

Teachers

The teaching staff we have for this Deaf Unit at Jaljala Shishu Sadan is highly efficient and qualified for the work.

1. Mrs. Radha Maskey B.A., B.Ed., Sign Lang. Course from UK.
2. Mr. Sita Ram Maskey M.Sc., B.A., B.L., Sign Lang. Course from UK.
3. Mr. Bhanu Sharma High School with training from India.
4. Miss Geeta Udas S.L.C. from Nepal.
5. Mrs. Urmila Subba S.L.C. from Nepal.

Mrs. Radha Maskey, the founder of this school, worked as a volunteer teacher in The Royal School for the Deaf in Derby, UK. in 1983. Soon after her return from Derby, it was decided to open this Deaf Unit in Jaljala Shishu Sadan, Dharan

However, it has been a hard-learned lesson for us that to convince and motivate the guardians of the deaf people is not so easy a thing as we had contemplated. The main reason, we have found during this period, is the lack of feeling towards the deaf people in the country, especially thinking that the deaf and the physically handicapped people do not require any kind of education.

Nevertheless, Mr. Sita Ram Maskey, having successfully completed a one-year in-service teachers' training course in sign language from the Residential School for the Deaf, Doncaster, U.K. With the co-operation of Mrs. J. Boon and Mrs. D. Barbar, in 1985, went from door to door campaigning to convince and motivate the guardians and the parents of the deaf children to send their wards to their school to get education and be able to lead a normal life. After a long campaign all the parents of such children were invited to the school for a get together. Mr. Sarju Sherchan, himself a deaf, and the Principal of a deaf school in Bhairahawa, was also invited to give a talk programme to the parents to motivate them. The main objective of this get together was to demonstrate the conservative minded people here that even the deaf children when properly educated can be an asset to the country by

cooperating in the developmental work with the others. This get together can be assumed to be completely successful, and five deaf girls were admitted to the deaf unit of Jaljala Shishu Sadan, and they have been studying here since 1985. Since then the number of deaf children in this school has regularly been increasing. But we think that this involvement is still far below the mark.

As mentioned earlier the 1988 earthquake demolished two of the school buildings, causing the school a severe financial set back. The government of Nepal was applied for some kind of financial aid, but all this hankering after the government was not only in vain, but also a waste of time and energy.

Nevertheless, Mrs. Radha Maskey, with an unquavering heart and a stonelike patience, went on running the school with its deaf unit smoothly. Moreover, the programme of convincing the parents and guardians of the deaf children has been continuing, campaigning from door to door.

In this endeavour, deaf pupils from Bhairahawa and Kathmandu have been invited time and again in order to convince the guardians of the deaf children about the importance of educating the deaf. Even the deaf pupils of this school have been time and again sent on educational tours through the country to enhance their knowledge, and to promote their interests in education. In this way, we see a great possibility in this school and its becoming a working model for, at least, the Eastern Region of the country.

Although we have not received any financial or other kind of help from the government of Nepal, and national welfare organizations as yet, still we have not completely lost our hopes in this matter. We think that the proper day for this has not yet come.

Last, but not the least, we acknowledge our indebtedness and gratefulness to all those who have encouraged us to run a Deaf Unit in this school. Especially, we are in a deep debt of The Royal School for the Deaf (Derby) U.K., The Residential School for the Deaf (Doncaster) U.K., Nippon Rown Gokko and Tsukba University for the Deaf (Tokyo, Japan) and Niv School for the Deaf (Israel). We also hope that the cooperation and goodwishes we have received upto now shall be continued in the future as well.

An Introduction to THE DEAF UNIT OF JALJALA SHISHU SADAN DHARAN - NEPAL (Estd. 1983)



Advisers

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JALJALA SHISHU SADAN DHARAN, NEPAL

Estd. 1983

Prologue

Dharan, the most important city in the Eastern Development Region of Nepal, not only because of its geographical position in the Inner Terai connecting ten districts in the hilly region of the country and most of the districts in the Terai belt, but also because of the various roles it has been playing in the educational, socio-economic, political, cultural and extra-curricular development of the country. For the hilly region, it is still more important as it provides this section of the country with important trade and transport facilities.

Population

Although Dharan is not a big city-not even a city according to the western standards - with nearly a population of about 150,000 its suburbs provide the major part of the country's staple food supply. The basic population of Dharan is that of the Tagadharies and Newars, however, for the last few decades there has been an extensive immigration from the hills and the settlement of the ex-military men from the British Gurkha and Indian Armies, and a major part of this population is that of the Mongoloids - Rais, Limbus, Magars, Gurungs and Tamangs. In this way, the city has become a curious example of the multi-racial cooperation in almost every field of life.

Education

As in other fields, Dharan has been leading the nation, except Kathmandu, the capital of the country, from where it is situated about 550 km south-east, in the field of education as well. There are nine government-

aided High schools, four English medium boarding high schools, and sixty-five government and private primary and pre-primary schools in this rather small city lying in the lap of the Himalayas. There is also a blind high school and a service centre for the mentally retarded children. Besides these, one of the primary schools, namely Jaljala Shishu Sadan has been running a deaf unit in its premises.

Other Facilities

For the last few decades there used to be a British Gurkha Recruitment Depot. Which has now been shifted from here to Pokhara, and the property thus left over has been occupied by the Eastern Regional Hospital. Apart from this there are a number of social organizations, such as the International Lion's Club, Lioness Club, Leo Club, Rotary Club, Nepal Jaycees, Red Cross, Family Planning Centre, Chest Clinic, which are providing their valuable services to the people of Dharan.

The 1988 Earthquake and its aftermath

In August 1988, an earthquake of 6.7 Richter scale hit the beautiful city and demolished almost all the old buildings, including those of schools and other organizations and temples. However, a large number of international and national organizations extended their services and the then government also extended loans to the people here to help them reconstruct this beautiful city. These reconstruction works are still going on, some due to the lack of facilities and others due to the lack of proper supplies of the construction material. Jaljala Shishu Sadan, which was helping the education of some deaf students free of cost, was also badly hit by this earthquake - both the buildings it had rented for the last few years were brought down to rubble. And since they were not its own buildings, it was not provided with the loan from the government to help its reconstruction.

Jaljala Shishu Sadan Deaf Unit

Although there are more than 2% deaf in this city, there has been no special provision for them to get any kind of special training or education until 1983, when Jaljala Shishu Sadan, a private English medium primary boarding school, was established with an aim to provide better education facilities in the city - since then a number of such English medium primary and pre-primary English medium privately-owned schools have mushroomed. However, it is only this Jaljala Shishu Sadan which ever thought of helping the helpless by starting a free Deaf Unit in the premises of this school.

Number of Students

At present there are twenty-two students in this schools. Among them 9 are girls and 13 are boys. 3 deaf boys are getting residential facility in Jaljala Shishu Sadan, Dharan. They are provided free education, including educational materials also free of cost. The school does not get any kind of aid from the government of any other national or international organization.

Although the total expenses incurred in running this unit here in Dharan seems to a Westerner to be almost meaningless, for us it is a Herculean task. Until now, all the expenses of the Deaf Unit are covered by the founders of Jaljala Shishu Sadan.

Subjects taught and the medium of instruction

All the subjects which are taught at any other school to ordinary children are taught to these deaf students as well, they include English, Nepali, Mathematics, Science and Vocational education. Besides, a finger alphabet and a sign language classes are also run here to help the students. The medium of instructions for the deaf students is both Nepali and English.

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“ THE LIVES OF DEAFS IN NEPAL ”

Submitted by:

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N E P A L

August 1, 1990

Nepal, the Everest country, is a land-locked, being sandwiched between two giant countries i.e. China in the north and India in the east, west and south. It is the third poorest country of the world, though it is rich in natural beauty as it is surrounded by beautiful Himalayas as well as green mountains. The total population of Nepal is 18.5 million with annual growth rate of 2.6 percent. The literacy rate has reached 35 percent. The per capita income is US\$ 145 only. 83 percent of the people live in the rural areas and 94 percent people depend on agriculture for subsistence. People of Nepal have to struggle daily for food, shelter and cloth. Illiteracy and poverty have retarded the economic growth of the country. More than 40 percent people being under poverty line. There is an acute problem of bringing hand to mouth. The majority of the rural people find it difficult to impart education to their children. Since the condition of the normal children is like this, the education of the handicapped ones is out of question.

The history of the development of education in Nepal is not too long. Education was formally introduced in 1943 only due to cruel and dictator Rana regime. That was also only for the members of the royal family. However, the political change that took place in 1950 provided an opportunity to the public to get education. About 3 million children are studying in 19893 schools where 85,843 teachers teach them (see (Table-1)).

Table-1: EDUCATION IN NEPAL:

Condition	School	Teachers	Students
Normal	19,893	85,843	2,907,687
Blind	15	31	175
Deaf	4 + 2*	49	383

* One private Deaf School at Dharan and one Deaf School run by social club, Pokhara.

Source: Ministry of Education, HMG/Nepal.

Those who are handicapped, blind and deaf have been getting opportunity to get education only since two decades ago. The first deaf school in Kathmandu was established in 1966. There were only handful of social organisations serving blind, deaf as well as other handicapped children. The number of schools for the deafs is only 6, where 383 deaf students are taught. But, the number of schools for the blind children is 15 where 175 blind students study. The current statistical data (Table-2) shows that the total number of handicapped children is 77,623, among them 21.1 percent blind and 28.92 percent are disabled. Whereas 49.9 percent of the total handicapped people are deaf, the number of schools for these deafs are inadequate but among them more school-goers are considered to be deaf children.

Table No. 1, 2 and 3 illustrates eye and ear projects in Nepal and shows that there is a vast difference between these two. The total number of deafs are more than blinds whereas the total number of deaf schools are less than blind schools. And the number of deaf students studying in the school are greater than blind students and similarly number of ENT services in hospitals, number of beds and number of ENT doctors are much more less than eye hospitals, beds and doctors and also there are many more eye projects run by the government as well as NGO's project in Nepal rather than ear.

Table-2: TOTAL DISABLED IN NEPAL

	Male	Female	Total	Percent
Deaf /Mute	22,594	16,201	38,795	49.97
Blind	8,113	8,285	16,398	21.11
Other Disabled	14,505	7,925	22,430	28.92
Total:	45,212	32,411	77,623	

Source:- Central Bureau of Statistics, Nepal.

Table-3: COMPARATIVE STUDY OF BLIND AND DEAF:

	Male	Female	Total	Percent	School	Teacher	Male	Female	Total	Hospital	Bed	Doctor
EYE	8,113	8,285	16,398	21.11	15	31	122	53	175	16	750	50
EAR	22,594	16,201	38,795	49.97	$\frac{4}{6}$	49	274	109	383	6	50	18

* Source: Central Bureau of Statistics, Ministry of Education & Health, HMG/Nepal.

Although the school for deafs was established in 1966, there were very few students at the outset. Only oral method was applied to teach them. Due to the lack of knowledge of modern techniques development in highly developed countries the methods applied are not improved in Nepal so long. Gradually, the number of students increased every academic session, four deaf schools were run one in each development region, they are in Surkhet, Bhairahawa, Rajbiraj and Kathmandu. And also there are two private schools, one in Pokhara which is run by the Shrijan Yuwa Club, Pokhara and another one is in Dharan named Jaljala Shishu Sadan by Mrs. Radha Maskey and Mr. Sita Ram Maskey. (see Table-4).

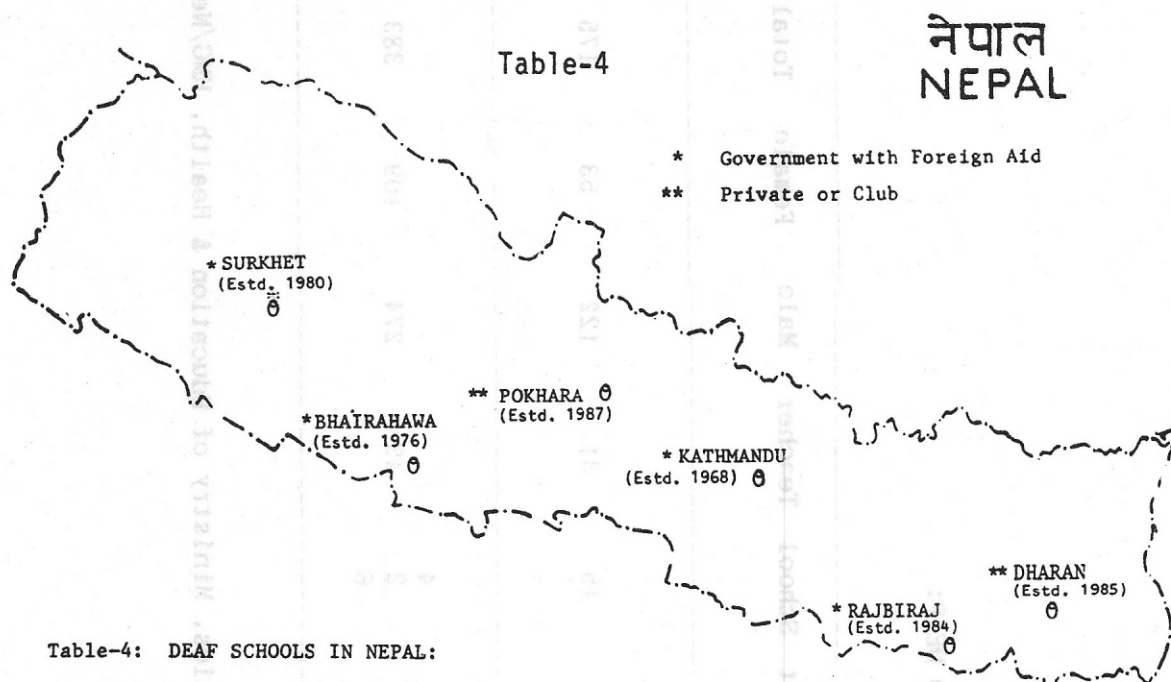


Table-4: DEAF SCHOOLS IN NEPAL:

Girls	8	18	9	57	10	9
Boys	40	50	18	118	30	13
TOTAL:	48	68	27	175	40	22
Teachers	7	7	3	19	7	5
Hostel	x	25	-	24	20	3
	SURKHET	BHAIRAHAWA	POKHARA	KATHMANDU	RAJBIRAJ	DHARAN

Source:- Author himself collected above data by visiting these places.

The interest of the deaf children towards education could not developed due to lack of appropriate education. Thus, the vocational education like knitting, sewing, carpentry, painting, metal work, printing press etc. as well as sign language classes (total communication) was introduced into the schools. So the deaf children have been taking interest and able to communicate each other and consequently developed the sign language. The use of the total communication method in

teaching deaf children in Nepal was emphasised only after 1985. For the first time in Nepal the Nepalese sign language dictionary was published by school for the deaf, Kathmandu in 1987 in co-operation with Peace Corps Volunteer Patricia Ross. Similarly, finger spelling of Nepali letters have been introduced by Kathmandu Deaf Association, Kathmandu. Therefore, now sign languages and finger spelling techniques are used in most of the deaf schools in the country.

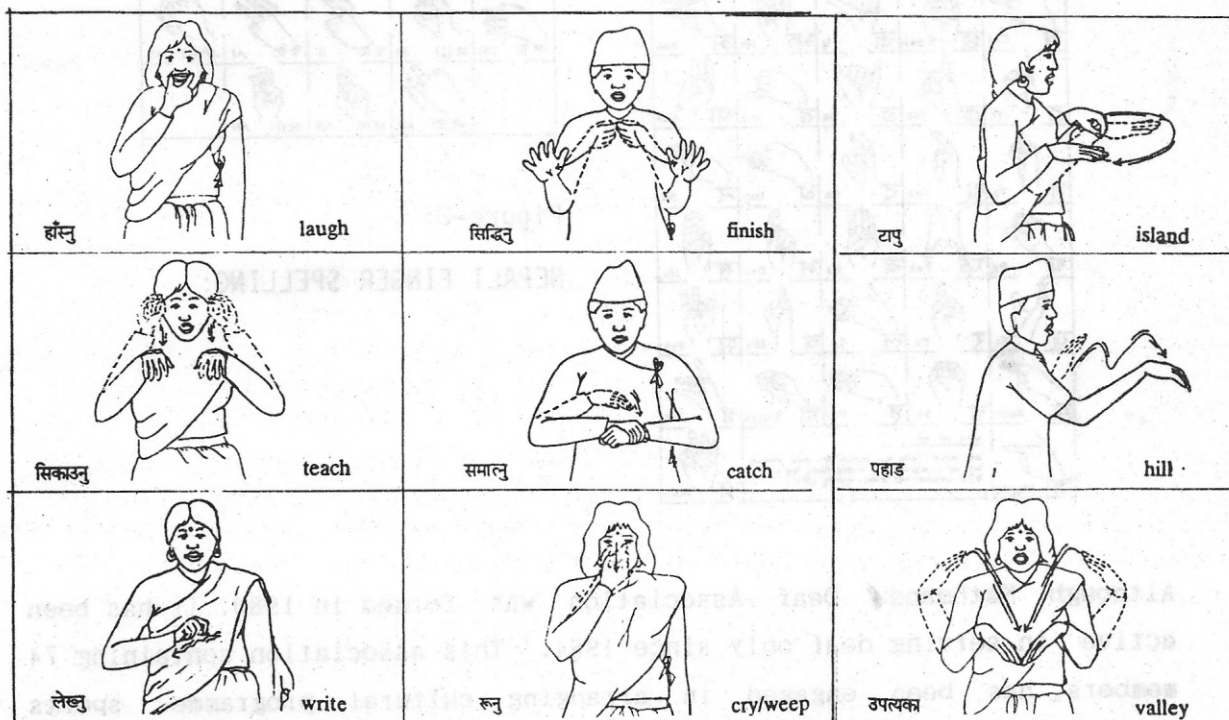


Figure-1: NEPALI SIGN LANGUAGE

In 1980, Nepalese deafs formed an ad-hoc committee with a view to establishing a nationwide deaf association. But they were not allowed to and were rather discouraged not permitting to register the Nepal Deaf Association. In the absence of the concrete governmental policy towards the deafs their around development could not take place. Due to the lack of a constant policy of the government there is no improvement in the adverse situation about employment, social values and financial condition of the deafs. Inspired by the mutual consultation and the feeling of co-operation a new zeal and enthusiasm has appeared among them. They are making efforts to establish contact with the deaf people

at home and abroad in order to give national form to their association. However, some active deaf youths are running deaf clubs as well as association in Kathmandu, Bhairahawa, Dharan and Pokhara.

व्यंजन-वर्ण CONSONANTS				
क Ka	ख Kah	ग Ga	घ Gah	ङ Ng
च Cha	छ Chah	ज Ja	झ Jah	ञ Yna
ट Ta	ठ Tah	ड Da	ढ Dah	ण Ana
त Ta	थ Tah	द Da	ध Dah	न Na
प Pa	फ Fah	ब Ba	भ Bah	म Ma
य Ya	र Ra	ल La	व Va	श Sha
ष Kshah	स Sa	ह Ha	ळ Kshya	त्र Tra
ज्ञ Nyah	मया नमो भगवते नमो भगवते नमो भगवते नमो भगवते नमो भगवते नमो भगवते नमो भगवते नमो भगवते नमो भगवते नमो भगवते			प्र Shra

स्वर-वर्ण VOWELS				
अ (ऌ) A	आ (ऴ) AA	इ (ल) I	ई (ऴ) EE	उ (ऴ) U
ऊ (ऴ) OO	ऋ (ऴ) RI	ॠ (ऴ) E	ऌ (ऴ) AI	ॡ (ऴ) O
ओ (ऴ) AU	अं (ऴ) AN	अः (ऴ) AH		

Figure-2:
NEPALI FINGER SPELLING:

Although Kathmandu Deaf Association was formed in 1980, it has been active in serving deaf only since 1984. This association containing 74 members has been engaged in arranging cultural programme, sports competition, health service programme, mountaineering training, collecting video as well as books and publishing the yearly calendar and so on. Every year Nepalese deafs are receiving the training in mountaineering and study tour in various places in India. For the first time in 1987 a deaf from Nepal participated in the 10th. World Federation of the Deaf, held in Finland. Then after four deaf participated in "Deaf Way", Washington D.C. in 1988. This is the third time where two deafs are participating the congress.

In Nepal, disabled children are considered as burden to their already poor parents. Due to social stigma attached to disability, the parents of such children never want to let others know about the existence of

such children. As a result the disabled people suffer more depression, inferiority complex and are unable to face society. There are still many people who consider that disability is a prank of destiny and the dispensation of providence. Thus to become deaf or to suffer any kind of disability is a result of curse of god. Most of the people do not know about the scientific progress of present time. They cannot even imagine that their deaf children could study, support themselves and depend on their brawn and brain. They consider it is a pointless investment to educate the deafs. If a normal child prefers to play with deaf children of his neighbourhood his parents forbid him to take into his company. If there are normal and deaf children in the same family, the deafs are discriminated against by his own brothers and sisters. The deaf has to stay in seclusion deprived of the minimum facilities and pleasures of family life but they have to do heavy laborious work such as portering, ploughing, plumbing etc. So it is quite clear that the parents of such deaf people never imagine to get monetary benefit by educating their deaf children.

The condition of deaf women is even worse, pathetic and deplorable. Their life is already like that of slaves. Marriage is beyond their imagination in the conservative society of the under-developed countries like Nepal. Illiteracy always lead them to an environment polluted with hatred feelings. Thus marriage is also considered as a curse in their society. Wealth plays a vital role in the marriage between hearing and non-hearing youths. If some one is rich, in case of a rich deaf he may be successful in getting a life partner, it is just reverse if he is not wealthy.

The deaf children of Nepalese society never get an opportunity to become full member and to contribute to the society. Even if they are intelligent they do not get scope to realise their ambition. Getting a job is equally impossible for the deaf in Nepal. No deaf is employed in the civil service at present. Only nine deafs are employed in the semi-governmental organisations in the entire Kingdom. There are few deafs working in the private firms as well as in the business apart from those engaged in agriculture.

Due to the irregularities and corruption of the past government institutions, the handicapped people have received only an insignificant help from them. The plight of the handicapped people is worsening daily whereas the embezzlers are growing millionair at their expense. If the non-governmental as well as social-welfare organisations also could receive help from developed countries, it could be utilised for the real benefit of the handicapped people.

In view of all this, handicapped people living in the third world have typical problem to face. If the people of developed countries are moving rapidly towards modernity, the people of underdeveloped countries like Nepal, are struggling for the basic minimum needs of life. Therefore, I consider it absolutely necessary for the developed countries to give serious attention to the collective development of the deafs who are suffering from the pange of hunger and ignorance.

Therefore, I want to make an impassioned appeal to the entire deaf people of the world as well as those working in this field to contribute their bit in the creation of a universal domicile of peace. The people of the whole world have passionate desire for the peace. So, every community of the world has to provide substantial contribution for peace and peace alone.

Thank you very much.

Please! Pass our regard and thanks to all of your friend, who know us.

Please! we would like to present THIS batrique to your friend where we been 1st day on 28th July evening.