs will speak their language, not sign. Children are learning nothing in that case. Jewish children are taught Hebrew and sign language.

Arab parents send deaf children to Jewish schools so that their children learn sign language. When the time comes to get jobs, it can be difficult for them so often they stay at home all day. It is important to have mixed education and more understanding now. One can be shocked at how little Arab children know. A lot of work is needed for them to change attitudes.

I tell these people they can acquire sign language which enables them to move on in life. Deaf Education can improve for Arabs. Some Arabs thought deafness as something like the end of world but I tell them they can improve, they can learn. A lot of people are taking support money-wise to help them get jobs. Traditionally, when a deaf man gets a job, he has to explain to his father about what he will spend money on. Deaf Arabs did not understand they could take responsibility for themselves. Once they realised this, life changes and then adapted quickly but it took a lot of work to explain. It is worse for Deaf Arab women because some of them did not marry and stayed at home. Their fathers come home and tell daughters what to do. In my view I tell people yes you are deaf but you do not need to live like this. Now women want to marry deaf people. This is allowed, why shouldn't it be? Important to continue this education."

Mika Brojer: "Thank you, Ruth, for a very interesting paper. There will be a workshop following this paper. The next presentation will be 'In Communist Times and now' given by Irina Tzukerman of Russia. The programme has been changed slightly so that the paper from Hungary will come after this."

Irina Tzukerman : "Everyone who has an opportunity to speak at this Congress reflects his/her own understanding of the situation according to the background experience and environment. In my family, though the parents are 100% Jewish, the traditions and religion were not thoroughly kept. My parents were brought up in Soviet times when national features were hidden and until a certain period 'The Jewish Question' was not raised, However, I remember my Grandmother and Grandfather who followed all the traditions and were very religious.

I work in the Moscow Research Institute which deals with Special education. Also as a senior lecturer in two Moscow Universities. It is a well-known fact that now there is only 0.66% of Jewish people in the Russian population.

Though there is no exact data but there are three times more Jewish Deaf people compared with the Deaf population in Russia. Why is it so? Hearing Jews are leaving the country. They emigrate to different countries but it is more difficult for Deaf people. Language problems, less flexibility, fear for the future.

Yesterday we talked about 'double disorders' - deafness and nationality. For Russian Jewish Deaf People, deafness is very often at the first place, while being a Jew on the second. I think it is due to the Soviet times when national traditions were oppressed. In Russia anti-Semitism exists on two levels - state level and everyday life level. Everyday anti-Semitism has existed forever, much depends on education and culture. At the state level anti-Semitism officially doesn't exist but even after Perestroika we can feel it.

I can give you an example. In a Moscow Deaf newspaper a group of ten Deaf People expressed their disapproval with a publication (there were two Jewish Deaf People among those ten people). The chief editor of the newspaper, Deaf himself, but hates Jews, chose these Jewish names - it was my name and Victor Fridkes. His comment was 'whose interests do they represent?'

Mika Brojer: "Thank you, Irina - we go from Russia to Hungary with the next paper 'Life in Hungary' presented by Hollo Mihaly of Hungary."

Hollo Mihaly: "In Hungary the National Institute for Jewish Deaf and Dumb persons was created by the foundation of Fochs Antal in 1877.

Later the first Deaf Association was founded by the former members and boarders of the Institute under the name of 'Friendship' and then the 'Club for the Hungarian Deaf and Dumb persons'. The main purpose of establishing it was to meet in a regular place, after a day's work, and to socialise in a relaxed atmosphere. The members of other denominations sometimes took part in the club too.

The members of the Jewish denomination left this Association in 1917 to create the National Association for Jewish Deaf and Dumb Persons. Its first and, at the same time, its last President was Breier Armin, who presided the association up to 1944 - to the holocaust. The president's work was helped by several teachers for backward children, among them was D. Dezsö Kanizsai, who was one of the famous speech therapists in Europe after 1945.

During the Second World War several boarders of the National Association for Jewish Deaf and Dumb Persons received the protection of the Swiss Red Cross. However the Hungarian Nazis, co-operating with the Germans, stormed into the Association and transported the members and their teachers to the concentration camps. Some of the adults escaped and many of them emigrated to America or Israel. The ones who stayed at home hid their origins - even some of them married outside their religion.

In 1950 the National Association for Jewish Deaf and Dumb Persons was revived. Its Jewish Deaf and Dumb members did outstanding work. There was the late Ernő Galambos, for example, who coached the Hungarian swimming and water polo teams. They won several medals in the Deaf Games and World Championships.

Around that time - in the fifties - there were possibilities for the children to know and learn the Jewish religion and customs. Sadly in the present time many of them are still indifferent to their religion.

After the change of political system in 1989 in our country, it was ripe for us to organise the Hungarian Association for Deaf Jewish. The goal of its establishment was to encourage the Deaf Jewish People to learn about the Jewish religion and culture. Now they can practise their religion and show an example to the following generations and, in the process, draw them into the work of the Association. With this we fulfilled a request at the 3rd Congress of WOJD in Tel-Aviv in 1988 - which was to keep together the Jewish people living in Eastern Europe and to create clubs.

The headquarters of the Association is in Budapest with its members mostly from the capital. We know there are our fellow sufferers in other parts of the country too. We are looking into ways to meet them and arrange for them to visit the Association. There are nine educational institutions for deaf children in different towns. Several of them can get connected with this work too.

We recently sent letters seeking help to these religious communities. The national Chief Rabbi, D. József Schweitzer has been a wonderful help - he is still helping us.

On the other hand we get a few help from middle-aged parents, because they do not know their religion either, and the anti-Semitism factor makes it more difficult to proceed with our work comfortably. We published some requests in our newspapers in vain, we promised help to them in the field of the education in vain, all these are ineffective so far. Even the few deaf Jewish children are learning in the schools receiving the Christian religious education. They do not have the opportunity to be aware of their Jewish roots.

However in spite of all these problems, there are positive sides. For example, in table tennis Mr György Weltner's pupils, Pál Löwenstein and Jr Sandor Weicher achieved outstanding accomplishments. Our team also took part in the European championships held in Tel Aviv recently. Miss Ilona Reider, a member of the Association, won two gold medals and one bronze medal.

We organised several trips when we saw the synagogues being in the country. In Szeged on such an occasion a prayer was said for us. A young rabbi pupil lectured to us several times about the Jewish religion and the current events, customs and interests.

We are organising the major Jewish festivals at the Association - Purim, Pesach and Chanukah. We had a Drama show held in December 1994 in Malka Bogard, a member of the JDA, performed a very enjoyable pantomime sketch and after that a tombola was arranged with the prizes being gifts from the JDA - this gave our members a great pleasure. There was also a great event in September 1994. On the wall of the former Institute for Jewish Deaf and Dumb Persons we placed a memorial TABLET ON THE OCCASION OF THE 50TH ANNIVERSARY OF THE HOLOCAUST. Many people flew over for this occasion - they came from Israel and America.

At present the Association has forty members. Its president is yours truly and its secretary is Miss Zsuzanna Szabó, a special teacher for backward children. Our business executive and, at the same time, our sign interpreter is Mr Sandor Weicher. Unfortunately now in Hungary the strict provisions taken owing to the bad economic situation has somewhat decreased the standard of living generally. It has affected the running of our club. Nevertheless in spite of the difficulties we continue with our work with firm beliefs and hopes.

Mika Brojer: "Thank you, Hollo. Workshop C will be devoted to this interesting paper. We have a last minute addition to the programme. The next paper 'Our Way' is presented by Arlene Fruchter of USA."

Arlene Fruchter: "In 1990, Eric Friedland, a deaf Professor of Judaic Studies wrote, 'Over the last decade an awareness about the deaf and the hearing-impaired in our society has been taking shape to an extent that is encouraging and new.....Correspondingly, in the Jewish world, changes are taking place at a quickened pace and more conspicuously than hitherto...All these are steps in the right direction... Tremendous gaps, however, remain...' (Friedland, p.27) It is to these very gaps that we turned our attention in this study.

Today, on the campuses of schools that primarily serve Deaf students, Christian cult groups actively pursue Jewish students, because they are perceived to lack a strong religious identity of their own (Cohen-Silver & Gottschalk, 1990; Kalish, 1995). Jewish Deaf leaders attribute this plight, in part, to the lack of religious and educational opportunities offered to Deaf children in the past. These children, when they become adults, lack sufficient Jewish cultural and social affiliation to transmit to their own children. It is not surprising, then, to find a high rate of intermarriage among these young Jewish Deaf adults.

Many Deaf Jews report 'being more comfortable identifying themselves as Americans or as members of the deaf culture, and often acknowledge their Jewish heritage as incidental if they mention it at all ' (Cohen-Silver & Gottschalk, 1990, p.394). Even with the existence of Deaf Jewish organisations and congregations albeit a limited number, adult participation in Jewish cultural and religious activities, (in general is limited (Fleischman, 1986).

Some authors warn that the result of this continuing trend is losing Deaf Jewish people to other religious and cultural lifestyles which are more accommodating (e.g., Tucker, 1986). The small number of Deaf Jews in each community has further hindered a greater awareness of their needs and accessibility to community programs and resources (Cohen-Silver & Gottshalk, 1990; Henkin, 1983).

In 1986, Tucker, a graduate student at Gallaudet University, undertook a survey of Jewish communal services, such as religious, educational, social/cultural, etc. She concluded that, despite beginning strides, the Jewish community had not yet met the religious and educational needs of the Jewish Deaf in the United States.

Today, each of the major Jewish denominations (Orthodox, Conservative and Reform) have established departments or task forces to address the needs and rights of populations with special needs, including Deaf and hard of hearing individuals. Some movements have developed informational materials and specialised curricula to meet the special needs of these constituents to help make Judaism accessible to the Jewish Deaf.

Our goal for this project was twofold: firstly to collect information about existing religious and educational services. We intended to focus on what is available today, and by inference, on what is still needed; secondly, we were interested in disseminating that information to Jewish organisations to facilitate their outreach to Jewish Deaf individuals and encourage the development of new programs and resources.

There were other research questions - one, what types of religious and educational services are currently available and who provides them?; two, has there been a significant increase in the number of service-providers over the past few years?; and, three, how many organisations make their services communication-accessible to Jewish Deaf people via TTY?

To date, we have sent 220 questionnaires with accompanying cover letters to organisations, congregations and agencies in twenty five states and Washington, DC. Eleven were returned because of incorrect addresses. Ninety-eight questionnaires were returned, representing a return rate of 47%. The final sample is comprised of 69 organisations which provide relevant services. Umbrella organisations, central agencies, and referral Services that do not provide direct services were excluded. We are still collecting information, and hope to create a comprehensive directory of services in the next few months. Thus, the results we are presenting today are preliminary.

Our sample includes a wide range of organisations. Most prevalent were: Temples and synagogues (35%), Jewish Community Centers (15%), social services agencies (13%), and Deaf Jewish organisations (13%). Other organisations, such as two Jewish Deaf organisations that sponsor annual or biennial conferences, were also included.

With regard to educational services, about 30% of the organisations in our sample provide Jewish education to children (in those organisations, class composition was divided almost equally among predominantly hearing classes, those which served only Deaf students, and classes for both Deaf children and children with other special needs).

Twenty-three per cent (23%) of our sample provide classes to adults. One-third of these were only for Deaf individuals, while in one-half of the classes, most participants were hearing. There was a higher percentage of teachers with Special Education training in classes for Deaf children than for adults (59% and 36%, respectively).

Bar/Bat Mitzvah is the Jewish rite of passage, celebrated at age 13 for boys and age 12 for girls. In the past 15 years, it has become popular for adults who did not undergo this ceremony to celebrate this Jewish milestone. Almost a quarter (23%) of the organisations surveyed provide Bar/Bat Mitzvah preparation lessons to children and 12% provide such lessons to adults.

In the category of religious services we discovered that 38% of the organisations provide interpreters for prayer services. The frequency of these interpreted services range from once a week to twice a year. Also we discovered that 30% offer assistive devices in the sanctuary, e-g-, FM-loop, infrared, etc.

Our second research question explored whether there has been a marked increase in educational services since Tucker's survey in 1986. We found that 40% of services provided were set up within the past five years and 25% more over the past ten years.

In conclusion, the primary purposes of this study was to collect information about current religious and educational services. A second goal was to disseminate that information, in the form of a directory of services to Jewish organisations across the United States. As we draw our conclusions, we keep in mind that our sample size, though expanding, is rather small.

The Jewish organisations surveyed here represent a wide range of institutions and religious denominations. The most commonly-provided educational services were children's and adults' classes in Jewish education, and children's Bar/Bat Mitzvah lessons.

However, teachers were not always trained to work with deaf students. The most commonly-provided religious services were interpretation of prayer services, assistive devices in the sanctuary, and pastoral counselling. It was interesting to note that 42% of these organisations provide additional services, primarily social and cultural activities.

It was most encouraging to find out that the awareness of the needs of the Jewish Deaf has increased greatly since Tucker conducted her survey in 1986 and since ADA has been enacted. The results indicate that 65% of the organisations in our study began providing various types of educational services to Deaf individuals within the past ten years, with 40% in the past five years. The percentage increases further when you take into consideration those organisations that have programs in the planning stage, and those that would provide services upon request.

Another indication of greater consciousness of the rights and needs of Deaf community members was the high demand for our results and directory of services. Seventy per cent (70%) of our respondents, and 22 additional individuals and organisations (including two electronic archives) expressed interest in receiving the outcome of the study.

Still, the communication-accessibility of educational and religious services is far from satisfactory. While a few organisations noted that Deaf individuals contact them through Relay services, TTY was only available in about 50% of the organisations

Although our sample size is relatively small, this study demonstrates the growing awareness and subsequent response by the Jewish community to the needs of Deaf Jews. We hope that further research will give a more comprehensive picture of available services. It is quite apparent, though, that the response as of now, however heartening, is not nearly enough. Jewish communities throughout the United States need further encouragement and guidance to establish programs and to be more 'user-friendly' i.e., welcoming Deaf Jews into their midst. Jewish service-providers need to make themselves accessible to Deaf people, starting with TTYs, the know-how to use them, and various assistive devices. Jewish educators, and religious and lay leaders should be provided background in the area of deafness, Deaf culture, and sign language. Hiring professional interpreters, particularly those trained in Judaic signs, will facilitate greater accessibility to spiritual and educational services.

Hearing Jewish communities should become more aware of ways to contact and interest Deaf youth and adults in activities and classes. A survey of Jewish Deaf individuals would identify their spiritual and cultural needs. In addition Jewish Deaf representatives should be included in community decision-making.

We hope that this study will further facilitate the outreach of Jewish communities to Deaf and hard of hearing children and adults. By creating a directory of services² we also hope that more Deaf Jews will utilise available programs. Such a reciprocal process will enable Jewish communities and Deaf persons to bridge the gaps that still exist between them.

² This Directory is now available in the States - if interested in getting a copy, please contact David Jackson.

Mika Brojer: "Thank you, Arlene - a most interesting paper. Now it is time for a break and then the second round of workshops - please sign your names on the three Workshop lists - not four as originally planned - groups A and D become one group. Hope you enjoy the discussions."

Groups A and D (Shlomo Waks/Irina Tzukerman & Alla Slavina - immigration to Israel from Russia/Communist times in Russia)

The following points were brought up by the participants in the two groups - names have not been provided.

- * Born Deaf - easier to settle to new conditions and new language
- * Moscow - acted as interpreter (10 years ago), questioning if all are Jews, Russian Deaf Jews were very offended - still same now
- * Hungarian Jewish deafened person wrote outstanding piece - her work was published in a newspaper but her name omitted because of her deafness
- * Hearing suffer as well
- * Russia have many problems
- * Wish more would emigrate to Israel
- * Israel have special services to really help have classes to learn ISL and Ivrit
- * All support well and respect individual interests
- * David Vorshin from St Petersburg - lost family, grew up with aunt - went to residential school and attended deaf school. No access to information. Bewildered at events. Moved around a lot. Constantly had problems with jobs
- * Born in Russia - seemed hearing - signing very difficult to learn - wants to marry but no-one understood - met lady in France - a lot of deaf move - before frightened, now things are easier.
- * Three Russians moved to Tel Aviv two years ago
Beautiful access
No anti-Semitism
Financial help good from Israel
But problems with sign language

Group B (Ruth Aluf-Levin - relationships between Deaf Israeli Arabs and Jews)

Reasons for its success?

- * Same Communication
- * Same Open-minded
- * Same Language
- * Same Culture (Israeli)
- * Both accept self-dignity
- * Share political interest
- * Full awareness

Group C (Hollo Mihaly - Deaf People in Hungary)

- * No Jewish Deaf School
- * Possible to have taught a few Jewish Deaf Children but very slow progress (after the Communist regime)
- * Many of them do not know they are Jewish themselves
- * Many Jewish Deaf children are taught the Christian faith
- * Many of them have kept their religious identity secret
- * Most of them have changed their names and religion during the Communist regime
- * Many school principals will not know if their pupils are Jewish or not
- * The speaker, Hollo Mihaly, used to be known as Hirschberg Mihaly
- * Before the Congress Hollo didn't have the feeling for being Jewish that much but have witnessed the Congress - now will give support and be open about his Jewishness
- * During the two wars, Jewish people were given a false identity on Religion. After the wars they forgot about their true/real religion
- * Many were in ghettos after the war - some suffered mental breakdowns - emigrated to Israel
- * Hollo knows some children are Jewish but they are not aware
- * Difficult to get information on people in Hungary
- * Jobs were easy to get during Communist times

The participants hopped on a coach with kosher buffet lunch and enjoyed the sights of London. They had some opportunities to walk around historic spots particularly Trafalgar Square. The trip with stops took nearly four hours.

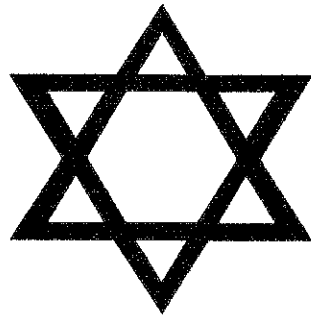
After a quick break, they all made their way to the Jewish Deaf Circle for a most enjoyable Israeli evening with wonderful food and great hospitality. The hot weather continued but did not deter the participants from dancing away with the Israeli dancers after their colourful display of cultural dancing. Very many thanks to the Jewish Deaf Circle. The following pages show the publicity poster and photos.

ארגון עולמי של חרשים יהודים
WORLD ORGANISATION OF JEWISH DEAF



Founded 1977 תשי"ז

**Israeli
Evening**



At the
Jewish Deaf Circle,
West London Synagogue,
Seymour Place, London
on Tuesday 25th July
from 18.00 to 23.00

**5th WOJD Congress
London, July 1995**

Some photos of the colourful Israeli Dancers



And more photos - this time everyone joins in!



5th WOJD Congress

JDC



hosts
"Israeli Evening"



*This ticket admits you to
The Jewish Deaf Circle
at the West London Synagogue,
33 Seymour Place, London, W1
on Tuesday 25th July 1995
from 6.00 p.m. to 11.00 p.m.*

(including Kosher buffet supper)



7.3 July 26th

Programme

| | |
|---------------|--|
| 09.00 - 14.00 | Visit to the JDA and its Resource Centre including a paper by Pat Goldring followed by Grand Bingo and lunch |
| 14.00 - 15.30 | Final session of papers |
| 15.30 - 16.00 | Tea/Coffee |
| 16.00 - 16.45 | 2 nd session of workshops |
| 16.45 - 17.15 | Summing Up |
| 17.15 - 18.00 | Closing WOJD Ceremony |
| 19.30 - 01.00 | WOJD Banquet including presentations and raffle |

The participants visited the JDA and were shown around the building including the Resource Centre. **Pat Goldring**, JDA's Executive Director, presented a short paper 'LIVING WITH ACQUIRED DEAFNESS':

"There are thousands of people in our community experiencing hearing loss of varying degrees. Sympathy is not forthcoming, nor sought - however, understanding of the disability is.

Hearing loss can be caused by illness, environmental noise, the ageing process and many other things for which there is no explanation. People with acquired deafness (PAD) meet with intolerance and impatience. In turn they themselves become aggressive, frustrated, isolated and go through feelings of depression and inadequacy. There is a breakdown in communication causing barriers to form - result - unhappiness.

Having worked with profoundly deaf people for many years, I realised that the Jewish Deaf Association had a part to play in trying to facilitate the needs of PAD. The question was "how can we help to break down these barriers"?

The answer? An Advisory and Resource Centre right here! It is well-equipped with a wide range of environmental aids to make life easier for the community in question. The philosophy behind the Centre is for people to come along, obtain advice on their hearing problems and try out the various aids. This has been a main factor in reducing the unhappiness of the PAD. "

Afterwards the participants played Grand Bingo - it was the first time for many of them particularly those from East Europe. This was followed by lunch and then back to the New Connaught Rooms for the last round of papers and workshops.

Sarah Ridgeway, the chair, opened the last round of papers and workshops by introducing the two speakers, Sarah Reed and Nick Sturley, to present their paper "Usher Syndrome in the Deaf Community Project." -

SR Hello, I'm Sarah Reed (name sign).

NS Hello, I'm Nick Sturley (name sign).

NS *What is the Usher Syndrome in the Deaf Community Project?*

SR Let us tell you. The Project was set up in December 1991 with the appointment of two Project Officers - I am responsible for training and I have Usher.

NS I am responsible for materials and I have Usher.

Who funded the Project and why was it set up?

SR The project is funded by the British Deaf Association and Sense, the National Deafblind and Rubella Association, with funding from the Department of Health.

The Project was set up for two main reasons:-

- * to improve the Deaf community's full access to information about Usher in their own language.
- * to improve Usher people's access into the Deaf world and their quality of life

NS Let me ask you:-

What is Usher?

Perhaps you know a friend who has Usher?

Perhaps you know a family who have an Usher person?

Or perhaps you have never heard or seen it before?

SR Usher means that people who are born deaf (the hearing loss varies) then develop the eye condition called retinitis pigmentosa, RP for short, in their early teens - from age 11 - 20.

NS *What are the main effects of Usher?*

SR The main effects are:-

- * night blindness
- * Loss of field vision
- * photophobia (sensitivity to light)

Other effects of RP are for example :-

- * difficulties with changes in lighting conditions
- * black spots
- * moon shapes etc.

NS *How many Ushers out there?*

SR Numbers of Usher people in the Deaf community - based on research in the USA - show that 3 to 6 per hundred people born deaf, have the condition.

NS *Why is it important for the Deaf Community to be informed?*

SR Mostly language (i.e BSL), cultural values, community (sense of belonging) and identity (as a Deaf person) is usually developed and established in the first twenty years of life (for some, maybe later).

For any Usher person it's the same but as vision decreases, the Usher person who is in the Deaf world experiences difficulties in maintaining full contact and full participation in the Deaf community.

NS *What happens?*

SR This means Usher people do become marginalised from the Deaf world and become increasingly isolated.

Usher occurs equally in both men and women and in many communities anywhere. This means that the Deaf Community should have the right to information and to fully understand in order to better support those with Usher in their community.

NS *How did we begin the work?*

SR The Project began by investigating the best methods for Deaf people to learn and applied these to all the awareness workshops and training.

After the first few initial awareness workshops, Deaf volunteers were then put through a training programme to advocate Usher needs in the Deaf community. The Project is also involved in the development of training of Deaf relay Interpreters to work with Usher people.

Awareness and training are all presented in Sign Language and using a lot of visual Information i.e.:-

- * simulated spectacles
- * role play
- * experimenting with cows eyes! etc

Evaluation of the training was also done in Sign Language and recorded on video.

NS *What does this mean for people with Usher?*

SR Usher people are offered better participation in the Deaf world with improved awareness in the Deaf community and with the use of Deaf relay interpreters, they are given improved access to information and are becoming increasingly aware of the world around them.

NS *What else?*

SR We have also set up a Language Sub Group consisting of Deaf people involved in the research and development of BSL. Their role is to look at the terminology and many issues associated with Usher and agree on the most appropriate signs and use them in the Deaf community and apply them in our training, leaflets and video.

What about materials?

NS Information on Usher is often in written text and using lots of medical terminology and jargon. This may be appropriate for some hearing people but what about other language minorities? At the time the Project was set up, the existing materials from all over the world were inaccessible because there were very few pictures. Where are the pictures? Pictures and illustrations are very important for Deaf people.

SR *Are there any leaflets?*

NS I have now developed five leaflets on Usher, each covering different aspects. A Deaf illustrator and a Deaf graphic designer were brought in to work together to develop these leaflets.

- * **What is Usher?** - A basic and general information leaflet on Usher, showing all different aspects on Usher, what it is like, etc.
- * **Usher and You** - A popular leaflet containing colourful illustrations aimed mainly at Deaf Individuals, explaining how they can help and to be aware about Usher people.
- * **Usher in the Deaf community** - An A1 sized poster showing how to make Usher people more comfortable in the environment.
- * **Usher In the Family Part I and 2** - A well received comic-strip type story of an Usher boy growing up, coping with the discovery, experiences, attitudes, with the negative and positive aspects.

- * **How did I get Usher?** - is still being developed because genetics is very complicated and new information about genetics on Usher Is constantly coming in!

SR *How well did Deaf people receive these leaflets?*

NS They are all very popular with Deaf, Usher and hearing people, so what was the recipe for their success?

- * Visuality
- * Step by Step
- * Right level of English
- * Use of Question and Answer process
- * Sense of humour!
- * And Evaluate!

SR *What about a video?*

NS Ah! I'm sure you all may be wondering about that. In the past, hearing people have often made videos about Usher, sometimes using a patronising and negative approach and 'cringing' style. There is now a good video for Sign Language users and it's very new. It's just been completed and will be available in October this year.

It is called '**Oh Really...you have Usher?**', and uses a humorous educational approach on Usher. A number of Usher and Deaf people have been involved in this production like the presenters, the participants, the drama scenes advisor, even the writer, producer and director - all of them have Usher. I must recommend the video to you!

SR *What other contributions have the Project given?*

NS In the past 10 years people have become aware of Usher but for those for whom English may be a second or third language, Usher awareness has only been greatly boosted in the most recent years due to the work of the Project.

It has also given both Deaf volunteers and Usher people more confidence in themselves and they enjoy working together. It is not always all work, work, work but we do mix socially and have great times!

You are welcome to ask any questions and/or see the materials. You can order them as well as the video. Do come and see either Sarah or myself and we will be happy to help you.

Thank you for your attention!

One participant from France thanked Nick and Sarah for their most interesting and informative paper. She said there is no Usher awareness in France and would like to co-operate with the Project here in London.

Sharon Ridgeway: Thank you so much for coming here. You are both so busy but you give out a lot of information which is very useful and people here found it very interesting. Thank you very much. The next paper 'Deaf History and the Deaf Jewish Community' is presented by a well-known historian from Edinburgh, John Hay -

John Hay: "Hello, I am honoured to come to London from another capital up north, Edinburgh in Scotland to this very important WOJD Congress. It is my pleasure in my capacity as President of Deaf History International to be able to address all of you, Jewish people.

As you would see from the title of my paper, I am going to discuss Deaf History and its relationship to the Deaf Jewish Community.

There is really very little information known on the history of Deaf Jewish people but yet at the same time, we all know the story of mainstream Jews through events or personalities.

We have heard about wandering Jews in the Middle Ages where we are ever more reminded through the romantic novel called *Ivanhoe* which was written by Scotland's greatest novelist, Sir Walter Scott. From literature, we read about Shylock, the Jewish moneylender in Shakespeare's *The Merchant of Venice* and also Fagin, the Jewish hoarder of stolen booty in Dickens's *Oliver Twist*. From these Jewish characters, one can make up the stereotype of the Jewish person - mean, miserly, tight-fisted, untrusted, suspicious, crooked-nosed etc. Members of the Deaf community in general are naturally influenced by such attributes by the way Jewish people are depicted in the media and by giving an appropriate sign for a Jewish person usually by 'crooked nose.' Now it is not 'politically correct' to use the 'crooked nose' for Jewish people. So we are now adopting the 'bearded' sign. So we have witnessed the historical evolution of signs for the Jewish person over the years.

We all know about Jews being moneylenders. just like Shylock, throughout Europe from about the 16th century onwards. We also know about pogroms forcing Jewish families out of their homes in Russia and Other Eastern European countries in the 18th centuries onwards. We are familiar with Jewish quarters in cities with Warsaw in Poland, Dubrovnik in the former Yugoslavia (I am afraid to admit I do not actually know what new country it belongs to now!) as good examples. Nearer home, Lincoln the delightful city some 100 miles north of London has the Jewry - a reminder of the bustling Jewish community in the past.

We are still reminded about atrocities the Nazis inflicted upon Jewish people from 1930s till the end of the 2nd World War which had incidentally occurred only 50 years ago. We read about or see films about the Holocaust - round ups of Jewish people in European cities, transportation of Jewish so-called refugees in cattle trucks on rail tracks, concentration camps and the Hitlerate 'Final Solution' of the Jewish problem. Yes we all know about these things but what about Deaf Jews?

Well. in the past few years, research has been done into one spoke of the wheel of Deaf History - of what? ... yes, the Deaf Jewish Community.

At the Deaf Way held at Gallaudet University, in July 1989. there was a paper examining how the Jewish laws saw the legal status of Deaf people throughout the centuries. Abraham Zwiebel in his paper entitled 'Judaism and Deafness: A Humanistic Heritage', had delved deeply into various Jewish laws, such as The Talmud and The Mishnah. In the 1st century. Deaf people, according to the laws, were banded along with the 'retarded' and the 'minors' so Deaf people did not enjoy the equal rights of their hearing peers. Throughout the ages, the attitudes have of course changed a lot, enabling improved status for Deaf educated persons. This paper is part of the weighty collections of selected papers in The Deaf Way which was published in 1994 and is obtainable from the Gallaudet Bookstore.

During the 1st International Conference on Deaf History at Gallaudet University in June 1991. there was a wonderful exhibition called 'In der Nacht' which gave a poignant account of the German Deaf Jewish family and their treatment by the Nazis and Vichy France. I was so moved by detailed information, all in illustration, text and memorabilia.

A few years ago, the British Deaf News, Britain's main magazine for Deaf people and by Deaf people, ran the feature on the Deaf Jewish refugees from Nazi Germany and the interview with Emil Stryker, as I'm sure you are familiar for his founding of the WOJD along with Chaim Apter and Alexander Fleischman. As the living person who 'was there', he was able to recount first hand accounts of being Jewish in Nazi Germany and his successful exile to England where he spent 50 years. Sadly he died quite shortly after I interviewed him. I felt so privileged having met Emil and his delightful wile, Jane.

Thanks to a handy band of former pupils of London's Residential School for Jewish Deaf children, we were privileged in 1992 to witness the publication of the history of their school which was closed in 1965. That book has interesting personal accounts of two of 10 deaf Jewish children being sent from the Israelite School for the Deaf and Dumb in Berlin, to England in 1939. I was equally honoured to get to know these two, Ruth and Anne - I reckon both of them are here today!

Still keeping the subject about the Berlin Deaf Israelite School, there was an equally interesting exhibition at Hamburg, Germany, last October 1994 during the 2nd International Conference on Deaf History. I must make a special tribute for great efforts made by Nicola Galliner who has also had the book published on the school. The passing of the school does make me feel humble because my local Deaf school, Donaldson's College in Edinburgh, is still standing magnificently and solidly since its opening in 1850, 23 years before the Berlin school but still continuing 53 years after the demise of the Berlin school with all records burnt without trace. Perhaps you would see Donaldson's when you are coming up to Scotland later this week.

The Hamburg conference saw the delivery of the paper by Donna Ryan on the Holocaust and its implications to the Deaf community, mostly Jewish. I am glad to learn that with my American friend, another John - Professor John S Schuchman, Donna is undertaking an important project to collect information from Deaf Jewish survivors through videoing testimonies on their experiences during the darkest days of the history of Jewry.

I note that Donna had mentioned that some researches on the fate of Deaf victims of the Nazis were done by Horst Biesold. Of course these victims would include Jewish people. I shall to grateful if any of you can tell me where I can obtain the copy of his findings.

You have noted that I start off with the general outline of the history of Deaf Jewish community and so far, very little mention of individual names was made. Why? For various reasons, just like the mainstream Deaf community, there are no systematic records on or about the Jewish Deaf Communities. We need researchers and historians able to dedicate time to unearthing little known facts surrounding your Jewish Deaf community over the past centuries.

While we all know of outstanding individual Jewish persons in mainstream history, such as Sarah Bernhardt, the Victorian actress of great renown; Albert Einstein for his Theory of Relativity; Benjamin Disraeli, the great British Prime Minister who won the favour and trust of Queen Victoria and countless distinguished ones still continuing into the present day such as Topol and Steve Martin, film stars; Rosenthal, footballer of international status; Henry Kissinger, American politician; Robert Maxwell, disgraced newspaper tycoon and so on.

Early this year, British Deaf News ran the theme focusing the British Deaf Jewish community with plenty of pen-pictures of prominent members. Some readers had commented to me 'with amazement' that they did not realise that Deaf Jewish people actually exist here after all!

Short biographies of outstanding Deaf Jewish individuals would herald to fuller scale biographies being written in years to come. It must be remembered that the old adage *'Today's news is tomorrow's History'* does certainly apply when you write about events and personalities in your national or local journals. Such information would be taken up by future researchers as pieces of history!

By the way, I am looking forward to receiving from any of you abstracts for papers on distinguished Deaf Jewish people for the coming 2nd European Deaf History Symposium due to be held in Edinburgh next April. The theme of that conference is DEAF ACHIEVERS IN HISTORY. I have a batch of information leaflets here for you who are interested in either presenting lectures on outstanding Jewish Deaf persons or just attending.

In the meantime, I am greatly interested to know about experiences borne by you all in schooldays because you are unique with four cultures - i.e. being Deaf, coming from hearing/deaf families of the Jewish Faith and possibly in the predominately non-Jewish environment. While I have read the wonderful autobiography called *'Of Two Worlds'* written by David Daiches, professor of English at Edinburgh University about his youth as a son of the Jewish rabbi, Daiches commented that he was the Jewish boy at home but not at school because he attended the predominately Christian school but yet he could not participate in normal school activities on Saturday, taking observations on the Jewish Sabbath. I would dearly like to know from your experiences in the same way as David Daiches had written.

I know most of you attended mixed schools. I have some Jewish school mates who had experienced anti-Semitic attitudes from their non-Jewish contemporaries. For instance, at one boarding school here, instead of playing cowboys and Indians, a group of big boys made a dawn raid in the fashion of Gestapo's upon the hapless Jewish boy and seized him out of the dormitory and threw him to the pigsty .. something any self respecting Jewish person would not tolerate.

Some incidents towards Jewish schoolchildren in mixed schools were brought up by attitudes primarily made by teachers or care staff or even parents, rather than children themselves who were otherwise agreeable within their Jewish peers. For example in my own case I was taught by my devoted Christian teacher that all Jews were stupid for not believing in Jesus. When I met Jewish boys for the first time in my life, I unwittingly commented that they were stupid - they were most upset of course!

Another case was about the Jewish boy going with the non Jewish girl, the girl's father expressed his disapproval by stroking his nose (of course. signifying that the boy in question was Jewish). Only if parents were tolerable and understanding, perhaps the boy and girl would be happily married.

In meeting this conference's theme 'Towards A Freer World' we need more recorded history of your Deaf Jewish communities so that better understanding towards the Jewish people would prevail within the Deaf communities world-wide so I beg you to start researches into your people's experiences and lives of distinguished ones. After all, the world is ever changing from the days of oppression and intolerance towards your people to the present day of tolerance and acceptance in the increasingly multi-cultural society.

To conclude my paper, an establishment of the Jewish Deaf Club in Moscow, Russia, is something done which would have been virtually impossible only a few years ago. so we can regard this Club as a shining example of the freer world for the Jewish Deaf community and the rest of the Deaf community.

Thank you for sign-watching me today!

Shalom!

Sharon Ridgeway: "Thank you, John - this was a fascinating lecture - full of interesting bits and pieces of information. Now we have the final papers presented by four Russian people, Anna Komarova, Alla Slavina, Victor Fridkes and Boris Eselson

Anna Komarova spoke about 'Deaf Education in Russia' - "The history of deaf education goes back to 1806. We do not have any evidence on special education for Jewish Deaf children. In the current enlightened atmosphere in Russia, it is possible to carry out research on this. I would like to speak very briefly about our education aims. We would like to see a network of special schools for deaf children including boarding schools for up to 400 deaf children. With the collapse of the totalitarian regime, our approach to education has changed so much that parents can be given more educational choices for their children.

I am a strong believer in bilingual education - which is where my school practices. It is important for the deaf children to learn RSL and Russian - for instance they can learn about deaf history as well as Russian history and myths. Another aim of the deaf education we offer is to give the deaf children self-identity and self-confidence.

I have been involved in researching on various people's attitudes - I interviewed three Jewish Deaf people and gathered valuable data. It is important to carry on with the research so that we can learn from them and ensure that future generations of Jewish Deaf children can benefit."

Alla Slavina, Victor Fridkes and Boris Eselson: "This paper was written by Alla Slavina and we are presenting it. Greetings to you from the recently created Moscow Association of Deaf Jews which, for the first time, is participating, together with the St. Petersburg Organisation to come here for this great Congress.

The creation of our organisation had been planned some years ago. Our chairman, Victor Fridkes, began the idea of setting up this up. However the path was never smooth. We encountered innumerable difficulties, and now we look back and see what we have done. We have achieved it and look at it with awe - we managed to accomplish the task even without a interpreter and without the hearing people.

We say "almost" because there are still a lot more things to do, so that we may secure the capability of the normal functions and ensure the organisation's continuity.

In contrast to St. Petersburg, where Deaf Jews, as well as the blind Jews, are given the privilege to join the charitable society 'Care-Chesed Avraam' which was created with help of 'Joint.' It was inevitable for us, the Deaf Jewish Muscovites to take the initiative ourselves.

Out of 65 Moscow Jewish organisations, I visited more than 30 of them. Not every organisation has its signboard and usually its office is situated in such a location that no one can guess of its whereabouts. There is practically no address - only the telephone number but, then, you need to know its code, yet the code and telephone number changes all the time! Usually each of these organisations are located at the opposite ends of the big city. So one can imagine how difficult it is for a Jewish Deaf person to have access to information when before getting that information, access to the organisations is bad enough.

There everybody is in a hurry, and nobody need deaf people because our country has never really thought of giving help or co-operation with deaf people.

For more than two years we have continued to do many different tasks with the hope of success in creating better awareness in Moscow. Even the chairman of the Helen Keller Society Chaim Apter responded promptly than any of the Mooscow organisations, despite the fact that our correspondence to him took longer and were written in Russian! From Chaim Apter's replies we learnt more about other countries' many Jewish organisations and that the WOJD and NJCD congresses of Deaf Jews have been organised for many years. This fact came to us before we set up our organisation.

In the largest Jewish organisation - VAAD Russia - they listened to us but did not really help us. Everything is delayed and put off until the creation of the community centre. However, for the juridical registration, we need a proper financial system for the opening of a bank account and an office. These things have not yet been achieved and it may be some time before we achieve them.

In September 1994, Eve Fielding-Jackson came to Moscow from England. She helped us tremendously - she brought ritual things and books as gifts from the JDA. She and Martin Bogard, who came with her, prepared Shabbat for us and acquainted us with the rich traditions of Judaism which made us feel good.

We are so grateful for Eva Fielding-Jackson, who visited us again in April 1995. She worked so hard to give us the privilege in participating this Congress. We had hoped to get more support from the Big Chorale Synagogue - Unfortunately they did not want to listen to us, despite the fact that we visited the synagogue several times.

However the people at the Synagogue Habad Lubavitch reacted toward us much warmer. Thanks to the Chief Rabbi Joseph Kunin who came recently from the USA, the first Russian Community of Deaf Jews finally began to function. Prior to this, it would not be an exaggeration if I say that practically there has never been any religious life for the Deaf Jews here in Russia!

Last winter, we managed to get some support from the cultural centre Geshet-Revival. Thanks to the support of the chief editor Ilea Maizel (of the magazine Geshet-Most) and thanks to the care of the editor Ritta Lobovskaya, our Association of Deaf Jews SHEKET was at last established. Our association is not yet big as there are only about 200 Deaf Jews registered at the moment. Victor Fridkes was elected as our chairman and Alla Slavina as the deputy chairman.

For this very first step to inaugurate our work, we spent two years of, but we never lost hope. We are getting there but we still need many things such as ritual artefacts, we need meeting places and libraries as well as sign-language interpreters.

Already after two years, the library of the Embassy of Israel in Moscow has helped us with literature. Also the Second Secretary of the Embassy catering for people with special needs including Deaf people has met us - with enthusiasm and speed that has not yet been matched by many of the Moscow Jewish organisations.

Deaf Jews who live in Russia, practically do not know their own language and traditions. We are hoping that, through this newly born organisation which has been launched only in the last few years, we will see Deaf people actively supporting other Deaf people.

So we need your help and, more importantly, your sympathy and friendly participation and support.

We are together now, as one big family and before us stands the full realisation of once an unrealisable dream that can become a reality.

Thank you for your attentions! Toda Raba!"

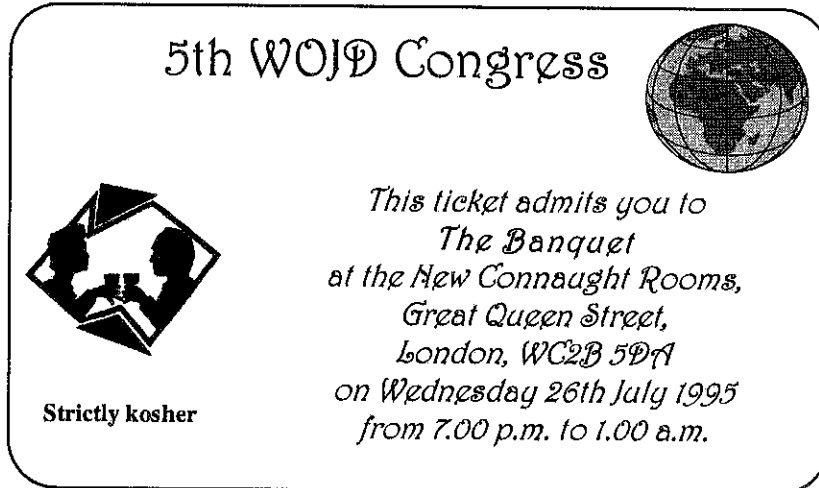
Sharon Ridgeway: "Thank you all for your papers. We have been here for three days now and have received papers from all around the world - Israel, Russia, Hungary, USA, UK - and we have had various workshops. Due to the little time left we have had to cancel the last round of workshops. In any case we have had many questions from the floor after every paper this afternoon. I hope you feel it has been interesting and you have learnt something from these papers. I would like to hand over to Eva."

Eva Fielding-Jackson: "I hope you all enjoyed yourselves very much. I understand there were slight problems but this is always usual for any Congresses. Nevertheless I do hope you enjoyed all aspects of the congress and you go home smiling. Thank you for coming here and sharing your experiences with us. We will look forward to seeing you all at the Banquet tonight in the next room. We hope that you will enjoy the tour of the Home Counties tomorrow and then the mini-tour of the UK in the next few days.

Before I declare the closing of the Congress, I would like to thank all the committee members for organising and manning this congress. And also a big thank you to the Jewish Deaf Association for its untiring support all the way through. I would like to thank you from the bottom of my heart.

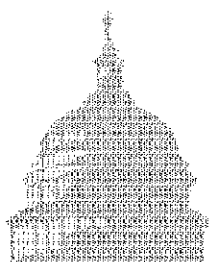
Now I wish to declare that this Congress is officially closed. We will look forward to seeing you at the next Congress. Thank you all once again."

The next pages records the Closing Banquet pictorially and see if you can find yourself!



The WOJD raffle, so well organised by Maurice Lawrence with much support from his wife, Ruth, and other members of the organising committee, raised hundreds of pounds to help cover the overhead costs of the Congress. Many of the prizes were donated by generous companies and some by friends. The top prizes were a £500 Holiday Voucher, TV set, mountain bike, microwave oven - to name but a few. With so many prizes, the draw took longer than expected with 300 people present.

ארגון עולמי של חרשים יהודים
WORLD ORGANISATION OF JEWISH DEAF



Banquet

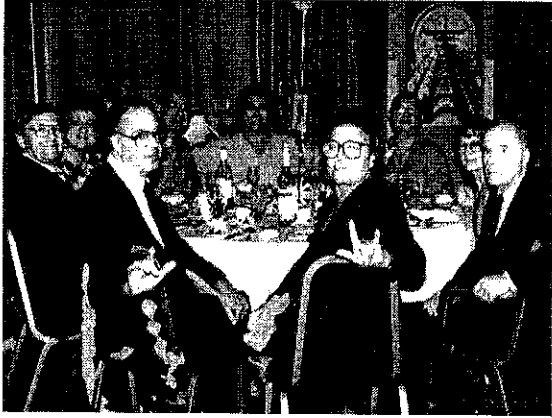
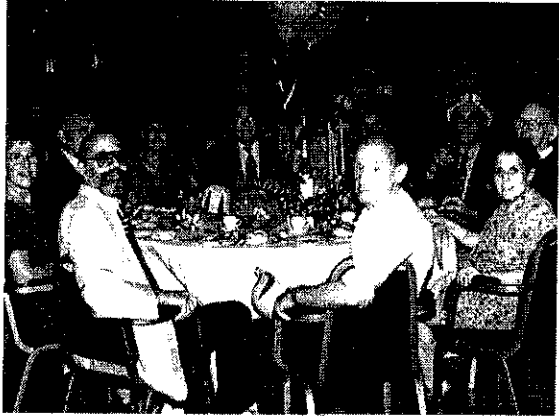
("Goodbye from London")

at the
New Connaught Rooms,
Great Queen Street,
Holborn, London
on Wednesday 26th July
from 19.30 to 01.00

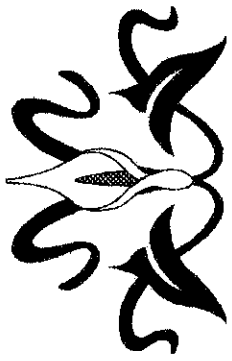


5th WOJD Congress
London, July 1995

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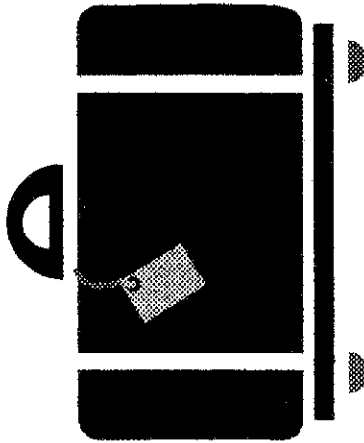




The 5th WOJD Congress Committee hope you enjoy the banquet and it's programme.

As it is the last evening function, the committee want to take the opportunity to wish you a very happy and safe trip to Oxford, Henley-on-Thames and Windsor for its famous castle.

In addition the committee hope that you all return to your homes, whether near or far, safely.



Design and layout by David Jackson

Photocopying by Martin Bogard

5th WOJD Congress
London, July 1995

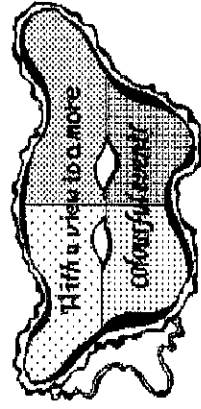
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Association

**Towards a
freer World**

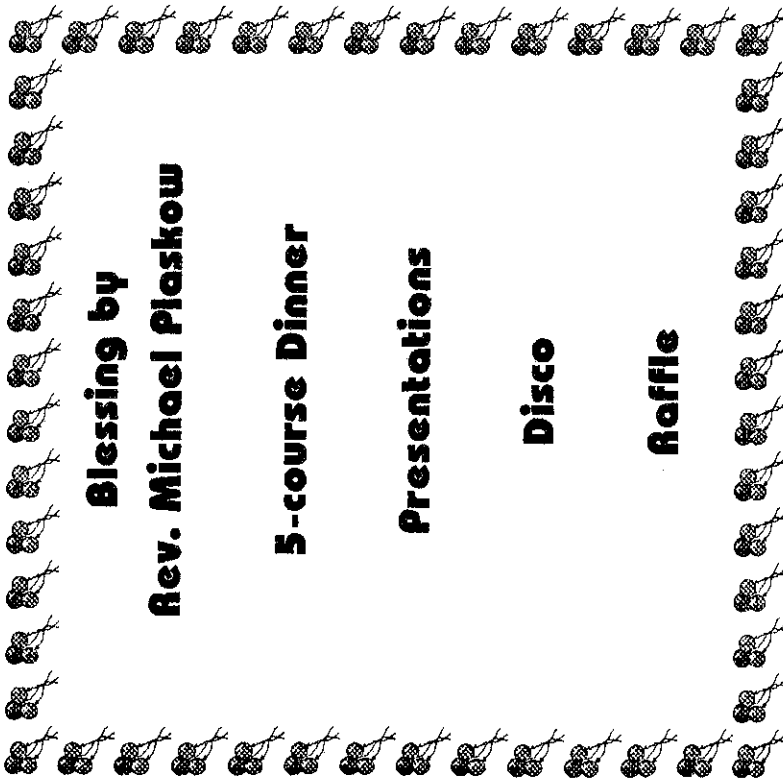
WOJD
Banquet

26th July 1995 at
the New
Connaught Rooms

Sponsored by
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Promotions Ltd



Programme



Blessing by

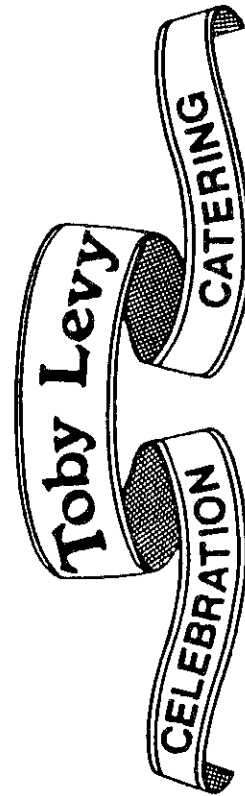
Rev. Michael Plaskow

5-course Dinner

Presentations

Disco

Raffle



Under the supervision of
the Kashrut Division of the Sephardi Beth Din

**Melon Fan Monte Carlo
with Wild Forest Berries**

Minestrone Soup

**Roast Surrey Chicken
with Mushroom Sauce**

Vegetable Lasagne (alternative)

Chateau Potatoes

Haricot Vert

Glazed Sweet Corn

Patatouille

Choloh Rolls

Pickled Cucumbers & Olives

Dessert Assiette

Choux Swan Chantilly

Individual Strawberry Tartalet

Pineapple Meringue

Coffee



8.0 Bulletins, Letters from Russia and cuttings from The Jewish Chronicle

8.1 Bulletins

Four bulletins were produced at the end of each of the three days plus a special final edition. These went out very quickly and there were many disappointed people who did not get the whole set so these are reprinted here (pages 85 -92)

These were done in the "WOJD room" in one of the bedrooms where there were two computers and one photocopier. David Jackson did the computing work including the layouts and Martin Bogard sweated himself out in the hot weather photocopying heaps of sheets and boxing them ready for distribution on the next day. It was often done in the small hours from midnight to three a.m. over three nights - at the end of each Congress day.

8.2 Letters from Russia

There were letters received from three organisations in Russian with English translations with reference to the 5th WOJD Congress - these are included for a wider dissemination. The three organisations are -

- a) The Central Government of Russian Society of Deaf which was signed personally by the sadly-deceased Vladmir Korablinov
- b) The new Moscow organisation for Jewish Deaf people - "SHEKET"
- c) The St. Petersburg Jewish Centre "Care-Chesed Avraam"

These are reprinted (pages 93 - 98)

8.3 Cuttings from The Jewish Chronicle (pages 99-100)

In the same week that the Congress was held, The Jewish Chronicle (28/7/95) included a half-page article about the Congress - with a photo showing a group of Jewish Deaf people from different countries communicating with each other in International Sign.

The next cutting was a letter from the JDA Executive Director, Pat Goldring. This was to add some important information that was missing from the article.

Towards a Freer World

Bulletin No. 1

Congress now officially opened -

In spite of the latest setback in Tel Aviv, the Ambassador of Israel, Mr Moshe Raviv, still came - it was indeed a privilege for all of us to be in the same room with so many important people.

We were treated to an original piece of drama sketch by Paula Garfield and her drama group. Their sketch reflected the Congress theme "Towards a Freer World". Mr Raviv declared the Congress opened. Then Rabbi Jackson, member of the Chief Rabbi's cabinet, blessed it (the Congress).

Many distinguished speakers followed with positive speeches - Lord Jack Ashley being one of them.

Drama sketches in between papers

Paula Garfield and her drama group presented drama sketches in between the four official papers - this idea was first tried out in a telecommunications conference in Holland last November. The participants enjoyed watching the sketches judging from their applause

We try to be flexible!

The first session of papers and workshops began soon after a delicious kosher lunch provided by the approved kosher caterers, Toby Levy.

There were five papers not four as originally planned. In addition to the four papers as already outlined in the programme sheet, our papers/workshops Officer, Sharon Ridgeway, gave one of the Russians, David Varshin of Moscow, the opportunity to present his paper about the idea of setting up a permanent memento for those Jewish Deaf people who died under Stalin's tyranny.

Enthusiastic Workshops!

Four workshops of about twenty participants each had the opportunity to ask the key speakers about their papers. Their main points were noted down for the following summing up and, hopefully, for eventual action by the WOJD.

Technology Department

The Technical Department of the Royal National Institute for Deaf People (RNID) worked out a way to modify the National Health Service (NHS) hearing aids so as to comply with Jewish Law regarding the switching of the hearing aid from one current to another i.e. from N (for normal) to T (for telephone). The Department designed a loop to overcome this switching. This has enabled observant Deaf Jews to hear through the loop system on the Sabbath and High Holidays.

This modification of the hearing aid was approved by the NHS and the Court of the Chief Rabbi.

The exhibition

There were six exhibitors in the room next to the main Congress room. They were:-

- * Forest Bookshop Ltd
- * Jewish Deaf Association
- * NCI
- * Our Way
- * Sound Advantage
- * WOJD Raffle

Great interest was shown by the 200 participants in the exhibition.

Our thanks to the exhibitors for their participation

Cultural Evening

The day ended with a relaxing Cultural evening in which two dancers gave displays of their dancing - Golda Dahan of Israel and Natalie of Russia - our thanks to them for their performances. Mika Brojer signed "Towards A Freer World" and other participants from the floor were given opportunities to show their various talents.

The 5th WOJD Congress Committee would like to express their appreciation to the many organisations and friends for so willingly contributing to the success of the Congress :-

* The Council of the Jewish Deaf Association (JDA) for sponsoring the Congress and for their staunch commitment along with the Executive Director, Mrs Pat Goldring, and the secretary, Ms Kathy Marks.

* The catering staff at the JDA for keeping the 5th WOJD Congress Committee members with refreshments during the committee's many months of planning

* The Welfare Committee at the United Synagogue for donating the wine for Kiddush last Saturday (22nd July) and for the Banquet on Wednesday (26th July)


* The organisers of the Royal Tournament for complimentary tickets for the early overseas visitors

* The Israeli Government Tourist Office, the German Embassy, the Russian Cultural Offices, the American Embassy, the French Embassy, the Swedish Embassy and the Hungarian Embassy for supplying posters, brochures and flags.

* The English Tourist Board Convention Bureau for donating the 'Welcome to London' packs

* The British Tourist Authority for supplying brochures

* And the many organisations and friends for recognising the importance of our theme "Towards a Free World"



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TROPHYSHOP

Towards a Freer World

BULLETIN NO. 2

A global insight

The second session of papers and workshops gave us all a glimpse of how other countries cope with various situations after years and years of suppression and lack of opportunities.

It is good to know that the deaf Russian emigrants in Israel are being given opportunities to learn Israeli Sign Language and to be welcomed warmly at the deaf clubs.

It is good to know that the relationship between deaf Israelis and deaf Arabs is better than we thought. They attach much importance to deaf culture - this helps overcome their religious differences.

It is good to know that, in both Hungary and Russia, attempts are being made to rectify what the Deaf Hungarian and Russian Jews have missed during those years of oppression, suppression and discrimination.

The workshops have reinforced the general feeling that much work need to be done before everybody can feel they are no longer denied the opportunities taken for granted by their hearing counterparts.

We must try to aim for a world where deaf Jews no longer feel suppressed, oppressed and discriminated against.

We want every deaf Jew to smile!

A miracle!

Room 333 at the Bonnington Hotel is a centre of activity. Why? It is the very room that helps make the Congress run smoothly by providing up-to-date programme sheets, details of papers/workshops and other useful information on paper.

So what is this miracle?

When we returned to room 333 from the Israeli Evening at the Jewish Deaf Circle, we were aghast to see parts of the ceiling on the floor and on the two computers! Someone in the bedroom above us must have left the water running and flooded the bathroom. As a consequence, the water seeped through the floor into our room. But it is indeed a miracle that none of the water went into our computers - it was indeed a close shave.

The Congress seems to be well and truly blessed!

Countries taking part in the Congress

The Congress is well-represented - we have participants from Australia, Belgium, France, Germany, Hungary, India, Israel, Russia, South Africa, Sweden, UK and USA.

26th July 1995



Israeli Evening at the Jewish Deaf Circle

The participants congregated with the members of the Jewish Deaf Circle to enjoy a delicious kosher buffet dinner. Then to see a group of dancers giving a series of cultural dancing performances - Israeli dancing, Russian dancing, Moroccan dancing, Tunisian dancing and many more. The participants themselves joined in afterwards - it was a most enjoyable evening and it is with heartfelt thanks to the Jewish Deaf Circle Committee for organising the evening so well.

Sumptuous food!

The participants must be worried about their weight! We have been having great kosher meals at the New Connaught Rooms as well as at the Jewish Deaf Circle. When we return home, we will have to run round the blocks and lose some weight!

Glorious weather - will it last?

The weather has been glorious so far but so humid! The 5th WOJD Congress Committee were worried before the Congress started in case there was the usual British rain - with the thought of the participants walking in the rain to and fro from their hotel to the New Connaught Rooms - so our fears proved to be groundless! We are again blessed!

The 5th WOJD Congress Committee would like to express their appreciation to the many organisations and friends for so willingly contributing to the success of the Congress :-

- * The British Deaf Association for their support in the Congress by way of supplying 70 copies of the April issue of the British Deaf News
- * The Bonnington Hotel for their courteous and impeccable service - the staff are always willing to assist us quickly and promptly
- * The New Connaught Rooms for co-operating with us - deaf culture is different from hearing culture so their patience and diplomacy must be applauded
- * Barbara Tobin for her work in typing out the speeches as these were being said/signed - the work she has done will be most invaluable - we will be able to provide a very comprehensive report of the Congress
- * Ann Goldfinch for her great work in co-ordinating with Mika Brojer to provide interpreters to cater for all participants - it is never an easy task to do such co-ordinating
- * and all the interpreters and lipspeakers for their services - they are to be applauded because, with a Congress like this one with different languages being used, it is always difficult to please everyone - however they have succeeded in doing so

The next bulletin (no 3)

will be out tomorrow - so don't forget to collect your copy from Harold Fallman, our Transport Officer, when you get on the coach for the mini-tour.

Have a grand time seeing the sights of Henley on Thames, Oxford and Windsor Castle

Towards a Freer World

BULLETIN NO. 3

A tale of two places

The participants visited the Jewish Deaf Association (for the second time for many of them - they were there last Sunday for the open WOJD meeting - see "Who's on the new WOJD Bureau" at the back of this sheet). This time they were there to see the premises and to see the Resource Centre in which Pat spoke about in her paper given in the Julius Newman Hall.

The Grand Bingo followed - it was an opportunity for our visitors from overseas to sample a bit of British culture! Inevitably there were some confusion over how to cross off numbers in the right way.

There was heavy rain and thunderstorms outside - the thunder claps were so deafening (pardon the pun) and earthshattering - one could feel the vibrations through the building! Much to our relief, it was shortlived - the sun won the battle and came out to give us another day of glorious weather.

Soon the participants were back at the New Connaught Rooms for the final session of papers.

We had Sarah Reed and Nick Sturley for their most interesting paper about Usher Syndrome in the deaf community. And then John Hay from Edinburgh to talk about deaf history and the Jewish Deaf Community. Another most illuminating paper. The final paper was about deaf education in Russia - the speakers were Anna Komarova of Moscow and Boris Eselson of St Petersburg.

The participants have become more aware of the things that are happening in the deaf community in many parts of the world. That is the value of papers and workshops.

The WOJD Banquet

In spite of the humid weather, the participants dressed up for the final event at the New Connaught Rooms - for the WOJD Banquet.

Masquerade Promotions Ltd lived up to its name by decorating the banquet hall with British colours - blue, red and white. Balloons, hats, flags, streamers and poppers! Must have been a new experience for many of our overseas visitors! There were nearly 200 people in the same room where we had our Opening Ceremony.

The participants sat down to a most delicious five-course kosher dinner provided by Toby Levy Celebration Catering. Soon there were the speeches and presentations. Then the raffle in which everyone were waiting for with the hope of winning the top prizes - the first prize - a £500 holiday voucher was won by Julius Wiggins, publisher of the Silent News. He was not present at the Congress but one of the participants from the USA lives near him so will pass on the voucher to him. No doubt Julius will be delighted - he bought his raffle ticket from one of the British participants at the NCJD Convention last year in Toronto.

Soon the banquet was over - an ending to a successful 5th WOJD Congress.- till we meet again at the next WOJD Congress.

Car parking? A real headache!

The Committee had to do much transporting of equipment and many other things between the Bonnington Hotel and the New Connaught Rooms that it was necessary to use our cars to do that - however it has been a major headache - so far we received three parking tickets! We will try and have them revoked somehow.

27th July 1995

Now and then.....

This Congress is bang up to date with technology! We have been able to produce daily programme sheets, details of papers/workshops, table plans a few hours before the banquet (!) and informative bulletins every day.

How? Room 333 has two computers, one desk-jet printer and two copiers.

In past congresses it was not possible as the technology, we have now, was not readily available then.

The next WOJD Congress?

It was not possible to make a definite decision as to where and when the next Congress would be held. It may be either in Israel during May 1998 (to coincide with the 50th Anniversary of the State of Israel) or September 1998 (to celebrate 3000 years anniversary of Jerusalem) **or** in the USA in 1999.

The WOJD Officers will do some research work in the next few months. Hopefully a decision will be made at the end of this year. Every attempt will be made to publicise the date and venue. etc.

The 5th WOJD Congress Committee would like to express their appreciation to the many organisations and friends for so willingly contributing to the success of the Congress :-

- * The Royal Association in Aid of Deaf People (RAD) for allowing one of its professional workers, Mika Brojer, to use its administration, printing and telecommunication facilities and also for allowing Mika to use his work time to carry out his duties for the Congress
- * The Centre for Deaf Studies (CDS) for allowing David and Eva Jackson to use its computing and printing facilities to carry out various paperwork related to the Congress

Congress report

A detailed report of the 5th WOJD Congress will be produced - it will include all the speeches from the Opening Ceremony to the closing speeches at the Banquet. It will, of course, include all the papers given by the sixteen speaker and the summing ups.

Copies of the report will be sent to all sponsors and others who gave donations or services. Also copies will be sent to the following - Alan Hurwitz for USA, Shlomo Waks for Israel, David Varshin for Moscow, Boris Eselson for St Petersburg, Hollo Mihaly for Hungary, Mr Baran for France and David Jackson for UK. If anyone else wants a copy, please fax your request for a copy (David Jackson's fax no is +44-117-983-6994)

Who's on the new WOJD Bureau

The following people have been elected to serve the WOJD for the new term - that is until the next Congress -

President - David Jackson, UK
Vice-Presidents - Ruth-Aluv Levin, Israel
Alan Hurwitz, USA
General Secretary - Shlomo Waks, Israel
Assistant Treasurer - Myer Solomon, UK

Wanted - a Treasurer

The Bureau will need a Treasurer to maintain the WOJD account which is kept in the Bank Leumi - there is a branch in London. Most of the time it will be just to monitor the incoming transactions of fees as well as donations and keeping the books up to date.

Towards a Freer World

FINAL BULLETIN

A mini-tour by luxury coach

50 participants from France, Germany, Hungary, Israel, Russia, Sweden, USA and five people from UK took part in this final event - a tour of Oxford, Henley on Thames and Windsor. As this is typed out, the coach must be somewhere in Henley.

The Congress officers do hope they are having a grand time and that they enjoyed the packed Kosher lunches which were brought over by Alan Daniels, our hard-working Treasurer, with a few minutes to spare before the coach set off.

It is still hot so we have been fortunate to have such brilliant weather throughout the Congress including the Sabbath Special weekend!

A LASTING MEMENTO OF THE CONGRESS

Many of the participants have been taking photos and videos of the various events during the week. It would be great if they can send copies of their best photos to Martin Bogard, the publicity officer of the 5th WOJD Congress, for inclusion in the report. If so, please send them to - Martin Bogard, c/o JDA, 90-92 Cazenove Road, Stoke Newington, London, N16 6AB, England.

22nd July 1995 is a day to remember!

Rabbi Friedman of Baltimore, the only qualified deaf rabbi to carry out orthodox religious services in sign language, flew over to join our Sabbath Special. It began on Friday night (21st July 1995) where seventy participants congregated for a delicious Sabbath dinner at the Hillel House. The ladies had the opportunity to light candles individually and recite their prayers in sign language.

The next day (22nd July) was a most momentous day for all of us - we were fortunate to be part of an historic event taking place for the first time ever in the United Kingdom - we had our first-ever Sabbath service in International Sign Language as well as in BSL.

It is with thanks to the Leo Baeck College and Rabbi Alexander Wright for allowing us to borrow their portable ark and the priceless Torah. It was no problem setting it all up and adding partitions in the middle of the large room (at the Bonnington Hotel) to separate the men from the women. The room looked just like a synagogue and when the service was conducted in sign, we were able to follow the service right through - many of us were moved to tears at being able to access everything when for a long time we never had that experience.

Yes, it was a day to remember!

27th July 1995

LAST BUT NOT LEAST.....

Heartfelt thanks must go to the following members of the 5th WOJD Congress Committee for making the Congress a success (many people have said it was the best WOJD Congress ever) -

Martin Bogard, Technical Officer, for his sterling work with photocopying and using his strength to move things to and fro between the JDA, Bonnington Hotel and the New Connaught Rooms among many other duties particularly on the technical side.

Mika Brojer, Interpreter Officer, for co-ordinating with **Ann Goldfinch** of the BDA for providing interpreters to cater for all participants and for being the Master of Ceremony at the Cultural Evening as well as at the Banquet and doing many other duties linked with the Congress Programme.

Alan Daniels, Treasurer, for his meticulous book-keeping and making sure our expenses were controlled and co-ordinating the registration work and other duties as well

Colleen Daniels for her contributions to the programme as well as registration and planning the table for the Banquet in addition to her invaluable support to her husband, Alan.

Harold Fallman, Transport Officer, for his work in co-ordinating the coach trips and many other duties

David Jackson, Secretary - Programme/Publicity Officer, for dealing with the large volume of correspondence by post, fax and Internet, for co-ordinating the programme, for his computing work with posters, programme sheets and producing bulletins among many other tasks

Maurice and Ruth Lawrence, Raffle Officers, for making the WOJD Raffle a great success and for their many other duties including the catering work

Pauline Ridgeway, Fund-raising Officer/in-house interpreter, for her great work in raising funds (**Steven Bloomfield** must be mentioned in the same breath as he managed to raise sizeable sums of money - he had to resign near the end due to health problems). Pauline also acted as our in-house interpreter on many occasions

Sharon Ridgeway, Papers/Workshops Officer, for her skilful job in arranging the papers and workshops to give the Congress a good balance among many other duties

Martin Binysh, Ross Mansell & Moshe Moshy for their most helpful contributions with various duties ranging from transporting things, helping with registration, selling raffle tickets, etc.

Ruth Fallman & Rosie Ross for their great help with catering and support throughout the last two years

and, finally,

Eva Fielding-Jackson, Congress Co-ordinator/East Europe Liaison Officer, who did a tremendous job of a very difficult task - co-ordinating the Congress and, at the same time, raising funds to enable the 15 Russians and 3 Hungarians to participate in the Congress as well as running a training course prior to the Congress. It is her who made the Congress a real success - she was the most valuable cog of all.

If anyone has been omitted from the list of thanks, it is not intentional. It is impossible to remember everything in the past two years - the people who helped us. So now is the opportunity to thank the unmentioned ones for their contributions. Thank you all!

ВСЕРОССИЙСКОЕ
ОРДЕНА „ЗНАК ПОЧЕТА“
ОБЩЕСТВО ГЛУХИХ

У Всемирному конгрессу глухих
евреев г. Лондона

ЦЕНТРАЛЬНОЕ ПРАВЛЕНИЕ

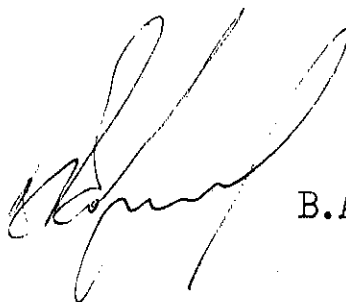
123022, Москва, ул. 1905 г., 10-я
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№ _____

На _____ № _____

Центральное правление Всероссийского общества глухих приветствует делегатов У Всемирного конгресса глухих евреев, желает успешного решения Ваших насущных проблем и дальнейшего развития сотрудничества и дружбы евреев во имя Мира и процветания.

Президент ВОГ и
Вице-президент ВОГ



В.А.Кораблинов

Russian Society of deaf

Central Government

10-A, 1905 year str., 123022,
Moscow, Russia

To 5-th World Congress of
deaf Jews, London

_____ 1 _____
On _____ 1 _____

Central government of Russian Society of deaf greets You, delegates of 5-th World Congress of deaf Jews, hopes a successful decision of Your vital problems and a subsequent development of a collaboration and a friendship of Jews in the name of a Peace and a prosperity.

President RSD and Vice-president IFD

V.A. Korablinov

**ВСЕРОССИЙСКОЕ ОРДЕНА «ЗНАК ПОЧЕТА» ОБЩЕСТВО ГЛУХИХ
МОСКОВСКОЕ ГОРОДСКОЕ ПРАВЛЕНИЕ**

Адрес: 103045, Москва, Силвестров пер., 8

тел. 208-28-80

№ 03-07 _____

на № _____ от _____ 198 г.

5-МУ ВСЕМИРНОМУ КОНГРЕССУ

ГЛУХИХ ЕВРЕЕВ.

Лондон, отель Хилтон.

10.07.1995г.

Московское общество глухих приветствует 5-й Всемирный конгресс глухих евреев, на котором впервые в истории будет присутствовать делегация глухих евреев из России и, в частности, представители недавно созданной в Москве ассоциации "Шекет" (Тишина), объединившей множество талантливых и инициативных глухих москвичей.

Мы надеемся, что неслышащие москвичи займут достойное место в Международной организации глухих евреев, в которую будут приняты.

Мы особенно благодарны координатору Всемирной организации по Восточной Европе - Еве Филдинг-Джексон, заботы которой помогли глухим москвичам осуществить мечту.

Успешной работы конгрессу!

**Зам.председателя
Московского общества глухих.**

В.З.Базоев.

English Translation

The deaf people in Moscow send their greetings to the 5th World Organisation of Jewish Deaf particularly from a new organisation called "SHEKET" meaning "CALM" in which many talented deaf Muscovites belong to.

We hope that the World Organisation of Jewish Deaf will continue - this is important to us, the deaf Jews from Moscow.

We must thank one person who will remain in our hearts - Mrs Eva Fielding-Jackson - she has taken care of us and helped us to live on the hope that we would come to the Congress - we did - our dreams came true with thanks again to Eva.

May the Congress be successful! Long life to all Jewish people, deaf and hearing!



ЕВРЕЙСКИЙ БЛАГОТВОРИТЕЛЬНЫЙ ЦЕНТР
ЗАБОТА - ХЭСЭД АВРААМ

מרכז-תוסד אברהם

Centre HESED AVRAAM

193015, Санкт-Петербург, ул. Шпалерная, д. 52, кв. 51
Тел./факс: (812) 275-54-31, (812) 275-42-02

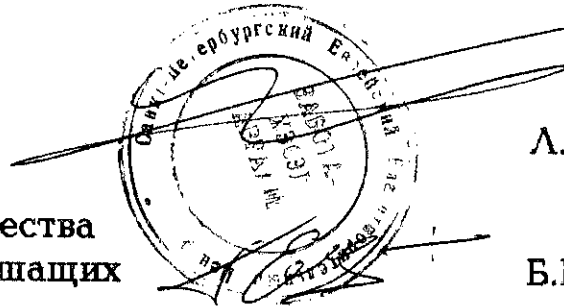
Shpalernaya, 52, of. 51 St.-Petersburg, Russia
Tel./fax: (812) 275-54-31, (812) 275-42-02

Санкт – Петербургский Еврейский Благотворительный Центр "Забота – Хэсэд Авраам" приветствует участников V Всемирного Конгресса глухих евреев. Желаем успеха в благородной работе по оказанию помощи людям с недостатком слуха.

Мы выражаем глубокую признательность организаторам Конгресса за приглашение Санкт – Петербургской делегации принять участие в работе Конгресса.

Директор Центра
"Хэсэд Авраам"

Руководитель Общества
глухих и слабослышащих



Л.Колтон

Б.Есельсон

English Translation

The St. Petersburg Jewish Centre set up a new Centre called "Care-Chesed Avraam" and its members send their greetings to deaf people at the 5th World Organisation of Jewish Deaf.

We wish all happiness in the wonderful work the 5th WOJD Congress Committee did in helping us to come over.

We pray that you will all come over to St Petersburg for a WOJD Congress in the future. Once again thank you all very much for making our dreams come true - that is for us to be with you all.

Deaf conference makes a signal case for greater understanding



Signing off: delegates Maxim Vaynar, Shlomo Waks, Boris Eselson, Mark Zurov, Ruth Aluf-Levin, Peter Farage, Sandzck Weicher and Mihaly Hollo discuss pertinent issues during a conference break

PHOTO: JOHN NATHAN

BY LORRAINE KIRK

The usual buzz of conversation at the start of an international conference was strangely absent.

Instead, hands and facial expressions were being used to greet old friends and chat to new ones.

This was the scene on Monday at the start of the fifth World Organisation of Jewish Deaf conference, held in Holborn, central London.

More than 200 participants from Britain, Israel and, for the first time, Eastern Europe had gathered for three days to discuss the conference theme — "Towards a freer world."

Things were even more animated in the main hall, where a British sign language interpreter was at work on the right side of the platform, translating the opening speeches.

On the left side, an international sign language interpreter — himself deaf — was involved in a three-

way relay. He watched another interpreter translating speeches into British sign language, which he then had to convert into international signing.

And yet more interpreters were at work for the benefit of foreign participants who understood only their own country's sign language.

As with any Jewish event, the audience busily conversed among themselves. But in this case, they were able to carry on "conversations" across the room without disturbing the speaker.

For hearing guests, the conference offered an insight into the communication barriers which the deaf have to surmount.

Opening the event, Israeli ambassador Moshe Raviv praised the crucial role played by the world organisation in improving conditions for the Jewish deaf.

Leading figures from the international deaf community stressed the need for equal rights — and

better education about the problems facing the deaf.

A short drama sketch performed by deaf actors vividly illustrated both the difficulties of using a telephone and the freedom afforded by the minicom system, which allows users to type in messages.

Papers presented to delegates covered issues ranging from the relationship between Israeli and Arab deaf people to the stresses experienced by minority groups.

One of the expert speakers, Dr Brendon Monteiro, pointed out: "Deaf people don't always develop communication within the family and this prevents people developing to their true potential."

The conference was sponsored by the Hackney-based Jewish Deaf Association.

Its executive director, Pat Goldring, commented: "We hope our theme of moving towards a freer world will initiate vast improvements for deaf people worldwide."

From The Jewish Chronicle (28/7/95)

Congress for deaf

In reporting the fifth congress of the World Organisation of Jewish Deaf, Lorraine Kirk (July 28) is to be commended for grasping the sensitivity of the congress's message, "Towards a freer world."

May I mention, however, that the entire congress, including the presentation of papers, social events, accommodation and, most importantly, international sign-language interpreters, was organised by deaf people themselves.

The 18-strong committee, co-ordinated by Eva Fielding-Jackson, put their leisure time on hold to ensure that every detail was covered. Our association was proud to sponsor the congress, having full confidence in the committee's abilities.

The success of the congress suggests that, given appropriate communication and technological support, deaf people can equal their hearing counterparts. The time is long overdue for the wider community to recognise their many talents and give them the opportunities to reach their potential.

Pat Goldring,

Executive director,

Jewish Deaf Association,

Cazenove Road, London N16.

From The Jewish Chronicle (11/8/95)

Hear, Here!

ISSUE 2 · SEPTEMBER 1995



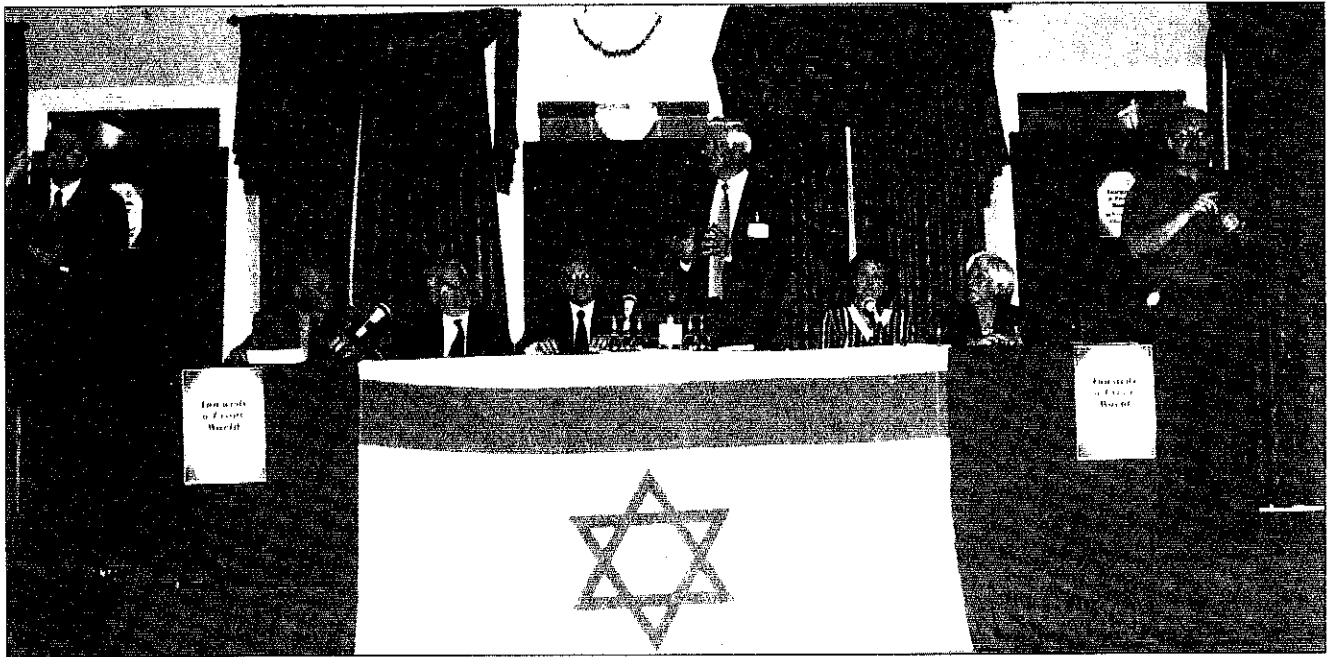
At the Opening Ceremony of the WOJD Congress on 24th July, our Guest of Honour, His Excellency, The Ambassador of Israel, Moshe Raviiv, enjoys a light moment with another of the Guest Speakers, Lord Jack Ashley.

WOJD Congress Brings The Global Community Together

The 5th Congress of the World Organisation of Jewish Deaf came to London in July, sponsored by the JDA. The event attracted a host of dignitaries as well as hundreds of deaf Jews from around the world. We were especially pleased to see many delegates from Eastern Europe, who told us of their lives and problems in a turbulent environment.



..... *Helping all deaf and hard of hearing people*



Lord Ashley Takes The Stand at International Congress

At the Opening Ceremony, Lord Jack Ashley welcomes the gathered delegates, watched by (from left to right) Mr Michael May, Rabbi Edward Jackson, Mr Moshe Raviv, Mrs Evelyn Gee and Mrs Pat Goldring. On either side of the stage are interpreters signing for both the English and International audience.

Greetings from Israel!

Ruth Aluf-Levin, outgoing President of the WOJD, conveys greetings from the organisation's Head Office in Tel Aviv.

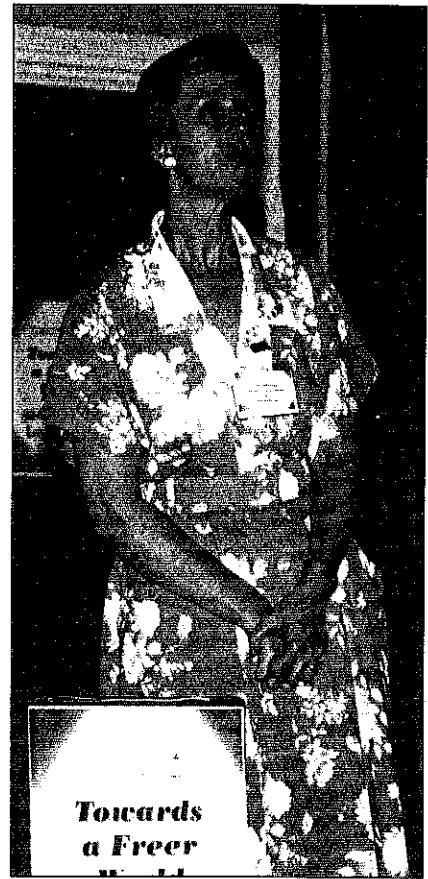


Speakers prompt debate amongst delegates

There was no lack of debate amongst the audience as delegates from all corners of the world made their feelings and views clear, in response to the presentations from the Guest Speakers.

A Silent Act, but a Clear Statement

A group of students opened the Congress with a drama sketch entitled "Towards a Freer World", depicting the problems of deafness in today's society, and the progress being made to alleviate them.



Cheryl Mariner, Director of World Jewish Relief, which sponsored many of the Russian delegates.



Pauline Ridgeway, one of the team of BSL interpreters.

Communicating Across the World in Every Sense

In addition to the signing for different nationalities of delegates, the interpreters provided a full range of signing services to the deaf/blind, as seen in this photograph.





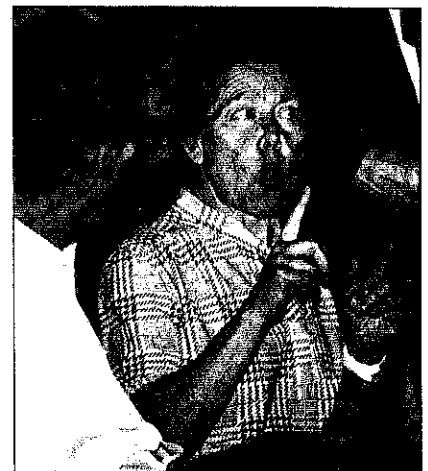
A Spirit of Unity - the Lasting Memory of a Triumphant Event

Moving scenes as the entire hall joined with a troupe of Israeli dancers to celebrate the theme of the Congress in joyous fashion.



Eva Fielding-Jackson,
co-ordinator of the
Congress.

Miriam Solomon
makes a point
during the
Opening
Ceremony.



Helping all deaf and hard of hearing people

JDA Head Office: 90-92 Cazenove Road, Stoke Newington London N16 6AB. Tel: 0181 806 6147

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With thanks to Rob Bell and Myer Soloman for photographs.