

Seeing It Through His Eyes



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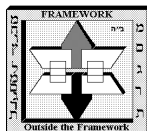


Seeing It Through His Eyes

Feeling for the reader

Understanding more of the complexity of reading

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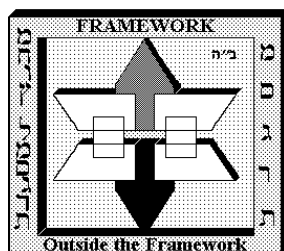


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What is holding back the under-performing student, - does he really have potential?

Perhaps you have a regular talmid who sometimes shows flashes of brilliance. Why isn't he accessing his brilliance always?

And what about that wise-guy kid who knows all the batting averages and is a whiz at computers and knows all the latest best deals but is so dumb when he is trying to learn Gemorah?

* * *

The following pages simulate how your pupil/child might be experiencing information you are presenting to him as a teacher or parent.

They will sensitize you to issues you might not be aware of.

Some issues you will be able to resolve by adapting the way you present information so as to be more acceptable to his situation and style of learning.

To resolve other issues, you might need to take advice or refer him to someone with more specialized training.

But always, your increased awareness will help you empathize, be more supportive and help you be more effective in your role as a mechanech.



1 What Is The Difference Between This Generation And Previous Generations?

We expect 100% success - **every** child **must** succeed in **studies**

Alternative to success is **failure**

Can't become a woodchopper or a waterdrawer

Jobs for skilled trades are limited - no tailors/shoemakers/carpenters, etc.

More mothers go to work.

Children do not play the old-fashioned games and so do not build-up many basic skills:- bouncing balls - hopscotch - running and jumping, balancing, tying knots, etc.

Shoe-laces have been replaced by Velcro; buttons have been replaced by zippers and press-studs

No watching bird, clouds, scenery, etc.

Children go to sleep three hours later than 60 years ago

Bedrooms are not totally dark at night.

Extended school hours plus obligatory after-school activities

Children do not walk to school 1/4 - 1/2 hour

Homework from an earlier age and often excessive.

No line-up

Schools teaching more advanced studies at progressively earlier ages

Less time for playing and building basic developmental skills.

General studies employ graphics, larger and clearer fonts

More text intensive and dependence on using books

Less dependence on memorization

Less dependence on development of imaging

Programs for basic skills designed by professors who do not understand the real nature of children. They have only 1 child and 2 dogs!

Less use of rote to develop basic skills.

Much of the environment is against developing powers of concentration - mind on other things - mobile phones, etc.

Music and graphics stimulate right-brain - suppresses left brain

Conditioning for high levels of stimulation

Attention span only for a few seconds.

Reduced popularity of games such as chess which train increased attention span.

Conditioning for instant gratification represses ability for extended concentration

Disturbance and disorientation through food additives such as Sugar – Caffeine, Colorings, artificial sweeteners, flavor-enhancers, Petrochemical derivatives in air and plastics, etc.

Extended allergies:- milk, egg, wheat, potatoes, etc - barrel effect

Asphyxiating effect of oils and fats - chocolate, butter, margarine, etc.



Increased complexity of food products (more chance a food will contain an allergic substance)

Decreased nutritional value of foods

100 years ago - basic belief and moral values even by goyim - less *nisayon* to *go off*

Big OUTSIDE waiting....

Information half-life - parents cannot relax

Electro-magnetic disturbances – cell phones, radio, television transmissions, GPS

Non-solar lighting

Deafness from loud bands and walkmans

Total availability of all levels of luxury - no class distinction - no satisfaction

Instant high-level achievement - computer programs - no slow kits, long skill training

Disposability and fast redundancy - why try?

Media come down to lowest level - Computers for Dummies

Television

Mind-blowing computer games

Dominance of sex/monsterism

No moral training in children's books- compare moral level of books of 70 years ago

Lack of respect

Listening to MP3's etc. – no time for thinking

We expect immediate high performance - has to work right first time!

Effective protection from pain/suffering/discomfort

No nursery rhymes - basic phoneme and word/sound training

New teachers are themselves products of this era

Lots of everything

Can't take things apart to see how they work (self-education)

Change from personal perfection/style to computer (absolute) perfection/style

Reduced tolerance for discomfort and investment in the basics of skill-training.

No need for personal artistic development - basic physical/mental skills - strive for personal perfection - personal discipline to develop

Early focusing on emotional needs instead of intellectual needs

Premature development of ego - opinions/wants

Not possible to take things apart and see how they work (all IC chips etc.) therefore, undeveloped exploratory and rationalization skills

Lack of decision-making training - given choices before ready

Modern parental training – child at the top of the pyramid instead of the father.

Lack of inter-personal boundaries

We are making their world – we cannot blame them



“Reading” - The individual’s total interrelationship with the written/printed information.

1. Input The physical process by which light from the word/symbol is received by the eye and then transmitted via the optic nerve to the brain and then neurologically processed by the brain to accurately reproduce the word/symbol in the brain.

e.g. من داشتم من نوشتم - You are inputting these letters and words accurately.

2. Recognition The reader’s skillful knowledge of the alphabetic symbols – letters and vowels - and how to efficiently recognize and manipulate word-roots, prefixes and suffixes.

This step takes place before the neurological and intellectual aspect of reading takes place.

e.g. من داشتم من نوشتم - Let us assume you do not know its alphabet and grammar

3. ‘Reading’ Recognizing the word – understanding its meaning or recognizing that he does not know its meaning.

e.g. من داشتم من نوشتم Therefore we can assume that you do not understand what is written

4. Thinking This comprises basic processing of the information so that it can then be further processed. Thinking can be performed consciously or subconsciously, e.g. when a person is sleeping. Since a person usually thinks by ‘talking to himself’, it pre-requires a suitably extensive vocabulary.

5. Intra-integration The equivalent to basic understanding and refers to the linking of all parts of the information being read with all other appropriate parts.

6. Extra-integration This includes analysis, criticism, appreciation, selection and rejection. The process in which the reader brings the whole body of his previous knowledge to the new knowledge he is reading, making the appropriate connections.

7. Retention The basic storage of information. Storage can itself become a problem. Most readers will have experienced entering an examination room after having spent the previous few days storing most of their information and still not being able to answer all the questions! Storage, then, must be sufficiently effective as to enable recall when required. One of the most significant aspects of proper review is the accumulative effect it has on all aspects of learning, thinking and remembering. The person who does not review is continually wasting the effort he does put in to any learning task, and he is putting himself at a serious disadvantage.

8. Recall The ability to get back out of storage that which is needed, preferably *when* it is needed.

9. Application The use to which the information is immediately or eventually put.

10. Communication Organizing the information in such a way that it can be communicated to someone else.

Based on– “Use Your Head” by Tony Buzan



2 Critical differences between English and Hebrew

Differences in their concepts of letters and vowels

Loshon haKodesh has a totally different language system to that of English.

English consonants and vowels are written as a continuum on the line because a vowel is simply a variant type of consonant - hence they are all called "letters".

Loshon haKodesh has a parallel, three-tier system.

The letter - *oss* - defines how a sound is generated inside the mouth. The vowel- *nikud* - defines how the sound is modified by the shape of the mouth - opening of the jaws and shape of the lips - as the sound is emitted from the mouth. The tune - *trop* - defines how the sound is modulated to give expression, thereby fulfilling the task of punctuation.

It is therefore physically impossible to isolate a letter from the *nikud* because the mouth always has to have a shape to it as the sound is being emitted. Anyone who tries to sound a letter without a *nikud* is attempting the impossible.

Actually, before you attempt to sound an *oss*, first you must prepare your mouth so that when you make the sound, it comes out with the correct combination of *oss* and *nikud*.

That is the significance of "*kometz aleph - oh*". First you prepare your mouth according to the *nikud* and THEN emit the sound required by the *oss*.

Try it - when you attempt to read an unfamiliar word, you will feel yourself first shaping your lips according to the *nikud* and THEN sounding the *oss*.

Those who try to separate the *oss* from the *nikud* are actually sounding the *oss* with a *shvoh* and then inserting an *aleph* with the *nikud*.

For example, if they attempt *b - o - r - oo - ch* they are actually telling the child to say a *bais* with a *shvoh*, then an *aleph* with a *kometz*, the a *raish* with a *shvoh* then an *aleph* with a *kobutz* and then a *ch*-sound.

So they are actually miss-training the reader and making him create an inaccurate data-base of words.

Because of these differences, using remedial methods based on remediating English will not only be counter-effective but will probably actually **cause** problems.

The reason why the *Massorah derech* doesn't seem to work nowadays is because the teachers don't practice the basics long enough. Modern educationalist regard rote as being undemocratic and abusive. And so they try to avoid rote and, instead, develop intellectual ways - which really are not age-appropriate and so are not effective.



Differences in the relationships of Hebrew and English between words and spelling

English is a mongrel language resulting from the combination of eight or more languages. Consequently, English has the largest vocabulary of any language, probably approaching three quarters of a million words, and includes many synonyms, each variant stemming from a different language source. So, one idea is usually represented by its own unique word. Therefore, the brain only needs to read enough of the word to enable it to recognize the idea which the word represents, and for this task, the brain can be aided by the context. A group of highly-intelligent adults with extremely poor reading skills were shown the text below. Most of them read it without realizing that the text had major spelling errors.

Aoccdrnig to rscheearch at Cmabrigde Uinervtisy, it deosn't mttar in waht
oredr the ltteers in a wrod are, the olny iprmoetnt tihng is taht the frist and
lsat ltteer be at the rghit pclae. The rset can be a total mses and you can
sitll raed it wouthit porbelm. Tihs is bcuseae the huamn mnid flgas the
eorrr and crroects it atoumacatilly.

Amzanig, huh?

The example below illustrates this process even more dramatically.



F1gur471v31y 5p34k1ng?

***Good example of a Brain Study. If you can read this you
have a strong mind.***

7H15 M3554G3

53RV35 7O PR0V3

H0W 0UR M1ND5 C4N

DO 4M4Z1NG 7H1NG5!

1MPR3551V3 7H1NG5!

1N 7H3 B3G1NN1NG

17 WA5 H4RD BU7

N0W, 0N 7H15 LIN3

YOUR M1ND 1S

R34D1NG 17

4U70M471C4LLY

W17H 0U7 3V3N

7H1NK1NG 4B0U7 17,

B3 PROUD! 0NLY

C3R741N P30PL3 C4N

R3AD 7H15.

PL3453 F0RW4RD 1F

C4N R34D 7H15

These ‘tricks’ are not possible in Hebrew because even a minor change in the spelling of a Hebrew word – including of the vowelling - usually causes a major change in meaning. Therefore, recognition of a word depends totally accurate reading of the word.

Hebrew has about 500 root words and all the many thousands of Hebrew words are built on these few root words by varying the prefixes and suffixes of the roots.

In the small list below, you can see how conceptually-linked words in Hebrew are variants of the same root but in English they are unrelated, distinct words.



to eat	לאכול
food	אוכל
To nourish	להאכיל

law	דין
judge	דיין
trial	דיון

thought	סברה
explanation	הסבר
PR	הסברה

to paint	לצבוע
colour	צבע

permission	רשות
license	רשיון

vegetables	ירקות
greengrocer	ירקן

to think	להשוב
to calculate	לחשב
computer	מחשב

order	סדר
to tidy	לסדר
usher	סדרן

book	ספר
to relate	לספר
library	ספריה

Hebrew verbs and adjectives also often contain information which, in English, is represented as separate words.

This means that when reading Hebrew, it is essential not only to identify each letter but also to note the precise location of each letter in a word. Any mistake in either of these issues usually causes a major change of meaning and often, accurate understanding can only be attained from the context – which also requires accurate reading.

Furthermore, when reading a letter-only text in which one set of letters can represent several different words, choosing a suitable candidate pre-requires an ample data-base of words and the ability to use the context to select the best option.

Recognizing just the first and last letters of a Hebrew word cannot enable you to recognize the word. The unique identity of every letter and vowel needs to be recognized and processed in order for the word to be understood. Then the word has to be read as a whole unit so that the reader can isolate the root. Then the word has to be stored in the reader's word-bank to enable him in the future to read a text which has no vowels.

For this reason, if a child has poor visual skills, Hebrew will often be more challenging than English.

Identifying each letter phonically – “ah”, “bah”, “vah”, “gah” does not enable the reader to identify the unique identity of each letter “aleph, bair, vav, gimmel, etc. ‘Vav’ and ‘vov’ share the same sounds, as do “to” and “tes”, “so”, “samech” and “sin”, “ko” and “koof”.

In the example below, only one change in each word changes

חלב כשר לפסח - milk kosher for Pesach

to



כלב קשר לפתח - a dog tied to the door

even though their letters are phonically similar!

How do you read this?

שלמה שלמה שלמה שלמה שלמה

שְׁלֹמֹה שְׁלֹמֹה שְׁלֹמֹה שְׁלֹמֹה שְׁלֹמֹה

So why does Shlomoh have to pay for a whole cloak?

These “tricks” are not possible in English

Examples of the irregularity of English

I'll meet my daughter at the place by the aisle where there's water from the isle. Then we'll wear our shoes and eat in peace a piece of plaice – but not meat – and chose to read a red book about reeds.

We saw the scene of a new saw by the sea shore, which they knew had been seen and used by the witch to cut and put hair the right way on the right knee and then she read the rhyme with a whine on each line. Then the maid made the meal of beans for you by the wheel.

meet - meat	daughter - water	place - plaice	used - you	read - reed
shoes - chose	see - sea	scene - seen	rhyme – line - whine	
which - witch	cut - put	peace - piece	meal – wheel – we'll	
saw - saw	maid - made	been - bean	where - wear- hair	
red - read	we - knee	right - right	aisle - I'll - isle	
one – ton – run - done – iron - won			two – hue – hew – shoe – queue	

These are example of English words which sound or look the same but have different meanings. Consequently, you cannot determine the sound of a letter just by looking at it in isolation but only by seeing it in a word and sometimes only by recognizing the word from the context. Languages like this are called “opaque” because you cannot ‘see’ the pronunciations of their letters in isolation but only when in context.



Much of the complexity involved in teaching and remediating English is due to having to teach the reader how to deal with these aberrations.

Therefore, when teaching English, the teacher has to limit the vocabulary words which are age-appropriate – words for 5-year olds, for 8-year-olds, and so on.

In contrast, the letters of Hebrew are ‘transparent’ – whatever is the position of a letter in any word, its pronunciation is always the same. Therefore, teaching and remediating Hebrew comprises simply teaching the letters and vowels and then teaching the reader how to combine them into syllables and then combine syllables into words. Essentially, there is no concept of “easy” or “hard” words – only “short” or “long” words. And hence Professor McGuiness’s declaration that the concept of “dyslexia” is impossible in Hebrew and that any difficulties in reading Hebrew and any similar, transparent language come from inefficient teaching.

Particularly sad is using the McGuiness method to “remediate dyslexia” in Hebrew when Professor McGuiness herself explains that “dyslexia” in Hebrew is not possible but that difficulties in reading Hebrew are caused by incorrect teaching.

Once the reader can recognize the letters and vowels efficiently, it is almost impossible to read Hebrew inaccurately. Whereas in English, rules are needed to guide the reader how to relate to spelling and combining letters to make words, in Hebrew, most rules are simply guidelines to pronouncing the words, which can be derived simply by looking carefully at how they are printed in the siddur.

Difference between reading phonically and reading visually

You need to recognize the shapes of sin, samech and sof in order to know that they make a ss sound.

However, if the reader is taught to direct his attention to the sound of the letter - i.e. using his auditory sense, he will register the *sound* of the letter and not use his visual sense to relate to the *shape* of the letter.

Therefore, when reading, he will pronounce the letters correctly, but ignore the significances of the differences in shape.

When reading Hebrew, correct identification of the unique identity of each and every letter is essential to acquiring the meaning of the word.

In this respect, Hebrew is like the formulae of molecular chemistry - if you change any detail of the formula of the molecule, you are completely changing the nature of the molecule.

This is one of the dangers in using pictures to teach the letters - esrog for an aleph – house=bais for a bais, etc, because you are directing the child's attention to the sound of the letter and to use his auditory sense and therefore directing him away from using his visual sense and from relating to the shape of the letter.

The result will be that the reader apparently reads fluently but does not understand what he is reading.



1. Let's say you are a witness to a terrible motor accident. You hear the grinding of metal and the shouting of the people around and see the impacting of the two cars.

Some days later, you are called to give your testimony as a witness and you relate what you saw. While you are relating your testimony you are 'seeing' the events of the accident. But, probably, you are not at the same time recalling the sounds of the grinding of metal and the shouting, though if you really try, perhaps you can.

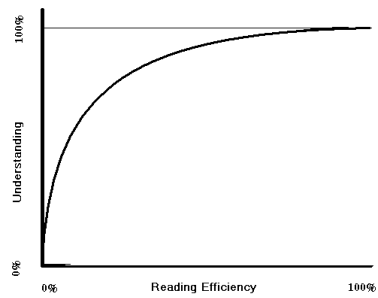
2. You go to a concert and hear wonderful music as you watch the movements of the stringed instruments, the fingerings of the wind instruments and the movements of the conductor. When you get home, probably you can repeat parts of the music. But even if you try, probably you will not be able to 'see' the movements of the members of the orchestra.

In both these situations, at the time of the occurrence, you were using and being aware of both the visual and auditory aspects of the occurrence. Yet when recalling them, you only related to one of them. Only one sense was dominant.

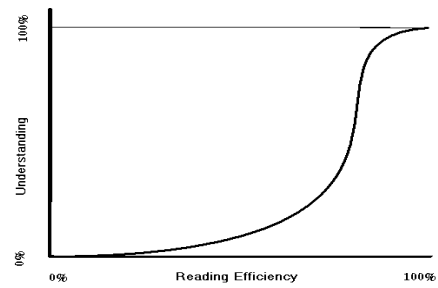
Similarly, if someone looks at a letter, recognizes its shape but relates only to its sound, he might confuse its identity with other letters which have the same sound. But the meaning of a word depends on the graphic identity of each letter - not on its sound. Therefore such a reader would have problems with recognizing words and understanding them.



English



Hebrew





The Special Significance of having sufficient Brainpower available while reading

The brain seems to have a limited capacity. Reading comprises many different activities, all of which are controlled by the brain.

1. Recognizing the letters.
2. Recognizing the vowels.
3. Combining the letters and vowels into words.
4. Understanding the words.
5. Thinking about what is being read

Let us represent the apparent total power of the brain by the volume of a box

We show the proportion of total brainpower which each activity uses by sectioning off the box according to the amount of brain-power required.

Chart 1 represents the allocations for a normal reader.

Chart 2 represents the allocations for a person who needs to think about the identity of the letters as he reads. As we see, the poor reader suffers a severe limitation in his ability to think while he is reading.

Chart 3 represents a highly-intelligent but poor reader. He is able to think while he is reading and he might not even realize that his poor reading is hampering his ability to access his real potential. But he might feel that something is wrong and that he is really able to perform better than he is now performing.



1 Good Reader

1.	Recognizing the letters
2.	Recognizing the vowels
3.	Combining them into words
4.	Understanding the words
5.	thinking about what is being read

2 Poor Reader

1.	Recognizing the letters
2.	Recognizing the vowels
3.	Combining them into words
4.	Understanding the words
5.	thinking about what is being read

3. Highly Intelligent Poor Reader

1.	Recognizing the letters
2.	Recognizing the vowels
3.	Combining them into words
4.	Understanding the words
5.	thinking about what is being read



The Stages of Learning to Read Hebrew

There are six stages to attaining genuine efficient reading and failure to attain any one of these stages can lead to the reader seemingly being able to read efficiently but actually he cannot.

1. The reader identifies each letter with its vowel and combines them to make syllables

א. א א א א א א א א

2. The reader identifies each syllable.

. א א א

3. The reader identifies each syllable and combines them to make a meaningless word.

א א א א א א א א

4. The reader identifies each syllable and combines them to make a meaningful word.

 א א א א א א א א

5. The reader immediately recognizes the word as a meaningful word.

 א א

6. The reader only needs to see the beginning of the word and, with the help of the context, recognizes the rest of the word automatically.

 אא

At stages 3 and 4, if the basic letter/vowel identification is sufficiently effortless, the reader will automatically memorize the word and upload it into his banks of words.

There are four of these word-banks.

- One stores the sound of the word.
- One stores the neurological instructions of how to actually say the word.
- One stores the sight of the word.
- One stores the image or concept which the word represents.

When the reader recalls a word from the 'sound' bank, it will enable him to 'hear' the **sound** of the word.

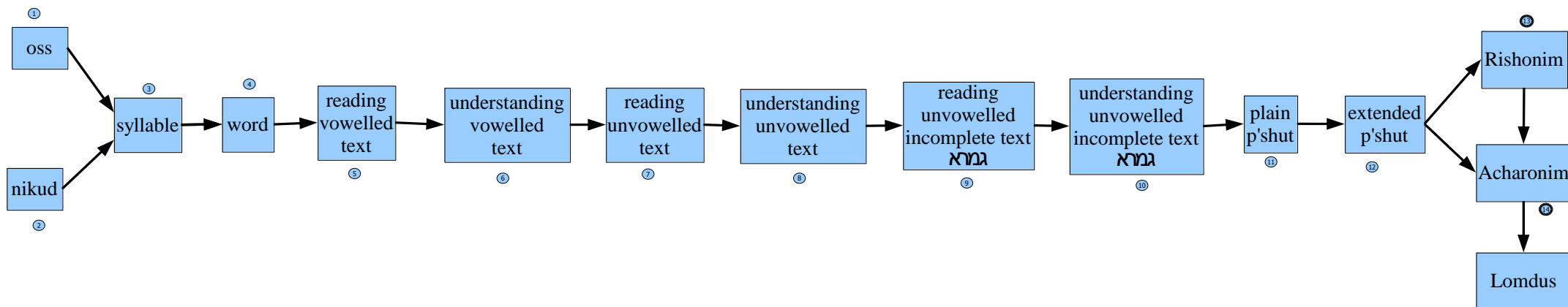
When the reader recalls a word from the 'say' bank, it will let enable him to **'automatically' say the word** without having to consciously think how to operate the muscles of his vocal-chords, mouth and lungs to produce the required sound.

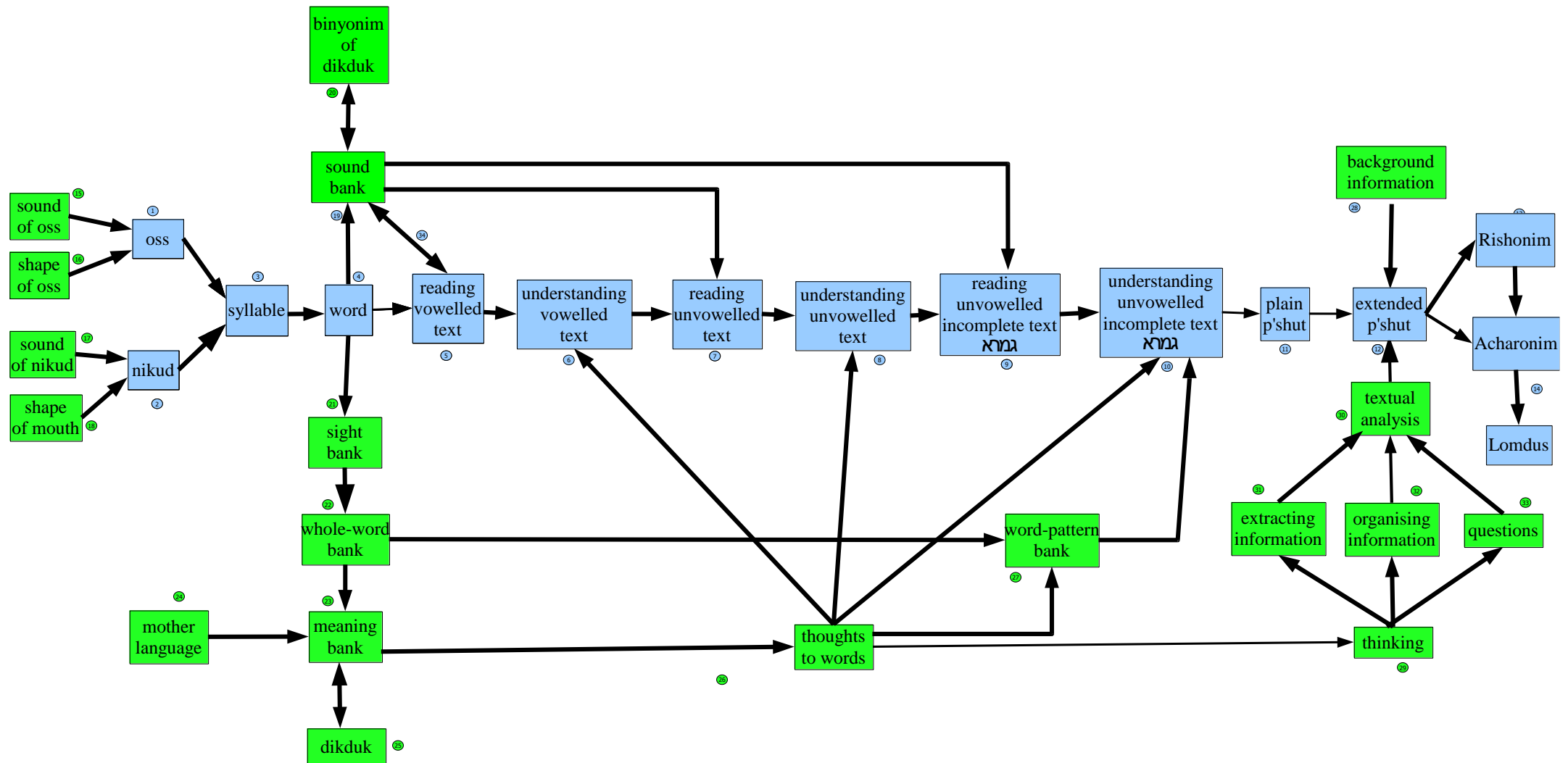
When he recalls a word from his 'sight' bank, it will enable him to **analyze the word** for possible **root/prefix/suffix** letters and thereby indicate the possible **meanings** of the word.

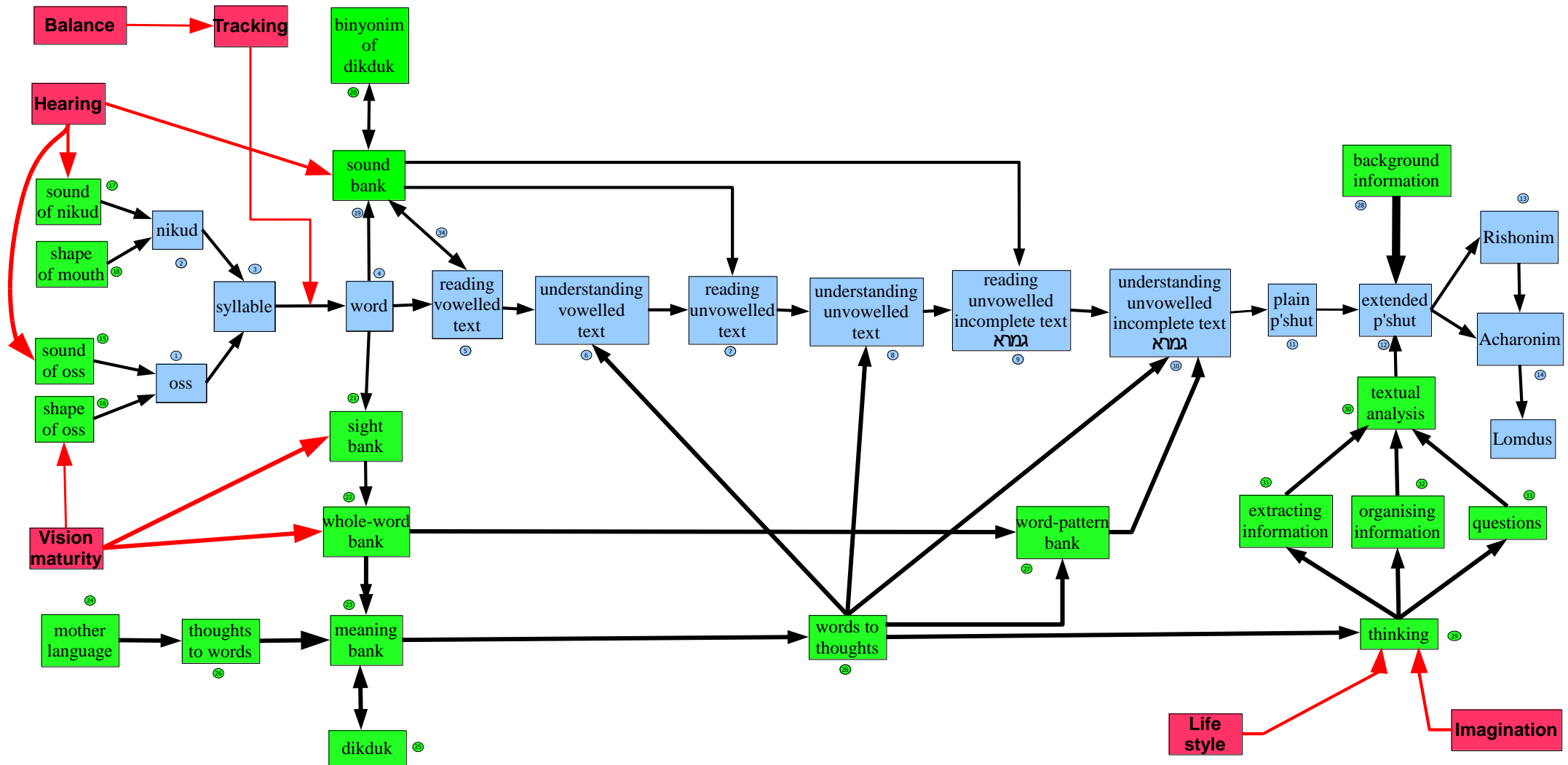
When he recalls an image or concept from his 'image' bank, it will enable him to automatically 'see' the **image or concept** which the word represents.

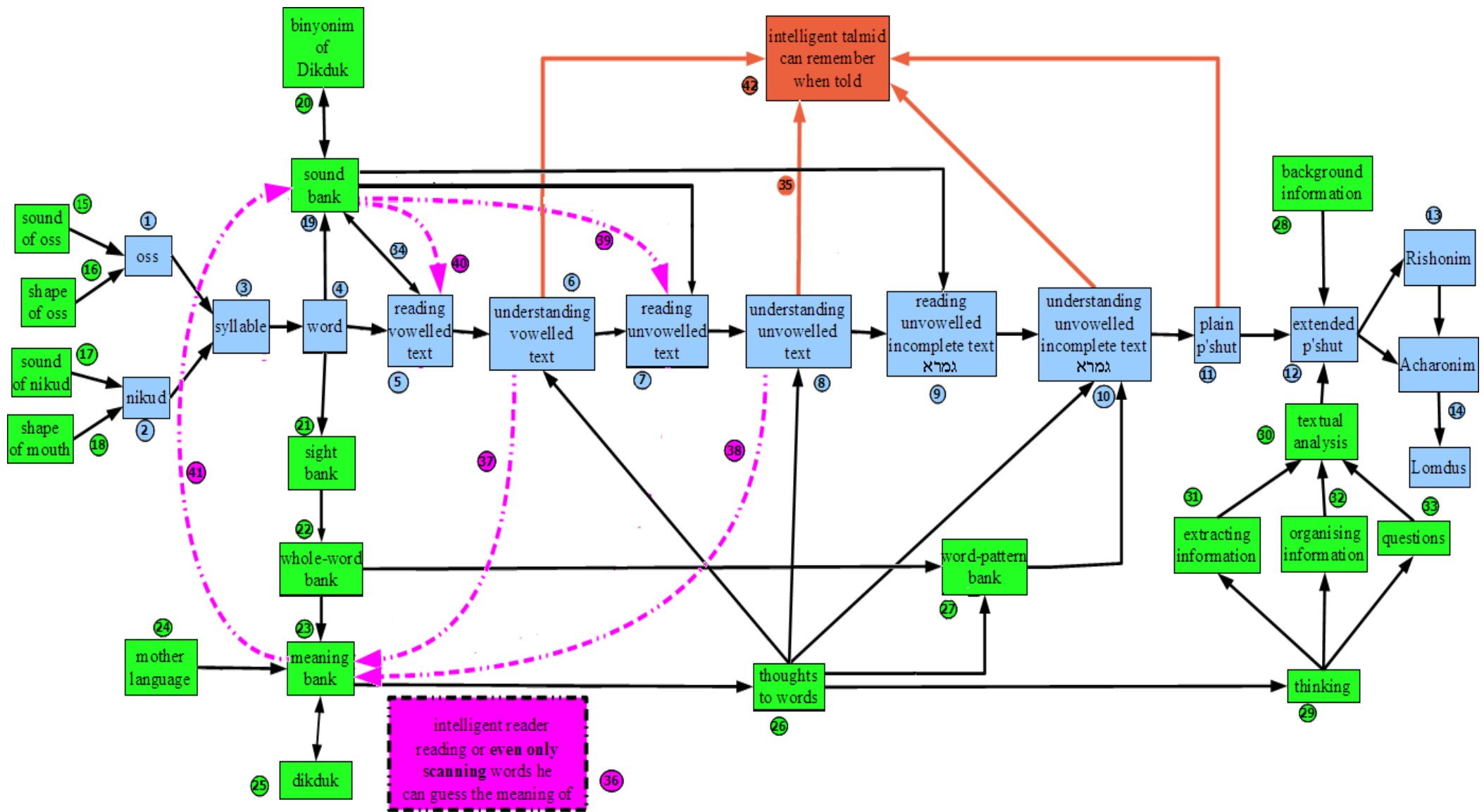
The “Basics to Lomdos” Continuum

The dynamics of learning Gemora, Rishonim and Acharonim









And the Alm-ghty said to Moshe, "Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall not defile himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told that the priests should be worthy of being descendants of Aharon. That is, just as Aharon had the trait of loving and pursuing peace, so too, they also should work on acquiring this trait. Therefore the latter part of this verse warns them that even though they should try to make peace between people whenever they can, they must be careful not to defile themselves in the process. At times they might come into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.

Questions on this tract

1. According to the plain meaning of the sentence, what are the Priests being warned against?
2. Which traits are mentioned in this passage?
3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?

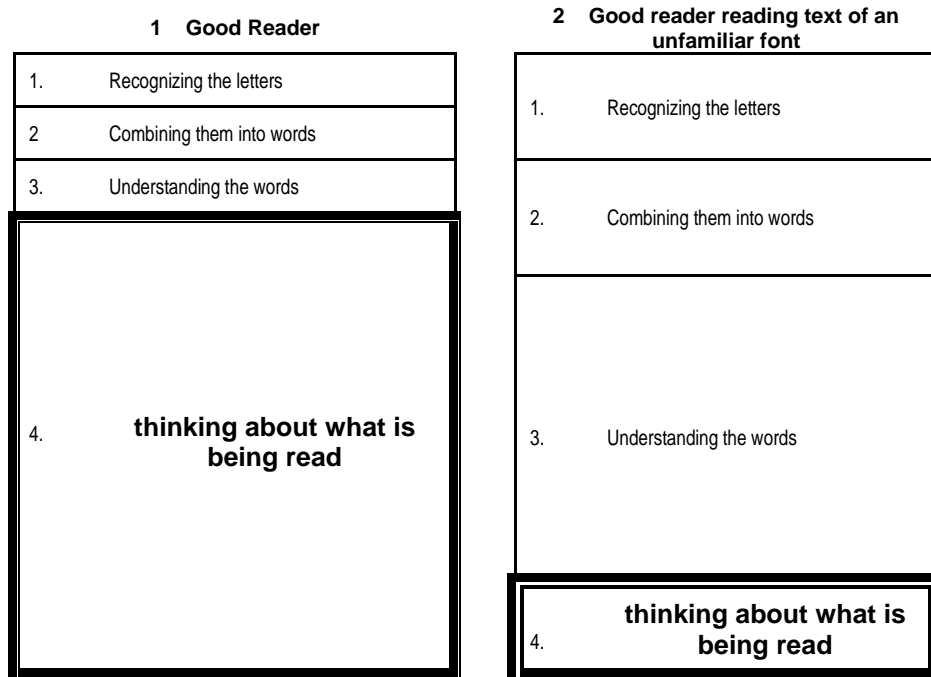
Now try this one

שפת העברית מדויקת מהרבה משפחות המערביות. יס צורק בזיסוי כל אות של כל מיל. משפות אירופאיות כל רעיון מוגע בדרך כלל ממיל משל. אמר יסגם וכמו אותיות ותחיות וסופיות שמוגשים מכדי לשנות וחילס, אך הם פסטיק למודי. כך שמשפיק לך להכיר רק מקצות המילס וככור הנך מסוגל לזכור את פרעיון אותו הוא מביע. חין לורך הקריאת כל אות. ובעלם, גם פעויות כתיב וסמאות אותיות אינם מפורעים הסכנת סכתור. ואין כל הגדל אס פטעויות פנים פעויות דוס או שפם פעויות קוריאס של הקורא עלמור.

Note how unfamiliarity with the font burns up brain power



Reason why you do not enjoy reading the text and why recall is very poor is because you are not familiar with the font. Therefore you need to invest an excessive amount of brain-power just to recognize the letters, combine them into words and understand the words.



Therefore, inefficient recognition of the letters will hinder:-

- Being relaxed while reading
- Building up a memory-bank of words
- Building-up text-based learning skills – such as learning to “learn” Mishnayos and Gemora
- Enjoying reading
- Looking forward to a text-based activity
- Looking-in during class
- Paying attention during a text-based lesson
- Pleasant memories of text-based activities
- Reading text analytically
- Relating to the context while reading
- Remembering the text – even for short-term
- Thinking into the text
- Understanding text
- Vision skills



Combining recollections

When we see a word for the first time, before we can absorb the word, we must relate to it as a single unit. Similarly, we cannot relate to a sentence until we combine the words together to form a single unit of information.

Batching

For example, even if each word of a sentence is immediately understandable, you cannot understand the sentence as a whole until you have read a sufficient number of the words of the sentence to enable you to obtain its meaning. This means that the first words must remain in your mind until you have read a few more words to form a single batch of 'meaning'. Then you can think about them until they are understood.

Factors

Thus, 'batching' requires several factors:

- ◆ sufficient units of information in the batch to provide for obtaining a meaning;
- ◆ enough time for the batch to be cooked - to be processed and fully understood;
- ◆ sufficient brainpower to actually process and fully understand the recollections.

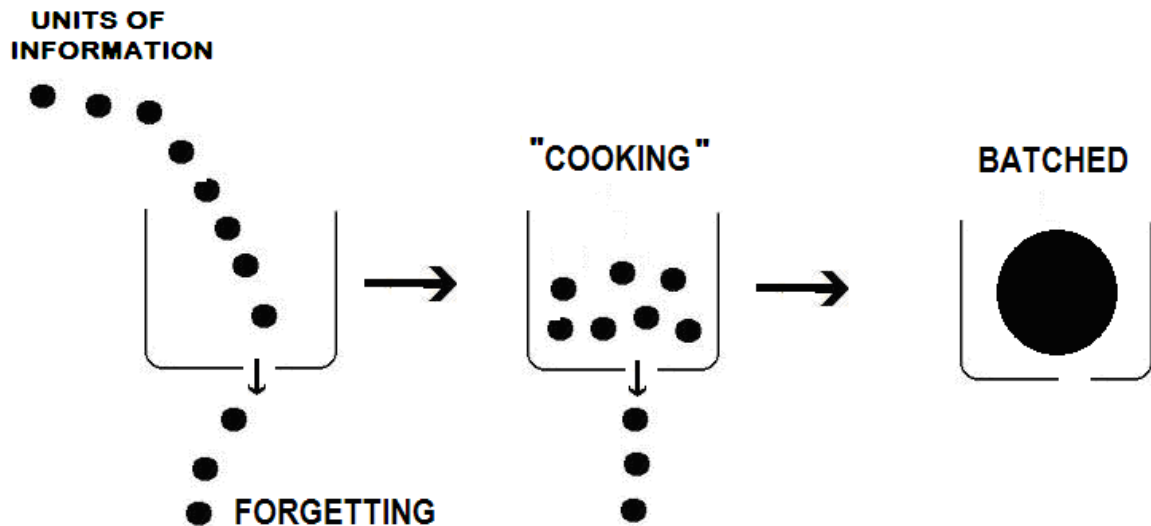
Limits

However, there is a limit to the amount of time that units of information can be retained in the mind while they are being collected and cooked. If the units of information are not batched fast enough, they will be forgotten. It is as if the hold in which the units of information are kept has a hole through which they leak if they remain there too long.

Two limitations

So, there are two aspects to the size of each batch. Firstly, there is the number of units of information which can be stored in the 'hold' for batching, (i.e., the size of the 'hold'). Secondly, there is the rate at which they will be forgotten, (i.e., the size of the 'hole').

For example, a batch can be of large size, but with a fast rate of forgetting, or a batch could be small, with a slow rate of forgetting.



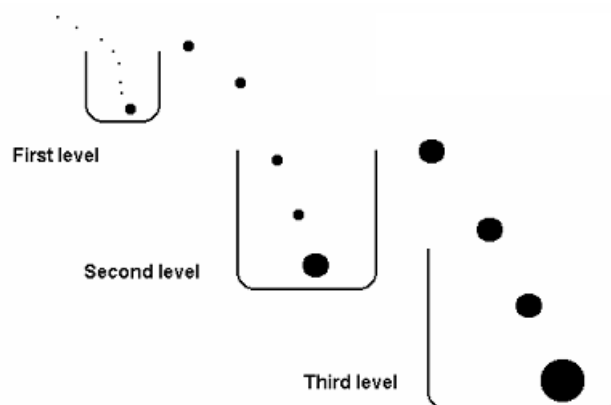
Batching

The size of each batch, the necessity to cook and the rate of forgetting, thus introduce a time factor into the process of understanding. If the rate of input is too slow, then units of information will be lost and it will not be possible to batch the information. Similarly, if the input is too fast, then there will not be sufficient time to cook the batch and/or the units of information will leak out and so be lost.

This means, in practice, that a person cannot necessarily be told that he will find it easier to understand a text if he slows down. Similarly, a person cannot always be hurried into understanding a point.

These batched units of information can form the input for a further level of batching.

For example, a person can read letters to form words (one level of batching). Then, he can combine these words to obtain the meaning of the sentence (a second level of batching). Then he will think about the meaning of several sentences to understand the idea expressed in the entire paragraph (a third level of batching). This paragraph might be part of complex discussion requiring further levels of batching.



Levels of Batching

Therefore, if a person needs an input of a certain rate of high-level batches in order to satisfy his intellectual appetite, he must be able to batch the lower levels at a rate which will satisfy his needs.



For example, one who needs to read a book at the rate of four pages per minute will need to be able to process the text at a rate of about 100 characters per second.

Each batch requires a certain amount of brainpower for analyzing and processing the information. One batch could be processed at a time, in which case the total amount of brainpower available can be used on it.

But, usually, batches at several levels are processed simultaneously. This means that only a part of the total available brainpower can be used for each batch.

So if the high-level batching needs 60% of the total brainpower, only 40% is available for the lower levels. Therefore, if the lowest level actually needs 25% and the next level needs 30%, only 45% will be left for the higher levels.

In such a case, the person will have to accept a slower rate of batching at the higher levels. But this might lead him to forget information, or it might then fail to supply him with the intellectual satisfaction he desires.

He might then switch to an input which can supply him with the high-level satisfaction he desires. He will then start to access his internal memory bank for faster supplies. And he will then start daydreaming. Alternatively, he might engage in some physical activity such as fidgeting, doodling or becoming restless.

So this example simulates how the necessity to read an unfamiliar font will reduce the ability to understand and enjoy reading the text. Similarly the reader will be more likely to lose concentration and day-dream while reading such a text.



5 Mild dislexia

n=u a=e q=p b=d w=m

"Aub thay shell odsarva My cherga, eub thay shell uot daer siu for it." (Veyikre 22:9)

Reshi axpleius thet this varsa is e meruiug to tha qriasts uot to aet *trnweh* mhila thay era iu e steta of *tnweh*.

avan thongh aetiug truwah is tha fnlfillwaut of e witzveh for tha qriasts, thay wnst da vary cerafnl uot to bo so iu e weuuar thet mill treusforw tha qotautiel goob iuto e treugrassiou. Reddi Yarnchow Lavovits cowweuteb thet ma saa hara eu iwqorteut qriucipla: avau mhau e qarsou is iuvolvab iu boiug tha Alm-ghty's sarvica, ha mnst da vary cerafnl thet uo treusgrassious cowa frow it. Ou tha qrecticel laval, mhauavar yon era augegab iu doiug e goob baab or era iuvolvab iu e morthmhila qrojact, da ou gnerb thet tha goob yon bo is cowqlata eub boas uot iucluba euy treugrassious. (Dees Toreh: Veyikre, q. 210)

Questions:-

1. What is Rashi adding to the plain meaning of the text?
2. What practical advice comes from this text?
3. Why should we think otherwise?



As we saw before, accurate reading is not always critical to understanding English. Yet the interchanges of the letters in this sample resulted in a very confusing situation.

Because of the precision of the Hebrew language, total accuracy of letter-recognition is essential to understanding the text.

Therefore, confusions between letters of similar sound, such as –

ב/ו – כ/ח – א/ע – ת/ס/ש – ק/כ

will wreck even more havoc to understanding Hebrew.



Reading a Consonant-only text

"nd y shll cnt frm th dy ftr th dy f rst, frm th dy tht y brght th wvng mr, svtn cmplt wks thy shll b." (Vyr 23:15)

Th Trh gvs s mtzvh t cnt th dys frm th scnd dy f Psch ntl th hldy f Shvs. Th rt f ths cmmndmnt, wrt th Chnch, s tht th ssnc f th Jwsh Ppl s th Trh, nd fr th Try th ntr wrld nd srl wr crtd. Th srlts wr rdmd frm gypt n rdr t ccpt th Trh t Sn nd t flfil t. Th cntng f th dys frm th xds frm gypt ntl th dy f th ccptng f th Trh s n xprsn f th mprtnc f th Trh fr th Jwsh Ppl. Jst s prsn wh s nslvd nd knws tht h will b lbrtd n crtn dy will cnt ch dy ntl h fnlly gts hs frdm, s t, w cnt th dys ntl w rev th Trh. Cntng th dys shws tht r ntr bng hs strng dsr t fnlly rch th nd f th tm w r cntng. (Sfr Hchnch 306)

Th grtr yr ppretn f th Trh th mr th mr y will stdy t. Rlznng hw mprtnt th Trh s fr s s ntn nd fr ch f s ndvdly w will hv grt jy nd plsr whn w dvt rslvs t stdyng nd mstrng t. vry yr whn w cnt th dys btwn Psch nd Shvs w nc gn rpt ths mssg dly fr frty-nn dys.

Cmmnttrs mntn tht ch f ths dys s fr wrkng n n f th 48 tls fr cqrng Trh tht r lstd n th sxth chptr f Prk vs. n thr ttly thy cmprs th trts nd ttrbts tht mk p th cmplt prsn.

Rb Brch Br Lbwitz, rsh Hyshv f Kmntz, nc rmrkd, "Wht cn cmpr t my sttn? wk p n th mrng, nd t's s thgh hv th Shgs ryh, Ktzs Hchshn, nd Rbb kv grr (ll clsscl cmmntrs) wtng fr m t my bdsd! cn't wt t wsh my hnds nd rs t my rchs!" (Rbb Chm Shpr; Th Jwsh bsrvr, ct. 1980)

Questions:-

1. According to the Chinuch, how is Sefiras h'Omer relevant to the Jewish People?
2. To what do the 49 days relate?
3. What do we learn from Rabbi Boruch Ber's comments?



This sample is confusing because we are not used to attempting to read a consonant-only text.

Reading such a text requires a sufficiently extensive data-bank of whole words and the ability to rapidly match a consonant-only word with a list of possible candidates.

Letter-only texts are common in Hebrew. Therefore a sufficiently extensive data-bank of whole words is essential to advanced studies and to life in general in Israel.



Reading a Consonant-only text without punctuation

(as in a Gemorah)

nd th lmghty spk t msh syng spk t th chldrn f srl syng n th fftnth dy f th svnth mnth s th
fstvl f tbrncls svn dys ddctd t th lmghty (Vykr23:33,34)

rbb smsn rphl hrsch ntd tht rsh hshnh n trh lw s nly n dy (rbbncl lw rndrs t tw dys) nd ym kppr
s nly n dy whl skks s svn dys rsh hshnh s dy f shkng s t f wys f lf dsplsng t th lmghty ym kppr
s dy f fstng nd wrnss f t flts nd mstks skks hwvr sts s p frsh n lvng t chv th hghst rthly psssn
jy nd hppnss bfr th lmghty thr s nly n dy fr th md f rsh hshnh nd nly n dy fr th fstng f tnmnt, bt
svn dys whl cycl f dys fr th jyfl bldng f r hts nd fr njyng r pssssns bfr th lmghty ths s wht s mst
chrctrstc f trh lw t tchs tht th nrml md f ns lf shld b nt th bwd dwn brkn flng bt th jy f lf which
rns qlly thrgh th yr f lf fthflly dvtd t dty (rbb hrschs cmmntry)

Questions:-

1. What is the purpose of Rosh Hashona?
2. What is the purpose of Yom Kippur?
3. Which Yom Tov should we carry with us for most of the year and how would its effects be shown?



Typically, Gemora-text has no punctuation-marks. Additionally, many sentences are incompletely expressed and stages of an argument might be omitted. There are many reasons for this. One reason is that the apparent lack of form permits multiple levels of interpretation.

This format challenges the reading skills of the reader to an extent beyond any other form of reading.

Not only does he have to match each letter-only word with a suitable real word, but he has to simultaneously relate to the sometimes-incomplete context to enable him to make the most suitable choice.



Poor letter-recognition efficiency reading a Consonant-only text without punctuation
(as in a Gemorah)

h shll dwll son dhs n bths vry mmbre f srl shll dwll n bths (vykr 23:42)

th chftz ehym sd tht th mtzvoh f bng hspbl t gsts bnfts th hst n sprtl wy th gst srbs s rmndr t th hst tht vry prsn s nly gst n ths wld th hldy f skks, ls s rmndr tht w r nly n ths wld tmprerly jst s th bths w st n r tmprerly dwllngs, s t r ntr sjen n ths wld s nly tmprerly dwllng thfr, n skks, sd th chftz ehym w shld b spellly erfl t nbt gsts fr th w hv dbl rmndr f r tmprerly stts n ths wld ths wrens will ners r mtvtn t mk th bst s f r tm t eemplsh s meh gd s w en rbb sshlm sn em t rbb sse zlmm mltze nd nvt d hm t hs snss br-mtzvoh whch wld b lng dstne frm rbb mltzrs hm whn rv sse zlmm hrd bt th br-mtzvoh f hs stdnt's sn, h sd wth grt mtu t s lrdy th br-mtzvoh f yr sn tm pssss by s qckly ts mzung htw tm fls ths thghts wr rptd fw tms t th tm rbb mltze ws lrdy ldelh nd t ws diffelt fr hm t wlk lng dstne thfr n th shbbs f th br-mtzvoh rbb sn ws vry srpsd t s rbb mltze wlkng nt th shngg whr th br-mtzvoh ws bng hld nd h rn t grt hs rbb t s hrd fr m t wlk s meh rbb mltze sd bt flt n blgtu f grtt d t em whn h nvt d m t th br-mtzvoh f yr sn, strtd thnkng bt htw jst tm fls gnd frm ths thghts nd thfr fld t prpr t jn n yr smchh (bdrch tz hehym, vl.2 p418)

Questions:-

1. What does a guest show his host?
2. Why should we invite guests on Succos?
3. What lesson do we learn from Rabbi Meltzer?



This sample illustrates how the reader who is insufficiently familiar with the font is challenged when trying to learn Gemora.

This is the situation facing most non-Israeli students and even many Israeli students when they are trying to learn Gemora



6 Needs Reading Glasses

And the Alm-ghty said to Moshe, "Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall not defile himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told that the priests should be worthy of being descendants of Aharon. That is, just as Aharon had the trait of loving and pursuing peace, so too, they also should work on acquiring this trait. Therefore the latter part of this verse warns them that even though they should try to make peace between people whenever they can, they must be careful not to defile themselves in the process. At times they might come into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.

Questions on this tract

1. According to the plain meaning of the sentence, what are the Priests being warned against?
2. Which traits are mentioned in this passage?
3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?



מ ל פ ופלו ופלו ופלו ופלו ופלו ופלו
 ופלו רפ פכ פ י ללחכו
 פ מ מ ופלו :
 ופלו ל ליורל לז מ ריור
 שך מכ פלמוך קי למכ למכ
 ופל מכ פלמוך ופלו י
 מכ פכוש לומי :

ופשוט את פגדיו ולבש פגדים אחרים
 והוציא את הדשן אל מחוץ למחנה
 אל מקום קהור :
 והאש על המזבח ופלו בו לא תבכה
 ופלו עליה הפהן עצים פפלו פפלו
 ופלו עליה העלה והקטיר
 עליה חלבי השלמים :



Blurred vision can be caused by a need for glasses, glasses with an incorrect prescription, dirty or badly scratched glasses.

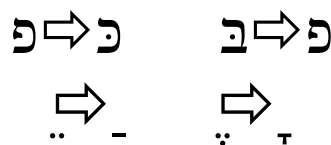
You will see that in both the English and Hebrew samples, it is possible to read the text, but with excessive effort.

Blurred vision reduces the quality of the image reaching the retina of the eye. This has two serious effects on the working of the brain.

Firstly, it imposes an extra work-load on the brain, forcing it to compensate for the lack of quality while producing an effective mental.

Secondly, it blurs the clarity of the letters and vowels.

So that, if you look at the sample of unclear Hebrew text, you will see that a



Therefore you need to invest an excessive amount of brain-power just to recognize the letters, combine them into words and understand the words.

1 Good Reader	2 Reader but with poor eyesight
1. Recognizing the letters	1. Recognizing the letters
2. Combining them into words	2. Combining them into words
3. Understanding the words	3. Understanding the words
4. thinking about what is being read	4. thinking about what is being read



Therefore, inefficient recognition of the letters will hinder:-

- Accurate reading
- Being relaxed while reading
- Building up a memory-bank of words
- Building-up text-based learning skills – such as learning to “learn” Mishnayos and Gemora
- Enjoying reading
- Looking forward to a text-based activity
- Looking-in during class
- Paying attention during a text-based lesson
- Pleasant memories of text-based activities
- Reading text analytically
- Relating to the context while reading
- Remembering the text – even for short-term
- Thinking into the text
- Understanding text
- Vision skills



7 Convergence deficiency

And the Al-mighty said to Moshe, "Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall not defile himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told that the priests should be worthy of being descendants of Aharon. That is, just as Aharon had the trait of loving and pursuing peace, so too, they also should work on acquiring this trait. Therefore the latter part of this verse warns them that even though they should try to make peace between people whenever they can, they must be careful not to defile themselves in the process. At times they might come into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.

Questions on this tract

1. According to the plain meaning of the sentence, what are the Priests being warned against?
2. Which traits are mentioned in this passage?
3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?

**With kind permission of the author, these texts
are taken from "Growth through Torah"**

By Rabbi Zelig Pliskin

Aish Hatorah Publications, 1988 - Parshas Emor - pages 283-290

Not so easy.

[illegible]

קודמין את שבע בערבין. משערה שהכהנים
נכנסים לאכול בתרומתן עד סוף האשמורה
הראשונה דברי ר' אליעזר. וחכמים אומרים
עד חצות. רבן גמליאל אומר עד שיעלה
עמוד השחר. מעשה וסא ביד מביא
המשנה אומר לו לא מדינו את שבע אחר



Of 3 million nerves entering the brain, 2 million come from the eyes. Over 50% of the working of the brain is engaged in forming the image we see. That is why, when we want to think deeply about something, we close our eyes, which thereby releases a whole amount of brain-power.

One of the tasks of the brain when forming the image we see is to combine the two images coming in from the two eyes into one 3-d mental image.

If both eyes are looking at exactly the same point, it will be easy for the brain to merge the 2 sets of image coming in from the eyes.

If, however, the eyes do not work together as an efficient team, it will increase the amount of the brain's processing, thereby depleting the amount of brain-power available for other tasks..

1 Good Reader	2 Reader with convergence insufficiency
1. Recognizing the letters	1. Recognizing the letters
2. Recognizing the vowels	2. Recognizing the vowels
3. Combining them into words	
4. Understanding the words	3. Combining them into words
5. thinking about what is being read	4. Understanding the words
	5. Stress from convergence insufficiency
	6. thinking about what is being read

Inefficient binocular teaming will hinder:-

- Being relaxed while reading
- Building up a memory-bank of words
- Building-up text-based learning skills – such as learning to “learn” Mishnayos and Gemora
- Developing basic reading skills
- Developing Visual Maturity
- Developing other vision skills
- Enjoying reading
- Looking forward to a text-based activity
- Looking-in during class
- Paying attention during a text-based lesson
- Pleasant memories of text-based activities
- Reading text analytically
- Relating to the context while reading
- Remembering the text – even for short-term
- Thinking into the text
- Understanding text



8 Dirty Reading Glasses

And the Alm-ghty said to Moshe, "Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall not defile himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told that the priests should be worthy of being descendants of Aharon. That is, just as Aharon had the trait of loving and pursuing peace, so too, they also should work on acquiring this trait. Therefore the latter part of this verse warns them that even though they should try to make peace between people whenever they can, they must be careful not to defile themselves in the process. At times they might come into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.

Questions on this tract

1. According to the plain meaning of the sentence, what are the Priests being warned against?
2. Which traits are mentioned in this passage?
3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?



Dirty glasses reduce the quality of the image reaching the retina of the eye. This has two serious effects on the working of the brain.

Firstly, it imposes an extra work-load on the brain, forcing it to compensate for the lack of quality while producing an effective mental image.

Secondly, it blurs the clarity of the letters and vowels.

1 Good Reader	2 Reader with dirty glasses
1. Recognizing the letters	1. Recognizing the letters
2. Recognizing the vowels	2. Recognizing the vowels
3. Combining them into words	
4. Understanding the words	3. Combining them into words
5. thinking about what is being read	4. Understanding the words
	5. Stress from having to look through dirty glasses
	6. thinking about what is being read

Dirty glasses will hinder:-

- Being relaxed while reading
- Building up a memory-bank of words
- Building-up text-based learning skills – such as learning to “learn” Mishnayos and Gemora
- Developing basic reading skills
- Developing Visual Maturity
- Developing other vision skills
- Enjoying reading
- Looking forward to a text-based activity
- Looking-in during class
- Paying attention during a text-based lesson
- Pleasant memories of text-based activities
- Reading text analytically
- Relating to the context while reading
- Remembering the text – even for short-term
- Thinking into the text
- Understanding text



9 Reading Syllables

Carefully, Yanky pressed his right
 leg down, making the rubber turn
 the axle around in the wheel
 for take-off. The rubber stayed
 steady against the air in front
 of him. His
 left hand tightened the
 nut of the engine rose to a high-
 pitch when he. He kept his eyes
 on the air-speed in the - 70
 mph - 80 mph - 90 mph - 100 mph -
 slowly he pulled back the stick.
 Suddenly, the wheels ceased to
 rotate because the tarmac. The hori-
 zontal sunken under the lower wing
 of the plane, and Yanky was head
 down, up, up, up in the clear, blue
 sky.

Questions

1. Where was Yanky?
2. Where was he going?
3. How was he getting there?
4. Which leg did he press down and why?
5. What did the change in sound made by the wheels indicate?

**Now try this**

ב אנ ג ל י ת מ י ל י ם ד ו מ ו ת ו ק ר ו ב ו ת כ ת ו ב ו ת ל ע י
ת י ם ב א ו פ ן מ א ו ד ש ו נ ה א ח ד מ ה ש נ י ו א ל ו מ י ל י ם
ע ב ר י ו ת ב ע ל ו ת מ ש מ ע ו ת ק ר ו ב ה ב ד ר "כ מ א ו י ת י ם
ב צ ו ר ה ד ו מ ה ו ל פ ע מ י ם א ף נ ו ש א ו ת א ת א ו ת ם ה א ו
ת י ו ת ב ס ד ר ש ו נ ה ק מ ע ה י ש מ י ל י ם ש ע ל ו ל ו ת ל ה י ו
ת ז ה ו ת ל ח ל ו ט י ן ו ה ה ב ד ל נ י כ ר ר ק ב מ י ק ו מ ו ש ל ה ט
ע ם.

ל כ ן כ א ש ר ק ו ר א י ם מ י ל ה ב ע ב ר י ת י ש ל ז ה ו ת כ ל
א ו ת ו ל ש י ם ל ב ל מ י ק ו מ ו ב מ י ל ה ב י ח ס ל ש ו ר ש ו כ ל
ז ה ד ו ר ש ק ר י א ה נ כ ו נ ה ו מ ד ו י ק ת ל ח ל ו ט י ן ו א ז א
ם ק ר י א ת ך א י נ ה מ צ ו י נ ת ע ל י ך ל ה ג ב י ר א ת ע צ מ
ת ת פ ק ו ד ו ש ל ה מ ו ח ב כ ד י ל ה ש י ג א ת ה ד י ו ק ה נ"ל.

קוראים בהברות



You will notice that reading by syllables destroys the ability to relate to the text as a language.

Hebrew is inherently consistent and logical. Except for very few exceptions, reading a word consists of no more than combining the syllables together. Therefore, once a child is skilful in recognizing the letters and vowels, he will be able to read as well as an adult. There is no concept of an age-related vocabulary as there is in words of English.

Of course, at the very earliest stages of learning, the reader has to learn to combine letters and vowels into syllables. However, beyond that stage, there is no need to read words as syllables, and, on the contrary, doing so will wreck havoc on reading-to-understand.

- The Masorah is to read words as whole, single units. When reading as syllables, it is impossible to relate to where to put the stress on a word (mila-ra or mila-el) which is a key issue when reading Hebrew.
- Every word of Hebrew is based on one of the 500 root-words of the Hebrew Language. Unless the word is read as a single unit, it is difficult to detect the root.
- To build up a word-bank, it is essential to read each word as a single unit. A word bank is essential for rapidly recognizing words – reading fluency - and for reading non-vowelled text.
- It is essential to read words as single units to relate to the words as a language – as in the above sample. Thus, even children who speak Hebrew have difficulty in understand a text when the read it in syllables. They are then accused of suffering from a comprehension difficulty, when, in fact, it is the style of reading which is inhibiting their ability to understand what they are reading.



10 Reading from below the correct level





12 The Need For Speed

When a person reads,

he needs to read with sufficient speed

that when he reaches the end of the sentence

or paragraph,

he still remembers the beginning.

If he has forgotten the beginning,

he will not be able to grasp

the entirety of the sentence

or paragraph.



The issue here is similar to that illustrated in Issue 2.

Speed of reading indicates 3 aspects of reading

1. Efficiency of letter recognition
2. Efficiency of combining the letters to form words
3. Rate of data-input (information) to the brain.

Generally speaking, the ultimate purpose of reading is to enable the reader to input information from the text he is reading. Therefore, this rate of reading sets the target for the more basic aspects of reading – recognizing letters and combining them to form words.

To be intellectually satisfying, this rate of information input will depend on the speed at which the reader's mind works and on the 'richness' and complexity of the information contained in the text.

Consequently, there are no 'standard' rates of 'reading' but rather they depend on the unique needs of the individual and the types of texts being read.



13 Poor Tracking Skills

And the Alm-ghty Moshe said to, "Speak the to rpiests, the of sons Aharon, and say to them, 'For he a pesron shall not defile himsefl among people his ' ' (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told That is, just as Aharon had the trait of loving and that the priests should be worthy of being descendants of Aharon. pursuing peace, so too, they also should work on acquiring this trait. Therefore the try to make between peace people whenever they can, they must latter part of this verse warns them that though even they should be careful not to delife themselves in the process. times At they might come into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.

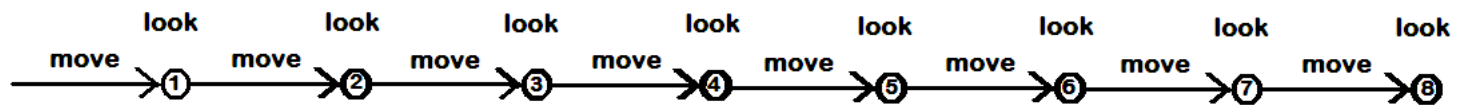
Questions on this tract

1. According to the plain meaning of the sentence, what are the Priests being warned against?
2. Which traits are mentioned in this passage?
3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?



When we read, it appears to us as if the eyes are moving smoothly along the line, scanning the text as it goes. This is not correct. Really, the eye moves in short “jumps”, pausing to ‘look’ after each movement. A ‘look’ is called “fixation” and a movement with a fixation is called a “saccade”. The eye can make 3 – 5 saccades per second.

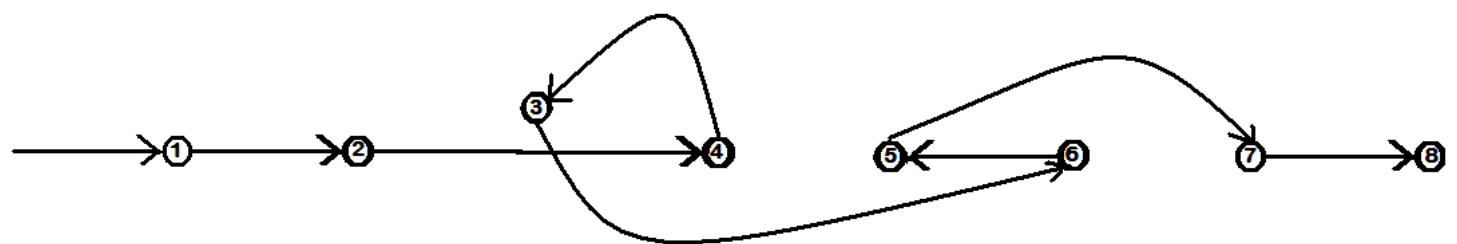
Ideally, when reading a text, the eyes should move along the text, fixating on each letter/word in the sequence of the text, as shown in the example below.



Reads it as 12345678

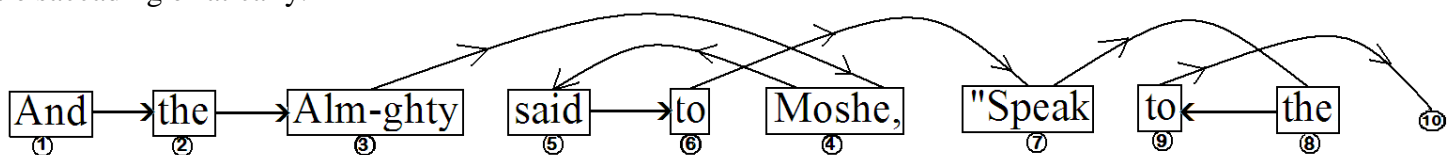
However, sometimes, the brain is not trained to control the muscles of the eye so that they guide the eye accurately along the line of the text. Instead, the eye moves erratically from target to target, sometimes missing out letter or words and sometimes going back to omitted targets or to previously-visited targets, as in the example below.

In such a situation, the reader will omit letter or words or read them in an incorrect order.



Reads it as 12436578

Therefore, in the example below, the reader is scrambling the order in which he reads the words because the eyes are saccading erratically.



And the Alm-ghty Moshe said to, "Speak the to

It is important to realize that the problem is not with the muscles themselves but with the neurological control of the muscles by the brain. This is like a basketball player who tries to get the ball into the basket. His muscles are healthy, but he needs to train them to aim the ball correctly.



14 Poor Concentration

And the Alm-ghty said to Moshe its so hot in here, "Speak to the priests, the sons of Aharon, I' really so thirsty, I wonder when the lesson is going to end? and say to them, 'For a person he shall not defile himself what's that noise? among his people' " (Vayikra 21:1)

The Chozeh of Lublin I wonder if I got a splinter in my finger – it feels like something is there explained this verse that Moshe was told that the priests should that was such a good book I read yesterday – wow! It was so exciting be worthy of being descendants of Aharon. That is, just as Aharon had the trait of loving and pursuing peace, so too, they also should work on acquiring this trait. Oof! Still another twenty minutes to go Therefore the latter part of this verse warns them that even though they should try to make peace between people whenever they can, they must be careful not to Hey! The teacher has got a new pair of shoes. I've never seen them before defile themselves in the process. At times they might come I wonder who that ambulance is going to into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.

Questions on this tract

1. According to the plain meaning of the sentence, what are the Priests being warned against?
2. Which traits are mentioned in this passage?
3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?



15 Poor letter-recognition efficiency and Poor concentration

And the Alm-ghty said to Moshe its so hot in here!, "Speak to the priests, the sons of Aharon, I' really so thirsty, I wonder when the lesson is going to end? and say to them, 'For a person he shall not defile himself what's that noise? among his people' " (Vayikra 21:1)

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16 Falling Asleep while reading – extreme tiredness

And the Alm-ghty said to Moshe, "Speak to the priests,

"Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall'

For a person he shall not defile himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told

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and they should not become too close to them lest they become negatively influenced by their faults by their faults.



17 The Reader Cannot Multitask And Is Bombarded By Outside Stimuli

And the Alm-ghty said to Moshe, "Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall not defile himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told that the priests should be worthy of being descendants of Aharon. That is, just as Aharon had the trait of loving and pursuing peace, so too, they also should work on acquiring this trait. Therefore the latter part of this verse warns them that even though they should try to make peace between people whenever they can, they must s they might come into contact with very aggressive and violent people and they should not become too close to them lest they become negatively influenced by their faults.



18 Poor Vocabulary

And the Alm-ghty said to Moshe, "Speak to the priests, the sons of Aharon, and say to them, 'For a person he shall not ^{defile} himself among his people' " (Vayikra 21:1)

The Chozeh of Lublin explained this verse that Moshe was told that the priests should be worthy of being ^{descendants} of Aharon. That is, just as Aharon had the ^{trait} of loving and ^{pursuing} peace, so too, they also should work on ^{acquiring} this ^{trait}. Therefore the ^{latter} part of this verse warns them that even though they should try to make peace between people whenever they can, they must be careful not to ^{defile} themselves in the ^{process}. At times they might come into contact with very ^{aggressive} and violent people and they should not become too close to them ^{lest} they become ^{negatively influenced} by their faults.

Questions on this tract 1. According to the plain meaning of the sentence, what are the Priests being warned against?

2. Which traits are mentioned in this passage?

3. Where in this passage can you see that a person cannot assume that just because his ancestors had a good trait, he has that trait automatically?



19 Reading Jargon

LGN activity was modulated in synchrony with the saccade, both for saccades to visual targets and for saccades in the dark. To quantify these effects, we compared activity in brief temporal epochs spanning the saccade with activity levels during a baseline period well after completion of the saccade. Activity levels in the dark were relatively low, typically averaging about 30 spikes/sec. In contrast, the response to the flash was complex and robust, reaching, on average, more than 200 spikes/sec. Nevertheless, when expressed as a fraction of the post-saccadic baseline, activity in the LGN underwent identical changes for saccades to visual targets and saccades in the dark. This means that over a very wide range of activity, these changes in response may be considered multiplicative variations in gain - that is, variations in the ratio of output (LGN) spikes to input (retinal) spikes. Beginning 200-300 msec prior to the onset of the saccade, the gain of transmission began to decrease, reaching a modest 10% drop at about the time the saccade began. During the eye movement, gain rapidly increased, reaching and surpassing baseline near the end of the saccade, peaking at about a 20% increase in gain roughly 100 msec after the eye came to a stop, and gradually declining to baseline over the next several hundred msec.



20 Vertical and Horizontal Eye Movements needed when reading vowelised Hebrew

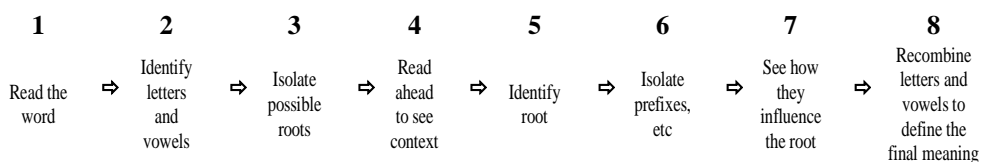
And th^o A^o l m-ght s^o d to M^o sh^o S P k to th^o
 A^o i y ai e ea e
 prsts, th^o sn s^o f^o h r n, and s^o to th m^o
 ie e o o A a o a xy e
 'Fr a prsn h^o shall nt dfle hmslf amng
 o a e o e a o ei i e a o
 h s pple". (Vaybra 21:1)
 i eo
 Th^o Chz^o f Lubln xplned ths v^ose tht M^o sh^o
 e eh o i e ai i e a e
 ws tld tht th prsts should b wrth f bng
 a a e ie e o y o ei
 dscndnts f A hrn Tht^o s, jst s A hrn Hd th^o
 e a o a i u a a o a e
 trt f l vng and prsu ng pce, s too, th als should
 ai o oi a u i ea s ey
 wrk n acquring ths trt Threfre th lttr prt f ths
 o o ii i ai e o e ae a o i
 v^ose wrns thm tht even thgh th should tr to mke pce
 e a e a ey y a ea
 btwn pple whn vr th cn, th mst b creful nt to dfle
 e ee eo e ee ey a ey u e a o ei
 thmslves n th prcss. At tmes th mght cme nto cntct with
 e e i e e i ey i o i o a i
 vr aggrssve nd v lnt pple nd th should nt bcme too clse
 ey ei a i e eo a ey o eo
 to thm lst th bcme ngivel nfluenced b thr flts
 e e ey eo eai y i e y ei ai



21 The Stages of Understanding a Word in Hebrew

ו לֹא אֶת כָּל הָעַמִּים אֲשֶׁר יְדֹד אֶל־לִהְיֹךְ נָתַן לָךְ לֹא תַחֲסֹס עֵינֶיךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת אֱלֹהֵיהֶם כִּי מִוֶּקֶשׁ הוּא לָךְ דְּבָרִים פָּרָק ז' (טז)

ו לֹא וְשָׁבַעְתָּ וּבִרְכָתָּ יְדֹד אֶל־לִהְיֹךְ עַל הָאָרֶץ הַטְּבָה אֲשֶׁר נָתַן לָךְ : דְּבָרִים פָּרָק ח' (י)



Let us now see how we analyze the word **וְאָכַלְתָּהּ** to derive two different meanings.



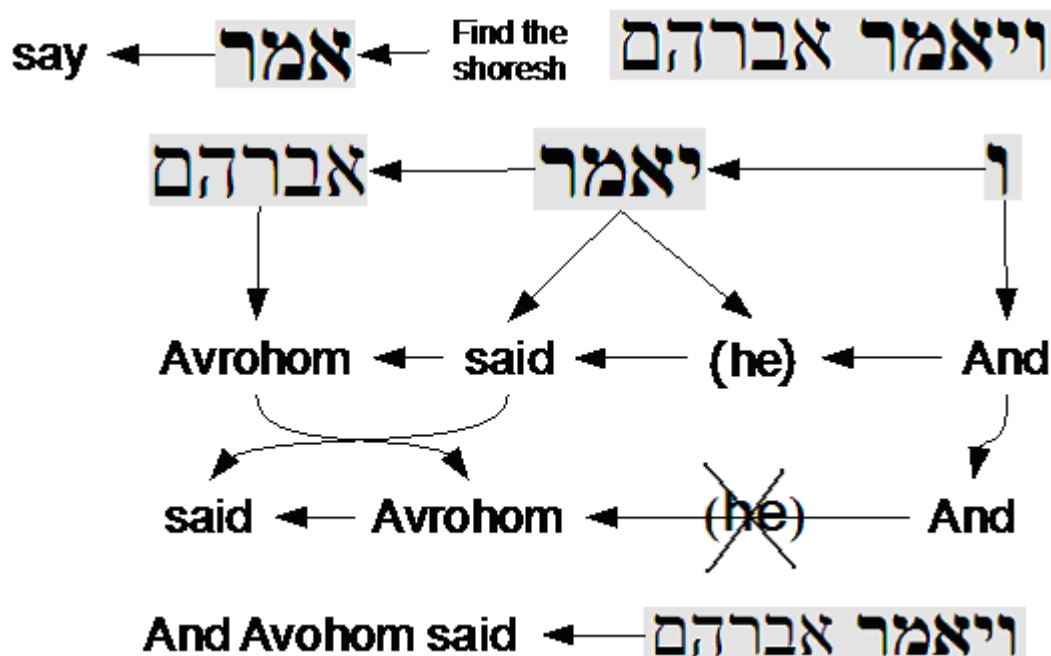
Do we eat people? No! So the root of the first sentence must be כָּלָה - destroy

Do we destroy food? No! So the root of the second sentence must be אָכַל - eat



22 The Process of Translating a Verb in Hebrew

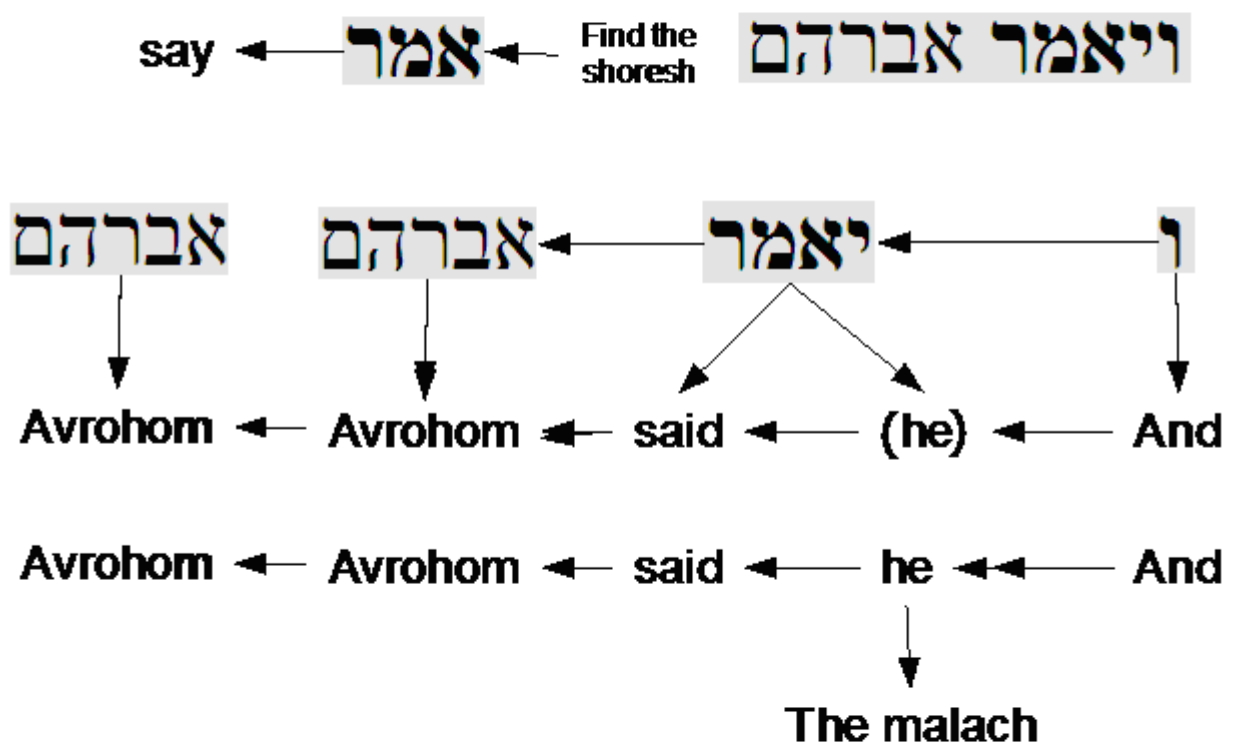
וַיֹּאמֶר אַבְרָהָם אֶל נְעָרָיו שְׁבוּ לָכֶם
 פֹּה עִם הַחֲמוֹר וְאֲנִי וְהַנֶּעֱר נִלְכָּה עַד
 כֹּה וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה אֵלֵיכֶם:
 בְּרֵאשִׁית פָּרָק כ"ב 5





ויקרא אליו מלאך ידוד מן השמים
 ויאמר אברהם אברהם ויאמר הנני:
 בראשית פרק כ"ב

ויאמר אברהם אברהם



ויאמר אברהם אברהם

And he said, "Avrohom, Avrohom"



וַיֹּאמֶר הַנְּבִי:

say ←  ← Find the shorash

ויאמר הנבי:

וַיֹּאמֶר הִנְנִי

ו יֹא מֵר הִנ נִי

And he said Here I am!

Here I am! ← said ← he ← And
↓
Avrohom

And he said, "Here I am"

ויאמר הו"י:



Why do the meanings of ויאמר change?

The reason for the change in meaning is because every Hebrew verb has a pronoun automatically built in.

However, **before** relating to the pronoun, we need to scan before and ahead in the sentence to see if the pronoun is identified.

This means that we will have to retain the interim translation of the verb in ‘temporary memory’ while either we scan backwards or forwards or try to recall what was written before.

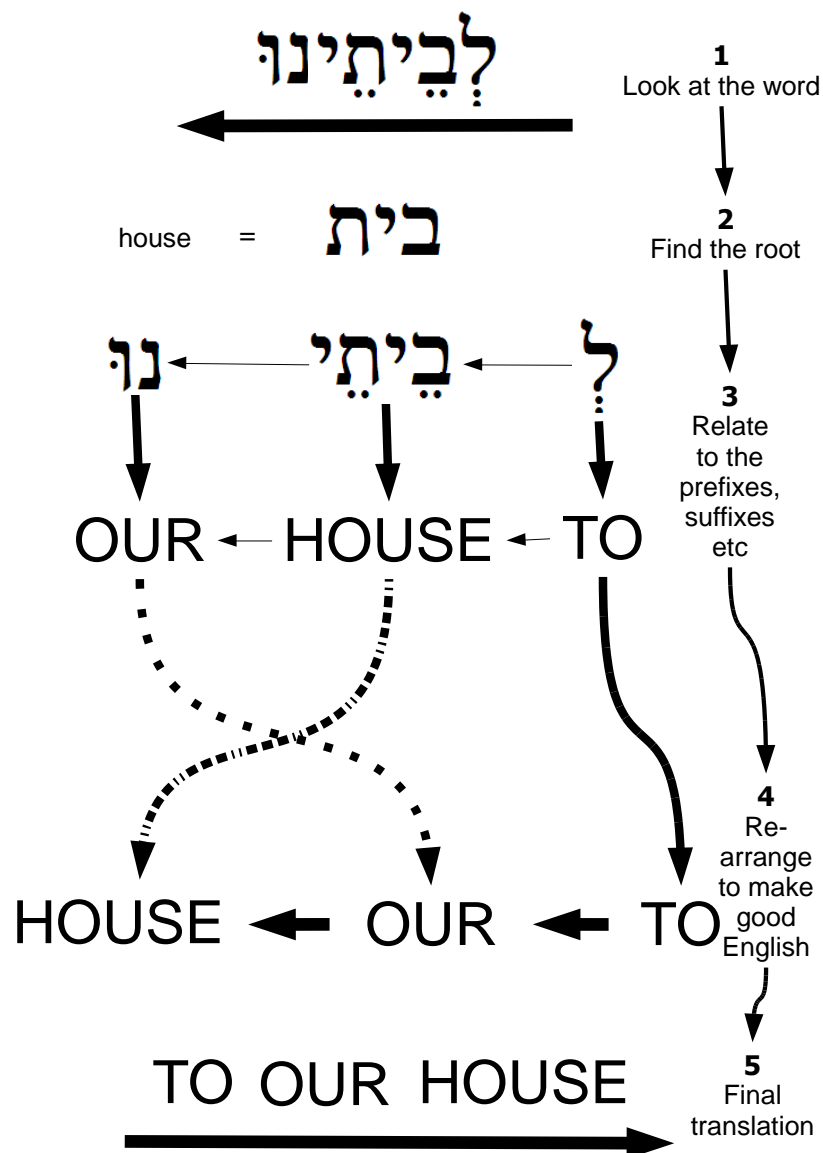
So, while trying to understand the verb, the reader will have to
simultaneously:

- retain the interim translation of the verb in ‘temporary memory’
- scan backwards or forwards or try to recall what was written before the verb
- understand text before or after the verb

This process requires efficient reading, accurate visual tracking skills and sufficient available brain-power!



23 The complexity of a complex noun



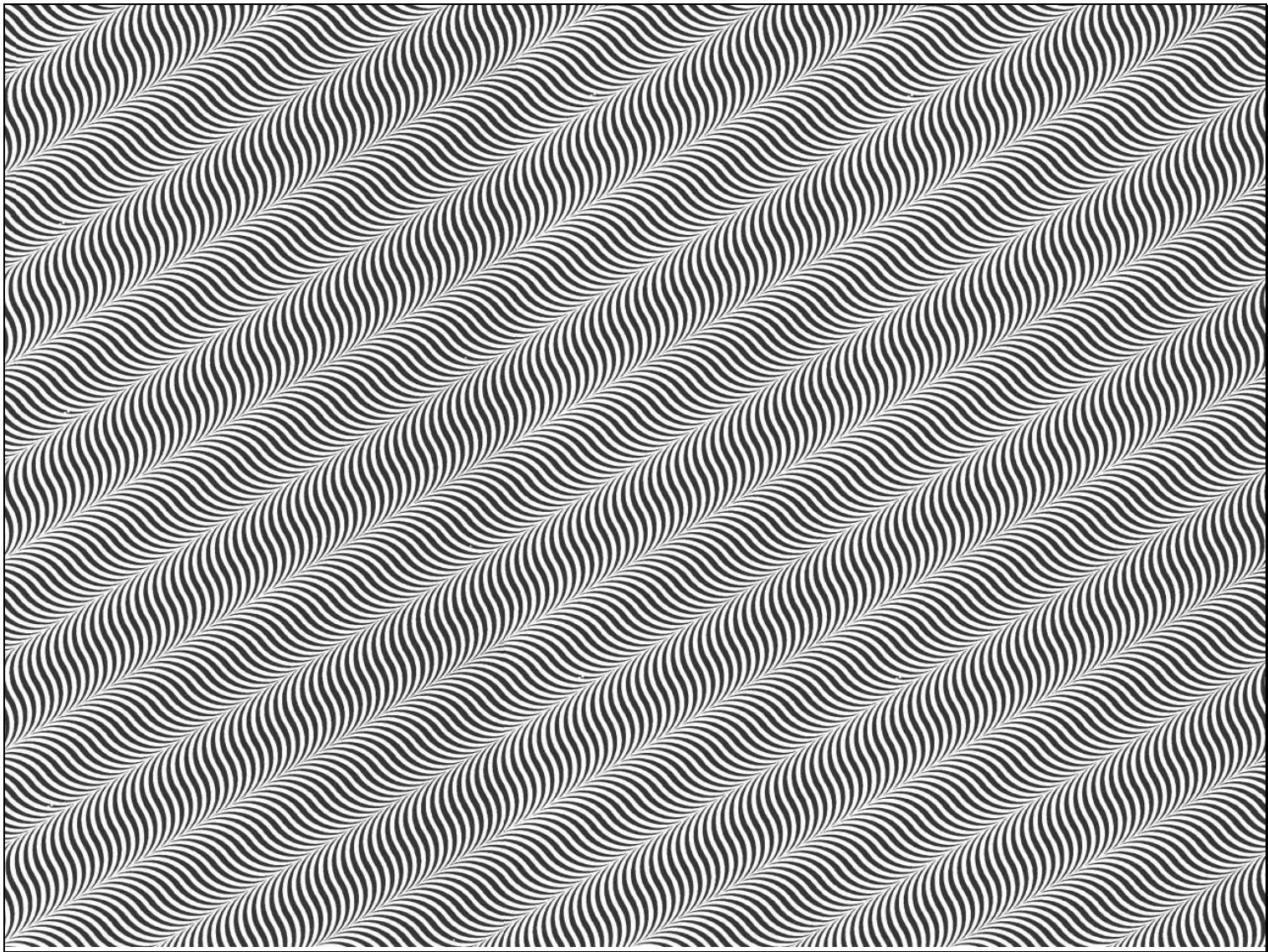


24 The complexity of vision!

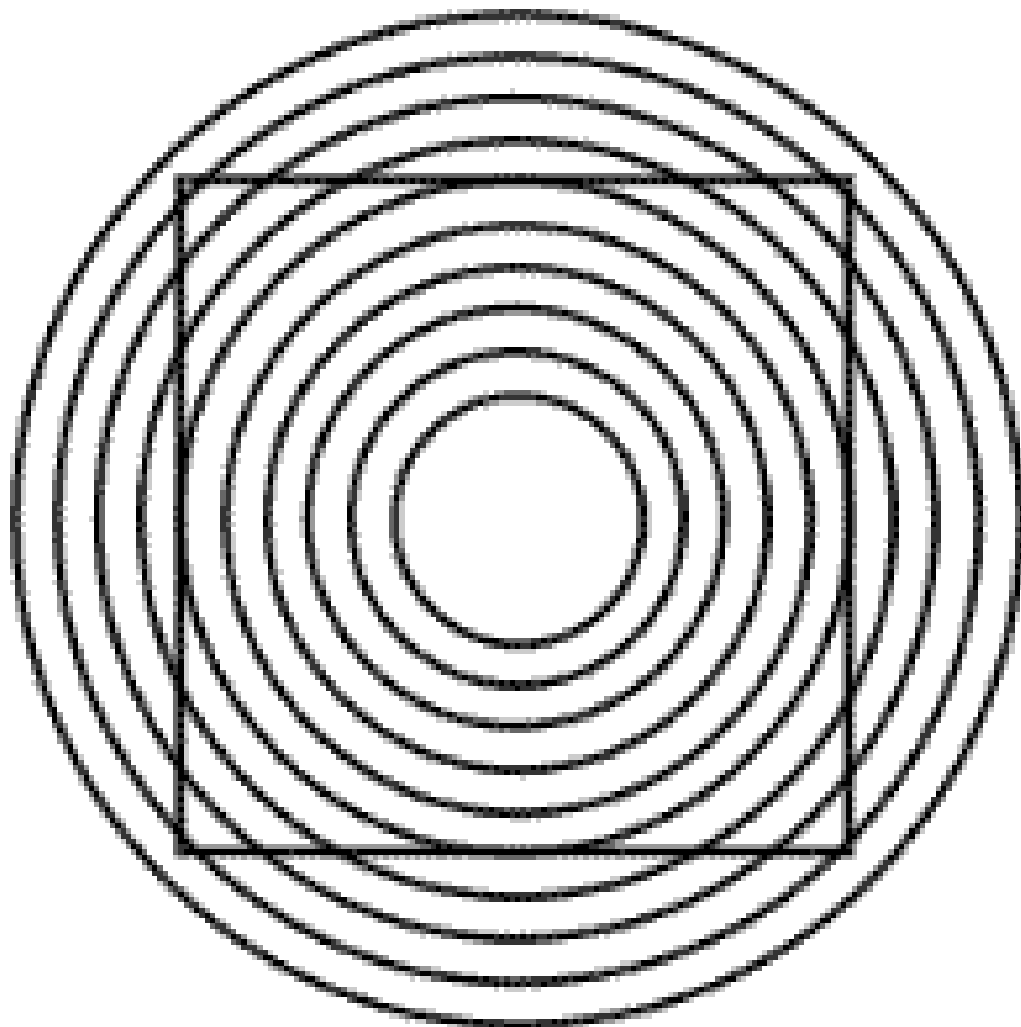
Do see what this is?
I'll tell you – it is the head of a cow



Do you see it?



His optical illusion demonstrates how the eye is vibrating, causing an illusion of movement.
The vibrations might also cause the eye to 'see' colors.



This optical illusion demonstrate how outside factors – the lines of the circles- trick the brain into building an incorrect image.



Now look back at the previous picture.
Do you see the cow's head now?



25 Some People Just See It Differently!



Liar?

26 Some People Just Hear It Differently

Teacher: "A gooseberry is a green berry which grows on a bush."

Pupil: "Which bush, the old one or the young one?"

Teacher: "It does not matter how old the bush is."

Pupil: "Did they have it removed?"

Teacher: "We don't remove them; we pick them off and they are delicious."

Pupil: "What?! Anyone can just go up to the President of America and pick off his pimples and eat them!?"



27 Cognitive Development

Do you see what this is?



This is not an optical illusion.

If you have a medical background, it is very clear.

But if you do not have a medical background, you might not ‘see’ what it is,
even though your vision is perfect.

The lack of ‘seeing’ comes from a lack of cognitive development.

You have not learnt how to ‘see’ pictures like this.

Similarly, a child needs to learn to recognize and relate to different shapes.



For example, a
child might **see**
this picture

4	2
1	3

like this boy
aged 5½



or like this 7-
year old boy



or even like
this 7½ -year
old boy





28 Recognizing the “sound” of a word.

Do you understand this?

Sènõr Dèrdégo

Forté lorés inaro dèmaint lorés démar Trux.

Fulla geesan

Mensan

Dux

Surely you do!

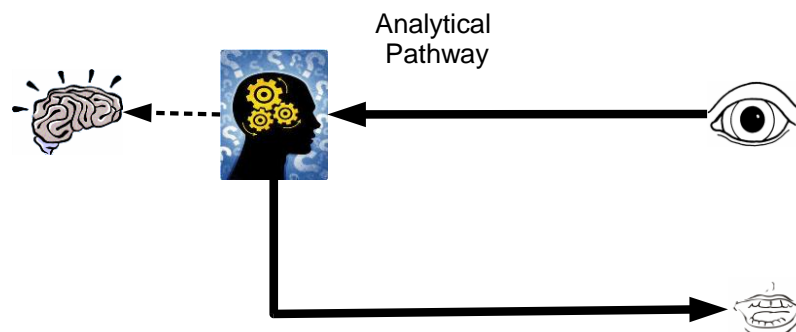
Senor, there they go, forty lorries in a row. Them ain't lorries, them are trucks, full of geese and mens and dux.



29 Three Reading Pathways

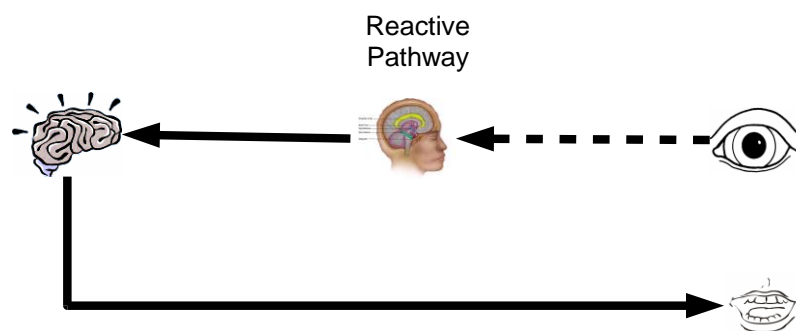
Four Ways to Read

1. Analytical Reading – Reads the original text correctly



A tendency for teachers to acknowledge only correct results encourages the talmid to ignore intermediary steps and to rely on intuition or guessing.

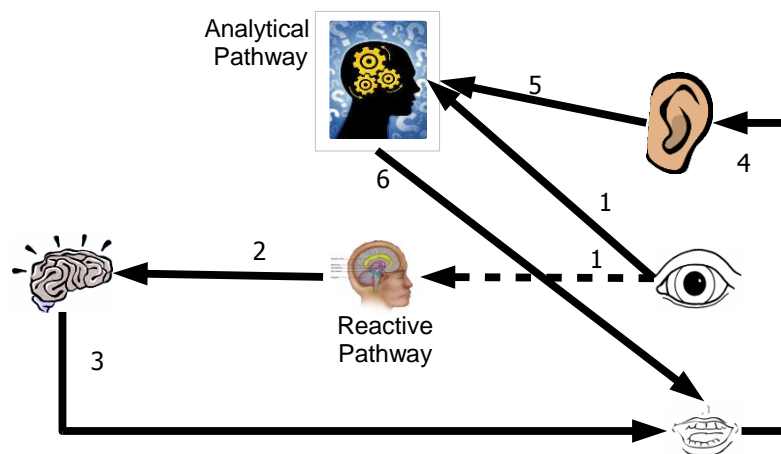
2. Reactive reading



A tendency for teachers to give knowledge only corrects results and gives courages the talmid to ignore immediate steps and to rely on paying tuition or guessing

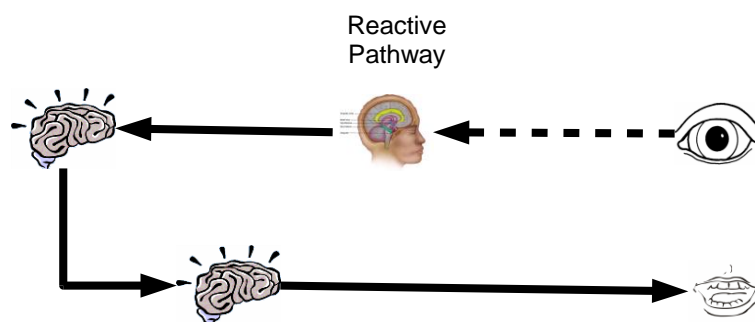


3. - Reactive (fast) with analytical (slow) reading – First reads reactively, then his analytical reading “comes-in” and he then compares it with what he just said.



A tendency for teachers to give knowledge – *sorry* – to acknowledge - only corrects results and gives courages – *sorry* – encourages - the talmid to ignore immediate – *sorry* – intermediate - steps and to rely on paying tuition – *sorry* – intuition - or guessing.

4. Intellectual reading – reads reactively but ‘corrects’ it and ‘fills-in’ so that it makes reasonable sense



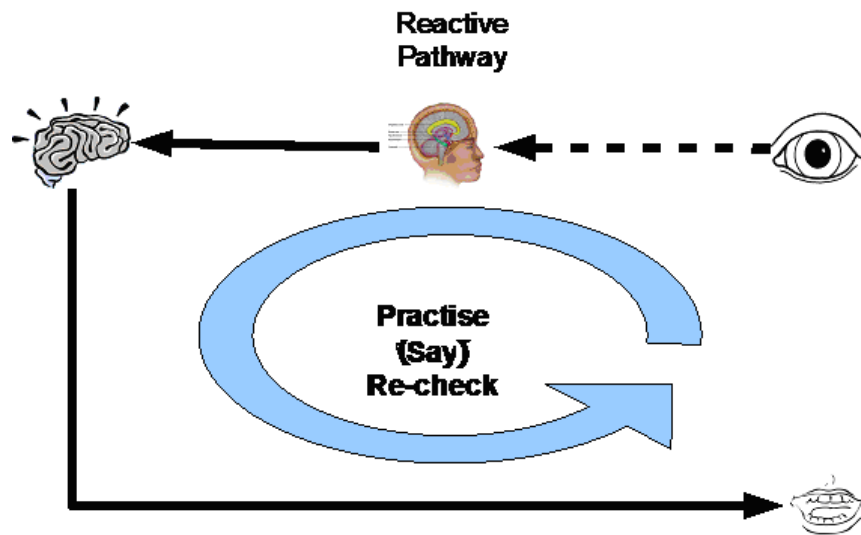
There is tendency for teachers to give knowledge and corrects results and this encourages the talmid to ignore many steps and to rely on paying tuition or guessing.

Note that the Analytical Pathway is the only pathway which adds new word to the Word Bank

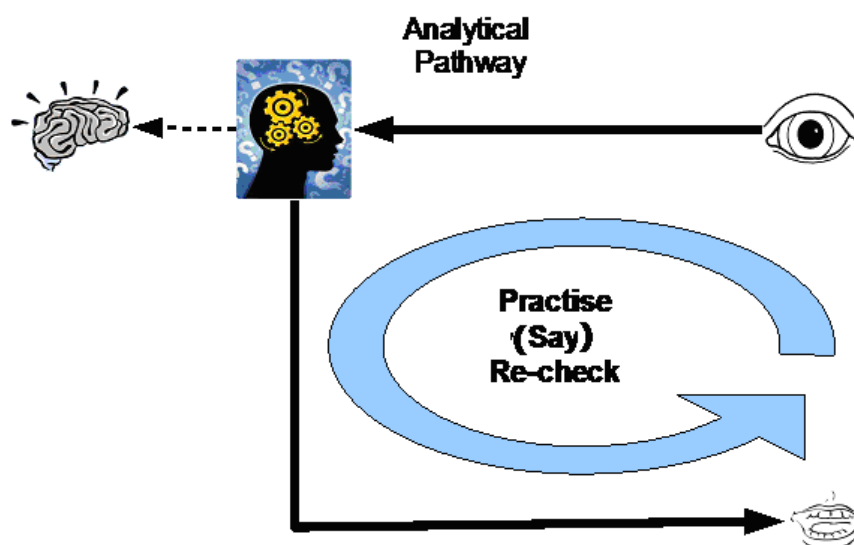


30 Multiple Re-Check Reading

For whatever reason, the reader cannot/will not read analytically but instead, reads reactively. However, he knows that his reactive reading is not accurate so he develops the habit of re-checking his “guess” by both rescanning the word and re-guessing what the word is. Additionally, he might not feel confident as to how to pronounce the word, so, he develops the habit of practicing each word before he says it.



However, after the reader has been trained to read analytically, and is therefore capable of reading the word accurately the first time he sees it, he still has the old habit of re-checking and practicing the word. This habit slows down his reading, drains his energy, prevents him from reliably putting new words into his word-bank and makes it very difficult for him to understand what he is reading. The old habit, which might have been justified in the past, is now working against him. This is also the reason why he might say the word correctly the first time but he then goes back and “corrects” himself and then says it incorrectly.



This needs to be explained to the reader and then he has to learn to look at the word and say it almost immediately, resisting the temptation to re-check and practice.



31 Different Styles of relating to Text - Detail-oriented

The text :-

The man went to the store.

He reads it as

The The The Man Man Man
went went went to to to the
the the store store store

What is it talking about? ☹️



32 Different Styles of relating to Text - Generalistic

The text :-

The man went to the store.

He reads it as

Themanwenttothestore.

The**man**wenttothe**store**.

It's something about a man and a store – perhaps he was rich and he bought the store.





33 Different Styles of relating to Text - Combo

The text :-

The man went to the store.

He reads it as

The (the what?) man (which man? what does he look like? why him?) went (where? how? how long did it take? why did he go?) to the store (which one? where is it? what does it sell? how big is it?).

I don't understand what it says!!!!





34 Multiple Meanings and Pronunciations

When they will have the will to have read the play, they will
then read the old man's will, which starts,
“Will will play the red reed flute.”

Note how you need the context to enable you decide how to assign a meaning and
pronunciation to ambiguous words

Will has four possible meanings

Play has two possible meanings

Read has two possible meanings and two possible pronunciations

Red sounds the same as **Read**

Reed sounds the same as **Read**

In English, this is unusual.

However, the meaning of nearly **every** Hebrew word changes according to
its pronunciation

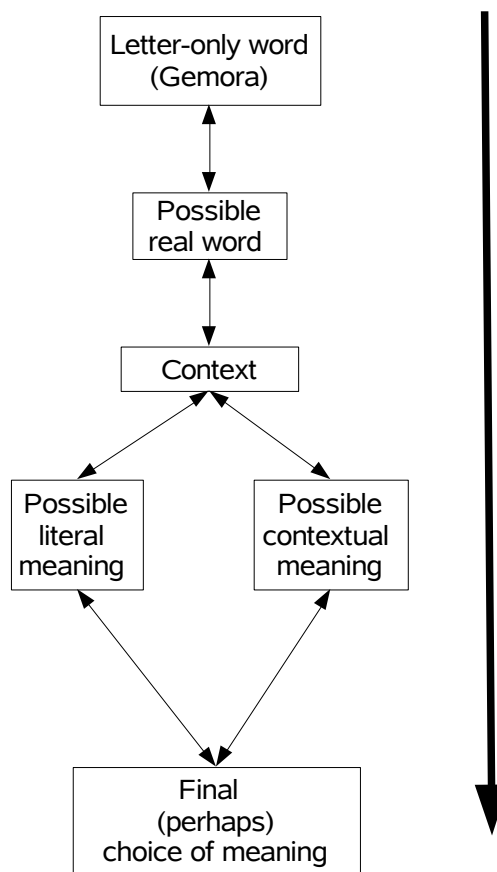


35 Reading a letter-only words

The words of the Gemora are written without vowels

Often you can form several real words from one letter-only word.

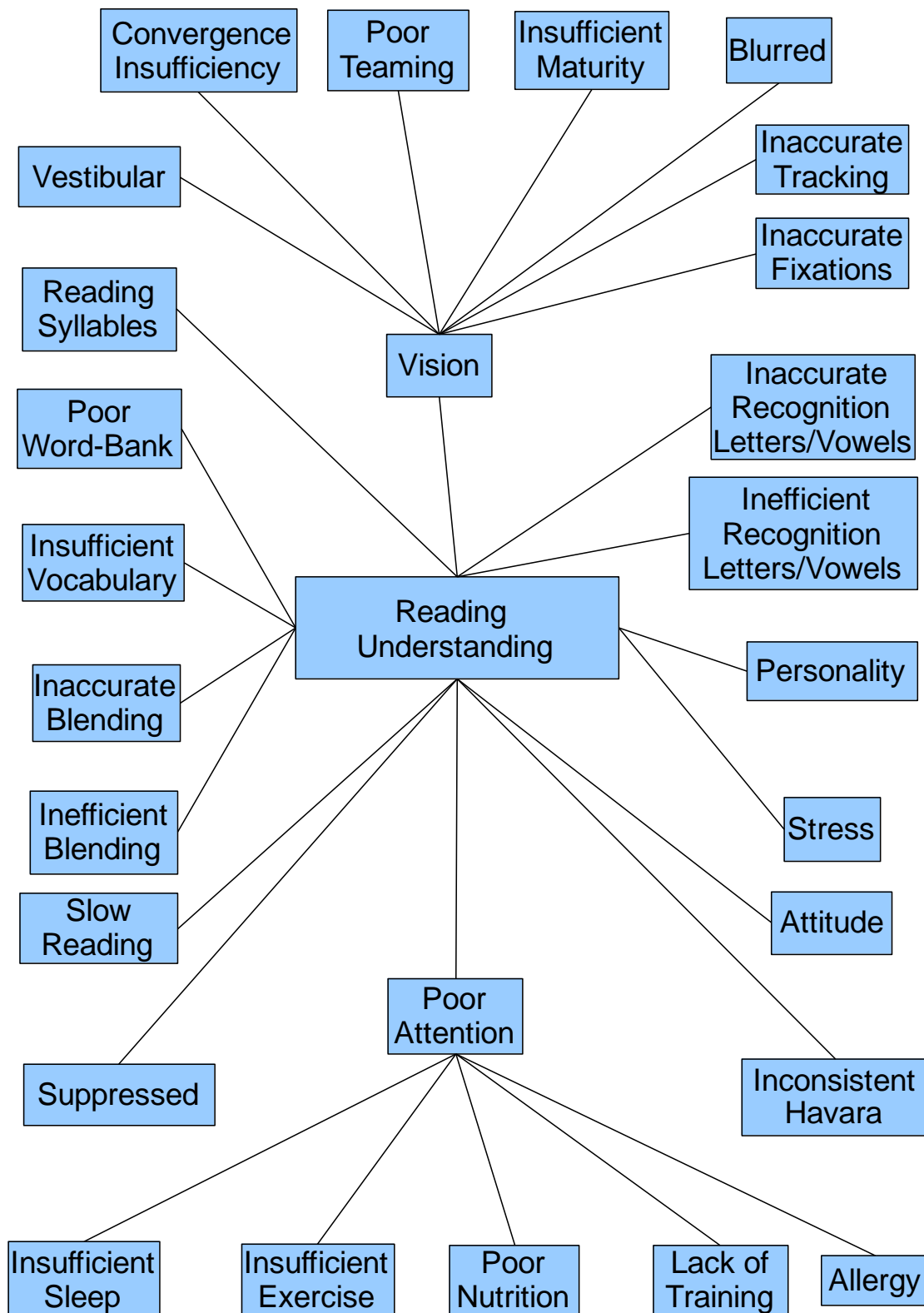
And one real word might be understandable in several ways.





36 Why can't Yossi read or understand what he reading

These are a selection of the common underlying reasons why Yossi cannot read well and/or understand what he is reading.





37 Different types of, “I don’t understand this!”

1. Do you understand this?

من داشتم من نوشتم

Why not?

2. Do you understand this?

Cvok, ghifbt jtdagsdv dzhserg

Why not?

3. Do you understand this?

I went to Bokbaberik and there, I wozled a gungi.

Are you sure?

4. Do you understand this?

When I stand on my head, I can touch my nose with my elbow.

Are you sure?

5. Do you understand this?

This apple is green therefore that egg is hard-boiled.

Are you sure?

6. Do you understand this?

Kids Make Nutritious Snacks

What are your choices?

Which one makes most sense?

6. And do you understand this?

Red tape holds up new bridge

What are your choices?

Which one makes most sense?

How do you react to this?

If Strike isn't Settled Quickly, It May Last a While

Heard correctly but written down incorrectly

A bicycle is too tired so it cannot stand by itself



38

There Is More to Vision

Clarity of vision

Acuity (Clearness of Sight): or the ability to see objects clearly at a distance. Visual acuity is sometimes measured in a school vision screening. Normal visual acuity is referred to as 20/20 vision (or 6/6 vision in the metric system) -- a measure of what can normally be seen at a distance of 20 feet, or six meters. However conditions like nearsightedness, astigmatism and farsightedness can blur visual acuity. *Regular school vision screening does not check for clear vision at reading distance.*

Accommodation – Changing Focus from near-to-far and back: The ability to make the eyes look quickly from near to far and back again without momentary blur, conscious effort or discomfort. The student experiencing a near-to-far focusing difficulty will get frustrated and have trouble copying from a book, and even greater difficulty copying from the chalkboard or looking from the teacher to his book and back.

Dynamic visual acuity is the ability to clearly see moving objects.

Field of vision, or the area over which vision is possible. It is important to be aware of objects on the periphery (left and right sides and up and down) as well as in the center of the field of vision.

Peripheral (side) vision enables you to see other objects "out the corner of your eye".

Stress: This situation can be caused by excessive nearpoint work or inefficient movement or teaming patterns and results in visual fatigue. This can also be caused by insufficient sleep. This tends to reduce comprehension, cause a decrease in performance or task avoidance. It is often confused with distractibility in children.

Sustaining Clear Focus: The ability to see words on a page clearly over time. A child having difficulty maintaining sustained clear focus at near point can only read comfortably or concentrate on a near task for a short period of time.

Eye Movement Control

Eye Movement Control - The visual skills needed to smoothly and accurately move the eyes while following or locating an object. These skills include eye-tracking, eye-jumps and near-to-far movements. When a child has difficulty with eye-movements, he will not be able to identify each letter and vowel sequentially, lose his place while reading, have difficulty copying from the chalkboard or books and will be a slow, inaccurate reader.

Fixation, or the ability to aim the eyes accurately. This is the ability to point the eyes at an object and to voluntarily keep them on the target. Without good fixation ability, a child can become easily distracted and has difficulty concentrating. Words can also appear to move on the page causing near visual distortion.

Direct fixation (Visual Attention) is the ability to maintain visual fixation and concentration on a particular target or object. It is the ability to focus on a stationary object or to read a line of print.

Pursuit fixation is the ability to maintain fixation or visual attention on a moving object by moving the eyes at the same speed as the object, regardless of any changes in head or body

posture. While dynamic visual acuity allows you to see the moving ball clearly, your vision pursuit skill allows you to follow the ball accurately.

Saccadic Movements: The precise locating movements used, for example, when jumping from one word to another along a line of print. Saccadic movements are done with the eyes only, the head must remain stationary. They are critical for maintaining one's place on a printed page.

Scanning: Smooth eye movements enabling a person to maintain identification of the letters and words on a page or the lines in a design.

Fusion

Convergence: The ability of the muscles of the eye to turn the eyes inward to track an object moving toward the body. The eyes must be converged any time a person reads or looks at something close. Any close work, such as deskwork, requires this vision skill. If the eyes do not converge correctly, double vision or the suppression of one eye or the other will occur. If convergence is poor then reading becomes uncomfortable after a relatively short period of time and double vision may result. Convergence problems are fatiguing and the amount and efficiency of visual information processed is reduced.

Binocular fusion is the brain's ability to gather information received from each eye separately and form a single, unified image. To enable this, the eyes must be precisely aligned and matched. When fusion cannot be maintained, one eye or the other might subconsciously suppress or inhibit the vision in one eye to avoid confusion. That eye may then develop poorer visual acuity (amblyopia or lazy eye). Alternatively, one eye might be turned away in order to avoid double vision (diplopia). Problems in maintaining binocularity can cause a person to squint, close or cover one eye, and experience discomfort and stress with close work and reading. Whenever fusion is difficult, the efficiency of visual information processing is greatly reduced.

Stereopsis: Depth perception through using both eyes as a team to form a single image with depth. Necessary for perception of the spatial orientation of the object viewed.

Forming the Visual Image

Position in space- the direct awareness of the spatial properties of an object especially in relation to the observer. The perception of position, direction, size, form and/or distance by any of the senses.

Body awareness / Body image- knowing the names, movements, functions and location of body parts; sensing that one side of the body is different from the other sides. It includes impressions received from internal and social feedback.

Closure- seeing an incomplete picture or visual image and "completing" it in the mind's eye. This is important for comprehension, conceptual thinking and drawing.

Directionality- an awareness of laterality and a projection of this awareness into space.

Egocentric localization- the ability to locate the position of an object in relation to yourself.

Figure-ground- the ability to select information from a background. It affects recognition, attention, organization and reading.



Form Perception is the ability to organize and recognize visual images as specific shapes. It is the ability to perceive an arrangement of pattern of elements or parts constituting a unitary whole and understanding the relations of the parts to that whole. It is a developed skill that enables a child to accurately discriminate visible likenesses and differences. A reader remembers the shapes of words, which are defined and recalled as reading skills are developed. A child experiencing difficulty with visual form perception will experience difficulty learning the letters and vowel. He might frequently reverse words or letters or have poor discrimination when confronted with similar words or shapes and suffer from poor attention span.

Depth perception is your ability to quickly and accurately judge the distance and speed of objects.

Perceptual-motor match is the process that integrates the clues provided by the senses with the responses of the neuro-muscular system. These receptors give us information about the movement of our body parts.

Sequential memory- is the ability to reproduce a set of visual, auditory, or tactile stimuli from memory. This is important for storing and recalling words and numbers

Spatial awareness- is an understanding of one's relative position in space and the relationship of spatial objects to one another. It helps the ability to see similarities in shape, size, and so on, of two or more objects.

Visual Bi-Laterality: The ability to project internal awareness of one's own laterality out into space for use in discrimination of objects and symbols. Children with visual bilaterality difficulties can experience letter reversals, get confused with rights and lefts and exhibit poor coordination.

Visual Memory: The ability to visually recall learned facts. A child with a poor visual memory will have difficulty remembering reading material that was visually presented to him. The same child, however, might be able to recall the same information that was verbally read to him.

Visualization: The ability to use the "mind's eye" to visually conceptualize and manipulate thoughts and ideas. Frequently referred to as mental imagery it is recognized as a major component in memory and creativity. It is probably the most important of all the visual skills for achievement, performance, and survival in our culture because it is so closely related to reading, reading comprehension, spelling, writing and the skills of symbolic performance. Children with poor visualization skills are often poor goal setters and have a poor self image.

Visual-Motor Dysfunction: The inability of the eyes and hands to work together as a team. The child's hands cannot do (or match) the action perceived through the visual system. This may involve visual-tactile integration, where a child's eyes and hands appear to be disconnected. In a broader sense, it is the inability of the visual system to monitor movements such as steering oneself through a room.

Necessary Skills

Eye-Hand-Body Coordination: This is the ability of the vision system to coordinate the information received through the eyes to control, guide and direct the hands. A child with poor eye-hand coordination will exhibit messy handwriting, get frustrated when

trying to form letters and copy patterns, and sometimes performs poorly in sports.

Fine motor skills- the ability to control the primary stimulus from a background of other stimuli. This relationship may occur in any sense modality.

Gross motor skills- the ability to use the large body muscles (arms and legs) in smooth coordinated movement for task completion.

Kinesthesia: The muscle sense that provides information to the person regarding the degree of relaxation or tension in the muscles. Through this kinesthesia, the person is able to estimate the amount of force of muscle movement that is required to make contact with an object. This estimate is used to determine the distance to the object.

Receipt-propulsion- the activities associated with a child's making contact with an object moving towards him and, in turn, the movement that is imparted to an object (catching and throwing)

Multitasking – is the ability to deal with several sensory inputs simultaneously. This skill is essential for reading and for being able to deal with all the distractions of a normal classroom.

Vestibular skills are essential for all areas of learning and play a key role in having a stabilized vision system.

Extensive, definitive vocabulary enables the person to recognize and define what he sees. It is essential for visual discrimination, comprehension and developing conceptual thinking.

Other important factors

Sleep and good nutrition are essential to enable the brain to process vision efficiently, to develop vision skills and to assimilate information

Factors which can impair vision

Incorrect prescription glasses, either from an incorrect prescription or from being made incorrectly.

Many medications can impair vision. Common medications that can affect accommodation include antihistamines, Phenytoin, Ritalin, and Dexedrine. Phenytoin can also have affect on convergence.

Allergies can affect the eyes directly or affect neurological processing.

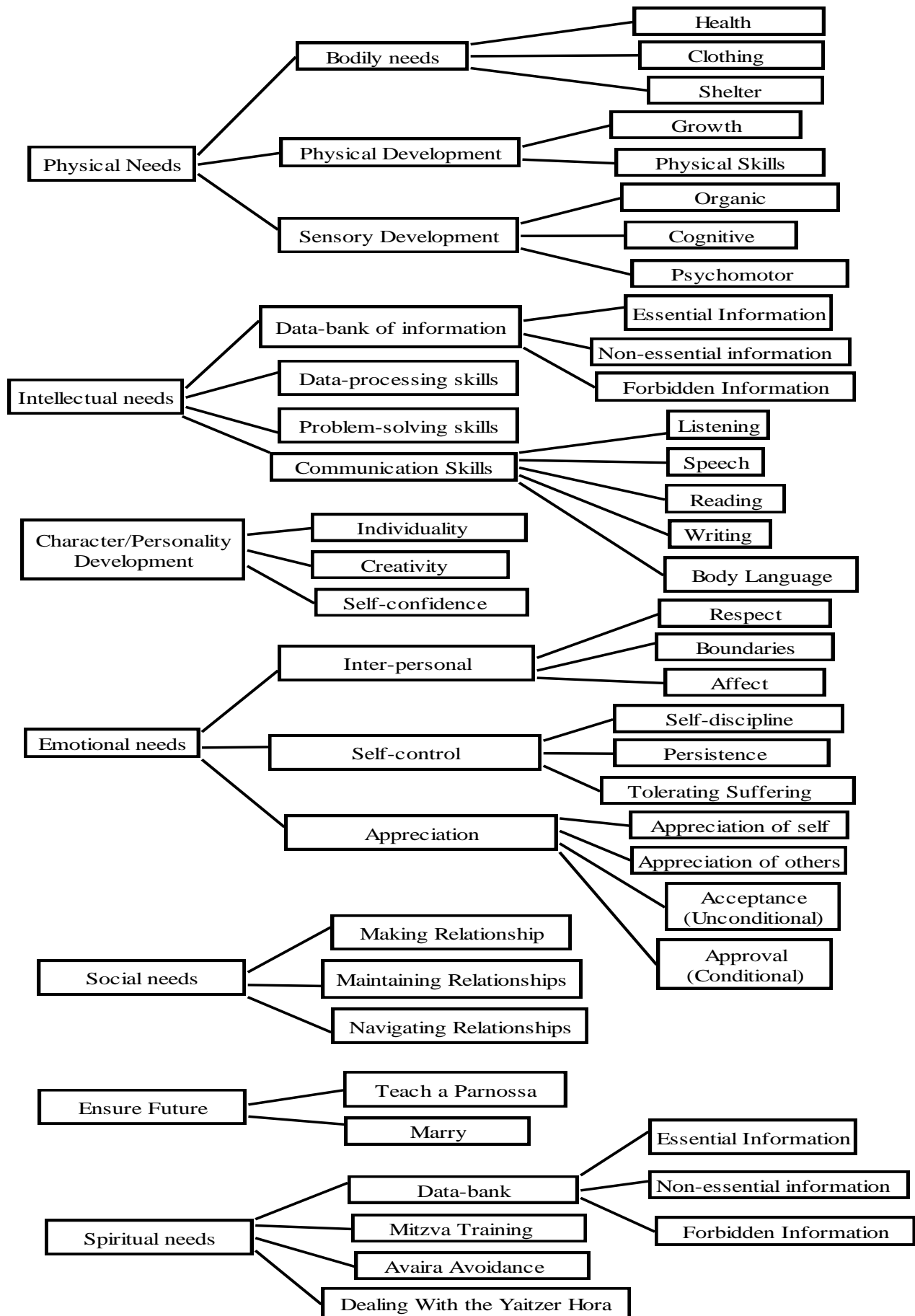
Florescent lighting (magnetic ballast) can impair vision of young children.

Computer games, etc.



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More to think about





40 A Lesson In Chinuch

Rav Wasserman told the following story while replying to a query about how to progress in learning. The advice itself is invaluable. But in giving the advice, Rav Wasserman revealed several clues to his own greatness in being a master teacher. These clues provide us with major lessons in chinuch.

"The key to hatzlocha in learning is to learn without a *"hesik ha daas"* - any break in concentration. That's why there is so much of a problem in America.

I'll tell you from my own experience. Years ago, HaRav Mendelovitz had the idea to start a new yeshiva in Spring Valley, which was then nothing like the Spring Valley of today. What was his dream? He said that there were no people who were faithfully working for the needs of the community (*"oskin b'tzurchei tzibur b'emunah"*) in America. That was why the spiritual level of the Jewish community was falling and going from bad to worse. He said that we had to educate b'nai Torah who will be *"oskin b'tzurchei tzibur b'emunah"* in America.

He didn't know himself what kind of a name to give to the yeshiva, but he decided to take 30 bochurim out to an estate outside NY. There, the chinuch would be only learning Torah and developing responsibility for Klal Yisroel. He bought an estate in Monsey and he invited me to learn with the bochurim. I was frightened.

We started on a Shabbos and I prepared myself to say a shiur. After the shiur I realized that I hadn't reached the bochurim, so I thought, I'll try another style. The same thing happened the next day. For 10 days I kept on changing the style of my shiur, one day after the other, until I finally reached them.

I discovered that the good bochur in America was 4 - 5 years younger, in learning, than the bochurim at home in Europe. I was saying a shiur to a 20 year old bochur but the bochur had a learning age of only 16. It took me 10 days to find this out. That low level in learning was because of the school system. There was no *shteiging* in learning because they had *"hesik ha daas"* through the study of other subjects. This is the American problem in learning Torah."

From Rabbi Wasserman's story, we can learn a great deal

Firstly, we see from this story how Rav Wasserman was sensitive to the understanding of the bochurim. He knew when he was not reaching them and saw when he did eventually get them to follow his shiur.

Secondly, he did not take their failure to follow his shiur as a personal insult.

Thirdly, he did not reject the bochurim but took up the challenge of trying to get through to them

Fourthly, bearing in mind that he had already been a prominent Rosh Yeshiva in Europe, we see how Rav Wasserman was flexible enough to think up ten different styles of giving a shiur. He did not say *"I am a great talmid chochom and this is the way I learnt from my rebbeim who were the greatest in Europe. This is the way I teach and this is the way they have to learn!"*

Fifthly, we see two aspects of Rav Wasserman's humility, honesty and appreciation of the awesomeness of the teacher's task in teaching his talmidim. Rav Wasserman told his audience, *"I was frightened!"* Even though he had been a prominent Rosh Yeshiva in Europe, was the son of one of the Gedolei Hador and had rubbed shoulders with the greatest, he was *frightened* when faced with the job of teaching a group of American youngsters. And he did not mind admitting this to his audience!



41 The Five 'Ations

Reuven cannot run because he has a stone in his shoe



Acceptation

We accept Reuven for who he is.

We accept the reality that Reuven has a problem.

He is not “bad” because he has a problem.

There is no reason that Reuven should feel “bad” about himself because he has this problem.

Investigation

Point for investigation - What is making Reuven walk like that?

Result of investigation – Reuven has a stone in his shoe!

Remediation

- ◆ **Correction** – fix the problem - *take out the stone*
- ◆ **Compensation** – make adjustments to deal with the discomfort – *use a crutch*
- ◆ **Tolerance** - teach him to live with it – *the pain should be a kapora*
- ◆ **Aid** – help him with a different problem which then releases him to deal with the problem by himself – *give him a loan*

Rehabilitation

Teach Reuven how to walk and then teach him how to run

Integration

Get Reuven into the local running team.





42

Girl with half a brain becomes fluent in two languages

By Hannah Cleaver and David Derbyshire



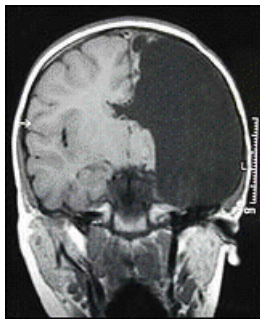
(Filed: 23/05/2002)

A girl of seven who had half her brain removed, including its speech centre, has astonished doctors by becoming fluent in two languages.

Her doctor said her recovery highlighted the flexibility of the brain, even after the most traumatic surgery.

The remaining half of Busra's brain has compensated for the missing speech centre

Busra was diagnosed with Rasmussen syndrome, a rare, progressive disorder that affects just one side of the brain, at the age of three.



Surgeons at Utrecht University Hospital in Holland decided that the left hemisphere, which included the speech centre, had to be removed. The gap was filled with marrow fluid during the hemispherectomy.

Earlier this year, Dr Johannes Borgstein, an ear, nose and throat specialist at Rotterdam Hospital was treating Busra for tonsillitis.

"She was fairly well and we had decided not to take out her tonsils but realised that she had this enormous case file," he said.

"We generally have just seven minutes for each patient but I thought I had to take a look through it. The word hemispheric kept

occurring and we then came across an MRI brain scan and that is when we saw that there was only half of her brain left.

"Apart from a slightly awkward handshake the first impression was unremarkable. Fluently bilingual, she had been arguing with her little sister in perfectly-constructed Dutch, then turned to answer her mother in Turkish."

Dr Borgstein said Busra's sight was impaired but that she could hear perfectly with both ears, the right side of her brain having compensated completely for the lack of the left side.

"It was amazing. I had to tell my students to forget all the neurophysiological theory they were learning," he said. "If this little girl could achieve so much with only half a brain what could we not do with a complete one?" Children will often recover well from a hemispherectomy up until the age of 10. If the operation is carried out before the age of eight, they will usually recover language.

Before the operation Busra had had problems with co-ordination of her right side and some difficulties with language, a result of the epilepsy which accompanies Rasmussen syndrome.

Dr Borgstein said: "We should see the brain as a dynamic system fully capable of functional reorganisation to re-establish the most essential functions for independent survival, rather than the somewhat static collection of neurons it is often made out to be."

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43

Unborn babies carry pollutants

By Maggie Fox, Health and Science Correspondent

Unborn U.S. babies are soaking in a stew of chemicals, including mercury, gasoline byproducts and pesticides, according to a report released on Thursday.

Although the effects on the babies are not clear, the survey prompted several members of Congress to press for legislation that would strengthen controls on chemicals in the environment.

The report by the Environmental Working Group is based on tests of 10 samples of umbilical-cord blood taken by the American Red Cross. They found an average of 287 contaminants in the blood, including mercury, fire retardants, pesticides and the Teflon chemical PFOA.

"These 10 newborn babies ... were born polluted," said New York Rep. Louise Slaughter, who spoke a news conference about the findings on Thursday.

"If ever we had proof that our nation's pollution laws aren't working, it's reading the list of industrial chemicals in the bodies of babies who have not yet lived outside the womb," Slaughter, a Democrat, said.

Cord blood reflects what the mother passes to the baby through the placenta.

"Of the 287 chemicals we detected in umbilical-cord blood, we know that 180 cause cancer in humans or animals, 217 are toxic to the brain and nervous system, and 208 cause birth defects or abnormal development in animal tests," the report said.

Blood tests did not show how the chemicals got into the mothers' bodies, or what their effects might be on the babies.

MERCURY AND PESTICIDES

Among the chemicals found in the cord blood were methylmercury, produced by coal-fired power plants and certain industrial processes. People can breathe it in or eat it in seafood and it causes brain and nerve damage.

Also found were polyaromatic hydrocarbons, or PAHs, which are produced by burning gasoline and garbage and which may cause cancer; flame-retardant chemicals called polybrominated dibenzodioxins and furans; and pesticides including DDT and chlordane.

The same group analyzed the breast milk of mothers across the United States in 2003 and found varying levels of chemicals, including flame retardants known as PBDEs. This latest analysis also found PBDEs in cord blood.

Slaughter had similar tests done on her own blood.

"The stunning results show chemicals daily pumping through my vital organs that include PCBs that were banned decades ago as well as chemicals like Teflon that are currently under federal investigation," she said in remarks prepared for the news conference.

"I have auto exhaust fumes, flame retardant chemicals, and in all, some 271 harmful substances pulsing through my veins. That's hardly the picture of health I had hoped for, but I've been living in an industrial society for over 70 years."

The Government Accountability Office issued a report on Wednesday saying the Environmental Protection Agency does not have the powers it needs to fully regulate toxic chemicals.

The GAO, the investigative arm of Congress, found that the EPA's Toxic Substances Control Act gives only "limited assurance" that new chemicals entering the market are safe and said the EPA only rarely assesses chemicals already on the market.

"Today, chemicals are being used to make baby bottles, food packaging and other products that have never been fully evaluated for their health effects on children -- and some of these chemicals are turning up in our blood," said New Jersey Democrat Sen. Frank Lautenberg (news, bio, voting record), who plans to co-sponsor a bill to require chemical manufacturers to provide data to the EPA on the health affects of their products.



Before and After

1 	5 	6 	11 
9 	10 	11 	1 
15 	16 	11 	11 
18 	19 	22 	17 
25 	26 	27 	28 
29 	24 	33 	17 



1 Rav Levi Yitzchok Horowitz – Bostoner Rebbe	5 Rav Schmuel Kaminetsky	6 Rav Yaakov Yitzchak Ruderman זצ"ל	11 Rav Yehuda Zev Segal	
				
15	16 Rav Aharon Cohen	24 Rav Eliezer Man Shach	9 Rav Moshe Aharon Stern	
				
18	33 Rav Moshe Shmuel Shapiro	22	17	29 Rav Chaim Shmulevitch
			Rav Meir Finkel	
25 Rav Elyashuv	26 Rav Elvahu Iopian	27 Rav Shneur Kotler	28 Rav Yisroel Zev Gustman	
				



What's the World Coming To?

A Russian shtetl, circa 1804

Chaim the water-carrier returns home after a long day walking between the river and his customers. At the door of his one-room wooden house he is greeted by his wife and children, all dressed in homemade clothing of hand-spun materials. On the wooden table rests an earthenware bowl filled with hot soup, which his wife, Rivka, cooked for him on her wood-burning stove. *Mmmm*, fresh vegetables bought from the farmer who grew them, carried home in a basket. A thick slice of homemade bread, topped with fresh butter churned from the milk of the neighbor's cow, completes the simple meal.

After supper Rivka scrubs the bowl with a little dirt and water. Chaim adjusts the oil-burning lamp and opens his Gemara, occasionally sipping from a glass of tea. It is very dark outside, but the lamp gently glows on the faces of his children as they sleep on their straw mattresses. A few hours after sunset, Chaim and the rest of the shtetl-dwellers are peacefully asleep.

A New Jersey suburb, circa 2004

Yisrael the accountant returns home after a long day at the office and a long, stressful ride on the subway and bus. He gratefully shuts the front door of his brick house against the noise of traffic, the glare of streetlights and the litter on the pavement. His wife, Tami, has prepared him a nourishing soup on her gas stovetop using vacuum-sealed packages of green peas, white beans and barley imported by the local supermarket. An empty can of tuna fish and the plastic wrapper from the bread lie on the countertop, testimony to the sandwich Tami prepared on the side. After sweeping under the Formica table and wiping the plastic chairs, Tami removes her store-bought apron and serves the meal on plastic dinner plates.

After supper Tami stores the leftovers in the refrigerator and scrubs the dishes with lemon-scented dishwashing liquid. Yisrael turns on the fluorescent light in his study and reviews his Gemara as he sips from a Styrofoam cup of coffee sweetened with store-bought milk and a saccharin tablet. The night is young, thanks to indoor lighting; Yisrael can hear his children playing with their battery-powered toys in their bedroom. A few hours after sunset, he hops into his car for the drive to his nightly *sbiur*.



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JANUARY 23, 2004



What is holding back the under-performing student, - does he really have potential?



Perhaps you have a regular talmid who sometimes shows flashes of brilliance. Why isn't he accessing his brilliance always?

And what about that wise-guy kid who knows all the batting averages and is a whiz at computers and knows all the latest best deals but is so dumb when trying to learn Gemorah?

* * *

These pages simulate how your pupil/child might be experiencing information you are presenting to him as a teacher or parent.

They will sensitize you to issues you might not be aware of.

Some issues you will be able to resolve by adapting the way you present information so as to be more acceptable to his situation and style of learning.

To resolve other issues, you might need to take advice or refer him to someone with more specialized training.

But always, your increased awareness will help you empathize, be more supportive and help you be more effective in your role as a teacher or parent.