

ပဉ္စမမြောက်

PHRU PWGO



ကညီကိုသရော်လံာ်တၢ်ကစီၣ် ထုကုၣ်, ၂၅၅၁

Karen Teacher Newsletter February 2012

တၢ်ဂ့ၢ်ခိၣ်တီၢ်တဖၣ်

ကိၣ်တီၢ်ကိၣ် (၂-၅)

ကညီကိၣ်ပုၣ်ဘျးစဲကရၢ် ၁၅ဝိတဝိအနံၣ်ဆဲးဆါဒီး
တၢ်ယုထာထီၣ်ပၤဆုတၢ်ကမံးတံၢ်(ကဘျံးပ ၂)

ကိၣ်တဖၣ်မၤလိတၢ်လၢတၢ်ပျံၤတၢ်ဖုး. နူဖိသဝိဖိဘၣ်ဟံၣ်တၢ်စံးခိၣ်ပယီၤသုး
စးထီၣ်ဆုတၢ်အိၣ်(ကဘျံးပ ၂-၃)

ကိၣ်တဖၣ်ရူၤလိာ်မုၢ်လိာ်အိၣ်ထီၣ်ကဒါက့ၤဖဲကညီကိၣ်စံး.(ကဘျံးပ ၃-၄)

တၢ်မၤလၢကပိၤဟီၣ်ခိၣ်ဒီးဖျါကိၣ်သရၣ်မုၢ်နံၣ်ပုၤထီၣ် ၁၇ဝိတဝိ.(ကဘျံးပ ၄)

လံာ်ညိၣ်သိၣ်ခိၣ်တၢ်တိၢ်ကျဲၤအနံၣ်၁၀ဝဲကိၣ်ဆါ.(ကဘျံးပ ၄-၅)

ပဒိၣ်ခိၣ်ချၢတၢ်ကူၣ်ဘၣ်ကူၣ်သ့ (၆-၉)

တၢ်ကူၣ်ဘၣ်ကူၣ်သ့ဖဲကိၣ်ဘုကလိဒုးရၢ်

တၢ်ကိၣ်ခိၣ်လိာ် (၁၀-၁၁)

ကညီကိၣ်သရၣ်တၢ်သိၣ်လိာ်လုၣ်ကိၣ်စးထီၣ်သးအဂ့ၢ်ဖုၣ်ကိၣ်

ထူၣ်ရူၤခိၣ် (၁၂-၁၃)

ဝဲလံာ်တၢ်ကစီၣ်ဘျီဝဲအံၤအပူၤပကဆဲးဟံၣ်ဖျါထီၣ်ကဒီးတၢ်မၤက့ၢ်တၢ်ဟ့ၣ်ခိၣ်ဟ့ၣ်နီၤ
ပုၤထူၣ်လံာ်ဖိအတၢ်သ့ၣ်ညါဒ်ပဟံၣ်ဖျါတၢ်အိၣ်ဖဲအပူၤကွံာ်ခံဘျီအသိးန့ၣ်လိာ်.
(လၢသရၣ်စိၤပြးဒီးအတၢ်ကွဲးပိာ်ထွဲ)

တၢ်သမံထံ (၁၄-၁၅)

တၢ်သမံထံသရၣ်စိၤဆၣ်ဂ့ၢ်

ဘၣ်ယးကလံာ်ထံးကညီကိၣ်သရၣ်တၢ်သိၣ်လိာ်လုၣ်ကိၣ်အိၣ်ထီၣ်သိအဂ့ၢ်

ကိၣ်သရၣ်တၢ်ကူၣ်ဘၣ်ကူၣ်သ့ (၁၆-၁၉)

တၢ်မၤလိန့ၢ်တၢ်ကျိၤကျဲၤလိာ်ဆိတဖၣ်(တၢ်ပိာ်ထွဲ)

ကိၣ်ခိၣ်တၢ်ခိၣ်ဆူၣ်ခိၣ်ချ (၂၀-၂၁)

ကညီ(၂၀)

ပယီၤကျိၣ်(၂၁)

ထီၣ်, နံၤကမံးသန့ၣ်, တၢ်ကူၣ်ခိၣ်န့ၣ်ဒီးတၢ်ကိၣ်ကွဲးကွဲး (၂၂-၂၃)

သရၣ်ခိၣ်ကလုၣ် (၂၄-၂၅)

Table of Contents

School News (pg. 2-5)

15th anniversary of KSNG and Center committee election(pg.2)

Risky Schooling and Villagers Stop Farming Due to
Government Troop Transportation(pg.2-3)

Student Relationship Building Event Re-started in Mutraw District(pg.3-4)

World Teacher Day – October 5th(Pg.4)

CP 10 years on the Border(pg.4-5)

International Education News (pg. 6-9)

Education in Bangladesh

Focus Stories (pg. 10-11)

KTTC Field Trip

Summary: background history of KTTC

Traditional Knowledge (pg. 12-13)

In this issue of Indigenous Knowledge, we will continue our examination
of the transfer of Karen Indigenous Knowledge as we have been
doing in the past two issues of the newsletter.

Interview (pg. 14-15)

Interview Th'ra Saw Hsa Gay About
New Karen Teacher Training College South opening

Teacher Education (pg. 16-19)

Learning Different Activities(Continued from last issues)

School Health(pg. 20-21)

Karen (pg. 20)

Burmese (pg. 21)

Poems and Cartoons (pg. 22-23)

Teacher Talk (pg. 24-28)

ဟ့ၣ်ဘါဒီးကမၤဂ့ၢ်ထီၣ်ဘၣ်ထီၣ်ဝဲဒၣ်ကိၣ်ဖိသ့ၣ်တဖၣ်
အတၢ်မၤသးတၢ်လၢပုၤတတၢ်ကရၢကရိတၢ်ဖံးတၢ်
မၤအပူၤကအါထီၣ်အဂီၢ်ဒီးဒ်သိးကိၣ်ဖိသ့ၣ်တဖၣ်ကက
တၢ်ဆီအသးလၢခါဆူညါကအိၣ်ဒီးတၢ်ခွဲးတၢ်ယၢ်လၢ
တၢ်ကူၣ်ဘၣ်ကူၣ်သ့အဂီၢ်န့ၣ်လီၤ.

ပူၤက့ၣ်အန့ၣ်တဆံအခါန့ၣ်, လံာ်လၢတၢ်ထီၣ်အက့ၢ်အ
ဂီၢ်တဖၣ်န့ၣ်ဘၣ်တၢ်ဒုးဒိၣ်ထီၣ်ထီၣ်အိၣ်န့ၣ်အိၣ်ဝဲယၢ်
ထံၣ်ဒီးတုၤလီၤလၢ အထံၣ်ယံးဆံလၢအဘၣ်တၢ်ပညိၣ်
အိၣ်လီၤလီၤဆူဘၣ်ကီၣ်ဘၣ်ခဲဒဲ ကဝီၤတဖၣ်အပူၤန့ၣ်
လီၤ. တၢ်သ့ၣ်တဖၣ်အံၤန့ၣ်မ့ၢ်ဒ်သိးကမၤဆူၣ်ထီၣ်ပူၤက့ၣ်
ဖိသ့ၣ်တဖၣ်အသးလၢခါဆူညါအဝဲသ့ၣ်အတၢ်ကူၣ်
ဘၣ်ကူၣ်သ့အဂီၢ်ဒီးကိၣ်တဲာ်ပဒိၣ်တဖၣ်စ့ၢ်ကီးကသ့
ယၢ်ပနီၣ်စ့ၢ်ကီးဝဲတၢ်ကူၣ်ဘၣ်ကူၣ်သ့လၢကီၢ်ပယီၤပုၤစံၣ်
အိၣ်ကတုၤတဖၣ်အကျါဒီးဘၣ်ကီၣ်ဘၣ်ခဲဒဲကဝီၤပုၤသ့ၣ်တ
ဖၣ်အဂီၢ်န့ၣ်လီၤ. လံာ်လၢတၢ်ထီၣ်အက့ၢ်အဂီၢ်လၢအ
ဘၣ်တၢ်ဒုးဒိၣ်ထီၣ်ထီၣ်အိၣ်သ့ၣ်တဖၣ်န့ၣ်ယၢ်လုာ်ဝဲ
ဒၣ်ဒီး

- ကိၣ်တဖၣ်ကဘၣ်သ့လီၤဆီဝဲလံာ်မိၢ်ပုၤ
တဖၣ်လၢအမ့ၢ်တၢ်အိၣ်ဆူၣ်အိၣ်
ချ့, တၢ်သိၣ်တၢ်သီ, ဝဲဒဲးဖိကဟ့ၣ်, တၢ်
ဘူၣ်တၢ်ဘါဒီးလံာ်မိၢ်ပုၤအက့ၢ်အဂီၢ်
တဖၣ်
- ကိၣ်သရၣ်တဖၣ်အတၢ်မၤလိမၤဒီးအတၢ်
ရဲၣ်တၢ်ကျဲၤ
- ပိာ်မုၢ်ဒီးသးစၢ်တဖၣ်တၢ်ဟ့ၣ်စိဟ့ၣ်က
မိၤအခိလုာ်ကိၣ်
- ခိၣ်န့ၢ်ဒီးတၢ်ပၤဆူၣ်ရဲၣ်ကျဲၤအကိၣ်တဖၣ်
- ကတၢ်ဆီခါဆူညါတၢ်မၤလိလံာ်ဒိၣ်ထီၣ်
လဲၤထီၣ်အခိလုာ်ကိၣ်
- တၢ်စုသ့ခိၣ်ဘၣ်ဒီးတၢ်လုာ်အိၣ်နီၣ်ခိသး
သမုအတၢ်မၤလိခိလုာ်ကိၣ်
- ကိၣ်အတၢ်မၤလိအတၢ်ရဲၣ်တၢ်ကျဲၤတ
ဖၣ်န့ၣ်လီၤ.

လံာ်ညိၣ်သိၣ်ဒိၣ်တၢ်မၤမ့ၢ်ကျါအံၤန့ၣ်အဝဲသ့ၣ်တဖၣ်ယု
ထၢဝဲတၢ်ပိးတၢ်လီၤသ့ၣ်တဖၣ်လၢပူၤက့ၣ်ဖိသ့ၣ်ဘိၣ်သးစၢ်
သ့ၣ်တဖၣ်ကမၤလိဘၣ်ဝဲအဂီၢ်လၢအအိၣ်ယုာ်ဒီးကိၢ်လၢ
ဝါကိၣ်တၢ်မၤလိသ့သးအတၢ်ပိးတၢ်လီၤ, လံာ်စဲအ့ၣ်ဒီး
လံာ်ကိၢ်လၢခံကလုာ်လၢအတၢ်ယုာ်ဒီးကိၢ်လၢကိၣ်ဒီးပ
ယီၤကိၣ်အါန့ၢ်အန့ၣ်ယုာ်ဒီး (တၢ်စံၣ်စိ, မုၢ်ခါ, ခိၣ်
ယၢ်န့ၣ်ဆၢၣ်, ထံၣ်ဂီၢ်ကိၢ်သး, မ့ၢ်ကျိၤဝဲက့ၣ်)သ့ၣ်တဖၣ်ဒ်
န့ၣ်အသိးအိၣ်စ့ၢ်ကီးဒီးလံာ်တၢ်ဒုးအလံာ်မိၢ်ပုၤ, ကိၣ်သ
ရၣ်တဖၣ်အလံာ်န့ၣ်ကျဲၤယုာ်ဒီးတၢ်ဂီၤမုၢ်သ့ၣ်တဖၣ်န့ၣ်
လီၤ. အဝဲသ့ၣ်တဖၣ်အတၢ်အိၣ်ယၢ်သ့ၣ်တဖၣ်န့ၣ်နဟံး
န့ၢ်အိၣ်သ့ဝဲ

www.curriculumproject.org
info@curriculumproject.org

လံာ်ညိၣ်သိၣ်ဒိၣ်အတၢ်ပိးတၢ်လီၤသ့ၣ်တဖၣ်တအိၣ်ဒီး
ဒီးကညိၣ်စ့ၢ်ကိၣ်ဒီးကညိၣ်ပျီၤကိၣ်ဒ်ဘၣ်. လၢတၢ်န့ၣ်အ
ယိလံာ်ညိၣ်သိၣ်ဒိၣ်အတၢ်မၤမ့ၢ်ကျါအံၤဟ့ၣ်ဂံၢ်ဟ့ၣ်ဘါ
တူၢ်လီၤဝဲဒၣ်ပူၤတကလၢလၢအသးအိၣ်မၤစၢ်အဝဲ
သ့ၣ်ဘၣ်ယးဒီးတၢ်မၤတခါအံၤန့ၣ်အဝဲသ့ၣ်အိၣ်ဒီးတၢ်
မ့ၢ်လၢက့ၢ်စိဖးဒိၣ်ညါန့ၣ်လီၤ.

Thara Eh Doe Doh , Burma Issues' Child
Education Department coordinator and also the
chairperson of Karen Student Network Group
(KSNB), said, "for the students' relationship to be
happen we don't tell the community what to do
exactly, we just give them some ideas and other
suggestions for doing this. As a result, communities
are more interested. In this way, there is greater
benefit for the communities, schools and students."
During this event, there were two steps. The first
step during the daytime, all of the students, teachers
and communities, received encouragement from
their leaders' giving speeches. Other activities
included introduction activities and examinations
education in the area past and present. There
were also many fun activities and games for the
students and teachers alike. The second step took
place in the evening section where each school
was asked to give a presentation and show their
special abilities and skills.

"We used to hold such events every year. But,
because of the security situation in our areas, we
had to quit for many years. Now, it is our chance
to restart, to rebuild our student relationships
amongst themselves, community schools,
teachers, local leaders and us. In upcoming years
we will continue this type of event, each year
aiming higher and higher" added Thara Eh Doe
Doh.

Over 300 teachers, students, parents and
community leaders all participated enthusiastically
in the event.

World Teacher Day – October 5th

On October 5th 2011, World Teacher Day, migrant
and refugee schools along the Thai-Burma
celebrated the 17th annual World Teacher Day.
"The purpose of the celebrations is for us to know
and keep the value of the teachers. We must
remember and recognize teachers who dedicate
themselves to their teaching for the benefit of the
next generation of the valuable teacher" says
Thara Say Pa Htoo, the OCEE chairperson (Office
of Camp Education Entity) at Mae La refugee
camp.

During celebrations in the refugee camps, teachers
were each given small gifts from their students.
Also, leaders spoke to all participants encouraging
students and the community as a whole to thank,
honor and respect teachers. Speeches from the
education department and other education groups
encouraged that we should follow those teachers
with good characteristics and habits in their
teaching life.

Thara Say Pa Htoo said, " We should celebrate
the world teacher day because if we look back to
the current situation of teachers, many people no
longer value them and fail to show them proper
respect. This leads some teachers to become
disappointed in their teaching life. Some of them
begin to ignore their jobs and do not concern
themselves with their work anymore. So, on this
World Teacher Day, we should try to motivate our
teachers as much as we can."

World Teacher Day was celebrated in many places
along the Thai-Burma border on October 5th. In
Mae La refugee camp, over 1000 students,
teachers, leaders, CBO and NGO staff and
community members participated in the day's
events.

CP 10 years on the Border

In December 2011, The Curriculum Project (CP)
of Thabyay Education Network celebrated 10
years working on the Burma border.

CP was established in 2001 to work with post-
secondary schools and adult education
programmes along the Thailand-Burma border.
Currently CP works with over 70 schools in exile
and migrant communities, refugee camps and in
Karen, Kachin and Mon States.

For some schools, such as schools affiliated with
KRCEE's Institute of Higher Education, CP
provides comprehensive curriculum support,
supplies textbooks and trains teachers. For other
schools, CP sends information and materials – it
depends on what support schools want. CP tries
to provide the services that each school requests,
but CP has a small staff and limited funding.

CP works with teachers and learners to design
curricula and materials, and provides teacher
training and teacher support programmes. CP's
objectives are to develop curricula and materials
for two purposes: to capacitate students for work
in community organisations, and to prepare
students for further education opportunities.

Over the last ten years, the post-secondary sector
has grown by from five programmes, all based in
refugee camps, to over eighty. This is due to
increased enthusiasm for further education, and
the Thai government relaxing restrictions on
education in the camp and migrant sectors. Now
the post-secondary and adult education sector
includes:

- Schools specialising in health, law,
engineering, religion or other subjects
- Teacher training institutions
- Youth and women's empowerment
colleges
- Leadership and management schools
- Academic preparation colleges
- Vocational training colleges
- Language training programmes

CP produces a range of materials for adult and
post-secondary learners. CP has English
language learning materials, a range of social
science modules in English and Burmese
languages (history, gender, environment, politics,
economics and others), maths textbooks, teacher
support manuals and guides to movies and books.
Most materials can be downloaded on
www.curriculumproject.org or contact CP at
info@curriculumproject.org and they'll send you
a paper copy.

CP doesn't have materials translated into Sgaw
or Pwo Karen yet. If anyone has some free time
and wants to help with this, CP strongly
encourages them to do so!

Education in Bangladesh



အဲကလံးကရိုဒ်အေဘင်္ဂလူဒ်ဘင်္ဂလူဒ်သ့အေကရို

ဖဲလကါကီ အဲကလံးဖိတဖှင်ပတုတ်လအု ငယာ ဒီးအ ကါဒီအါတီသ့တဖှင်အပူန့ဒ်အဲသ့ဒ်အတုတ်ပတုတ်ပြး သ့တဖှင်ဒ်ခိဒ်ကမိလပုဂယအဖိဒ်အယိအဲသ့ဒ် တဖှင် အ ကျိန် န့ဒ် ဘာ် တာ် ဟံး သူ ဒီး အီလ အု ငယာ ကါ, ကါပုဂ်က့ဒ်စတုတ်, ကါဘုကလါဒုးရ်တဖှင်သ့ဒ် အဲကလံးအကျိန်ခဲကျိန်တကျိန်န့ဒ်လီ.

ပုကီဖိလကါကီဘုကလါဒုးရ်သ့ဒ်တဖှင်အပူအဲသ့ဒ်တ ဖှင်အိန်စုကီးဒီးတုးဂုယဘာ်လကယုထာမလိဝဲ English medium အကျိန်လဘာ်တာ်သ့ထဲအဲကလံးကျိန် လအလီဆီန့ဒ်တာ်ကျိန်ဘာ်ကျိန်သ့ဖဲ Bengali ဒီးတာ်



ဘုတ်ဘါအကျိန်လအဘာ်တာ်သိပ်လိ (Bengali)အ ကျိန်ဒီး(Arabic)အကျိန်သ့ဒ်တဖှင်န့ဒ်လီ.

ဒ်လဲဂုဂု, English medium မှ်ဝဲကျိန်လဘာ်တာ်ထွဲဒီး ပဒ်ဒီးအါတကုာ်ပုထီဂ်ကီဖဲအဲမုာ်ထဲပုထုးပုထီန့ဒ် လီ. တုမုာ်ပုကီဖိလအမလိကတီဆီကျိန်သန့ဒ်ခဲပစံး တာ်အသိးဖျိထီဂ်ဝဲဝဲတီဝဲအလီခဲန့ဒ်အဲသ့ဒ်တဖှင် ကဘာ်ဒီးဖဲဖျိစုကီးဝဲ (Ordinary Level Exams)လအ အဘာ်တာ်သ့ဒ်ညါအီဒီးအမှ်(O- Level)န့ဒ်လီ.

မကဒီးအညါ ပုကီဖိတဖှင်မလိတာ်တန့ဒ်ဘျိဂ်ဝဲအ လီခဲန့ဒ်, ပုကီဖိတဖှင်ကွဲးကဖျိထီဂ်ဝဲ (Advanced Level Exams)ဒ်အဘာ်တာ်သ့ဒ်ညါအီလအ A Levelန့ဒ် လီ. တာ်မလိအပတီခဲပတီအံတုာ်လိဝဲ (Art) ကီဖိ ဒီး (Science)ကီဖိသ့ဒ်တဖှင်န့ဒ်လီ. (Ordinary Level Exams)ဒီး (Advanced Level Exams) ခဲက



Bangladesh (Bengali :), officially the **People's Republic of Bangladesh** (Banga: *Bangladesh*) is a sovereign state located in South Asia. It is bordered by India on all sides except for a small border with Burma (Myanmar) to the far southeast and by the Bay of Bengal to the south. The capital (and largest city) is Dhaka, which is the hub of all cultural, political and religious affairs. Together with the Indian state of West Bengal, it makes up the ethno-linguistic region of Bengal. The name *Bangladesh* means "Country of Bengal" in the official Bengali language.

The borders of present-day Bangladesh were established with the partition of Bengal and India in 1947, when the region became East Pakistan, part of the newly formed nation of Pakistan. However, it was separated from the western wing by 1,600 km (994 mi) of Indian territory. Due to political exclusion, ethnic and linguistic discrimination, and economic neglect by the politically-dominant West Pakistan, popular agitation grew against West Pakistan and led to the Bangladesh Liberation War in 1971, which succeeded after Pakistan surrendered to an invasion by an Indian Brigade in Dhaka . After independence, the new state endured famines, natural disasters and widespread poverty, as well as political turmoil and military coups. The restoration of democracy in 1991 has been followed by relative calm and economic progress.

Bangladesh is a parliamentary democracy, with an elected parliament called the Jatiyo Sangshad. It is the ninth most populous country and among the most densely populated countries in the world. A high poverty rate prevails, although the United Nations has acclaimed Bangladesh for achieving tremendous progress in human development. Geographically, the country straddles the fertile Ganges-Brahmaputra Delta and is subject to annual monsoon floods and cyclones.

The country is listed among the Next Eleven economies.

It is a founding member of the South Asian Association for Regional Cooperation, the D-8 and BIMSTEC, and a member of the Commonwealth of Nations, the Organisation of Islamic Cooperation and the Non-Aligned Movement. However, Bangladesh continues to face a number of major challenges, including widespread political and bureaucratic corruption, economic competition relative to the world, serious overpopulation, widespread poverty, and an increasing danger of hydrologic shocks brought on by ecological vulnerability to climate change.

Education in Bangladesh

Through history, Bangladesh has gone through various phases of education systems. From the time of the English rule to Pakistani regime and

finally Bangladeshi system, education has evolved not only in methods but also in fundamental aspects like language and governance.

During the British rule, education was mainly reserved for the wealthy class. The language of pedagogy was English as schools were run by religious nuns and other British people. The few natives who were fortunate to receive education were either from wealthy families (Nawabs) or whose family had ties with the British governing body.

For one to receive higher education, such as a university degree, to become a professional, one had to attend schools in England. Such was the case of the famous Indian Mahatma Gandhi who traveled to London to study law. As native people were treated as second-class citizens, education was largely deprived from the general population. After the British had left the Indian Subcontinent, the territory presently known as Bangladesh came under Pakistani regime as the state of East Pakistan. Education during this period was still very scarce but those who had the means of acquiring it were no longer considered second-class citizens. The state language, however, was Urdu: the mother tongue of Pakistan.

In the region of East Pakistan, the native language was Bengali and not Urdu. Hence, a conflict over language was eminent. School systems were still largely functioned in the English language as few schools, such as the Holy Cross and numerous Cadet Colleges, were still taught by the British and the nuns.

However, in order to obtain government jobs, one had to know Urdu as it was the state language. Bengalis did not want to learn Urdu as they felt obliged to submit their rights to the Pakistanis. As such, after a long and bloody language movement, Bengalis were given the right to use Bengali in their own homeland. So, to recap, during the Pakistani era, the educational system was mainly to indoctrinate students to the Urdu language.

After the liberation war of Bangladesh in 1971, the People's Republic of Bangladesh became an independent nation free to choose its own educational destiny. As Bangladesh was, and still is, a secular state, many forms of education were permitted to co-exist.

The formidable British system was, and still is, largely practiced. In fact, presently, the Bangladeshi system of education is divided into three different branches. Students are free to choose anyone of them provided that they have the means. These branches are: a) The English Medium, b) The Bengali Medium, and c) The Religious Branch.

The English Medium

The British rule in the Indian Subcontinent is still very influential as the second official languages of India, Pakistan, Bangladesh, etc. are still English. Students in Bangladesh have the right to attend schools in the English medium where courses are



ကညီၣ်ကိၣ်သၢန့ၣ်တၢ်သိၣ်လိၤသီၣ်သၢန့ၣ်
ဒုၣ်ဗျီၣ်ကိၣ်

ခိၣ်ဗျီၣ်ပၤပၤဒိၣ်တဖၣ်အတၢ်ဆိၣ်သၢန့ၣ်မၤအာမၤနးအိၣ်န့ၣ်
လၢအဆံၣ်ဘျီၣ်ဒီးကညီၣ်ကိၣ်ကၢၤဘၣ်ကၢၤသ့အကျိၤသန့
တဖၣ်ဘၣ်တၢ်ဒုးအိၣ်ထီၣ်ကၢၤအိၣ်လၢဘၣ်ကိၣ်ဘၣ်ခဲဒဲက
ဝိၤတဖၣ်အပူၤဒီးလၢကညီၣ်ကိၣ်လိၤအိၣ်ကမ့ၤလၢကိၣ်ပၤပၤ
ပူၤတဖၣ်န့ၣ်လိၤတုၤမ့ၢ်ကညီၣ်ဘၣ်ကိၣ်ဘၣ်ခဲဒဲကဝိၤအိၣ်
ထီၣ်တဘျီၣ်ကိၣ်သ့တဖၣ်တၢ်ဟံပနီၣ်ဒုးအိၣ်ထီၣ်ဒီးမၤဒိၣ်
ထီၣ်လၢထီၣ်အိၣ်န့ၣ်လိၤသန့က့ၤဖဲအကတီၢ်အဲဒဲန့ၣ်တၢ်
ကၢၤဘၣ်ကၢၤသ့လၢကညီၣ်ကိၣ်ပူၤကိၣ်တဖၣ်တၢ်အိၣ်သးနး
ဝဲဒၣ်ဒိၣ်ဒုးန့ၣ်လိၤလၢတၢ်န့ၣ်အယိၤကိၣ်သ့တၢ်သိၣ်
လိၤခိၣ်လုၣ်ဒုးမုၢ်ထီၣ်ကၢၤအိၣ်မ့ၢ်ဒ်သိးတၢ်ကမၤဂ့ၤထီၣ်
မၤဒိၣ်ထီၣ်ထီၣ်ဝဲလံာ်ညီၣ်သိၣ်ဒိၣ်ဒီးကိၣ်သ့တၢ်သိၣ်
တၢ်ဘၣ်တဖၣ်လၢကညီၣ်တဖၣ်ပူၤဒ်သိးတၢ်ဘၣ်ဘျီၣ်ကိၣ်
အိၣ်လၢကညီၣ်ခဲလၢကိၣ်န့ၣ်လိၤ

သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်အတၢ်ပညိၣ်ခိၣ်သ့ၣ်မ့ၢ်ဝဲက
မၤအိၣ်ထီၣ်ကိၣ်သ့တၢ်နီၣ်ဂံၢ်လၢအိၣ်လၢပူၤဒီးကိၣ်သ့တၢ်
အကံၢ်အစိတဖၣ်လၢကညီၣ်ကိၣ်ပူၤကိၣ်တဖၣ်န့ၣ်လိၤတၢ်
ကၢၤဘၣ်ကၢၤသ့လၢကညီၣ်ကိၣ်ပူၤအံၤအပတီၢ်ကတုၤထီၣ်
ထီၣ်ဘးဝဲဒၣ်တၢ်ကၢၤဘၣ်ကၢၤသ့လၢဒဲကဝိၤပူၤအဂီၢ်န့ၣ်
လိၤသ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်အံၤမၤလိၤတံာ်ဝဲတၢ်ကၢၤ
ဘၣ်ကၢၤသ့လၢကညီၣ်ကိၣ်ပူၤအံၤကဲဘျီၣ်ကိၣ်ဘၣ်ဂံၢ်
ဘၣ်ဝိၤဖိးမံလိၣ်သးဒီးပူၤဂံၢ်ဝိၤထံၣ်ဂံၢ်သးမ့ၢ်ကိၣ်ပူၤ
ကွၢ်ဒီးလုၢ်လၢထုၤသန့လၢကညီၣ်ကိၣ်ဒီးပူၤတတဖၣ်လိၣ်
ဘၣ်ဝဲန့ၣ်လိၤကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်အံၤ
ဘၣ်တၢ်အိၣ်ထီၣ်ကၢၤအိၣ်ဖဲ(၂၀၀၄)န့ၣ်ဒ်သိးဒီးက
ညီၣ်သ့ၣ်ဘိၣ်သးစၢ်လၢအသးအိၣ်သိၣ်လိၤတဖၣ်ကသ့
မၤလိၤဘၣ်တၢ်အဂီၢ်ကကဲထီၣ်ဘၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်
ညီၣ်ကိၣ်ခဲအပူၤန့ၣ်လိၤတၢ်ပညိၣ်အိၣ်ထီၣ်ထံးခိၣ်ဘိၣ်မ့ၢ်
ဒ်သိးကမၤအိၣ်ထီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်သ့
လၢကညီၣ်ကိၣ်ခဲအပူၤဒီးကမ့ၢ်ဝဲကညီၣ်ကိၣ်သ့တၢ်သိၣ်
မ့ၢ်သ့ၣ်တဖၣ်လၢကကဲထီၣ်ဝဲသ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်
ညီၣ်ကိၣ်ခဲအပူၤန့ၣ်လိၤကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်
လုၣ်ကိၣ်အံၤအိၣ်သ့ၣ်လိၤအသးဖဲကညီၣ်ကိၣ်ခဲအပူၤဒီးကိၣ်
ဖိလၢအဘၣ်တၢ်ယုထာတုၢ်လိၣ်အိၣ်တဖၣ်မ့ၢ်ဝဲကိၣ်ဖိလၢအ
ဖျီထီၣ်အတီၢ်တဆံးဒီးကိၣ်လၢလၢသးအိၣ်မၤတၢ်လၢကညီၣ်
ကိၣ်ခဲအပူၤဘၣ်ယးကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်
ဆၣ်ခၢၣ်စးတဖၣ်ယုထာထီၣ်ဝဲဒၣ်န့ၣ်လိၤ

ကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်အံၤတၢ်သိၣ်လိၤအ
ဆၢကတီၢ်န့ၣ်မ့ၢ်ဝဲခဲန့ၣ်ဒီးလၢခဲန့ၣ်အတီၢ်ပူၤန့ၣ်လံာ်ညီၣ်
သိၣ်ဒိၣ်လၢအဘၣ်တၢ်သ့အိၣ်တဖၣ်မ့ၢ်ဝဲလိၤခၢၣ်သး
ကၢၤသ့ဆဲးလၢဖဲကိၣ်တီၢ်ထီၣ်တၢ်သ့အလံာ်ညီၣ်သိၣ်
ဒိၣ်တဖၣ်တၢ်သိၣ်လိၤအကျိၤထီၣ်ရီၤတဖၣ်ကိၣ်တၢ်ပၤ
ရဲၣ်ကိၣ်တဖၣ်တၢ်သိၣ်လိၤအတၢ်သ့တၢ်ဘၣ်အကလုာ်
ကလုာ်တၢ်သ့ဆဲးကမိၣ်ဖဲဒီးန့ၣ်ဖဲတၢ်တဖၣ်န့ၣ်လိၤ
လၢန့ၣ်အခဲၣ်ညါဒ်သိးဒီးကိၣ်ဖိတဖၣ်ကမၤလိၤန့ၣ်တၢ်လၢ
အချုးစံးဆၢကတီၢ်အဂီၢ်ဒီးသ့ၣ်ညါမၤလိၤသ့စ့ၢ်ကိၣ်အ
သးလၢဟံၣ်ကဝိၤအနီၣ်ကစၢ်ဒၣ်ဝဲအပူၤတတဖၣ်အတၢ်ဘၣ်
ထွဲလၢကိၣ်ဒီးပူၤတတဖၣ်ပူၤကိၣ်အတၢ်ဟ့ၣ်အကျိၤဟံၣ်
ယုာ်ဝဲဒၣ်ဒီးခိၣ်ဗျီၣ်ထၢၣ်တၢ်မၤလိၤဒီးတၢ်လိၤမၤလိၤန့ၣ်တၢ်
လၢပူၤပူၤန့ၣ်လိၤကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်တၢ်
မၤလိၤန့ၣ်န့ၣ်အိၣ်ဝဲလံာ်န့ၣ်ဒီးပူၤကိၣ်ဖိအဘၣ်မၤလိၤတၢ်ဖဲကိၣ်

န့ၣ်ကမ့ၢ်ဝဲခဲန့ၣ်ဒီးဒီးန့ၣ်လံာ်အုၣ်သးဖဲကိၣ်တပတီၢ်မ့ၢ်
ဝဲလိၤသိၣ်လိၤကတၢ်လၢတၢ်မၤပူၤပူၤခဲန့ၣ်မ့ၢ်ဝဲမၤအဲဒဲ
သ့ၣ်ဒီးန့ၣ်ဘၣ်ဖျီကိၣ်လံာ်အုၣ်သးလၢကညီၣ်ကိၣ်သ့ဆဲး
လၢဖဲကိၣ်ဟ့ၣ်လိၤဝဲန့ၣ်လိၤ

တၢ်လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤ (Field Trip)

တၢ်လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤအဂီၢ်လၢခဲန့ၣ်အတီၢ်ပူၤန့ၣ်
အိၣ်ဝဲဒၣ်လံာ်ဘျီၣ်တတဘျီၣ်မ့ၢ်ဝဲပူၤတတန့ၣ်ဖိအဂီၢ်ဒီးအ
တၢ်ပညိၣ်မ့ၢ်ဒ်သိးဒီးကိၣ်ဖိတဖၣ်ကသ့သ့ထီၣ်တၢ်ရူ
လိၣ်မ့ၢ်လိၣ်ဒီးလိၣ်ကဝိၤကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်န့ၣ်ပူၤဘၣ်
မ့ၢ်ဘၣ်တဖၣ်န့ၣ်လိၤထီၣ်သ့ၣ်တၢ်လၢအဲဒဲသ့ၣ်လဲ
မၤလိၤန့ၣ်ဝဲလၢကိၣ်ပူၤဒီးလၢပူၤတၢ်မၤအပူၤတတတီၢ်ယိအိၣ်
ဒီးတၢ်ဟ့ၣ်န့ၣ်လိၤသးတၢ်လဲခိၣ်ဖျီအုၣ်ကိၣ်ဖိကိၣ်သ့တၢ်
ကိၣ်ဖိမိၢ်ပၤဒီးလိၣ်ကဝိၤပူၤဘၣ်မ့ၢ်ဘၣ်တဖၣ်အကျိၤန့ၣ်
လိၤကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်ဖိလၢအလိၤမၤ
လိၤန့ၣ်တၢ်လၢပူၤပူၤအံၤအိၣ်ဝဲဒၣ်ဒီးတၢ်ဟ့ၣ်တၢ်ဂဲအကလုာ်
ကလုာ်ဒ်အမ့ၢ်တၢ်ထံၣ်လိၣ်တၢ်ပိာ်ဝဲသဲကိၣ်ဟ့ၣ်ခိၣ်ဟ့ၣ်
န့ၣ်လိၤသးဒီးတၢ်ထံၣ်တၢ်ဆိကမိၣ်ဘၣ်ယးတၢ်ကၢၤဘၣ်
ကၢၤသ့ကိၣ်အတၢ်ပူၤမ့ၢ်ဂ့ၤတၢ်ဒုးသ့ၣ်ညါလိၣ်သး
ဘၣ်ယးတၢ်ကၢၤဘၣ်ကၢၤသ့အတၢ်ဖဲတၢ်မၤအကျိၤအ
ကျိၤလၢအဘၣ်တၢ်မၤအိၣ်တၢ်အိၣ်သးလၢမ့ၢ်မဆါတနံၤအံၤ
န့ၣ်လိၤ

တၢ်လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤဝဲဒၣ်ခိၣ်လုၣ်ကိၣ်

၂၀၀၄န့ၣ်ကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်ဖိအတၢ်
လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤအိၣ်ထံးကတၢ်တဘျီၣ်န့ၣ်ပထံၣ်
ဘၣ်လၢကိၣ်ဒီးပူၤတတၢ်တၢ်ကၢၤဘၣ်ကၢၤသ့ခိၣ်န့ၣ်ကိၣ်
ဖိမိၢ်ပၤဒီးကိၣ်ကိၣ်ကိၣ်ကိၣ်ကိၣ်ကိၣ်ကိၣ်ကိၣ်ကိၣ်ကိၣ်
သးလၢတၢ်ရူလိၣ်မ့ၢ်လိၣ်မ့ၢ်ဂ့ၤတၢ်ဖဲသးကိၣ်မၤသးကိၣ်
မ့ၢ်ဂ့ၤတဆိၣ်ဒဲးဝဲအါအါဘၣ်အါန့ၣ်အန့ၣ်ကိၣ်တဖျီၣ်ဒီး
တဖျီၣ်အတၢ်ရူလိၣ်မ့ၢ်လိၣ်မ့ၢ်ဂ့ၤကိၣ်ဖိမိၢ်ပၤဒီးလိၣ်ကဝိၤ
ခိၣ်န့ၣ်တဖၣ်အတၢ်သးဖဲလၢကဲဒုးဂ့ၤထီၣ်ပသီထီၣ်အဲ
သ့ၣ်အလိၤကဝိၤလၢတၢ်ကၢၤဘၣ်ကၢၤသ့တတကပူၤကိၣ်
တဆိၣ်ဒဲးဝဲအါအါဘၣ်ဘၣ်ဆၣ်ဒီးပမ့ၢ်ကွၢ်ကၢၤကၢၤ
လၢကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်ဖိအတၢ်လိၤဟ့ၣ်
ဂဲဝဲဒၣ်တနံၤဒီးတနံၤအဖိခိၣ်ပကထံၣ်ဘၣ်ကၢၤလၢလိၤ
ကဝိၤပူၤတတၢ်ဒီးကိၣ်သ့ၣ်တဖၣ်ခိၣ်ဖျီတၢ်လိၤဟ့ၣ်ဂဲဟ့ၣ်ခိၣ်
ဟ့ၣ်န့ၣ်လိၤသးတၢ်လဲခိၣ်ဖျီတၢ်ဟ့ၣ်ဂဲအကလုာ်က
လုာ်အယိပကထံၣ်ဘၣ်ကၢၤလၢအဲဒဲသ့ၣ်ဒ်အမ့ၢ်ကိၣ်ဖိမိၢ်
ပၤပူၤတတခိၣ်န့ၣ်ကိၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်
ဝဲလၢကဖဲသးကိၣ်မၤသးကိၣ်တၢ်ကစံးကတီၢ်တၢ်က
ဟ့ၣ်ခိၣ်ဟ့ၣ်န့ၣ်လိၤသးတၢ်ကဆၢအဖိအုၣ်ကိၣ်ကဆၢ
ထီၣ်ဝဲဒၣ်အခၢၣ်စးသ့ၣ်တဖၣ်လၢကဟဲထီၣ်ဝဲဒၣ်ကညီၣ်
ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်ကိၣ်အယိပမ့ၢ်ကွၢ်ကၢၤက
ညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်ကိၣ်အနီၣ်ဂံၢ်နီၣ်ဒုးလၢ
တနံၤဒီးတနံၤအဖိခိၣ်န့ၣ်အါထီၣ်ဝဲဒၣ်က့ၤဂ့ၤဂ့ၤန့ၣ်
လိၤကညီၣ်ကိၣ်သ့တၢ်သိၣ်လိၤခိၣ်လုၣ်ကိၣ်အကိၣ်ခိၣ်သ
ရၣ်သးတီၢ်စံးဝဲလၢ “စးထီၣ်လၢပတၢ်လဲဟ့ၣ်ဂဲမၤလိၤသ့
သးလၢပူၤပူၤတၢ်မၤအဘျီၣ်သ့ၣ်တဖၣ်အပူၤန့ၣ်ယထံၣ်ဒီးပ
လၢဘၣ်ယဲလၢတၢ်ကဲဘျီၣ်အိၣ်ထီၣ်ဝဲခဲကပလၢလၢပပဲ
ဒၣ်ကိၣ်ဖိသ့ၣ်တဖၣ်မ့ၢ်ဂ့ၤလၢပပဲဒၣ်သ့ၣ်သ့ၣ်တဖၣ်ခိၣ်
ဖျီတၢ်တီၣ်ခိၣ်ရိၣ်ဝဲအပူၤမ့ၢ်ဂ့ၤဒုးသ့ၣ်ကိၣ်ဖိကိၣ်သ့တၢ်
ဒီးပူၤတတၢ်သ့ၣ်တဖၣ်အဂီၢ်ယစံးယဲဒၣ်ဒုးလၢတၢ်လဲ
ထီၣ်လဲထီၣ်အိၣ်ထီၣ်လဲအါမးဒီးအါန့ၣ်အန့ၣ်ယထံၣ်

ဘၣ်လၢခိၣ်န့ၣ်လၢထံလိၤကိၣ်ပူၤအတၢ်သးအိၣ်ဒီးပၤဂံၢ်
ဟံၣ်ဘဲဝဲပဲကိၣ်ဖိလၢခါအုၣ်ညါကဖျီထီၣ်ကကၢၤမၤသးကိၣ်
ကၢၤတၢ်န့ၣ်အိၣ်ခိၣ်သကၢၤစ့ၢ်ကိၣ်ဝဲလၢတၢ်မဲာ်မ့ၢ်န့ၣ်အါ
န့ၣ်လိၤ”

တၢ်လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤဝဲဒၣ်ခိၣ်လုၣ်ကိၣ်

တၢ်လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤကိၣ်ဘျီၣ်ဒီးန့ၣ်ကိၣ်ဖိတဖၣ်ဘၣ်
တၢ်န့ၣ်ဖဲလိၤအိၣ်ခဲဖုဟံၣ်ကဝိၤဖဲဒိၣ်ခဲတီၢ်လၢအလိၤအိၣ်
လိၣ်သးဒ်ပစံးတၢ်အသိးဒ်အမ့ၢ်ကိၣ်ရူၣ်ခဲဘၣ်မ့ၢ်တမ့ၢ်
ကိၣ်ဆၣ်ခဲဘၣ်လၢအဲဒဲသ့ၣ်ကဘၣ်လဲဝဲန့ၣ်လိၤလၢအ
ဝဲသ့ၣ်အတၢ်လိၤဟ့ၣ်ဂဲအပူၤလိၤကဝိၤဖဲတဖၣ်တၢ်န့ၣ်
ဖဲကၢၤကၢၤအိၣ်အုၣ်လိၤကဝိၤဖဲလၢတၢ်ကထံၣ်လိၣ်အိၣ်သ
ကိၣ်တၢ်ရဲၣ်တၢ်ကၢၤအဂီၢ်န့ၣ်လိၤလၢလိၤကဝိၤဖဲတတီၢ်ဒီး
တတီၢ်န့ၣ်ကိၣ်တဖၣ်ဟံၣ်ဖျီထီၣ်အသးအစုၤကတၢ်ၤၤပျီၣ်
အုၣ်ယဲၤဖျီၣ်လၢတၢ်ဟ့ၣ်ခိၣ်ဟ့ၣ်န့ၣ်လိၤသးအတၢ်ဟ့ၣ်တၢ်ဂဲ
အဂီၢ်န့ၣ်လိၤကိၣ်ဖိတဖၣ်တချုးဒီးလၢအလိၤအုၣ်ပူၤပူၤဒီး
ဘၣ်န့ၣ်အဲဒဲသ့ၣ်အိၣ်ဒီးတၢ်ကတီၢ်ဆိအသးဒ်အမ့ၢ်တၢ်
ကသ့ပုၤအုၣ်လိၤအသးဒ်လဲၣ်တၢ်ပုၤအုၣ်တၢ်ရဲၣ်တၢ်ကၢၤ
အတၢ်သ့တၢ်ဘၣ်တၢ်ဆုၣ်တၢ်ဝဲသကိၣ်အတၢ်သ့တၢ်
ဘၣ်သ့ၣ်တဖၣ်ဒီးတၢ်ဟ့ၣ်တၢ်ဂဲအဂၤအကလုာ်ကလုာ်
န့ၣ်လိၤလၢကိၣ်ဖိသ့ၣ်တဖၣ်အတၢ်လိၤဟ့ၣ်ဂဲလၢပူၤပူၤတၢ်မၤ
အပူၤန့ၣ်တၢ်န့ၣ်ဖဲလိၤအိၣ်မ့ၢ်ဒ်သ့ၣ်တဖၣ်ဒ်အမ့ၢ်ကိၣ်ဖိ
ခိၣ်ကိၣ်ဖိအုၣ်ချုၤမ့ၢ်ခိၣ်ကိၣ်ဖိဝဲစိာ်တီၢ်ဆုၣ်မ့ၢ်ခိၣ်တၢ်
ဘၣ်တၢ်ဘၢမ့ၢ်ခိၣ်တၢ်လိၣ်ကွဲမ့ၢ်ခိၣ်တၢ်ရူလိၣ်မ့ၢ်
လိၣ်မ့ၢ်ခိၣ်တၢ်ဆဲးကိၣ်မ့ၢ်ခိၣ်ဒီးတၢ်တီၣ်ခိၣ်ရိၣ်ဝဲတခိၣ်
န့ၣ်တၢ်ဟ့ၣ်လိၤမ့ၢ်ခိၣ်လၢသ့တၢ်ရဲၣ်လၢအလဲယုာ်တၢ်တဖၣ်
န့ၣ်လိၤ

ဒ်န့ၣ်အသိးလၢကရူၤဖဲဒိၣ်အကျိၤန့ၣ်တၢ်န့ၣ်ဖဲလိၤအိၣ်က
ရူၤဖိ(၃)ကရူၤလၢတၢ်လိၤဟ့ၣ်ဂဲလၢတီၢ်ဘၣ်တတီၢ်အဲ
သ့ၣ်ကဘၣ်ဟံးမ့ၢ်ခိၣ်လၢတၢ်ထံၣ်လိၣ်အတၢ်ရဲၣ်တၢ်ကၢၤ
တတပတီၢ်ခဲတပတီၢ်န့ၣ်တၢ်ရူလိၣ်မ့ၢ်လိၣ်သးဒီးကိၣ်ဖိ
အတၢ်ရဲၣ်တၢ်ကၢၤသ့တပတီၢ်န့ၣ်အတၢ်ထံၣ်လိၣ်တၢ်
ပိာ်သကိၣ်သးဒီးကိၣ်သ့တၢ်ကိၣ်ဖိမိၢ်ပၤဒီးပူၤတတဖၣ်
အတၢ်ရဲၣ်တၢ်ကၢၤန့ၣ်လိၤဒ်န့ၣ်အသိးတတီၢ်ဒီးတတီၢ်
န့ၣ်ကိၣ်ဖိတဖၣ်ဆိတလဲဝဲဒၣ်အမ့ၢ်အကျိၤကွၢ်ကွၢ်မ့ၢ်ဒ်သိးဒီး
အဲဒဲသ့ၣ်တဖၣ်ကမၤလိၤသ့န့ၣ်တၢ်လၢတၢ်ဟ့ၣ်ဂဲလၢတဖၣ်
အံၤအဖိခိၣ်န့ၣ်လိၤ

တၢ်လိၤမၤလိၤန့ၣ်တၢ်လၢပူၤပူၤဝဲဒၣ်ခိၣ်လုၣ်ကိၣ်

တၢ်ဘၣ်ကွၢ်ဆၢၣ်မဲာ်လၢအကကဲထီၣ်အသးဒိၣ်ခိၣ်မ့ၢ်မ့ၢ်
လၢတၢ်လိၤပူၤပူၤအဆၢကတီၢ်ဒုတအိၣ်အါလၢကံၣ်ဆိး
ဘၣ်ဒ်တၢ်လဲခိၣ်ဖျီတၢ်အသိးခိၣ်ဖျီလၢပူၤသ့ၣ်ညါအါထီၣ်
ဝဲကိၣ်တဖျီၣ်အံၤဒီးသ့ၣ်ညါဟံၣ်လုာ်ဟံၣ်ပူၤဝဲပူၤကိၣ်ဖိသ့ၣ်
တဖၣ်အယိအါန့ၣ်အန့ၣ်ဒ်ပူၤတတဖၣ်မ့ၢ်ဝဲကညီၣ်ကိၣ်ဖိ
ထာ်ဖိအပူၤဒီးလၢကညီၣ်အလုၤလၢအမ့ၢ်တၢ်ဆဲၣ်တုၢ်
ဆဲၣ်တမ့ၢ်လၢအဘၣ်တၢ်ဟ့ၣ်သါဒီးဟံၣ်တုၢ်စၢၤအိၣ်လၢစိာ်
လၢပူၤလဲလဲအယိဘၣ်ယးဒီးတၢ်အိၣ်တၢ်အိၣ်တၢ်အိၣ်
အိၣ်တၢ်ဆိးဒီးတၢ်အိၣ်ထွဲမၤစၢၤအကပၤကပၤန့ၣ်ဒုသဝိ
သ့ၣ်က့ၤသးပူၤခိၣ်န့ၣ်ဒီးပူၤဘၣ်မ့ၢ်ဘၣ်တဖၣ်တသ့ဝဲအ
သ့ရဲၣ်ကၢၤမၤစၢၤလုၢ်အိၣ်လုၢ်အိၣ်ပူၤကိၣ်ဖိဒီးကိၣ်သ့တၢ်
န့ၣ်လိၤဘၣ်ယးဒီးတၢ်လဲတၢ်ကၢၤတခါအိၣ်ဒၣ်တခါလၢ
ပပူၤကိၣ်ဖိတဖၣ်အနီၣ်ဂံၢ်အါဒီးလၢတၢ်ဘၣ်တၢ်ဘၢအဖိခိၣ်
တဘျီၣ်တခိၣ်တၢ်မ့ၢ်လၢတီၢ်ဟံၣ်အသိးန့ၣ်တကဲထီၣ်လိၣ်
ထီၣ်ခဲလၢကဘၣ်န့ၣ်လိၤတဘျီၣ်တခိၣ်တၢ်လိၤလၢတၢ်ပ
ညီၣ်ယာ်အိၣ်န့ၣ်တၢ်အိၣ်သးတဟ့ၣ်သါအါဘၣ်အယိလဲ

ဝဲတတုဘၣ်န့ၣ်လီၤ. ဒ်န့ၣ်အသိးလီၤကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
ယးတၢ်ဘၣ်တၢ်ဘၣ်လၢအယဲၤအိၣ်ထီၣ်အသးသတူၢ်က
လၢဝဲတၢ်လၢအဆၢကတီၢ်န့ၣ်လီၤကဝီၤခိၣ်န့ၣ်ဒီးပုၤဘၣ်မူ
ဘၣ်ဒါသ့ၣ်တဖၣ်ပံးၤတၢ်ဘၣ်တၢ်ဘၣ်လၢကိၣ်မိၣ်ကိၣ်သ
ရၣ်အဂီၢ်န့ၣ်လီၤ.

**ကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
ဗျီပုၤဘၣ်**

ကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
သ့သ့ၣ်ညါန့ၣ်ပၤအိၣ်ထီၣ်ဘၣ်ယးသ့သ့ဒီးပုၤတၢ်အတၢ်
အိၣ်သး. ကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
ဖၣ်အတၢ်အိၣ်သးဒီးကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
န့ၣ်လီၤ. အဝဲသ့ၣ်တဖၣ်သ့ၣ်ဆူၣ်သးဂၢၤအိၣ်ထီၣ်ဝဲဒၣ်လၢ
အဝဲသ့ၣ်အတၢ်ဖံးလိမၤလိမၤအပူၤ. ယုဖးအိၣ်ထီၣ်လံာ်
လၢ. တၢ်သံကွၢ်တဖၣ်အိၣ်ထီၣ်ဝဲဒၣ်လၢခိၣ်န့ၣ်ပုၤဘၣ်မူ
ဘၣ်ဒါသ့ၣ်တဖၣ်မ့ၢ်ဟဲအိၣ်သးကိးဟ့ၣ်ဂံၢ်ဟ့ၣ်ဘါအဝဲ
သ့ၣ်တဖၣ်တဘျီဂ့ၢ်တဘျီဂ့ၢ်န့ၣ်လီၤ. ဒ်န့ၣ်အသိးပုၤကိၣ်မိၣ်
သ့ၣ်တဖၣ်သ့ၣ်ဆူၣ်သးဂၢၤဒီးသးသတူၢ်အိၣ်ထီၣ်ဝဲ
ဒၣ်လၢအဝဲသ့ၣ်ခါဆူၣ်ညါမ့ၢ်ဖျိထီၣ်ဒီးကကွၢ်မၤကကွၢ်
တၢ်လၢအဝဲသ့ၣ်အပူၤတဖၣ်ပုၤဒၣ်ဝဲအယိတၢ်လီၤပျီပူၤ
အတၢ်လီၤယုသ့ၣ်ညါန့ၣ်အဝဲသ့ၣ်တဖၣ်ကိးဂၢၤစံးစ့ၢ်ကိးဝဲ
တၢ်လီၤပျီပူၤတၢ်မၤလိသးဒီးအံၤန့ၣ်တၢ်ကဲဘျးဖးဒိၣ်
လၢအဝဲသ့ၣ်တဖၣ်အဂီၢ်ဝဲလၢအယဲၤအိၣ်ဘၣ်ကိၣ်မိၣ်
ကိၣ်သရၣ်တၢ်သိၣ်လိခိၣ်လ့ၣ်ကိၣ်အကိၣ်အဆၢကတီၢ်န့ၣ်
လီၤ.

**တၢ်လီၤပျီပူၤအတၢ်ဟ့ၣ်တၢ်ဂၢၤတဘျီဂ့ၢ်တဘျီဂ့ၢ်ဟံပ
နီၣ်အိၣ်လၢာ် ၃န့ၣ်. ၂န့ၣ်လၢတၢ်ဟ့ၣ်တၢ်ဂၢၤတဘျီဂ့ၢ်တဘျီဂ့ၢ်
အဂီၢ်ဒီးတၢ်လၢတၢ်ကွၢ်အဂီၢ်တခါတၢ်ဟံပနီၣ်အိၣ် ၁န့ၣ်ဝဲ
လၢလၢခိၣ်စ့ဘၣ်အတီၢ်ပုၤန့ၣ်လီၤ. ဒီဖျိလၢကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤ
လိမၤဒီးသ့ၣ်တဖၣ်အိၣ်ဒိၣ်မးလၢအဝဲသ့ၣ်အဂီၢ်အယိဘၣ်
ယးဒီးပျီပူၤတၢ်မၤလိသးဒီးန့ၣ်ပံးန့ၣ်တၢ်ဆၢကတီၢ်သ့
ဒၣ်ဝဲပုၤအံၤန့ၣ်လီၤ.**

တၢ်လီၤပျီပူၤအတၢ်ဟ့ၣ်တၢ်ဂၢၤတဘျီဂ့ၢ်တဘျီဂ့ၢ်ဟံပ
နီၣ်အိၣ်လၢာ် ၃န့ၣ်. ၂န့ၣ်လၢတၢ်ဟ့ၣ်တၢ်ဂၢၤတဘျီဂ့ၢ်တဘျီဂ့ၢ်
အဂီၢ်ဒီးတၢ်လၢတၢ်ကွၢ်အဂီၢ်တခါတၢ်ဟံပနီၣ်အိၣ် ၁န့ၣ်ဝဲ
လၢလၢခိၣ်စ့ဘၣ်အတီၢ်ပုၤန့ၣ်လီၤ. ဒီဖျိလၢကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤ
လိမၤဒီးသ့ၣ်တဖၣ်အိၣ်ဒိၣ်မးလၢအဝဲသ့ၣ်အဂီၢ်အယိဘၣ်
ယးဒီးပျီပူၤတၢ်မၤလိသးဒီးန့ၣ်ပံးန့ၣ်တၢ်ဆၢကတီၢ်သ့
ဒၣ်ဝဲပုၤအံၤန့ၣ်လီၤ.

**ဒါဆူၣ်ညါတၢ်ရဲၣ်တၢ်ကွၢ်လၢပုၤကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤ
တၢ်ဂ့ၢ်ကီၤဘၣ်**

ဒါဆူၣ်ညါတၢ်ရဲၣ်တၢ်ကွၢ်လၢပုၤကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤ
အဂီၢ်တၢ်ကဲရဲၣ်ကွၢ်ဒုးအိၣ်ထီၣ်န့ၣ်အိၣ်ပျီပူၤတၢ်လီၤယု
သ့ၣ်ညါကိးန့ၣ်ဒီးဒီးတကးဒီးဘၣ်ဟံၣ်ကဝီၤလၢတၢ်လၢ
တတုၤ. လၢတသ့ဒီးဘၣ်တဖၣ်တၢ်ကကွၢ်ရဲၣ်ကွၢ်ဒီးတၢ်
ကကွၢ်ကွၢ်စးဒီးပုၤကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
န့ၣ်လီၤ.

တၢ်စံးဘျး

သးအိၣ်စံးဘျးဘၣ်ပုၤတီခိၣ်ရိၣ်ဝဲရဲၣ်ကွၢ်န့ၣ်တၢ်လၢတၢ်
လီၤမၤလိတၢ်လၢပျီပူၤတဖၣ်ခိၣ်ဖျိတၢ်ရဲၣ်တၢ်ကွၢ်အံၤဒုးက
ပိထီၣ်ကွၢ်ပုၤတဖၣ်တဖၣ်အမဲာ်ဘၣ်ယးတၢ်ကူၣ်ဘၣ်
ကူၣ်သ့တကယးန့ၣ်လီၤ. အဒိၣ်အဆၢသးအိၣ်စံးဘျးစ့ၢ်
ကိးပုၤလၢအဟံဖျိမၤသကိးယုတၢ်ခဲလၢာ်ဒ်အမ့ၢ်ခိၣ်
န့ၣ်. မိၢ်ပၤ. သရၣ်သမၢ်ကိၣ်မိၣ်ကိၣ်သတူၢ်ကဝီၤတၢ်ဂ့ၢ်ကီၤဘၣ်
အသးဒီးဟံဖျိမၤသကိးတၢ်လၢတၢ်သးတဖျၢၣ်ယိအယိ
န့ၣ်လီၤ. တၢ်ကွၢ်စးထီၣ်ယုထီၣ်ဖိးလိာ်သးလၢတၢ်သး
တဖျၢၣ်ယိအပူၤအံၤဟဲစိၣ်န့ၣ်တၢ်ကူၣ်ဘၣ်ကူၣ်သ့အတၢ်
ကဲဘျးကဲဖျိၣ်. အတၢ်လၢထီၣ်လဲထီၣ်တဒီးကွဲဘၣ်
န့ၣ်လီၤ. ပဝဲကိးဂၢၤကသ့ၣ်နီၣ်ထီၣ်ဒီးပံးန့ၣ်ကွၢ်တၢ်က
တီၤဒိဖိတဖျၢၣ်လၢအစံးဝဲ“ ဆုၣ်အါဘုၣ်ဆုၣ်ကျၢ်ဒီးရီၣ်အါ
ဘုၣ်ရီၣ်ပံးဒီးကျၢ်” အသိးန့ၣ်တက့ၢ်.

KTTC Field Trip

Summary: background history of KTTC

We, the Karen, have been persecuted by the Burmese government for more than 60 years, and our education system has been redeveloped on the Thai-Burma border in the refugee camps and in the IDP areas (Internally Displaced People). During this time there were still some schools and an education system in Karen State; however, there were many difficulties in running the education system and the schools in the communities. That's why, the KTTC (Karen Teacher Training College) re-opened to train student teachers inside Karen State, as well as to train experienced teachers for the benefit of their communities and ultimately for all the Karen people. KTTC has also worked to develop the curriculum as well. The main purpose of KTTC is to train young teachers and to increase the number of qualified teachers inside Karen State; also to develop the education system so there is equality between schools in the refugee camps and those inside Karen State. The KTTC provided and ensured that the basic needs the teachers have to enable them to fix and benefit the communities and to develop and encourage the traditions and culture of the Karen people, as well as maintain their economy, are met. The KTTC was opened in June 2004 for Karen youth interested in becoming teachers in schools in Karen State, Burma. The primary goal is to increase the number of qualified teachers in Karen State. KTTC is located inside Karen State to ensure that students, themselves from internally displaced Karen State communities, have access to the college. The teacher training course at KTTC is two years long; and for these two years the curriculum taught at the school uses the books which are produced by the KED (Karen Education Department), covering teaching Methods, School management, Teaching skills and Critical thinking. Moreover, the students also learn the nature of their belonging to their communities and schools, all school activities including computer training and they participate in practical field trips. All the KTTC students have to attend the two year course at the College; after this they graduate with a preliminary certificate after which they have to go back to their areas and teach as a teacher for two years before they finally graduate with their KED certificate.

Capacity Building from the practical Field Trip

During the two years at the College, the students have four practical experiences. The first is in the first year when the go on a field trip: the main objective of which is for the students to build strong relationships with the local communities, between parents, students, teachers and the community leaders. Another objective is to be able to compare what they have learned in College classes with the practicalities of being in the field! They then share their experiences with the other students, teachers, parents and community leaders. On the field trip, the students participate in many activities such as meetings, discussing their perspective about education with the community and school, describing the education system

that we are running today and than sharing with the group, which includes parents, local communities leaders, teachers and students.

Learning process increasing in the Field Trip

In the beginning in 2004, when the KTTC students started going on field trips the members of the community seemed to be ashamed and did not cooperate very well as participants, whether in the social times, discussing as a group, with parents, students, teacher and also the community leaders; they clearly did not yet know much about who KTTC were. Moreover, the communities were not well strongly supporting their school or encouraging their children to work hard at school, parents and students did not connect with the schools. Individual schools or students did not have good relationships with each other either. And than, year by year, as the KTTC students go into their communities, it seems like their eyes are being opened to the possibility of seeing and understanding the education process and development and they started to know the importance of a good education. That's why, from the beginning step by step parents are becoming more active participants with their children, sharing their experiences and getting enthusiastic about their children's education, more willing to send their children to school and forming better connections with the teachers. Parents also participate with the school works and try to develop education in their community. So its means, year by year the communities are willing to have educated people in the local areas so after their children finished the high school they still encourage their children's to study further. In consequence the number of KTTC students is increasing yearly. The KTTC principle Thara That Taw said, " From the start of the regular Field Trips I have see there have been both gains in our development and benefits for our group of students and teachers who are included on every field trip. The trips are very useful and benefit the local community leaders, demonstrating how they can develop their community through education. I have also seen they are happier with themselves now that they have an opportunity like this, so now all the local community leaders recognize us and are willing us to participate with us for the coming future."

The Structure of learning process in the Field Trip

Every year on the KTTC field trip, students are divided into two groups and each group goes to a different area: a different township and district. On their arrival the students divide the community into three areas, where they go to run the program. In each place more than five schools are united and contribute to the program including sharing, discussing and joining in different kinds of activities with



ဖဲလံာ်တံာ်ကစီၣ်ဘျီဝဲအံၤအပူပကဆဲးဟံၣ်ဖျါထီၣ်ကဒီး တံာ်မၤကွၢ်တံာ်ဟ့ၣ်ခိဟ့ၣ်နီၤပုၤထူလံၤဖိအတံာ်သ့ၣ်ညါဒ်ပ ဟံၣ်ဖျါတံာ်အံၤဖဲအပူကွံာ်ခံၣ်ဘျီအသိးန့ၣ်လီၤ. (လၢသ ရၣ်စီၤပြုးဒီးအတံာ်ကွၢ်ပိာ်ထွဲ)

တံာ်ဟ့ၣ်ခိဟ့ၣ်နီၤတံာ်သ့ၣ်ညါခိဖျါတံာ်ထီၣ်လီၤဒုး တုၤမ့ၢ်ဆၢကတီၢ်ဘၣ်လံၤလၢတံာ်ထီၣ်လီၤဒုးန့ၣ်တံာ်မၤတံာ် လုတံာ်လံာ်စးထီၣ်အသးလၢညါဝံၤမးတံာ်ထီၣ်လီၤဒုးန့ၣ် လီၤ. ဒုးကစၢ်ယုထာဝဲပုၤသးစၢ်ပိာ်မုာ်တကဒီးပိာ်ခွါတက ဒီးပုၤခံၣ်အံၤန့ၣ်ကဘၣ်မ့ၢ်ပုၤလၢအမိၢ်အဟံၣ်အိၣ်မုာ်ဒီးလၢ တံာ်တီၣ်ခိၣ်ရိၣ်မဲၤမဲၤတံာ်လုတံာ်လံာ်အကီၢ်န့ၣ်လီၤ. သးစၢ် တဖၣ်ဘၣ်တံာ်ယုထာထီၣ်အိၣ်မ့ၢ်လၢအဝဲသ့ၣ်ကဘၣ်ဟံး ထီၣ်ဖိၣ်ထီၣ်မုၤဒါလၢပုၤသးစၢ်ဆူညါတစီၤအကီၢ်န့ၣ်လီၤ.

တံာ်ကတီၢ်သးလၢတံာ်မၤတံာ်လုတံာ်လံာ်အကီၢ်ပုၤသးစၢ်ခံၣ် ဂၤအံၤကမၤန့ၢ်ဝဲတံာ်သိၣ်လီၤလၢအဘၣ်ယးဒီးတံာ်ထီၣ်ဒုး အကျါအကျဲတဖၣ်န့ၣ်လီၤ. ပုၤဒိၣ်တုာ်ခိၣ်ပုၤလၢအဆိ ဟံၣ်ဆိယီၤလံၤတဖၣ်တံာ်တကြးယုထာထီၣ်အိၣ်ဘၣ်. ပုၤ သ့ၣ်တဖၣ်အံၤမ့ၢ်လၢအအိၣ်ဟံၣ်လံၤဒီးတံာ်သ့ၣ်တဖၣ်တ ဖၣ်အံၤအယီၤလံၤန့ၣ်လီၤ. ဖိသ့ၣ်တဖၣ်စ့ၢ်ကိးခိဖျါအဝဲသ့ၣ် အသးန့ၣ်စၢ်ဒီးဝဲအယီၤတံာ်တဘၣ်ယုထာထီၣ်အိၣ်ဘၣ်. ဖိ သ့ၣ်သ့ၣ်တဖၣ်အသးန့ၣ်တတုၤထီၣ်ထီၣ်ဘးဒီးလၢပတီၢ် အဝဲန့ၣ်လၢတံာ်ကဘၣ်မၤလိတံာ်လုတံာ်လံာ်အကတီၢ်ဒီး ဘၣ်န့ၣ်လီၤ.



တုၤမ့ၢ်ပုၤကိးဂၤဒီးတုၤဖျါလၢဒုးပုၤလံၤန့ၣ်မ့ၢ်ဝဲတံာ်ဆၢက တီၢ်လၢတံာ်ကဆဲးလီၤမ့ၢ်န့ၣ်လီၤ. ဒုးကစၢ်ကိးန့ၢ်ဝဲမုာ် လိၣ်ဘိတကဒီးခွါလိၣ်ဘိတကဝဲၤခွါလိၣ်ဘိစးထီၣ်ထီၣ် လီၤမ့ၢ်ဘိဒီးမုာ်လိၣ်ဘိတံာ်လီၤန့ၢ်အိၣ်ဘုၣ်န့ၣ်လီၤ. မုာ် လိၣ်ဘိခွါလိၣ်ဘိခံၣ်ဂၤအံၤကဘၣ်မ့ၢ်ပုၤသးစၢ်အဂ့ၢ်ဒ်လဲၣ် န့ၣ်တံာ်န့ၣ်အိၣ်ဝဲလၢတံာ်ထီၣ်လီၤဒုးခိးသံၣ်ခိးအတံာ်မၤန့ၣ် ကြးဝဲဘၣ်ဝဲကတံာ်လၢတံာ်မၤကတုၤလီၤတံာ်ဒ်သိးဘုက ဟးထီၣ်အါအကီၢ်န့ၣ်လီၤ. ဘၣ်တဘျီဘျီသးစၢ်တဖၣ်လၢ အဟဲမၤတံာ်ဖဲဒုးကျါတဖၣ်ဂ့ၢ်လိာ်တဲအါလိာ်အသးလၢတ ကဒီးတကအတံာ်ထီၣ်ဒုးဘၣ်ဘုဖဲအဝဲသ့ၣ်ဒုးန့ၣ်ဖျါထီၣ် တံာ်လုတံာ်လံာ်အခါန့ၣ်လီၤ. တံာ်ဂ့ၢ်လိာ်တဲအါမုာ်တအိၣ် ဘၣ်ဒီးသးစၢ်တဖၣ်ဘၣ်ယိၣ်ဝဲလၢအဝဲသ့ၣ်မဲၤမဲၤတလဲၤ အသးဘၣ်ဂ့ၢ်ဘၣ်ဝီဝဲတံာ်နီၣ်တံာ်ထုကဖၣ်ဒ်အဘၣ်ဂ့ၢ် ဘၣ်ဝီဒီးဘၣ်တဘျီဘျီအဝဲသ့ၣ်အမဲာ်ဆုးစ့ၢ်ကိးဝဲလၢနီၣ် ကစၢ်တံာ်န့ၣ်လီၤသးခိဖျါအမ့ၢ်ပုၤသ့ၣ်တဖၣ်လၢအမဲာ် သ့ၣ်လံၤန့ၣ်လီၤ. မ့ၢ်န့ၣ်သက့ၢ်လဲၣ်ဂ့ၢ်န့ၣ်သးစၢ်တဖၣ်လၢ တံာ်ယုထာထီၣ်အိၣ်တဖၣ်မဲာ်တသ့ၣ်ပုၤတံာ်ဘၣ်တခိ ပုၤဒိၣ်တုာ်ခိၣ်ပုၤတဖၣ်န့ၣ်လိမၤအံၤမ့ၢ်လၢတံာ်မၤတံာ်လု တံာ်လံာ်အတံာ်မၤအံၤလိၣ်ဝဲသပုၤတံာ်လၢတံာ်ဟ့ၣ်တံာ်ဆၢ ကတီၢ်တံာ်ခွဲးတံာ်ယာ်လီၤတံာ်လီၤဆဲးအယီၤန့ၣ်လီၤ. တုၤ မ့ၢ်အဝဲသ့ၣ်မၤလိဝဲလီၤတံာ်လီၤဆဲးလံၤန့ၣ်အဝဲသ့ၣ်တဖၣ်



မဲၤဝဲဂ့ၢ်ဒိၣ်န့ၣ်အလီၢ်တက့ၢ်န့ၣ်လီၤ. ဘၣ်တဘျီဘျီသးစၢ် တဖၣ်မဲၤဝဲတံာ်လုတံာ်လံာ်ဖဲအစးထီၣ်ထီၣ်လီၤဒုးအဆၢက တီၢ်သိသိအခါန့ၣ်သ့ၣ်လဲၣ်န့ၣ်လီၤ. တံာ်လၢအဟ့ၣ်ပုၤသး စၢ်လၢတံာ်ဂ့ၢ်ကီတခါန့ၣ်မ့ၢ်ဒ်တံာ်ထုကဖၣ်သ့ၣ်ကမိၤန့ၣ် လီၤ. ဘၣ်ဆၣ်သန့ၣ်ကတုၤထုကဖၣ်သ့ၣ်ကမိၤကဘၣ် ဝဲဆိဝဲဒီးလီၤတံာ်လီၤဆဲးန့ၣ်လီၤ. တံာ်ထုကဖၣ်သ့ၣ်က မိၤမ့ၢ်ဝဲဒ်အံၤ, “ဘုၤ, ခဲအံၤယဘျီလီၤန့ၣ်လၢဟီၣ်ခိၣ် လီၤဒီးန့ၣ်မ့ၢ်ဘုအဆိကတံာ်လၢယထီၣ်လီၤန့ၣ်လီၤ. မ့ၢ်န့ၣ် မ့ၢ်သိန့ၣ်ခိၣ်လီၤခိၣ်လီၤန့ၣ်ဂီၢ်ဟဲတုၤအိၣ်န့ၣ်လံၤ. အဝဲအံၤက မ့ၢ်ဝဲတံာ်မုာ်တံာ်ပၤလၢနဂီၢ်ဒီးမ့ၢ်စ့ၢ်ကိးတံာ်လၢနကဘၣ် ဟံၣ်ကဖၣ်လီၤနကစၢ်အသးန့ၣ်လီၤ. ယထီၣ်လီၤန့ၣ်တန့ၣ် အံၤအယီၤမဲၤန့ၣ်အဂ့ၢ်ကတံာ်အယံၤလၢကတံာ်ဝဲအိၣ်ဒီးတံာ် ဟံၣ်သ့ၣ်ဟံးသးလၢအဂ့ၢ်. ဒ်တံာ်ဝဲတံာ်ကလၢအကျဲအသိး မဲၤန့ၣ်တံာ်လီၤလီၤလီၤလဲၤန့ၣ်တက့ၢ်. ကိးလီၤမုာ်ခိၣ်ဖျါထံၤ, ကိးလီၤဘျီမ့ၢ်ပစီၤထံၤသိးကဟဲန့ၣ်တက့ၢ်. ဒုးန့ၣ်ဖျါန တံာ်စိတံာ်ကမိၤဒ်သိးမုာ်ခိၣ်ဒီးဘျီမ့ၢ်ပစီၤကလီၤဝဲဂ့ၢ်န့ၣ် တက့ၢ်. မုာ်ခိၣ်ကဖျါလၢအကတီၢ်ဒ်ဝဲမဲၤသ့ၣ်မၤကိးတံာ်ဖဲ တံာ်ယီၤထီၣ်န့ၣ်တက့ၢ်. လီၤသိၣ်လီၤသဲမ့ၢ်ခိၣ်တခိမၤဘၢ ယာ်နခိၣ်ဘၢဘၢဒီးတံာ်မုာ်ခိၣ်တခိဒုးန့ၣ်ဖျါနက့ၢ်နဂီၢ် လၢဟ့ၣ်ဝဲက့ၢ်ဒ်ဆၢကတံာ်က့ၢ်အိၣ်လၢတံာ်ကပုၤအပူန့ၣ်တ က့ၢ်.

တံာ်နီၤဟ့ၣ်ခိဟ့ၣ်နီၤတံာ်သ့ၣ်ညါခိဖျါထီၣ် လၢပုၤကညီအကျါတံာ်တမံၤလၢတံာ်ဒုးသ့ၣ်ဘၣ်ထီၣ်မုာ်တ မ့ၢ်နီၤတံာ်စံးယဲၤန့ၣ်ဘၣ်တံာ်သ့ၣ်ညါအိၣ်လၢထီၣ်န့ၣ်လီၤ. ထါတဖၣ်အံၤဘၣ်တံာ်သ့ၣ်အိၣ်ဖဲတံာ်နီၤဟ့ၣ်ခိဟ့ၣ်နီၤတံာ်သ့ၣ် ညါဖဲတံာ်မၤဒုးမၤသံၣ်အကတီၢ်န့ၣ်လီၤ. တံာ်နီၤဟ့ၣ်ခိဟ့ၣ်နီၤတံာ်သ့ၣ်တံာ်မၤလုၢ်အုၣ်ထါအံၤဟံၣ်ဖျါထီၣ်တံာ်ခိဖျါပုၤအုၣ် ထါတကအတံာ်သးဂၤဖဲအဝဲကွၢ်ယီၤတံာ်အိၣ်ဖဲအခိၣ်အ ယၢတဖၣ်န့ၣ်လီၤ. တံာ်န့ၣ်ဝဲလၢထါအယုၢ်အက့ၢ်. တဖၣ် အံၤမ့ၢ်ဝဲပုၤတကလၢလံာ်လၢအမၤလိသ့ၣ်ထီၣ်အသးတဖၣ် အတံာ်တံာ်န့ၢ်ဖဲယာ်အကျါအကျဲခိဖျါထီၣ်အဖျါတဖၣ်ဟံ ယုာ်ဝဲဒီးတံာ်သးဂၤ, တံာ်အမ့ၢ်အတီၢ်, နါဟ့ၣ်ဒီးနါထံၣ်လၢ အဆိလီၤဟံၣ်လီၤအယုၢ်အက့ၢ်. လၢပုၤဒိၣ်ထါဖိတဖၣ်အ



သးကံာ်ပူန့ၣ်လီၤ. ထါဟံၣ်ဖျါထီၣ်ဝဲဒုးဝဲဘုးဝဲတံာ်အိၣ်ဒီးပုၤကုပုၤကညီအ တံာ်ဘုးဝဲဒီးခိၣ်ယၢန့ၣ်ဆၣ်ဝဲဒုးပုၤသံၣ်ပုၤဒီးကဟံၣ်ဟီၣ် ခိၣ်အဖိခိၣ်. အါန့ၢ်ခိၣ်န့ၣ်အန့ၣ်မ့ၢ်စ့ၢ်ကိးတံာ်ဂ့ၢ်လိာ်သး လၢပုၤကုပုၤကညီကဒဲကဒဲအဘၣ်စၢန့ၣ်လီၤ. တံာ်ဂ့ၢ်လိာ် အံၤဒုးန့ၢ်မ့ၢ်စ့ၢ်ကိးပုၤကုပုၤကညီဒ်သိးကဆၣ်ကတီၢ်ဝဲဒုး ဇိးသံၣ်ခိၣ်ဒီးကယာ်တံာ်အိၣ်လၢဟီၣ်ခိၣ်ကဟံၣ်ဟီၣ်ခိၣ်န့ၣ် လီၤ. ထါသိၣ်လီၤစ့ၢ်ကိးပုၤလၢတံာ်ကဘၣ်အိၣ်ကတီၢ်တံာ် ချဲတံာ်သ့ၣ်ဝဲဒုးပုၤသံၣ်ပုၤတဖၣ်. ပကဘၣ်အိၣ်သ့ၣ်ပုၤဒီး ခိၣ်ယၢတံာ်အိၣ်ယၢဝဲဝဲတဖၣ်န့ၣ်လီၤ. တံာ်အံၤဒုးဟ့ၣ် သ့ၣ်ထီၣ်ပုၤကုပုၤကညီတဖၣ်အသးလၢသးအိၣ်သံၣ်ခွဲၣ် ကတီၢ်ခိၣ်ယၢန့ၣ်ဆၣ်လၢအအိၣ်ဟံၣ်ဝဲလၢတံာ်အိၣ်ကအိၣ် ခိးအကီၢ်န့ၣ်လီၤ.

ထါဟံၣ်ဖျါထီၣ်စ့ၢ်ကိးန့ၣ်ဆၣ်အတံာ်ဆိတလဲတဘျီမံၤဒ် အမ့ၢ်သံၣ်တဖၣ်အိၣ်ကတီၢ်ကဒါက့ၢ်လဲအသးလၢတံာ်က သုကဒါက့ၢ်အိၣ်အသိတဘျီလဲန့ၣ်လီၤ. တံာ်ဖဲဒုးဝဲသံၣ် တံာ်တဘၣ်န့ၢ်ဟံၣ်ကမၢ်အိၣ်လၢအမ့ၢ်တံာ်မၤဟးဂီၢ်သ့ၣ်ပုၤ ဘၣ်. တံာ်ထံၣ်မ့ၢ်အိၣ်လၢတံာ်မၤဟးဂီၢ်သ့ၣ်ပုၤသၢပူၤန့ၣ် ဟီၣ်ခိၣ်ညါထုာ်ကထီၣ်ဝဲတသ့ဘၣ်. အခိၣ်တလိာ်. တံာ်ကဘၣ်ဟ့ၣ်သ့ၣ်ထီၣ်အိၣ်လၢတံာ်တံာ်ဖဲအိၣ်မၤအိၣ် ဆူညါအသိတဘျီအကီၢ်တခိန့ၣ်လီၤ. တံာ်ကဘၣ်အိၣ်ဝဲ တီၣ်န့ၣ်လၢတံာ်ဆိတလဲဒီးတံာ်လဲတရံးအကီၢ်န့ၣ်လီၤ. ပ ကြးထံၣ်လၢသ့ၣ်ခိၣ်ဆၣ်ဝဲခိၣ်ဆၣ်တဖၣ်အံၤလီၤဝီၤဝဲ ဟဲက့ၢ်မုထီၣ်ကဒါက့ၢ်လၢအသိဒီးက့ၢ်ဒုးအိၣ်ထီၣ်ကဒါ



က့ၢ်ဘိၣ်ဖိသ့ၣ်ပအဖိဖဲဒုးပုၤသံၣ်ပုၤန့ၣ်လီၤ. ဆၣ်ခိးဖိခိး လၢမုကပိာ်လီၤဒ်လဲာ်ဟ့ၣ်ပုၤတံာ်အုၣ်ကီၢ်လီၤတံာ်လီၤဆဲး လၢအဝဲသ့ၣ်သ့ၣ်ဝဲဟီၣ်ခိၣ်န့ၣ်ဆၣ်တံာ်အိၣ်ယၢန့ၣ်လီၤ. လၢက့ၢ်ဒ်အံၤအယီၤအဝဲသ့ၣ်အတံာ်အိၣ်မုအသိအသိတ ဖၣ်လဲၤတရံးအသးဒီးဟဲစိာ်န့ၣ်အဝဲသ့ၣ်ဘၣ်ယးအတံာ် ဘၣ်တံာ်ဘၢဒီးအမ့ၢ်တံာ်မနုၤလဲၣ်န့ၣ်လီၤ. ထါအိၣ်ဒီးဝဲတဘျီမံၤလၢမိၢ်ဟံၣ်ဒီးပုၤဒိၣ်တုာ်ခိၣ်ပုၤအ အိၣ်န့ၣ်လီၤ. တံာ်ဒိထါအံၤဟဲစ့ၢ်ကိးလၢတံာ်န့ၣ်ဟ့ၣ် ထီၣ်လ့ၢ်ဘၣ်ဘုအတံာ်ကိးတဖၣ်အဖိခိၣ်န့ၣ်လီၤ. ထါဟံၣ် ဖျါထီၣ်တံာ်သ့ၣ်ကိးမံၤဒီးလၢပထံၣ်ဒီးပလဲၤခိဖျါဘၣ်အိၣ်တ ဖၣ်န့ၣ်လီၤ. ထါတဖၣ်တမ့ၢ်ထဲတံာ်ရုးအိၣ်ခိၣ်န့ၣ်ဘၣ်, တ ဘျီဘျီတံာ်ကမဲၤအိၣ်အုၣ်စ့ၢ်ကိးအိၣ်န့ၣ်လီၤ. ဖိဒ်ဖိသ့ၣ်လၢ အန့ၢ်ဟ့ၣ်ဒိၣ်တုာ်ခိၣ်ပုၤတဖၣ်သးဝဲဝဲန့ၣ်အဝဲသ့ၣ်လုၢ် ပိာ်မၤလိဝဲပုၤဒိၣ်တုာ်ခိၣ်ပုၤတဖၣ်မဲာ်ဒ်လဲၣ်ဒ်လဲၣ်ဒီးလၢ ခံကတံာ်န့ၣ်အဝဲသ့ၣ်သးဝဲဝဲလၢအနီၣ်ကစၢ်သ့ၣ်န့ၣ် လီၤ. ဖိဒ်ဖိသ့ၣ်တဖၣ်မဲာ်ဒ်အံၤကယီၤကယီၤဒီးတုၤမ့ၢ်အ ခိၣ်တုာ်ခိၣ်ပုၤထီၣ်လဲလၢတံာ်သ့ၣ်တဖၣ်အံၤန့ၣ်နီၤ ဟ့ၣ်နီၤခိက့ၢ်ဝဲဆူထုၤသ့ၣ်သိဖိလၢအသးစၢ်န့ၣ်အတဖၣ်အ အိၣ်န့ၣ်လီၤ.

all the students, teachers, parents and local community leaders.

Before the KTTC students go on the field trip, within their group they plan and organize how to manage their tasks and roles such as management skills, programming and planning different kinds of activities. Moreover, among the students they divide the responsibilities such as appointing students to take charge of overall monitoring, and being in charge of Health, Transportation, Security, Sport, Social, and communication. All of the teachers who accompany the students take the role of overall management for the field trip. Similarly, each group of students is sub-divided into three smaller groups, with each group contributing different presentations and activities to the program. The first smaller group takes the responsibility for the meeting and introduction section, the second group the relationship with students' section and the third group runs the discussion section. However, in each place the students change their roles so that each group can learn from the different processes.

The challenges of the Field Trip

Every year there are fewer challenges on the field trip, because over the years of travelling to these Karen communities everybody now knows the KTTC students. So for the food, transportation, places to stay there is no longer any worry because we all are seen in the traditional Karen way. Every single thing is well organized by the local people and local community leaders. The most uncomfortable thing is when the students have to travel; because we are in a big group we have to walk three or four days sometimes because of the road situation and the political situation which can deteriorate suddenly. Our immediate purposes and tasks sometimes change but it's not a big deal if that happens because of the situation, the local community leaders always take responsibility for the students.

Students changing after Field Trip

The students who are involved in the field trip always return with a stronger knowledge of the community, local people, the situation of the students and the situation of the schools. It means they have more energy to continue their education at the College and they have more interest in reading books and learning; whenever the leaders come to the College and give encouraging speeches the students now ask more questions about things that they really want to know. Also the students seem to have more energy than before they went on the field trip; some also say that this is the best experience during their time at KTTC. It encourages the students to be more interested in working in the community after they finish their studies at KTTC.

In this issue of Indigenous Knowledge, we will continue our examination of the transfer of Karen Indigenous Knowledge as we have been doing in the past two issues of the newsletter.

Transfer of knowledge through the *pwa hto law ku* (the person who clears the swidden farm)

When it is time to strike the swidden and sow the rice, before the actual work has begun, a ritual called "*Htoe Law Ku*" (literally meaning the ritual for starting to clear the swidden) is performed. The owner of the rice field chooses young man and a young woman, both of whose parents are still alive, to lead the ritual.

The young people are chosen because of they are entering the labour force and will one day have the responsibility to transfer this knowledge to the generation that follows them. To prepare themselves for the ritual these youth must receive training about particular practices such as ways to dig the ground.

Adults, people who are married and have a family cannot be chosen for this role as they should already have these knowledge and skills. Children are not chosen because it is not their time yet. Children have not yet reached the stage at which it is an urgent matter for them to know about the ritual.

When everyone has gathered at the swidden, it is time to start the 'striking' of the field. The 'owner' of the field asks two young people, the young woman and the young man to begin 'striking' the field and sowing the rice for him. These two must be young people because we believe that the young people are the best people to 'strike' the field and sow the rice to ensure a fertile crop.

Often the youth who have come to the field argue amongst each other trying to pass the responsibility for performing the ritual to one another because they are afraid that they might not be able to do it properly, or remember the prayer properly, and are shy to appear to confident in front of their friends by claiming that they are capable.

However, if the chosen youth really cannot perform the ritual properly, then the adults will help them because it is necessary to give them proper opportunity to practice. Only after they have practiced will they be able to do it better. Often, youth are able to perform the ritual for beginning the 'striking' of the field quite well. What gives them trouble is the prayer, however, the prayer must be done, and done properly. The prayer goes as follows:

"Hey, rice! I strike you down, I plant you in the place to sow the first rice, your day has come, your month has come, it is your own pleasure, it is your own pride, I strike you down, I plant you today, act well, act beautifully, have a good attitude, have

a generous attitude, act in a supernatural way, act in a miraculous way, call the rain down, call the dew to come, make the rain fall well and the dew be plentiful, make the rain fall in season, make it dry in season, if there is a loud growling noise (thunder) cover your head completely, if there is a downpour send out green and tender shoots!"

Transfer of knowledge through *Hta* (traditional Karen poem)

Certain literature and oral traditions, in particular for Karen, the type known as *hta*, are often used as a means of knowledge transfer during different stages of rotational farming. This method of transfer is expressed through the mood of the person giving instructions as this person looks at his/her natural surroundings. We believe that the content of *hta* aids the recipients and that the learner is able memorize the teachings because of the emotional, real, heard and seen interaction they have with the instructor.

Hta expresses a connection between the love and attachment the people have for nature in the swiddens and fallows, as well as the relationship between people. It is this relationship that induces people to love the swiddens and the fallows that are resting. *Hta* instructs us to love the various kinds of food in the swidden; to love the forest; and, to love the natural surroundings. This makes people want to care for these things and have them exist in a sustainable manner.

Hta notes various states of change in nature, such as when the swiddens revive and move towards fertility and become ready to be used again. Clearing a swidden must not be understood as destruction.

Seeing this way is futile and empty because this is something necessary to foster new life. There must be change and flow. We must see the stumps of trees and bamboo as being in a continuing process of growth and that they will later come back to life and put out new shoots and sprigs all over the swidden. Even the stars in the sky still dare to be evidence that using natural resources in this way causes new life to arise, and brings about security and real sustainability.

There are still many other *hta* that parents and other adults have. *Hta* is spoken in response to a wood pigeon's call. *Hta* is spoken after hearing the call of a *sauf gauz* (a kind of barbet). *Hta* can respond to and explain everything we see and experience.

Hta is not only chanted but often sung as well. Children hearing adults singing *Hta* will often follow behind the adults imitating their songs and eventually knowing to sing on their own. Slowly, informally over time, these children become carriers of this knowledge able to sing their knowledge to the younger generation.



Different Learning Activities Introduction

As we provide some activities in newsletter, now we provide some new activities. This time we will provide several activities about focus on language skills. We expect that these activities will benefit and useful for you and your students in the teaching.

Language-focus activities

You can use these activities when students need practice on specific language points. These can be used at any stage to practice or review vocabulary, grammar and as part of a skills-focused lesson.

11.1 Hangman

- a. Think of a word you want students to remember. Write a dash for each letter on the board.
- b. Students guess which letters are in the word. A student calls out a letter. If that letter is in the word, write it in the word- if it is in the word twice, write twice. If it is not in the word, draw the first part of the hanged man on the board, and write it on the board.
- c. Students continue to try to guess which letters are in the word. The game finishes when:
 - the hangman drawing is complete (students lose)
 - or someone guesses the word (students win)

Purpose: students recognize and spell vocabulary items.

Practicalities: students work from the board.

11.2 Saw Wah Says

- a. Stand in front of the class. You are 'Saw Wah'. Students stand where they can see you clearly.
- b. Say 'Saw Wah....' And then an instruction, e.g 'Saw Wah says clap your hands'. At the same time, do the action yourself. Students obey.
- c. Continue giving instructions using 'Saw Wah says'. Students imitate and obey. If they do the wrong action, they leave the game.
- d. Give an instruction without saying 'Saw Wah Says', e.g. ' Clap your hands'. Any students who obey leave the game.
- e. Continue giving instructions, sometimes not saying 'Saw Wah Says'. Any time students do the wrong action, or obey an instruction that doesn't have 'Saw Wah says' they leave the game.

Purpose: students practise understanding and use of action verbs and body parts.

Practicalities: students need to stand up and move their bodies. They all need to see 'Saw Wah' leading the game. This can get noisy.

11.3 Guess the Mime

- a. Make small cards with a visual or written prompt. For example, if students are studying adverbs, you might have card like; badly
- b. Students work in groups. Give each student a card. In turns, students have to act out the word, phrase or sentence on the card without talking to the other group members.
- c. When the team guesses the word, phrase or sentence correctly they get a point. The next group member then acts out their word. The winner is the team with the most points.

Purpose: students recognize and spell communicate recently learned vocabulary

Practicalities: students work in groups. This can get noisy

Preparation: prepare cards with word, sentence or picture prompts

11.4 Memory Match

- a. Prepare sets of 30-50 cards- enough sets so there is one per group of 3-5 students. Each set should contain pairs of card that match:
 - Matching words to pictures.
 - Matching words to synonyms, antonyms, definitions or examples
 - Matching two parts of a phrasal verb and others.
- b. Students work in groups. Give each group a set of cards. They put the cards face-down (so they can't see the word) on the table.
- c. In turns, group members turn over two cards. If they match, they keep the cards and have another turn. If they don't match, it is the next group member's turn. Don't change the position of the cards between turns.

Purpose: students recognize and match vocabulary items.

Practicalities: students work in groups around tables or on the floor.

Preparation: prepare sets of cards for group to match

11.5 Memory

- a. Get about 20 objects, pictures of objects.
- b. Students look at the things or pictures for 2 minutes. You might like to go through the names of the items with them while they are looking at them.
- c. Take the things or picture away, or cover them.
- d. give students about 5 minutes to remember all the items and write them down.

Purpose: students remember items or facts

Practicalities: students all have to see items clearly

Preparation: collect items or pictures/ a picture of items

11.6 Vocabulary Cards

- a. Students decide which words and phrases they want to focus on. Encourage them to pick useful words that they have trouble remembering.
- b. Give each students 10 or more small pieces of cardboard. They write the word or phrase on one side of the cardboard.
- c. On the other side, they write;
 - a translation
 - or a definition or synonym
 - or an example sentence using the word
- d. Students put the cards in their pockets or bags. At any time – when they are sitting at home, on the way home, waiting for someone- they can get them out and test themselves.

Purpose: students remember form and meaning of new vocabulary

Practicalities: each students needs at least 10 small pieces of cardboard.

11.7 Gap-fill

- a. Prepare a text (or sentences, or questions) with key vocabulary items missing. This can be:
 - closed (only one answer is possible)
 - or open (many answers are possible)
- b. Students identify words to complete the text. *You can make this easier by providing the answers, in mixed order with the text and make each gap a multiple choice exercise.*

Purpose: students identify needed vocabulary items.

Practicalities: students work from the board or worksheets.

Preparation: write text with missing vocabulary items

11.8 Race to the Board

- a. Students work in two or three teams. Give each team a column on the board. Teams stand together at the opposite end of the room to the board. Give each team a pen or piece of chalk.
- b. Ask the first question. The team decides on the correct answer, and the first team members of each team run to the board and write it in their column. The first team to write the correct answer gets a point.
- c. Continue until all team members have had a turn, or until you have finished your questions.

Purpose: students identify and form recently learned items

Practicalities: students need to work in teams, and run to the board. This can get noisy.

Preparation: prepare questions about recently learned vocabulary

သွေးရေဝင်၊ ပြဿနာများ

သွေးဖုံးနှင့် သွေးရောင်များ

သွေးဖုံးစားခြင်းနှင့်သွေးဖုံးရောင်ခြင်းသည် အ ဖြစ် များ သောပြဿနာများဖြစ်သည်။နေ့စဉ်သွေးနှင့်သွေးဖုံးသန့်ရှင်း ရေးမလုပ်သဖြင့် ရ လာ သော ရောဂါများဖြစ်ပြီး၊ နောက် ဆုံးသွေးများဆုံးရှုံးရမည်ဖြစ်သည်။

သွေးဖုံးစားခြင်း

အဓိပ္ပာယ်ဖွင့်ဆိုချက်

သွေးအတွင်းပိုးဝင်ခြင်းကြောင့်နောက်ဆက်တွဲဆိုးကျိုးအ ဖြစ်သွားများတွင်အပေါက်များဖြစ်စေသည်။ အန္တ ရာယ်ဖြစ်စေသောအကြောင်းရင်းများမှာအချို့များများ စားခြင်း၊သွေးများ၏ပင်ကို သဘာဝမကောင်းခြင်း၊ ဘက်တီးရီးယားပိုးများနှင့် သွေးတိုက်မမှန်ခြင်းသို့မဟုတ် သွေးမတိုက်ခြင်းတို့ကြောင့်ဖြစ်သည်။

ရောဂါလက္ခဏာများ

သွေးများသည် မဲပြီး ပဲ့နေမည်။ အထူးသဖြင့် အအေးစာ များစားသည့်အခါသို့မဟုတ်သောက်သည့်အခါသွေးများနာ ကျင်မည်ဖြစ်သည်။

ကုသချက်

သွေးကိုက်ခဲခြင်းအမြဲဖြစ်နေလျှင်ကိုက်သည့်နေရာ(သွေး)ကို စစ်ဆေးပါ။ပါရာဆီတမောသို့ မဟုတ်အေအက်စ်အေ ဖြင့်နာကျင်ခြင်းကိုကုသပါ။

ရောင်ရမ်းနေခြင်းကိုအေအက်စ်အေနှင့်ပိုးသတ်ဆေး (အ မောက်ဆီစလင်)ဖြင့်ကုပါ။အရောင်ကျသွေးလျှင်သွေးရောဂါ ကုအဖွဲ့သို့လွှဲ ပြောင်းပေးပါ။အကောင်းဆုံး ကုသချက်မှာ သွေးပေါက်ဖာခြင်းသို့မဟုတ်သွေးနုတ်ခြင်းဖြစ်သည်။ သွေးရောဂါအထူးကုအဖွဲ့ သို့လွှဲပြောင်းပေးပါ။

ကာကွယ်ခြင်း

နေ့စဉ်သွေးနှင့်သွေးဖုံးသန့်ရှင်းရေးလုပ်ရန်။

သွေးဖုံးရောင်များ

သွေးဖုံးရောင်များသည် နာကျင်မမရှိသဖြင့် လူတို့သည် ရောဂါအဖြစ်မထင်မှတ်ကြပါ။

က) သွေးဖုံးရောင်ခြင်း

အဓိပ္ပာယ်ဖွင့်ဆိုချက်

သွေးအနီးပတ်ဝန်းကျင်ရှိသွေးဖုံးရောင်ခြင်း၊ ၎င်းသည် အဖြစ်များသောခံတွင်းရောဂါဖြစ်သည်။

ရောဂါလက္ခဏာများ

သွေးဖုံးသည်နီမြန်း၍ရောင်နေသည်။ သွေးတိုက်လျှင် သွေးထွက်ပြီးပါးစပ်မှအနံ့မကောင်းပါ။

ကုသချက်

နေ့စဉ်သွေးနှင့်သွေးဖုံးကိုသန့်ရှင်းရေးလုပ်ပါ။ ကလို ဟက်ဆီဒင်း၊ ၎င်းဆန့်ဆသို့မဟုတ် ဆား ရည် နှင့် ပါး စပ်ဆေးပါ။

ကာကွယ်ခြင်း

နေ့စဉ်သွေးနှင့်သွေးဖုံးကိုသန့်ရှင်းရေးလုပ်ရန်။ ကျောက် များကိုသွေးရောဂါကုအဖွဲ့နှင့်ဖယ်ထုတ်ပါ။

ခ) သွေးကိုထောက်ကန်ထားသောနေရာများ ရောင်ခြင်း၊ ရေစီးကမ်းပြိုဖြစ်ခြင်း

အဓိပ္ပာယ်ဖွင့်ဆိုချက်

သွေးများကိုထောက်ကန်ထားသောနေရာအစိတ်အ ပိုင်းများတွင် ဘက်တီးရီးယားပိုးဝင်၍ ရောင်ခြင်း။

ရောဂါလက္ခဏာများ

ပိုးဝင်သောသွေးကိုလပ်ခြင်းဖြင့်ပြည့်ထွက်ခြင်းနှင့်သို့မဟုတ် နာကျင်ခြင်းအဖျားတက်ခြင်းသွေးဖုံးရောင်ရမ်းခြင်းတို့ဖြစ် မည်။

ကုသချက်

နေ့စဉ်သွေးနှင့်ခံတွင်းသန့်ရှင်းရေးလုပ်ရန်။ပိုးသတ်ဆေး အမောက်ဆီစလင်၊ အင်ပင်ဆီလင်နှင့်မက်ထရိုနီဒါဇော ဆေးတိုက်ရန်။ ပိုးဝင်သောသွေးကိုနုတ်ရန်။

ကာကွယ်ခြင်း

နေ့စဉ်သွေးနှင့်သွေးဖုံးကိုသန့်ရှင်းရေးလုပ်ရန်။ကျောက်များ ကိုသွေးရောဂါကုအဖွဲ့နှင့်ဖယ်ထုတ်ပါ။

ခံတွင်းရောင်ရမ်းအနာဖြစ်ခြင်း

အဓိပ္ပာယ်ဖွင့်ဆိုချက်

ခံတွင်းအတွင်း၌ပိုးဝင်ရပ်စ်၊ ဘက်တီးရီးယားနှင့်မိများ ဝင်ရောက်၍ အနာဖြစ်နိုင်သည်။ထိခိုက် ဒဏ်ရာနှင့် အင်္ဂါ အဖွဲ့အစည်းများတွင် ရောဂါများဖြစ်ခြင်း သို့မဟုတ် ဝိတာမင်ချို့တဲ့ခြင်းတို့ကြောင့် ခံ တွင်း တွင် အ နာ ပေါက် ခြင်းဖြစ်သည်။ ကင်ဒီဒိုင်ရေးစစ်(ခံတွင်းမက်ခရ)ရောဂါ သည်လသား၊ အဟာရချို့တဲ့သောကလေးငယ်များနှင့် အိပ်ချ်အိုင်စီလူနာများတွင်အဖြစ်များသည်။ ခံတွင်းအ နာရောဂါများသည်ဆေးကုသမှုစတင်ပြီးသို့မဟုတ်အ ကြောင်းရင်းကိုဖယ်ရှားပြီးနောက်၁ဝရက်အတွင်း ပျောက်ကင်းသည်။ အကယ်၍အနာမပျောက်လျှင် သို့မဟုတ်၂ပတ်အတွင်းပြန်ဖြစ်လျှင်ဆရာဝန်နှင့်ဆွေး နှေးပါ။

ရောဂါလက္ခဏာများ

နာကျင်ခြင်း၊ အစာစားခက်ခြင်း၊ မူးမော်ခြင်း၊ ပျို့အန်ခြင်း။ ဆေးကုသခြင်း

• အစာနှင့်ရေကိုဆက်ကျွေးပါ။ လိုအပ်လျှင်နာခေါင်း၊ အ စာအိမ်ပိုက်ထည့်ပါ။ ပိုင်းရပ်စ်နှင့်ဘက်တီးရီးယားပိုး ဝင်ခြင်း၊ ဆားရည်နှွေး သို့မဟုတ် ကလိုဟက်ဆီဒင်း ၂ ရာခိုင်နှုန်း နှင့် ပါးစပ်ဆေးပါ။

ဂျင်းတရင်းခရမ်းပြာ နှင့် ကုသပါ။ အကယ်၍ ဆင့်ပွား ဘက်တီးရီးယားပိုးဝင်လျှင် အက်မောက်ဆီလင် ဆေးတိုက်ပါ။

မိရောဂါမက်ခရ(ကင်ဒီဒိုင်ရေးစစ်)ကဲ့သို့ဖြစ်ခြင်း၊ အစာ စားပြီးတိုင်းဂျင်းတရင်းခရမ်းပြာထည့် ပေးပါ။ အ ကယ်၍ပြင်းထန်ပြီးသို့မဟုတ်ဂျင်းတရင်းခရမ်းပြာနှင့်မ သက်သာလျှင်နစ်စတက်တင်(ဆေးပြားခြေပြီး)သို့မ ဟုတ်ခံတွင်းဆေးပြားကို ပေးရန် (ခံတွင်းအတွင်းတွင် စုပ်ယူနိုင်ရန်)။ အကယ်၍ကလေးသည်မိခင်နို့တိုက် နေလျှင် နစ်စတက်တင် (ဆေးကို အမှန်ခြေ၍ မိခင်၏ သန့်ရှင်းသောလက်ဖြင့်

ကလေး၏ ပါးစပ်အတွင်း နေရာအနှံ့ကို သုတ်ပေးရန်)ကို တနေ့ ၄ ကြိမ်ထည့်ပါ (အရေပြားရောဂါကြည့်) မှတ်စု။ကလိုဟက်ဆီဒင်းနှင့်ပိုးသတ်ဆေးသည်မိရော ဂါများတွင်မပျောက်ပါ။ ခံတွင်းမက်ခရကို ပိုဆိုးစေသည်။ မူလအရင်းခံပထမအဆင့်နှင့်ဆင့်ပွားဒုတိယအဆင့် ရေယုန်ကဲ့သို့သောပိုင်းရပ်စ်ရောဂါလက္ခဏာများကို သက်သာစေသောကုသမှုလောက်သာ ပေးနိုင်ပြီး၊ ယေ ဘုယုအားဖြင့် ၂ပတ်အတွင်းအလိုအလျှောက်သက် သာမည်ဖြစ်မည်။

ထိခိုက်ဒဏ်ရာ

အကယ်၍ကြီးသွားကျွတ်သွားလျှင် အမြန်ဆုံးပြန်စိုက်ပါ (သွားကျွတ်သည့်နေရာအပေါက်ထဲသို့ပြန်စိုက်ပါ)။ က လေးငယ်သွားကျွတ်သွားလျှင်ပြန်စိုက်ရန်မလိုပါ။

ကုသချက်

နာကျင်ခြင်းကိုသက်သာရန်ပါရာစီတာမောသို့မဟုတ် အေအက်စ်အေပေးရန်ကြီးသွားကိုပြန်စိုက်ပါ။ လူနာ၏ ပါးစပ်အနေအထားကိုပုံစံအတိုင်းပုံမှန်ပြန်ပိတ်နိုင်ရန် သေချာစွာပြုပြင်ပေးပါ။ အကယ်၍မရနိုင်လျှင်သွေးများ ကိုပြန်ညှိပေးပါ။ ၂ပတ်အတွင်းအစာမဝါးရန်လူနာကို မှာကြားထားပါ။

အရေပြားရောဂါများ

အရေပြားရောဂါများသည် ဖြစ်လေ့ဖြစ်ထရှိသော ရောဂါများဖြစ်သည်။ အရေပြားရောဂါ အများစုသည် တကိုယ်ရည်သန့်ရှင်းမှုမရှိသောကြောင့်ဖြစ်သည်။

လူနာ၏ ရောဂါရာဇဝင်ကို ကောင်းစွာယူပါ။

ဤအနာများသည်မည်သည့်အချိန်ကစတင်ဖြစ်ပေါ် ခဲ့ သနည်း။ ဤအနာများသည် မည်သည့် နေရာမှ စတင် ဖြစ်ပေါ်ခဲ့သနည်း။ဤအနာများသည် တခြားနေရာ များသို့ ပျံ့နှံ့မရှိခဲ့ပါသလား။ဤအနာများသည် ယားယံမှုဖြစ်ပေါ်စေပါသလား။ ဤအရေပြားရော ဂါ များဖြစ်ပေါ်စေရန်အရင်းခံအကြောင်းများရှိနေပါသ လား။

လုပ်ငန်း ရာဇဝင်သွေးမတည့်သည့်ရာဇဝင်ကိုပါ ရယူပါ။

လူနာတကိုယ်လုံးကိုစမ်းသပ်စစ်ဆေးပြီးသည့်နောက် အနာ၏သွင်ပြင်ကို ဖော်ပြပါ။

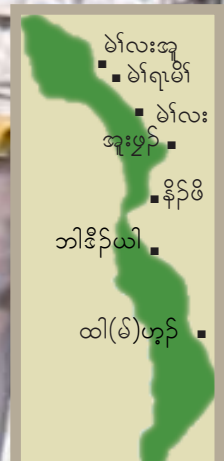
အနာသည်မည်သည့်နေရာတွင်ရှိသနည်း။ အနာဘယ် လောက်များများ ဖြစ်ပေါ်နေသနည်း။အနာသည်ဘာ အရောင်ဖြစ်နေသနည်း။အနာသည်မည်သည့်ပုံစံရှိနေ သနည်း။(ပြားချပ် နေပါသလား သို့မဟုတ် အထက်သို့မြင့်တက်နေပါသလား)အနာသည်ပူ သ လား၊ အေးသလား။မည်သည့်ဆေးကုသမှုစတင်မီအ နာများကိုရေနှင့်ဆပ်ပြာတို့ဖြင့်သန့် ရှင်းစင်ကြယ် စွာဆေးကြောပါ။

သတိပြုရန်- မည်သည့်အရေပြားအနာမဆို ရောဂါပိုး ဝင်ရောက်နိုင်သည်။ အကယ်၍အနာများသည် ပြည့် ဖြင့်စိုစွတ်ခြင်း၊ နီခြင်း၊ ပူခြင်း၊ နွေးခြင်း (သို့)လူနာတွင် အဖျားရှိပါက အယ်တီဘောင်းဒစ်ဆေးဖြင့် ကုသပါ။

ဒီပုဂံ၊ ကိုဖိ၊ မိဂ်ဒီးသရဲသမာကိးဂးသ့ၣ်အ၊ ပစံးဘျူးဘဉ်ဒိဉ်မးလာသုဆုထီဉ်သုတဲာ်ကွဲးသ့ၣ်တဖဉ်န့ၣ်လီၤ။ ပအဲဉ်ဒီးစွဲာ်ကိးလာသုကဆုအါထီဉ်ဘဉ်သုတဲာ်ကွဲး
ဖိဆုညါအါအါဒ်သိးကမၤစၢဟ့ၣ်ဂံၢ်ဘါ၊ နူးလဲထီဉ်လဲထီသကိးတဲာ်ကုဉ်ဘဉ်ကုဉ်သုလၢထံလီၤကီၢ်ပုၤဒီးဒဲကဝီၤခဲလၢဂီၢ်န့ၣ်လီၤ။

- တဲာ်ကွဲးလၢနကွဲးအိၤသ့အိဉ်တိမ့ၢ်ဝဲ-
- ၁. ကညီကိုဒီးတဲာ်ကုဉ်ဘဉ်ကုဉ်သုသနာဉ်
- ၂. တဲာ်ကစီဉ်လီၤဆိသနာဉ်
- ၃. လုာ်ဖိထံဖိဒီးတဲာ်နံၤတဲာ်အ့သနာဉ်
- ၄. ကညီထုရုၢ်စၢဒ့သနာဉ်

- ၅. ဟီဉ်ခိဉ်ချၢတဲာ်ကုဉ်ဘဉ်ကုဉ်သုကစီဉ်
- ၆. ကိုသရဲတဲာ်ကုဉ်ဘဉ်ကုဉ်သုသနာဉ်
- ၇. ကိုသရဲတဲာ်ကွဲးသနာဉ်
- ၈. တဲာ်သမံထံသနာဉ်





ပယုပတိုးကညိကွဲသရဲင်လိတ်ကစိန်ဆဲးတိတ်ထူးထိန်ရုလီအီးလ
ကညိကွဲသရဲင်မသကိးတ်ကရူန့ဉ်လီ.

Phru Pwgo Karen Newsletter is produced by
Karen Teacher Working Group.

