

ဖော်ပြုချုပ် PHRU PWGO



ကညိုကိုသရုပ်လုပ်တိုကစ္စ လါနီ, ၂၃၄၈
Karen Teacher Newsletter November, 2009

ပထုံးဖို့အကြောင်းကိုသရှိစေနိုင်တယ်ကဲဖို့အတောင်ပည့်

- (က) ကသုတ္တရိတ္ထိတေသာလအနားများစွဲတ်ကူးဘုရားရှင်ဘုရားသုတေသနပါမ်းများအားလုံး၏အကြောင်းအရာများနှင့်အနေဖြင့်အခြားအကြောင်းအရာများ၏အကြောင်းအရာများ

(ဂ) ကနောက်တိုင်းဒေသကြောင်းအားလုံး၏အကြောင်းအရာများနှင့်အနေဖြင့်အခြားအကြောင်းအရာများ၏အကြောင်းအရာများ

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ဖဟန္တပွဲ့ကာမ်းဝင်း

လေရှိထွဲ
Ler Htoo



ఎగ్గిం
Scott



အောင်ခြင်း
Eh Doh Wah



၁၃၀



ကိုယ်ပူးကိုဖိတ်ဖော်ဆိုအိမ်

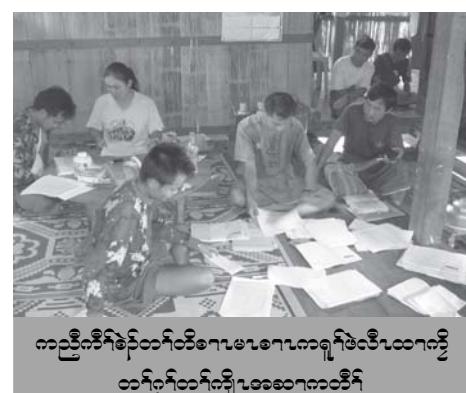
ທີ່ດີ “ບູຊຸດຕື່ພວມມີຫຼັກທຳກົງລົງຈະເປັນຫຼັກທຳກົງລົງ
ຝຶກທຳກົງລົງໄລຍະກົງລົງການຝຶກທຳກົງລົງແລ້ວ, ຕ່າງໆ
ມີກົງລົງທຳກົງລົງທຳກົງລົງທຳກົງລົງການຝຶກທຳກົງລົງ
ຈິງກົງລົງທຳກົງລົງການຝຶກທຳກົງລົງການຝຶກທຳກົງລົງການຝຶກທຳກົງລົງ

ଶିଦ୍ଧାର୍ଥୀଙ୍କରେ କହିଛି ଯା “ତାଙ୍କୁ ଗିରିତାମିଲିଟିନ୍ ଲ୍ୟାଟିନ୍ ଟାଙ୍କ୍” ଏବଂ
ପାଇଁ ପାଇଁ ଅଧିକାରୀଙ୍କ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

ଶିର୍ବନ୍ଦ, ଲାର୍ମାର୍କ୍‌ପୁ, ତିଏଲ୍‌ଫିଲ୍‌ଡିକ୍‌ସିର୍‌କାର୍ଗ୍‌ର୍‌ଟାର୍ଫିନ୍‌ଜିନ୍‌ଟା
ଷୁହିଁ‌ତାଷୁଲାହାର୍ଦ୍‌ରେ ଯିବୁଃ ଗର୍ତ୍ତିତିନ୍‌ରେ ଯାଃ ଶୁଦ୍ଧାବୁ
କିମ୍‌ଫାର୍‌ଯିଈର୍‌କାର୍ଗ୍‌ର୍‌ଟାର୍ଫିନ୍‌ଜିନ୍‌ଟା
ଲୀରାର୍ଫିନ୍‌ଫିଲ୍‌ଲିତିନ୍‌ଯାଗିଃ ଧାର୍ଵିଯାଃ କିମ୍‌ତାଷୁମ୍ଭାବ୍‌ଯିବୁଃ
ପାଃ ମାଗିଃ ତର୍‌କିନ୍‌ଦ୍‌ରେ ଯାଃ ପିଲ୍‌କାର୍ଗ୍‌ର୍‌ଟାର୍ଫିନ୍‌ଜିନ୍‌ଟା
ଫର୍‌କିନ୍‌ଲିଲିରାର୍‌ଫିଲ୍‌କାର୍ଗ୍‌ର୍‌ଟାର୍ଫିନ୍‌ଜିନ୍‌ଟା
ଲିକ୍‌ଲିଲିଯୁକ୍‌କିନ୍‌ଲିଲିରାର୍‌ଫିଲ୍‌କାର୍ଗ୍‌ର୍‌ଟାର୍ଫିନ୍‌ଜିନ୍‌ଟା

ပလ္လာပုဂ္ဂိုလ်နှင့်ဘဏ်တော်မန်နှင့်လက်ညီကိစ္စပါန်တော်တိစာ
မတောကရှိအဆင့်အသိုး ၂၀၀၉-၂၀၁၀တော်သိန်လိန်
အပူမှုမြို့ကိုရွှေကို(၁၄)မျှော်ဟာဂါနကိုလဲဆဖို့
သရို(၃၁)ကဒီးကိုဖို့(၃၂၆)ကဟာထို့ဘုရားလာတော်
သိန်လိမယ့်နှင့်လို့၊ ကတို့အဲနှုန်းသို့လဲခုပါးနှင့်
ထို့ထို့ကရှိတော်ကုန်အော်မြို့မြို့တော်တို့အတော်
ကိုနိုင်ခိုင်မှုပို့အပို့ကိုဖို့လဲအသုသိန်ကိုနီးအိုင်ကို
အဖော်တော်ဟာထို့တွေ့လာတော်အေးပူးပုံးလုံးအော်မှ
အိုင်ကျော်လို့၊

ကဲညီကိုရွှေ့စွုပါတယ်



ကုလ္ပီကိုမြန်ပါတယ်အမျှခေါ်ရန်ဖြစ်လိုပေါ်ဘုရား
ပါတယ်

သုတကဟပေါ်နှင့်လျှောက်တဲ့ လာအပူကြံးပဲကည့်ကိုစံ
 တ်တိတေမတေကရှုံးပျောမသကိုတိဖိတဖ်တဆိုကျ
 ကူးလာလာဘုံးအထိပဲလဲလေးထဲတဲ့ ကိုဖိုးကိုသ
 ရုပ်ဆန်းကိုနှင့်အခါတ်ကိုတ်ပဲဆိုရအဲမေးလာပ
 လဲတတ္ထလဲလေးကပါကိုတီးဘုံးဘုံးအထိနှင့်လို့
 တန်းလာအကြေးဘုံးတ်တိများအားဖြတ်ဖိုးအားဖြတ်
 လို့တ်တိလို့ဆဲးဘုံး။ ဘုံးဆိုတ်တိနှင့်လဲပေးမာအား
 ထိုပဲပျောမတ်ဖို့သိုးပလဲလေးအဲ့ဆုံးကိုးလို့သားက
 သုလတ်လို့ကိုးပူးအကိုနှင့်လို့ ဒီဖြေပျောမသကို
 တ်ဖိတေဖို့သိုးတ်လာတ်သားဆုံးအဲ့ပူးလို့ဖို့
 ၂၀၁၉နှင့်နှင့်ပိုးနှင့်ဘုံးဘုံးတဲ့ ကိုဖိုးကိုသရုပ်ဆန်းကို
 နိုင်းလို့တ်တိလို့ဆဲးနိုင်လို့။

ကည်းကိုစိတ်တိစာမေးကရှုအပြုနှင့်တ် စကိုးစံး
ပ “ပရိုကျူးတေးသပ်ပ်လတ်ယုတ်ဆိုတဲ့ မေးခံ
သေးပကည်ကိုသရိတ်တဖ်ကေးနဲ့ဘုံးတ်တဲ့ မေးခံ
စာတူ(၄၀၀၀)ဘေးဘုံးထိနိုင်းအောင်လတ်မဲ့မူးအဖော်
များနဲ့နှိမ်လို့၊ ဆာတို့ပေါ်တော်ကိုတ်ပေါ်ပေါ်လာပက
ယူနှုန်းထဲကိုဘီမ်းပျော်တဲ့ မေးခံစာတူထဲကို
အုပတ်ပည်းအောင်နှိမ်လို့၊ ပကဆေးရှုကျူးတေးပံ့ခံး
နှုန်းလို့” တ် ဂျို တ် ကျူး ဘုံး တ် စ ဖို့ ဖို့ လာ
၂၀၁၈-၂၀၁၉တ်ဆိုတဲ့ နှိမ်ကိုဘုံးသူလူဟိုတ်ကပိုအော်
နှုန်းကိုဖို့ဆိုတဲ့ (၁၁၁၇၂)က၊ ကိုသရိတ်၊ သရိတ်များ
အိုး(၃၅၀၃)ကဒီးကိုပေါ်လော်ဆိုတဲ့ (၁၀၀၂)အုပ်နှုန်းလို့

ချုပ်စံသိမ်းနှင့်လားနိုင်ကွဲပို့စီဖြော်ဖို့ဖော်လုပ်အရာ၏ဘဏ်များ



သရုပ်ကျိုပ်ဝါစံးကနီးးပါ “ကတိုင်ခေါ်ဖုန်ဘိတ္ထဖုန်တိုးလိုလာမှုမိပ်ပိုဘ်ဆုံးမိမိအကိုယ်”

Food Shortages in Mutraw District, More Students Leave School

More than 5,500 villagers from 3 village tracts, Ler Mu Plaw, Saw Mu Plaw and Pla Kho, were forced to leave their villages and take refuge in Kay Pu and Na Yoh Tah village tracts, after SPDC continually attacked them in 1997. From 2006 to 2008, these village tracts were repeatedly attacked, causing 5,286 villagers to leave their belongings and run into the forest, becoming Internally Displaced People (IDP). KORD (Karen Office of Relief and Development) assistant Saw Htoo Klee said, "Many people have been living in the forest for many months and years, with only a few people able to produce rice. Due to the natural disasters in 2009, their feeding land was destroyed, leaving a lot of people without food."

According to information received from KORD, during 2006-2008 attacks in Kay Pu, Na Yoh Tah, Ler Mu Plaw, Saw Mu Plaw, Yeh Mu Plaw and Pla Kho village tracts resulted in 51 villages, 553 farms and 222 fields being destroyed and 50 people were injured or killed. People from Kay Pu and Na Yoh Tah village tract have always been able to produce enough food for themselves and people from Kler Lwee Htoo District and Karenni State, but this situation changed when their villages were attacked in 2006 by SPDC troops, destroying 18 villages and injuring over 3,000 people.

Saw Htoo Klee said, "Since 1997 when SPDC built a car road in the area, the village tracts can no longer live there, so they had to move. When they reached Kay Pu and Na Yoh Ta village tracts, the work had to be shared so each person was able to contribute to the amount of rice grown. Since the attacks in 2006, the village tracts have become very narrow, with no places to grow rice. The villagers are suffering from starvation."

According to the KSEAG report in Mutraw District for the 2009-10 academic year, 14 schools have closed leaving 31 teachers and 326 students without a place to learn. Due to the food shortage and starvation in Kay Pu and Na Yoh Ta village tracts, the children who are willing to attend school are unable to, and children who were attending school have left in order to find work, to survive.

MTT (Mobile Teacher Trainers) coordinator Saw Mu Htee traveled to the village in August and saw first hand the impact of the shortages on the village. "This year, because of the food shortages in Kay Pu and Na Yoh Ta village tracts, about 13.19% of students have had to leave school and find work, to survive."

Due to the food shortage and level of people suffering from starvation in Kay Pu and Na Yoh Ta, local CBO's (Community Based Organisations) came together in September 2009 and formed a group called Hto Bee Kah, to help alleviate their suffering.

Karen State Education Assistance Group(KSEAG) Collect School Information

In June 2009 Karen State Education Assistant Group (KSEAG) distributed school profile forms to local Education leaders, to be completed within 4 months, to comply with the KSEAG policy.

From 17th August until 12th September 2009, KSEAG member were collecting the school profile forms, for their school data base, from all 7 districts in Kawthoolei.

During this time, they not only collected school information but observed the situation of the schools in Karen State. They were also able to identify the increase number of schools in some areas and a decrease in others. KSEAG Assistant Saw Kho Lo Htoo said, "The reason there is an increase in the number of schools is due to local communities communicating and cooperating more with each other. In the past there were only a few KSEAG group members, limiting where we could travel to collect the school information, including the number of teachers and students. Schools were instructed to complete the school profile form but we did not have enough members to collect the information. But this year we have more KSEAG group members, which enables us to communicate better with local leaders, community based organizations and education departments (KED). Due to their hard work we have collected and organized all the school statistics for 2009."

Karen Education Department's (KED) and KSEAG policy states that there should be no more than 40 students studying at primary level, KGA to Standard 2, in one school. It also states the teacher student ratio should be 1 teacher to 15 students.

There are many schools which comply with this policy and are able to be registered as an individual school. But there are some schools that do not have enough students or teachers and are therefore not entitled to be registered as an individual school. Saw Kho Lo Htoo said, "We have negotiated with the local authority and

Said, "We have negotiated with the local authority and local education coordinators and have decided to monitor these schools for 2 years. There is a possibility of these schools joining a larger school, but remaining a separate building, which will ensure they comply with KSEAG policy."

KSEAG has provided each teacher in Kawthoolei with a subsidy of 2,000 Thai Baht for the 2008-2009 academic year, but have plans to increase this subsidy to 4,000 Thai Baht in the future. Scott, KSEAG coordinator said, "We are trying our best to provide 4,000 Baht to each teacher, it is our dream, but at present, it is difficult for us to find international supporters who will enable us to achieve our goal. We will continue to try."

According to the school information collected during the 2008-2009 academic year, there were 71,157 students, 3,503 teachers and 1002 schools in Kawthoolei.

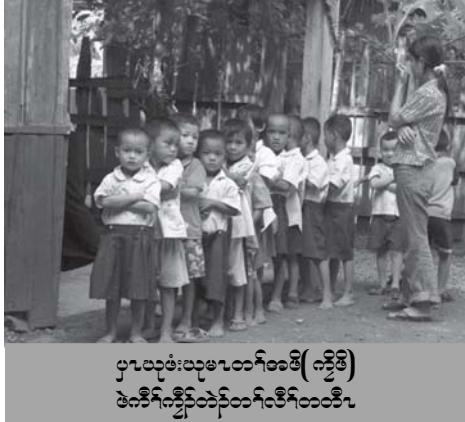
KSEAG member face many problems when distributing the materials. Often the distance between the distribution sites and schools is far, creating dangers for the people who willingly transport the materials, often traveling for over 4 days.

KSEAG members often have to travel through SPDC sites, and over dangerous ground. This has been a continuing problem but since the beginning of KSEAG, all school materials and sports equipment have reached their destinations safely and on time thanks to all the community volunteers and members of KSEAG.

Kler Hsi Kho School Closes Due to DKBA's Landmines

Kler Hsi Kho School is located in Mae Moie tract, Bu Tho Township, Mutraw District. DKBA troops have positioned landmines in the village, every night, for a long time, forcing the school to close. They believe the villagers have regular communications with KNU forces and want to stop information reaching their enemies.

A Mobile Teacher Trainer, Thara Klo Wah, told Phgu Pwgo of DKBA's activities in the eastern region of Bu The Township, in Rwa Der, Kaw Pu and Pa Hai village.



ପ୍ରମାଣିତ ହେଲାଏବୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା

ତା ଗିର୍ଜାଗରୀ ଲାଇକେ ହୋଇଗଲାଟିମ୍, ତା ଗୁଡ଼ ହାର୍ ଗୁଡ଼ ସୁଳା
ଲାବୁ ହାର୍ କିମ୍ବା ହାର୍ ପଢ଼ିତା ଯାଏନ୍ ଅଗର୍ବିନ୍ ହାର୍ ତାର୍ ତାର୍ କାହିଁ
ତାର୍ କାହିଁ ଲାଗଣ ରାଖିବା ଯୁଦ୍ଧାତା ଯାଏନ୍ ଲାଇକେ
ତାର୍ କିମ୍ବା ହାର୍ ପଢ଼ିତା ଯାଏନ୍ ଲାଇକେ
ତାର୍ କିମ୍ବା ହାର୍ ପଢ଼ିତା ଯାଏନ୍ ଲାଇକେ
ତାର୍ କିମ୍ବା ହାର୍ ପଢ଼ିତା ଯାଏନ୍ ଲାଇକେ

၃။ ဒုက္ခန်းဘဏ်ရှင်၏ ပိုမိုတော်ကရာဇ်ရှင်ခံကဗျာလ၏ လအမှုထဲကိုပါနိုင်တော်ကရာဇ်ရှင်နှင့် ဖြစ်ပါသည်။

မူးနှစ်သဲကုတ်နှစ်ခိုးအပဲမရှိခိုင်ခံပတ်ကရာကရို
သွေ့တတ်လကတော်လှုပ်လိုပဲလိုကပါဖို့သွေ့လာအထိ
၌ပဲလာအကပါသွေ့တတ်ဖို့ခိုင်ဒုသပိတ်လာအလိုင်
ဘင်တ်မော်နှစ်နှစ်သိုးကမလဲအတိုင်လဲထိဘတ်
လိုင်ပျော်လိုင်ပျော်လိုင်ပျော်

ဒီးသန္တထိန်တိုကစိန်အံလာမံးအံးမံးတိုကစိန်

ခါးပေါ်အန္တရာနရုံလာယကဘာဟူဟု (Parent Involvement in Education) ဆု၍ဖိစ်ပိုပ်အကျဉ်း၍။



ବ୍ୟକ୍ତିଗତ ପାଦିତ୍ୟାନ୍ତରେ (Parents Involvement in Education) ଏବଂ ଆବଶ୍ୟକତାରେ

ဘုရားမန္တအလိုက်ဖိမ့်ပါ်ပတ်ဖော်သူ၏ဆုတ်သားလေလာတော်မဲ
လိုဘုရားယူ：“ကိုဖိစ်ပါတ်ပိုပ်ဖုန်မှသက်းတ်လာတ်
ကျွန်ုတ်ကျွန်ုသူ”နှင့်အပဲးပဲလကဗျာကိုဖိမ့်ပါ်လာ
နဲ့သိပိုတဖော်အသားအိုင်ထိန်းကန်ရဲပတ်သို့လိုက်း
ကအယ်ပူနှီးရှိခိုင်လေအတယ်ပိုပဲနှင့်တေလာထိုင်ရှိခိုင်ပါ့၊

ကည်းကိုသရုပ်မသကီးတော်ကရှုံးစံထို့ဟုလည်းခဲ့ပါ၏
ပုံတော်ယုန်မသကီးတော်လတော်ကရှုံးဘုန်ကရှုံးသူ
၂၀၀၂အပူဇ္ဈိုးကွိုဝင်းပုံတော်သုန်းညီးအများအငါး
ထို့ကထို့ကြုံနှင့်ဖြစ်ပါသည်။

ကည်ထားပုဂ္ဂိုလ်သရိုလေတရံးအတော်လေတရံး(၁)၊
ခုက္ခာရှင်းရှင်းပွဲဘုရားအပူအဆသုတေသနရှင်းလီကျေလီဆိပ်အ
တ် သို့ လိမ့် တိ တဲ့ အူး ဒေါ် လေ အေ တို့ ဒေါ် ဘုရား နှင့်
လီ။ တ်လေတရံး သတိအကိုအပဲသုတေသနကျေလီဆိပ်ပဲ
တ် သို့ လိ လေ အေ မှု။ တ် သို့ လိ လီ တ်။ ကို ဖို့ပ်ပဲ
တ် ယိုယ်မှုမှုသက်းတ်လေတရံး၊ တ် သို့ လိ လီ တ်။ ကျေလီဆိပ်
တ် သို့ လိ လေ အေ မှု။

သ ရှိ ဂါ ထူ လာ အ ဟုံ ပ န် တ် သ မ သ မီး
 (Evaluation)ဆျော်လုံးထုတ်ကိုရှုံးဖြလှုစံးပဲ” ယရှုံ
 လိုအိသယ်ကုသရှုံးနှင့်ရွက်လာကတိုင်ဘာ့ပဲတ်မဲ
 လိလို့ ဘာ့ဆုံးကုသရှုံးကျကျအနိုင်းတလာတို့ပဲ
 နှုန်းလို့”

ကလ္လာဂျိသရုပ်လဲတရံးတော်တယ်လဲတရံးအိမ်
ပ(၃)ဘုံလာတော်သိမ်လိန့်တန်းမြန်လီ။ တော်
လဲတရံး(၁)တစိမ်းဝဲလီဖြူအောင်ရှုတွေလျှော်းပထဲ
ဘာ့နှင့်တော်လဲတရံး(၂)ဝိတစိမ်းဝဲလီယူတွေလျှော်းပထဲ
ဘာ့နှင့်အောင်ရှုတွေလျှော်း(၃)ဝိတစိမ်းဝဲလီအောင်ရှုတွေလျှော်း
ဘုံလာအောင်ရှုတွေလျှော်း။

ယူနည်းကမ္မာညိုကြီးစီးထို့ကြောင်း

အပဲစံးကနီးပါး၏ပုံသဏ္ဌာန်မှုပို့ဆောင်ရည်လုပ်



ကုသိတ်မသကိုတ်လုပ်လျှင်ဖော်အသစ်အရွကတ်တန်ဖို့နှင့်အသစ်အရွကတ်တန်ဖို့

tracts. They are concentrating on the eastern region because there are many teak trees, which they will be able to trade and build new business agreements with. This has forced many villagers to leave their village, escaping to neighbouring village tracts. There were difficulties finding teachers for Kler Si Kho School because many people have left and others are afraid of DKBA and SPDC troops.

Thara Klo Wah said, "Now DKBA troops have stopped laying landmines, but parents face a difficulty of finding a teacher mid way through the school year, resulting in the closure of the school. During the 2008-2009 academic year, according to the KSEAG database, there were 16 students and a single teachers, teaching to Standard 2 at Kler Hsi Kho village.

Thai Government to Provide Education to Refugee Children

Thailand's Ministry of Education is drawing up a proposal for the cabinet to initiate an education system for migrant, refugee and stateless children, according to the United States Committee for Refugees and Immigrants (USCRI). Weerawit Tienchainan, Director of the USCRI said that currently the group is holding discussions with the Thai Minister of Education.

The ministry will propose to the cabinet to start an education system for migrants, stateless children and refugee students from neighbouring countries. "We discussed that the Thai government should take the responsibility for the education of the children in refugee camps along the Thailand-Burma border. The minister agreed to involve refugee children in the new education system, to be provided for every child in the country," Tienchainan said. Currently, education for refugee students in the camps is being provided by non-governmental organizations.

The Thai government has been trying to organize short Thai-language courses but has failed to include children. Chaiwut Bannawat, Thailand's Deputy Education Minister insisted that "the new education policy of Thailand will provide every child in the kingdom with child and human rights principles." Chaiwut said the group includes stateless children, who are mostly tribal children living in the countryside, particularly in northern Thailand. These are children whose parents are migrant workers. Chaiwut also thanked both national and international non-governmental organizations for taking care of these children. However, he urged the organizations to include local children around the camps and in the countryside, who need support to improve their quality of life. He added that currently, the Ministry of Education is drafting a regulation for cabinet approval, which will provide equal education opportunity for every child in the country so that they can access public schooling without exception. According to Weerawit currently there are about 70,000 refugees under the age of 18, who should be in schools. "The Thai government's initiative marks a significant progress," he added.

However, Chumpon Srisang, Director of the Education Department in Tak province said there are several learning centres for migrant children in five districts of the province near the border, which are operating illegally. While these centres take care of more than 10,000 students in the area, the Department of Tak Province, said in Mae Sot district, opposite Burma's Myawaddy, alone, there are more than a hundred learning centres.

(This Article was taken from Mizzima)

Mobile Teacher Trainers Complete their Second Cycle in the Field

Mobile Teacher Trainers began their second cycle in the field in June until September. They have returned to Hkoe Hkay area to receive additional skills and prepare for their third cycle, beginning in October.

During their time visiting schools, they had observed many more parents willing to be involved in their children's education and cooperation between the teachers and parents has improved since participating in Parental involvement in education training held in March.

A MTT from Doo Tha Htoo District, who wishes to remain anonymous, said, "I predicted and planned for 200 parents to attend my Parental involvement in education training, but when I gave the training, at 3 different sites, more than 400 parents attended."

More and more parents are becoming interested in participating in the training, which was first organised in 2007, raising the awareness of the parent's responsibilities for their child's education.

During the first MTT cycle, they prepared training materials and delivered trainings, focused on lesson presentation, parental involvement in education, evaluation and COPE (Creating Opportunities for Physiological Enhancement)

Thara Gay Htoo, a Mobile Teacher Trainer from Kler Lwee Htoo District, who provided evaluation training this cycle, said, "I planned for 38 teachers to attend my training and was very happy to see 75 teachers there." He added, "Before we planned the training topics we asked the teachers if it was possible to give training, because there are many security problems when traveling to the site. They said they wanted the training and as it began, more and more teachers arrived."

Mobile Teacher Trainers year is divided into 3 cycles, February to April, June to September, October to January.

Yu Loh and K'mu Loh School Re-open

Yu Loh and K'mu Loh School are located in Brigade 3, Moo Township, Kler Lwee Htoo District and have been closed since SPDC began attacks in Kler Lwee Htoo District in 2006. This year, after 3 years, the schools have reopened.

The 2 villages are located along the border of Kler Lwee Htoo and Taungoo Districts, and are home to a Sub-Karen group called Moh Nay Pwa, who are traditional Animists.

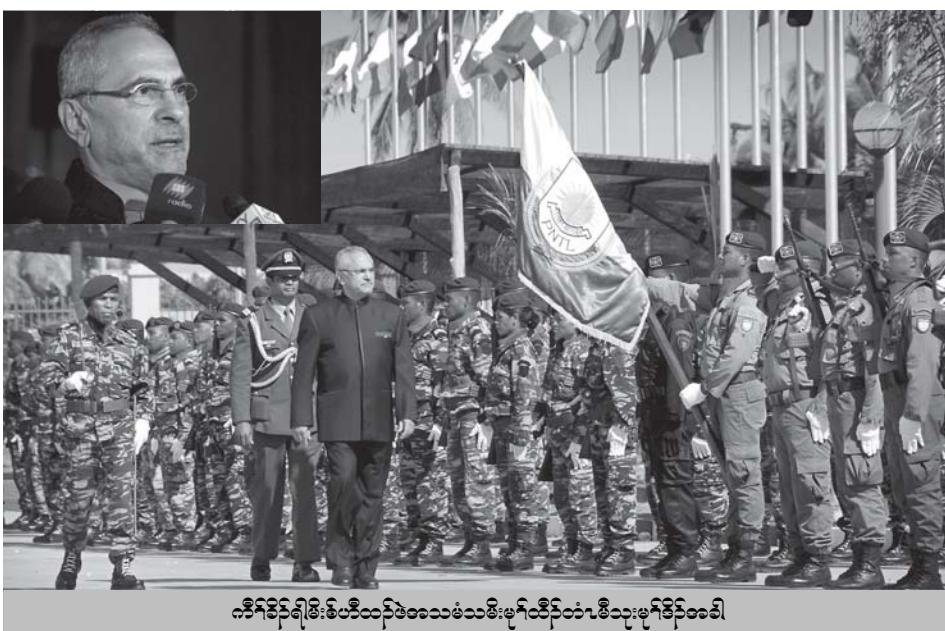
Thara Nay Kaw, a Mobile Teacher Trainers in Kler Lwee Htoo District, recalls, "When SPDC attacked Taungoo and Kler Lwee Htoo Districts in 2006, these 2 villages had to move and live with other villages along the border, called Ma La Daw, Moh Ken Tha Per Koh, Kana Zoe Bin and Th'Bwyu Nyuit. As they are traditional Animists, they wanted to return to their original villages to celebrate traditional Animist festivals, but were unable to do so. They therefore demonstrated, through Animism, their want to return to their original villages."

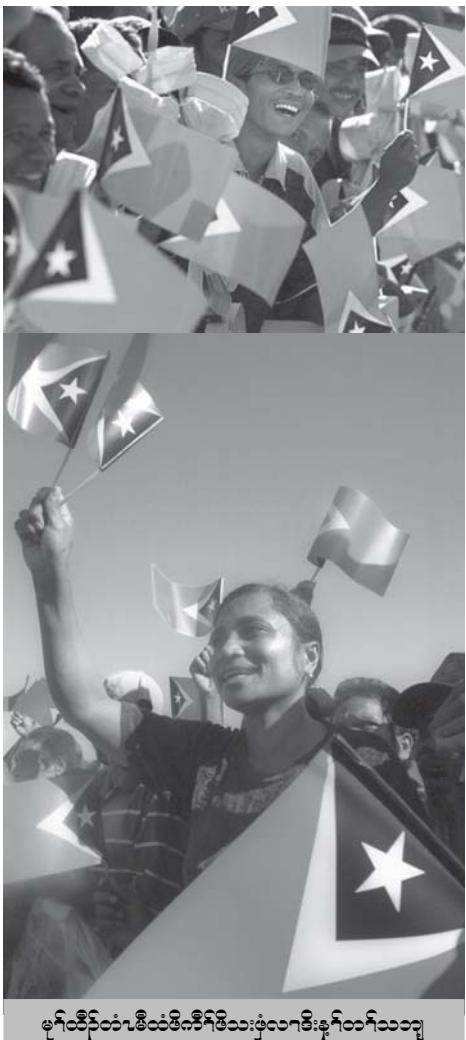
As Thara Nay Kaw told Phru Pwgo in 2009, they were able to return to their original villages, as they were unable to live away from them any longer. When they returned, they reopened Yu Loh and Kmu Loh School, where their children are able to learn, once more.



မှတ်ထိန်ဝေးစီတင်ကြုံသာရိကျွန်ုပ်သူ့ဖွဲ့စာရိသာ ဘဂ္ဂ
နှင့် (၀၀)နှင့်ဝေဆာလိုင်ခံ

Austronesian(MalayoPolynesian), Papuan ຊະຕະຈະ: ຕິທາງໝັກຫົວໃຈ. ລາ Austronesianແລ້ວນີ້ມີເຖິງເພື່ອງກົດຕົວຢ່າງເປົ້າໃຫຍ່ທີ່ຕະຫຼາດໄດ້ກຳລັງກຳລັງທີ່ມີດີນີ້ ແລ້ວມີຄວາມກຳຕົວກົດຕົວທີ່ມີຄວາມກຳລັງກຳລັງທີ່ມີດີນີ້. ດັບທີ່ມີຄວາມກຳຕົວກົດຕົວທີ່ມີຄວາມກຳລັງກຳລັງທີ່ມີດີນີ້ ເຊັ່ນ. ມີຄວາມກຳຕົວກົດຕົວທີ່ມີຄວາມກຳລັງກຳລັງທີ່ມີດີນີ້.





East Timor Education After 10 Years of Independence

East Timor, also known as the Democratic Republic of Timor-Leste, is the eastern part of the island of Timor, situated in South-East Asia, between the South China Sea and the Indian Ocean. It has a population of over a million, which has increased dramatically since gaining independence in 2002, and becoming part of the United Nations. There are over 10 ethnic groups in East-Timor, divided into larger 3 larger groups; Austronesian (Malayo-Polyesian), Papuan and a small Chinese group. Of the Austroneasian group, Tetum are the largest group, and are found in the north coast around Dili, the capital city.

In November 1975, East Timor declared themselves independent, after being under Portuguese control since the 16th century, only to be invaded by Indonesia 9 days later. Indonesia occupied East-Timor, with military rule and violence, until 1999 when the United Nations sponsored referendum of self-determination resulted in Indonesia relinquishing control. East-Timor achieved formal independence on 20th May 2002.

East-Timor's second president since becoming an independent state, Jose Ramos-Horta, was a key figure in their campaign for independence. 3 days before Indonesia was invaded, Jose Ramos-Horta fled his homeland and spent the next 24 years in exile. Whilst in exile, he continued to fight for his people, using non-violent methods. He met with foreign governments and United Nations to ensure the world was aware of the situation in East-Timor. In 1994 he visited Manerplaw to discuss the situation in East-Timor and get advice from the Karen. Shwe Ya Hai, former leader of Karen Education Department, who attended the meeting, recalls Jose Ramos-Horta sharing negotiation skills and explaining the process with the Karen and supporting their cause. Later, they were to meet again in Australia, where discussions focused on diplomacy, at the UN level. Strong alliances were forged with Aung San Suu Kyi and the Karen and he continues to support their cause. In 1996 Jose

Ramos-Horta and Bishop Carlos Filipe Ximenes Belo received Nobel Prizes for their efforts to gain freedom peacefully. He continues to strive to improve his country's education and economic situation, but knows it will be a difficult and long process.

Formal schooling was introduced under the Portuguese control but their investment in education was minimal, as it was aimed at the elite of the

population, not for the ethnic minorities and rural communities. In 1941 the government handed over most of the education to the Catholic Church, who organized schools, curriculum and the teachers, with the language of education being Portuguese. After World War II, primary and secondary education levels rose, but they were still low in comparison with neighboring countries. In 1973 it was estimated that 93% of the population were illiterate. Few Timorese had access to education and only 39 students attended universities.

When Indonesia occupied East-Timor they banned the use of Portuguese language especially in education and introduced the Indonesia curriculum into all schools. They invested in educational buildings, books and teacher, but most teachers in Timorese schools were Indonesian causing problems for both teachers and students. During this time, primary education improved greatly, but secondary education only made minor developments. Through education the Timorese culture and traditions were being repressed and controlled.

The government introduced an assimilation policy, where minority groups gradually adopted the customs and attitudes of the Indonesian culture, in education. This included using the Indonesian language and the Pancasila ideology, which demanded the respect for the Indonesian patriotic symbols and the broadcasting of a new version of history. Some Timorese refused to adhere to this policy and in 1994 the Department of Education and Culture published some of the text books in Tetum language, the language of the largest ethnic group and let 20% of the curriculum be based on local knowledge and skills. At this time, it was compulsory for all children up to the age of 15 years old to enroll in school, but there were no mechanisms to enforce this rule, and many children never enrolled.

The number of students, who did enroll, was well below the enrollment levels of Indonesia. Often children's education was disrupted with the need for food and shelter, and many never attended school at all. The gap between the attendance of students from urban and rural areas grew wider at higher level of education. For those who graduated and wished to further their studies, they had to travel to Indonesia, as there were no further education facilities in East-Timor. Few students studied in Indonesian Universities as they did not want to leave their homeland and the cost of further education kept rising.

In 1999, when 78% of the votes had been cast for independence, Indonesian loyalists began a rampage of destruction. Over 90% of the school buildings were severely damaged or destroyed, over 300,000 people were forced into West Timor as refugees and three-quarters of the remaining population were made homeless. The nation lost 20% of their primary teachers and 80% of secondary teachers, as the violence escalated.



ကိုထိန်ကုန်ကားအဆိုကာတရာ်တန်း

ଜୀବିଃ, ତିଥିରୁଷାର୍ଦ୍ଵ ଯୋଗୁଃ କାଳେ ହିଂସାତିଥିବାର୍ଦ୍ଵ ରଧାଗୁଃ
କାଲେ ଫୁଲିତର ତାର୍ମଣିଲାଲାକାଳି କୁଳକାଳି କୁଳାଲାମ୍ବନ୍ଦି
ହିଂସାତିଥିଲାହାର୍ଦ୍ଵ ଫୁଲିଲିଲି. ପାତ୍ରାତ୍ମକିଃ ୧୦୦ ଜାହାର୍ଦ୍ଵଟା
ଛୁନ୍ଦ ପଢିନ୍ଦିଛି: ଜିନ୍ଦି ହିଂସାତିଥିର ପଲ୍ଲେହ ଯାଏ ଯାଏ ଗୁର୍ବି
ବାହ୍ୟ ଗୁର୍ବି ଯୁଦ୍ଧାଗିର ହିଂସାତିଥିର କାଳି: ହିଂସାତିଥିର
ଯୁଦ୍ଧାଗିର ଯୁଦ୍ଧାଗିର ହିଂସାତିଥିର ଗୁର୍ବିରାଣ୍ୟର୍ଦ୍ଵ.
ଯୁଦ୍ଧାଗିର ହିଂସାତିଥିର ଗୁର୍ବିରାଣ୍ୟର୍ଦ୍ଵ ଯୁଦ୍ଧାଗିର ହିଂସାତିଥିର
ବାହ୍ୟ ଗୁର୍ବି ଯୁଦ୍ଧାଗିର ହିଂସାତିଥିର ଗୁର୍ବିରାଣ୍ୟର୍ଦ୍ଵ.
World Bankହୁନ୍ଦିଅଛି: ଲାକାହାନ୍ତିରୁଷାର୍ଦ୍ଵ ଉପରେ
ହିଂସାତିଥିର ଗୁର୍ବିରାଣ୍ୟର୍ଦ୍ଵ ହିଂସାତିଥିର ଗୁର୍ବିରାଣ୍ୟର୍ଦ୍ଵ

ପାଇଁ ଏହାକିମୀ ଓ ଏହାକିମୀ ର୍ଯ୍ୟାନ୍ କୁର୍ଦ୍ଦ କୁର୍ଦ୍ଦ ଯୁଗୀକୃତ ଫର୍ମ ଜୀବିତରେଣ୍ଡଲ୍ସ National Council, United Nationalେ:



ကိုဖြတ်ဖန်လားနှင့်သက္ကားဝါဒမီးစာဆေးရာတိုင်



တံငါးမိတ္ထာနဖုန်းကြော



ຕົວໜີຕະຫຼາກນິລາຮ່ວມຕົງວິທີອືນດາບວິທີວິໄລ



မန်ထိန်တံ့သမီဆေတာင်းဖြန့်ကြုတာဖျက်

ကုန်ဘုန်ကုန်သုတေသနတို့၏လာအပတို့ဂုဏ်ထိန်တဖို့
နှင့်လီး

ဝေဒနိုင်ငံမြန်မာနိုင်ငံတော်အောင်လောင်သီရိခံတော်ကျော်ဘာ့ကျော်သူ၊
ဝေဒနိုင်ငံမြန်မာနိုင်ငံတော်လောင်သီရိခံတော်လောင်သီရိလောင်。



with no hope of them returning. During the transition period, between 1999 and 2002, the administration created 5 objectives for education which included restarting schools as quickly as possible, recruiting teachers; rebuilding the administrative and management structure of education and dealing with a range of policy and deliverance issues.

The World Bank granted funds for school repairs and training of teachers to help reestablish school structures. During this time the education system was under the control of the National Council of Timorese Resistance, the United National Transition administration and UNICEF collectively until local elections were held in 2002. In October 2001, the start of a new academic year, 240,000 primary and secondary students, a third of East-Timor's population, returned to school. This sudden increase was due to a new found optimism of an independent state, and the temporary abolishment of school fees.

Many of the new students were from rural areas and had never attended school before and welcomed the opportunity to learn. At the same time, the first Minister of Education was appointed, Armindo Maia, who began preparing for the future of East-Timor's education system.

One of the first decisions the new government made was to make education a top priority for development, and it was placed on the National Development Plan, to help alleviate poverty and help economic growth. There were 8 key program goals including improving the quality of education provided to students, expanding access to education, promoting non-formal education and adult literacy, encouraging the involvement in East-Timor's culture and arts and developing a tertiary education system.

Before independence, Indonesian was the language of education; speaking, reading and writing. Since independence the government decided to return to using Portuguese as the language of education, and include the Tetum language (of which there are many different dialects), which is spoken by approximately 91% of population.

Approximately 90% of people under the age of 30 are fluent in Indonesian, and 50% of people over the age of 30. This has caused many problems as students have to adjust to learning in a new language, making it difficult for them to study, as they are studying in their third or fourth language. Also teachers have found the transition difficult, as they lacked the skills for teaching in a language they and the students were not fluent in. Portuguese language lessons were offered to teachers, to develop their understanding and use of the language, but is it enough to be able to teach competently?

The new education system implemented in East-Timor consists of 6 years in primary school and 6 years in secondary school, but only half of the children complete a basic education. Over the past

7 years, the population has increased due to refugees returning to their homelands and the birthrates increasing, causing many problems for schools and teachers, as they are unable to cope with the growing number of students in their class. Due to the lack of skilled professionals in East-Timor, scholarships to study abroad have been introduced, to create more skilled and knowledgeable professionals to assist in developing East-Timor's education and health systems. Vocational and technical courses have also been introduced for older students to develop much needed practical skills. Women's literacy classes have also been established in the rural areas, to encourage women of all ages to learn, providing them with skills to improve their future.

Many students are being sent to Indonesia for their education, if they have the funds, as they will be able to continue their studies in their most fluent language, Indonesian.

Even though schools have been replaced and repaired, many are still inadequate for children to learn in, with few resources. Therefore attending school in Indonesia offers the students a better quality of facilities and level of education.

After 10 years of independence how has the education system developed?

East-Timor is still the poorest country in Asia and it faces many challenges to build an effective education system, but it has made progress. It will take time to improve the rate of illiteracy and provide a meaningful curriculum for all citizens.

More children are attending school and receiving a basic level of education; teachers are being trained to develop their skills of teaching; education has been nationally identified as an important way to improve the life of Timorese people and some school materials are provided to every school, in Portuguese and Tetum. There are also more educational opportunities available for all Timorese now, and recognizing the importance of education is developing.

They are able to use the knowledge and skills learnt from working with United Nations organizations and Non-Government Organisations, and are now able to use them to focus on a system which is appropriate and useful for all the people in East-Timor, ensuring all citizens flourish universally. Jos Ramos-Horta never gave up his hope of an independent East-Timor, and a peaceful life for all Timorese people.

He built many friendships, including with the Karen people, and showed it is important to never give up on our hopes and have faith in our cause. The path to independence is never easy but there must always be optimism and a belief in what can change, using non-violent methods. Karen people are able to learn from the struggle for East-Timor's independence, being aware of the difficulties an independent education system in post-independent times can be to organize and sustain.



တိဘဒ်ကာဇိနိဒီးပုံ (သရုပ်မှုပုံထံအတ်အိပ်မှ)

၂၂၀၀နှင့်သရုပ်မှု လွယ်စားထိန်းတော်မြတ်များတို့၏
၅ (ZOA) တ်ကရာကရာရှိခဲ့အားလုံးကိုပြတ်မြတ်နိုင်ရန်
မူတ်ခဲ့ကတေသနလုပ်လေ ၂၀၁၆-၂၀၇၁အဖွဲ့အစည်းတို့၏
မြတ်နိုင်ရန်မှုဒါလအမှုပါဏ်မြတ်နိုင်ရန်တ်တက္ကနနှင့်
လို့၊ အောင်စိန်းဂုဏ်ပိုင်ဆိုင်ရာအားလုံးအားလုံး၏
လုပ်လေ ၂၀၁၈အတိုင်းပူ၊ ယုံကြည်ခဲ့ခြင်းမြတ်နိုင်ရန်တ်တက္ကန

ဘာကုပ္ပသံကဗျာအားလုံးကတိတစ်ဖုန်းအပူဇ္ဈာန်လို့
ဒီးလာအခါန်ထံးအခါန်တ်မေသကိုတ်ဆောင်ရွက်
ကိုးတ်ဘာ၏ကိုယ်ရှုံးတ်တို့တော်ဝါယာ၏ဘာ၏
ဆုတ္တုမြှုပ်တ်အာကတို့ယိုယိုးတ်မေသကိုတ်ဆောင်
လဲထို့ပေါ်တ်သံးလိုပ်လိုးနံးအို့ယိုယိုးတ်ဘာ၏
ဘာ၏ဖို့ပေါ်လဲတ်ကိုးကပ်ပဲးအကိုန်လို့။ သရုပ်မှုပ်လဲ
ထံးအော်များကဲပဲ့သံးနံးတ်တော်ဝါယာတ်ကရာဂရိပုံဖုန်း
အဘာ၏တော်ဒီးန်းတ်လုပ်ကိုးကလေးကဟ်ဖို့မေသကိုးတ်
လုပ်ကိုပို့သုတေသနအကိုန်လို့။

You will be Always with us

(The life of Th'ramu Loytee)

ବାର୍ଣ୍ଣମୁଖଲାଦୀଯାଇଥାଏବୁ କଲ୍ପିଗ୍ନିବାର୍ଣ୍ଣମୁଖ ଉତ୍ସବକିଃତା
କର୍ଣ୍ଣାଙ୍ଗପୁଷ୍ପାଲୀର୍ମହିନୀଫିତିଃପି “ବାର୍ଣ୍ଣମୁଖକ୍ଷେତ୍ରିବୀର୍ଣ୍ଣକ୍ଷେତ୍ରି
ଲାଜକ୍ଷିତିଃତାରକାପଠିଲାଙ୍ଗରାତରକିଃମୂର୍ତ୍ତିର୍କିଃ
ପୁଷ୍ପାଲାଜାତିର୍କିନ୍ଦ୍ରିୟବିତରତାରକାଲାଜାଜିନ୍ଦ୍ରିୟିଃତାର୍ଯୁଦ୍ଧିଷ୍ଠ
ଯଃଶ୍ଵର୍ଣ୍ଣଯଃବାହିନୀଲାଙ୍ଗରୀକିଃତାର୍ଥିନ୍ଦ୍ରିୟିଵଃଜିନ୍ଦ୍ରିୟା
ଜ୍ଞାପତିତିଭାବ୍ୟକ୍ଷିତିଃ”

You will be Always with us
(The life of Th'ramu Loytee)

Th'ramu Loytee was a Karen women devoted to improving Karen education, giving the new generation opportunities that were not available to her. As a child she was independent person as her mother Th'ramu Ginger remembers, "Since she was 9 years old she was very self confident, and independent. When she washed clothes or cooked she did it by herself, she didn't like to depend on others." As well as being independent, she recognized the importance of education and always strived to become top of her class. Even through

Throughout her time at ZOA, Th'ramu Loytee achieved many of her aims. Before 2000 there was no communication between camp education authorities and the Thai MoE, with each authority focused on their individual education systems. Over time with Th'ramu Loytee's help, a relationship between them developed, making the Thai education authorities aware of what was happening in the refugee camps. This process has been slow but it's productive, and they are presently discussing ways in which the MoE can recognize the camp education system allowing high school graduates to continue their studies.

In 2003, Vocational Training centers were introduced to the refugee camps, in collaboration with Thai MoE. Thai vocational trainers visited camp and provided ToT to many teachers, who in turn deliver the skills directly to the students. Cooking, sewing, weaving, Auto mechanic and computer training are available in each camp.

These skills were vital for her work in later life. She was unable to continue studying, after graduation high school, as there were no higher education facilities available, therefore she continued to learn new skills and languages independently.

In 2000 Th'ramu Loytee began working for ZOA as a Project Assistant until 2006/7 when she became Deputy Program Manager. She was quickly promoted to Program Manager in 2008, with additional responsibility in 2009, of Country Director. She joined ZOA to ensure students in the refugee camps, along the Thai-Burma border, were offered more education opportunities and a higher level of education. ZOA began working with KED in 1998 to develop the education system within the refugee camps. At first this co-operation was fraught with difficulties and over time became more productive and meaningful. Th'ramu Loytee acted as a bridge between the 2 organizations, ensuring everyone worked together for the students.

Throughout her time working for ZOA her dedication and enthusiasm for raising the standard of education for the Karen people influenced many others. Due to this enthusiasm and dedication she was recognized by her ZOA colleagues and other educational organizations, as being the 'Mother of Education', said Th'ra Honest Roger, Operation Support Manager- ZOA.

Th'ramu Loytee had high expectations when joining ZOA, and aimed high as she believed anything was possible if you tried hard enough and could overcome barriers that arose. She observed students in the refugee camp, who had passed high school, but were unable to attend Thai Universities as the Thai educational authorities did not recognize the camp education system. This saddened her and she aimed to improve relationships between MoE (Ministry of Education) and Camp Education authorities in order for the camp education system to be formally recognized in Thailand.

She believed not everyone was academically minded and some students were more interested in Vocational skills. She therefore aimed to initiate vocational training in refugee camps for those students, of any age, to develop their practical skills.

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In 2003, Vocational Training centers were introduced to the refugee camps, in collaboration with Thai MoE. Thai vocational trainers visited camp and provided ToT to many teachers, who in turn deliver the skills directly to the students. Cooking, sewing, weaving, Auto mechanic and computer classes are now provide in every camp along the border, with graduation certificates provided by the Thai MoE. Many students of differing ages, have learnt traditional and new skills from this program which they will be able to use to improve their future life.

Th'ramu Loytee's achievements are due to her dedication relationship and leadership skills. Th'ramu Polly, Curriculum and Text book coordinator ZOA, said, " I have worked closely with Loytee since 2001 and she demonstrated she loved her staff more than herself. She didn't reject staff because of their lack of qualifications she believed in their ability to learn and develop, and allocated relevant responsibilities to meet their skills."

She spent time bringing together organization from different spectrums of education to work collaboratory with together, to improve the education provided in the camps. Even as a young girl she showed signs of becoming a leader, and over the years has developed these skills into a show and follow technique. All of her colleagues, friends and acquaintances responded positively to this technique and often tried to imitate it. Tim Moffatt, from Drum Publication Group, commented on her leadership and management style. "I must admit it took me a while to get use to her management style which later, I grew to appreciate."

Th'ramu Ler Htoo, KTWG coordinator, describes her as being a charismatic leader who was able to lead with enthusiasm and confidence. At 5:00 am on 5th June 2009, Th'ramu Loytee was traveling to Mae Sariang when she became a victim of a car accident, which sadly took her life.

Many people are shocked and sadden by this incident. Th'ra Kelly, Program manager ZOA, said, "Th'ramu Loytee has left 3 children behind, but in reality she has left hundreds of children behind, and friends."

She achieved so much for the Karen people through her work with ZOA, even if she is unable to see the final result. Th'ramu Say Naw, Deputy Program Manager ZOA, said. " We will continue to work towards the visions which Th'ramu Loytee struggled to accomplish until they are achieved."



ପିଣ୍ଡିକ୍ଷିତିରେ ନାମାବଳୀକ୍ଷିତି ଓ ବାଧ୍ୟକାରୀତି ଯେହାନ୍ତିରେ ବାଧ୍ୟକାରୀତି ଏବଂ ବାଧ୍ୟକାରୀତିରେ ବାଧ୍ୟକାରୀତି

ଶିଖିମୁଖିତିକୋଠାରିମନାଲେଖିବୁକ୍ଷିତିବୁରିଥିରୁପାଇଯାଇଲା

ဒါတက္ကာပိပုသေးပျော်ပန်လိုက်သူ၏ဝိဘို့အဆက
တို့ဒီးဒေါ်သူ၏လုပ်လုပ်အမြတ်သုတယ်သံကျိုး
အီလေအမှုပိုက်တ်မနဲ့အတ်ပုံးတို့တွေကိုလေမနဲ့
အကိုးမနဲ့အကိုးလုပ်နှင့်လို့၊ တကော်ဘာ့အလဲသုတယ်
ဖို့စွဲပုံးပျော်ခိုက်သံကျိုးပို့တော်ဘို့နှင့်ယူပို့
နှင့်နှင့်လို့၊ ပသုတေသနပို့တော်ဘို့သံကျိုးတွေကိုပို့
ခို့မေးအပေါ်လုပ်နှင့်လို့၊ အီလေအမှုပိုက်တ်မနဲ့

၃၇၁။ မြန်မာနိုင်ငံ၏ ပေါင်းစပ် လူသား ၁၂၈၁၁၆၅၄ ယောက် ဖွံ့ဖြိုးဆိုရန် အတွက် အမြန် မြန်မာ ဘာသာ အသိပေါ် ပေါ်လဲ။

How do Children Start Learning Indigenous Knowledge?

၁၁၇

တော်ဝင်ဘာရှိသေစန္ဒာတော်ခြားကျော်များပါ၏အားလုံးမှာ မြတ်မြတ်ဖြစ်ပါသည်။

There are many ways of learning Indigenous Knowledge from a variety of people, who live in different places and with different social environments. Some live in towns, in mountains and by the sea. This article will look at how people who live in the mountains learn and transfer their Indigenous Knowledge. Indigenous People are very resourceful and only need shops and supermarkets to buy salt, as all other food types are found within their environment. As most plants and vegetables are not grown in gardens, knowledge is needed to identify them in the surrounding forests and how they can be used. This is one of the basic knowledge requirements of Indigenous people, along with weaving cloth. Boys and girls living in the same family and society need to acquire different skills from different people. Young boys are taught by older males and young girls are taught by older females.

Boys learning traditional skills

To achieve and acquire Indigenous skills, all materials and equipment to complete the task need to be found in the forests. Young boys should learn the vital skills from the elder men in their community, observing and copying their actions as when they reach adulthood they would have learnt 40% of the skills they will need to survive in their community. For example, when a child sees an elder shooting a bird with a bow they will try to copy their actions. First they will make the bow from bamboo and practice using it to shoot flies, butterflies and other small insects. As they get older, they will develop their technique and bow, and be able to start shooting animals they can eat. Whilst they are looking after cows and buffalos or working on the farm, they will be able to start aiming at the birds. They then progress to shooting larger birds and animals. This is one traditional skill which boys can use to sustain life in their communities.

Weaving for boys

Boys begin weaving at an early age, with strips of bamboo which elders have discarded. They play and practice with these strips until they are successful. Young boys are amazed at the different colours of the bamboo strips, and are pleased to go into the forests with their parents to collect bamboo. Most boys are enthusiastic to learn the process of traditional weaving and to develop their skills until they become experts.

Girls learning traditional skills

Girls who live in the mountains are usually happy to collect food, especially vegetables and fish. When they are 4-5 years old, they are allowed to follow the older women a short distance from their village, and wait until they return with fish and vegetables for their dinner. Gradually they are allowed to follow them to the river and are encouraged to play with the fish in the water. If there are few fish, they pretend

a floating leaf is the fish. When they are 10 years old they are able to catch their own fish and frogs. Young girls follow their mothers and grandmothers into the forest and look for specific leaves or plants. Eventually they begin collecting a range of leaves and plants and bringing them to their mother and grandmother, to choose which ones are useful and interesting, the rest are thrown away. When girls are 10 years old, they are already aware of 50% of the plants people usually eat, including poisonous leaves.

Girls learning traditional weaving

In most Indigenous communities girls are the most important people as they can cook and weave clothes for their family and even the whole village. Girls will learn to weave, step-by-step, until they are able to weave beautiful patterns into their cloth. The girls use the veins of the banana leaf to practice their weaving skills, copying from the elders. By the age of 10 years old, most children are able to weave well using the veins and then progress to using thread, using their free time to practice.

When women cut the bark of the tree, young girls are curious about the tree, asking many questions; until they are satisfied they know everything about the tree. This takes time.

Traditional skills for boys and girls

Traditional knowledge, including culture, music and poems, are passed to children from the elders in the village, either through celebrations or direct learning, throughout their childhood into adulthood. Children who are interested in these concepts are not shy and are able to understand traditional celebrations through participation. Money is not needed to learn traditional and indigenous knowledge, just time.

How to maintain traditional and indigenous knowledge?

Boys and girls need to maintain an active relationship with their parents and community in order to learn traditional, indigenous knowledge. Communities need to encourage children, schools and parents to continue practising traditional

and parents to continue practicing traditional knowledge, demonstrating the importance of traditional skills for the next generation. Illiterate people are also able to teach and encourage children, as even though they are not well educated in schools they have their own skills and expertise which is valuable for the next generation. Indigenous knowledge, such as dance, poem and life-skills are very valuable for children so teachers need to encourage them to learn. In modern times,

people ignore traditional celebrations as they are not interested in or do not understand them, but children need to be persuaded and motivated to participate, to maintain their traditional and indigenous culture. Community, parents and teachers have a responsibility to ensure traditional indigenous culture and knowledge is passed down to the next generation.



သင်ကျိုး - နှစ်ကာခိုင်သော်တော်ရုပ်ခိုင်သုပ္ပန်မန္တတော်လာပုံ၊
ဘာ့တွဲအနေဖြင့်(၅)ဘာ့တော်ဘုရားနှင့်လောင်

သဲကွေး- ပန်းဖူးတန်ခိုင်စီမံခဲ့လာစာတစ်မျက်နှာတွင် အရှင်၊ အသေးဆောင်ကွဲပ်သာပျောကလုပ်စာတရာ့ပါးကိစ္စတင် အထောက်ထွက်ခြင်းများကိုသာမေးသာမြန်မာနိုင်ငံတွင် ဖြစ်နေပါသည်။

သဲ့အာ – ယာတက္ကယာတိပါကမိုင်ပူတန်ဖိုးလဲချက်ဘာ
ဘုံးနှင့်တမ်းလာအတ်ပို့လ်တ်တို့ဟုတ်ပေါ်တဖုန်လ်
လုပ်ဘုံး၊ ဒီရုံးလာမသကိုးတ်လျှောကလုပ်အကျိုတ်
သဲ့လိုပလိုကအိုင်ထိုင်တာနဲ့၊ တန်းလာဖို့လုပ်ဂို့က
မူးသုံးသုံး၊ တန်းလာနှင့်ကတ်တို့ထိုင်ထိုင်လဲတိုက်၊
တန်းလာကိုးနှုံးဘုံးဘုံးထံကိုတာဘုံးထံထိုက်ပို့ဒီးတ်
အုံကိုလေအားကအိုင်အား၊ တန်းလာလိုဘုံးလိုတိုး
လဲခဲ့ကတ်ပူအသေးစိုးနှင့်တ်ပို့လ်တ်ခုံး၊ တန်းလာသဲ့
အိုးအုံပူကလုပ်နီးလဲလာတ်ပို့လ်ဒီးခိုင်အုံပူလာအ
ပူကလုပ်အားကိုတာဘုံးမံတာဘုံးမှို့နှင့်လို့၊ ဒီးလာအ
ကျိုတ်ပို့နှင့်ကိုးဒီးပူလာကလဲအုံအားထိုင်ကျဲလာအုံ
ကုလားအုံလာခါဘာဘါက်ဆိုင်မော်အော်ရုံးတို့၏

အိပ်ဒီးတ်တဘူး၊ တ်လူတ်ဖီး၊ တ်လဲထိပ်လဲထိလာ
ခါန္တညီဘင်္ဂ၏။

သံကုန်၍ လိုအပ်ပြုခဲ့တယ်ဟာဖော် (၃) တိုင်း၊
ထေမှန်ကိုရှိ၍၊ ဘုရားကိုသာ့နဲ့မဲ့ကာဝါး (ကိုင်လိုင်တဲ့) ဒီး
လိုပို့သာ့နှင့်ထားရှုံးနှင့်တို့၏ ဖုန်းကျော်များထဲတော်း
တာ၏အတောက်ဘူး၏အနေဖြင့်မူးမျှနိုင်တော်း၏။ ဒုတာ၏ထွက်စာဖော်
ကာသာ့များတော်း၏အနေဖြင့်

သုတေသနအကျဉ်းလေကိုပူမားစုံ၊ ကိုချုပ်စုံ၊ လာ့ကတို့
ပူမားစုံနှင့်တကုံး၏ ဒီးလာခါချည့်ကြုံသရှိသုတေသန
အနီး၏သုံးကမ္ဘာ၏ကုံးသရှိပဲ့ပဲ့နှင့်လေပတေတာ့ပကာဘုံ
ဟုံ့ဖို့ကိုးတော်မလိုအဲအောင်သိုံးကသုတေသနရှိရှုရှုဘေး
ဘုံးအနီးနှင့်လိုပါ၏။ မရှုတို့သရှိအောင်၊ မလျော့ကျော်
သရှိအတော်လို့ဘုံး၊ ဟုံးတော်သိုံးလို့သရှိအောင်သုတေသန
သိသုတေသနဖော်အားယူးအလိုပ်ပုံပုံလေအကစ်က
သိုံးလိုအောင်(Subject)ဒီး(Teaching skills)သုတေသန
နှင့်တကုံး၏။ အကတင်ခါမှုပဲလာ့ကတို့ပူစုံကိုးပထိုံ
ဘုံးသရှိတော် အနီးကိုလိုအောင်ဆုံးကုံးပို့ပို့တော်
လိုအောင်။ လတ်နှင့်အယ်ပကာဘုံးမလိုအောင်ကုံးအောင်
နိုင်ကိုနိုင်စွာသုတေသနပုံပုံဘုံးမလိုအောင်ပေးကာဘုံးမှ
လို့။ ဇာတ်ပူမားသရှိ၊ ကည်းကိုပူသေသရှိပဲလေကုံး
သုတေသနပုံပုံအောင်အယ်ပကာဘုံးမလိုအောင်ကုံးသုတေသနပုံပုံ
ဒီးမှုပဲထံကိုအနီးသယ်လာအမှုပဲကုံးသုတေသနပုံပုံအောင်

သံကုန်၍ လိုသေရန်ကဲခိုင်တို့ဘားဘာဖန်လီးများအတွက်ပျော်ရေးခါ
ထိုးစေပါတယ်၏အပိုဒ်နှင့်ကာစိန္တကာများကုသာဏ္ဍာဏကိုခြင်း
၏။

သော်သော်တစ်နှစ်ပါး
စံးဆာ—ပမာဏကုလာပဲကတိပူခဲ့အောင်ရှိလာအသိပ္ပါယ်
လိတ်နှစ်ပျော်လို့သုတေသနဖြစ်တယ်ခါမြတ်နာအလုပ်လာအသိပ္ပါယ်
လိုအထောက်ထိတ်ဝှက်ကတိလာအကိုယ်စီးခွဲဖို့သုတေသန^၁
ဖုန်းအကိုနှစ်လို့၊ ခါချွဲညီကိုသုတေသနဖြစ်အက်ဘာက်အစိတ်
ထို့သားအကိုပကာဘာ့ယူလာရှိလာအထို့နီးအက်
အစိတ်လိုက်လို့ခဲ့းနှစ်လို့၊ ဒီးကိုသရှိတစ်စာစုစုံဖုန်းအ
(Subject) လာအကသိပ္ပါယ်လိုပါနှစ်ကဘာ့နာဝေးစွဲလို့
မူမှုစွဲနှစ်များလာအကိုမှုဂါလာပြုကိုဖို့အကိုမှုဂါလာကောက်
၁၃ ၂ ၁၀၁၆ ၉

ထာတာဘွဲ့တာဖြစ်လေ၊
သံကုန်း- ဘင်ခါးတာနှီးနှိပ်လှိုင်းမြှိုင်းတော်ကာဝါက
၌လျှော့လာရှိကာလှိုင်းလော်ဝောနှုပ်ပုံကလည်းကျင့်။
ဖို့အတော်သိနိုင်ပေါ်ပေါ်၍၊ နှိမ်ခိုက်ပို့လုပ်နှုန်း
တော်ခံခဲ့ခိုက်ကာခို့၍

သဲကွော်- ဖခံခြင်းကောင်းစီတာရှိနဲ့ပေါ်လောင်မှုပါ၏အိမ်တို့တော်သာ၏နှုန်း၊
သာဖျော်လောက်စီတာရှိနဲ့ပေါ်လောင်မှုပါ၏အိမ်တို့တော်သာ၏နှုန်းကော်

သဲက္ခာရီ- နှစ်ဆိပ်တေသနပါတီ၏အရှင်တော်များ၏
စံးဆာ- ယသားအို့စံးလတော်ကတို့လာခံနှစ်အံ့ဖို့
“ပယူလိုပဲခံနှစ်ပဲပုံအဘုံးမီးမဲ့တကု့” “ပထို့
သုံးခံနှစ်မိပဲအို့ဘုံးသုံးသုံးတကု့” ဒါဖို့လပမာတ်
ပဟုံးလိုပဲသားလော်ဆာလော်ကတို့လာဂံ့လော်ဘာအ
ထိပ္ပါဒ်နှစ်ပုံနှစ်ရှုံးမီးမဲ့အို့နှစ်ယို့လပမာတ်
လော်တော်မီးတော်မီးတော်မီးတော်မီးတော်မီးတော်မီး

Saw Lah Htoo Thein was born in Hsaw Law Au village in 1978. When he was 2 years old, his parents escaped from SPDC torture and travelled to a village along the Salween River. They stayed here until 1995, when they crossed the border and entered Klo Pak refugee camp. In the following years, they moved to Mae Ka Kee and then Mae La Oon refugee camp, never returning to their village. He continues to live in Mae La Oon camp and has become the Educational Coordinator. Phru Pwgo interviewed him about the education system in Mae La Oon camp.

Q. Please explain what education is like in Mae La Oon camp?

A. In our camp, education is changing because of outside influences, especially the resettlement programme. Students, teachers, Headmasters and Education committee members are applying to resettle, because they have lived here for many years and nothing has changed for them, there are no opportunities for self-development, and they constantly face difficulties with life in the camps, with no sense of satisfaction. Instead of solving their problems, they are resettling to a third country, leaving camp life behind them. Even though some teachers remain in camp and teach, their skill and ability level are lower than their counterparts outside the camps. They are applying to resettle, to learn more, continue their studies and better themselves. The students are resettling as they are following their parents, who applied for the whole family, to give their children a chance to further their studies in another country.

Q. What do you think is the main reason why people are resettling to a third country?

A. I think it is due to the situation in Burma always changing and the limitations in the refugee camps. The refugee camps along the border have been established for many years now and even though many gain an education here, the qualification is not recognised internationally, making it difficult for students to study further. People who have lived many years in the camps are unable to achieve their aim and feel it will be better to live in a third country rather than remain in the camps. For the older generation, they don't want their family facing the problems and difficulties they encountered living in Burma and the refugee camps, therefore they enter the resettlement programme.

Q. I have heard some people are losing faith in the Karen revolution, causing them to resettle to a third country. What is your thought on this issue?

A. I think many people are going to a third country, not because they have lost hope in the revolution, but they want a better future for their children, an opportunity for self-development or a chance to gain a citizenship identification. Most are tired of living in a refugee camp and want a better life in a different country. Some people who resettle continue to help the Karen people, either from a new country or return to help in the camps, supporting the struggle for freedom and a peaceful

future. This is the reason why I still feel people believe in the revolution and soon we will be successful. I still believe in the revolution and I have never heard of any revolutionaries losing their faith. I would like to say to all the people staying, please keep thinking positively of our revolution and all those involved in trying to bring us freedom and peace. We have always had successes in our revolution and it important to keep your faith in our leaders and strive for an independent country with freedom, unity and peace, like other countries.

Q. Teachers are now in the refugee camps, in Karen State and in third countries, weakening our network of teachers. How do you think we can make the network stronger?

A. All teachers in refugee camps, Karen State and third countries need to be able to communicate with each other, offering support, encouragement and advice to improve our level of education. The most important thing would be for the teachers in camp and Karen State to be able to meet once a year to share their experiences and the difficulties they encounter in their everyday teaching. It would be an opportunity for them to come together and discuss how they could improve the education system for our people. For the future, if we want our teachers to be properly qualified and prepared to teach, we need to provide them with constant training and support. In the camps, the number of teachers is decreasing but there are still the same amount of students. This has caused a problem as we don't have enough teachers for every school; therefore we need to reduce the number of schools, so each school has enough teachers for the students. Karen State and camp teachers are a vital part of continuing our own traditional ways. Education is one of our country's basic needs to ensure we achieve success.

Q. Qualified teachers are resettling to third countries, how do you think you will be able to replace them?

A. New teachers are filling the places of resettled teachers, but they do not have the skills to teach their subjects effectively, affecting the students learning. It is therefore important to remember these teachers are teaching to their standard and if we want higher level of education we need to train the teachers we have now, to teach to that standard. This will be beneficial to the teachers and the students.

Q. Some students and teachers in the camps are complaining of replacement teachers who are unable speak Karen and teach effectively. Is this happening in Mae La Oon?

A. In some camps there are complaints about new teachers, there are a few in Mae La Oon. In my opinion, if they are unable to speak the language needed for the students they can't teach effectively. Some students said they were afraid of not passing their exams because they couldn't understand the teachers, as they spoke in Burmese. It is also very



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နိပ်ပိုင်ခုပါန်မြို့အသေကြီးတော်လာဘဏ်၏ကျော်သို့ကျော်သူမှာမျှနဲ့
တော်နှင့်မြို့အနာဂတ်

ဘၢ်ဆၢ်လတၢ်ဂၢ်အီမီခီၢ်ကီၢ်သၢ်ရၢ်ဒီၢ်ကီၢ်တီၢ်
သၢ်တီၢ်ပၢ်ကျီးတီးဟူၢ်ပတၢ်သၢ်ရၢ်ညီၢ်နၢ်ဟၢ်ခုၢ်ဖီၢ်ပၢ်
ခီၢ်သၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်
ဟၢ်သၢ်လၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်
ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်ပၢ်အီၢ်

“**ဘဏ္ဍာန်မြတ်စွာရှိပါသည့်အခါနပါ**”
ဘဏ္ဍာန်မြတ်စွာရှိပါသည့်အခါနပါ

ତାର କୁଣ୍ଡଳ ପାଦରେ ଏହି ପାଦରେ ଏହି ପାଦରେ ଏହି ପାଦରେ ଏହି ପାଦରେ

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တခါလအန္ဒားအိမ်ထိန်းအဖွဲ့အတ်စွဲးတ်ယ်လာခါချ
ညီအကိုလံနှင့်လို့ပါ။ ပဲလတ်ကျောက်ကဲကျော်လို့တို့
လို့ဆဲးနှင့်ပိုပ်တဖော်မှုပူလာအပ်ယူမှုမသကိုတ်
လာဖို့အတ်ကျောက်ဘုရားကျော်သဲ့နှင့်လို့။ ဒဲလုပ်ဂျာ့အပဲ
သုတေသနတွေ့ညီးအတ်သုတေသနတွေ့နှင့်မြတ်တို့တို့
လာအသုတေသနတို့နဲ့ပဲကိုပို့လာအသဲ့ထို့ဘုရားထို့တဖော်
တ်အနိုင်တယ်တဲ့နှင့်လို့။ လတ်နှင့်အယ်တ်အဲ
အလိုအိမ်ပဲနေလိုပ်ပဲလေကမျှော်ပူလာအဟု့က်
ဟု့ဘုရားဘဲအဖွဲ့သုတေသနလတ်ပဲ့လိမ်းအပျို့က
မှုစုံကိုမျှော်အပ်ဖို့မှုမသကိုတ်လာအဖွဲ့တဖော်အ
တ်ကျောက်ဘုရားကျော်သဲ့အမျှနှင့်လို့။ ဟဲ့နှုံတို့တ်ကျော်
တနိုလာ ပို့ဇ်ဟံ့ဖို့ပို့တ်ပဲယူမသကိုတ်လာ
တ်ကျောက်ဘုရားကျော်သဲ့အမျှအလိုပဲနိုင်သို့နှင့်အပျို့နှင့်

Interview with Saw Lah Htoo Thein Continued from page 15

difficult for them to communicate with these teachers as many students don't know Burmese, and they feel very uncomfortable not studying in Karen. I believe these teachers are coming to the camps, becoming teachers, in order to resettle to a third country. But they are replacing leaving teachers, 'something is better than nothing'. It does give the students who want to learn Burmese an opportunity to study with a native speaker.

Q. If you were given the opportunity to resettle, would you?

A. I think if I was given the opportunity I would go, but I don't really want to but I can't do much here. I have lost my dream and cannot achieve my goal, so if I do resettle I will have the chance to achieve my goal and not live in a refugee camp. I left my home in Karen State a long time ago and cannot ever go back, and I have been living in different refugee camps for such a long time now I am finding it hard to continue working here. There are no opportunities' for me to improve myself here and I feel as though I have fewer rights than a person should have.

I don't know which country I am a citizen of anymore; I have no identification, either Burmese, Thai or Karen. I know I am Karen because all my ancestors are Karen but I have nothing to prove it. In my opinion, all humans are entitled to be a citizen of country, and I want that for me and my family. I would go to give my son a chance for a better education, so he can achieve an internationally recognized qualification.

Q. Is there anything else you would like to say?

A. I would like to say to all Karen's, 'When we dive into the water, we need to dive until we reach the sand, and when we climb the tree, we need to climb it until we reach the fruit.' Many people are working for our people, giving their time and expertise to improve the situation for all Karen's, and they are criticized. Working is better than sitting, doing nothing and judging other people without doing anything ourselves.

Parent Involvement in Education

Parents are the key influence in their child's life and have a lot of skills and knowledge which are valuable to schools and the students but often they are not used. Even if the parents are illiterate or have a low level of education, they are valuable resources that should be utilized to provide the best future for their child and school.

What is parental involvement in education?

Parental involvement is when a parent becomes actively involved in their child's learning. This can take place in a variety of ways depending on how much time they have free and their level of confidence in their own ability, worth and skills. For many parents all their time is spent working in the fields, taking care of their family and there is little free time to become involved in their child's education.

Some parents also feel the school doesn't need their help, as either they have a low level of education , they speak a different language or are culturally different but all these factors can be overcome by the communication which takes place between the parents, teachers and school members.

Some parents ask their children to work instead of attending school, as they believe working is more important than getting an education but teachers and school committees are able to use their influence and knowledge to change their perspective on education and teach them the real importance of education.

Why is it important for parents to be involved in their child's education?

It is important for parents to know about their child's education and how the school is managed, as this will have a lasting impact on their child's future. They need to be aware of what is happening in school so they can support them when they return home.

If a child has the support and involvement of their parents, they are more aware of the importance of education. It raises the self-esteem of both the parent and child when the parents are involved in their education, as it shows they are valuing what they are learning, doing and are preparing themselves for a better future.

To reach higher education the children will need the continuing support from their parents. When children observe their parents taking part in their education, it makes them try harder to achieve their goals, and with their support, their attendance rate will improve and there is less chance they will drop out of education.

They will know their parents believe in them therefore they will rise to the challenge and complete their work and homework to the best of their ability. Parents also get a feeling of self-worth when they are involved in their child's education, responding to their child's reaction and responses.

Through parental encouragement, students feel a sense of worth, with their self-esteem and confidence increasing. Their behaviour is better and they will be able to prepare themselves for a better future with the support of their parents.

Through parental involvement, the teachers and school also receive extra support and encouragement, raising their confidence and self-esteem. With this support teachers will feel valued and more inclined to continue teaching, rather than finding a different job.

How can parents become involved in their child's education?

Schools also need to encourage parents' participation and encourage them to be involved as much as they can. Communication is the key to building any relationship, and open and encouraging communication is the most successful way to involve parents in their child's education. Teachers can encourage parents to come to school and help in class, building relationships with school members and the community. They can join the school committee and take an active role in the governance and decision making for planning, developing and providing education in the school. Parents can offer many things including sharing their experiences and expertise, their time and support. They are able to teach children life-skills, cooking, nutrition, construction etc, and this need to be valued by the school and encouraged.

Through parents teacher meetings they will be aware of their child's progress and behaviour and be able to support teachers with disruptive behaviour. Inviting parents to become members of the school committee, or take responsibility for school activities will make them aware of their usefulness and show they are valued.

When teachers and parents cooperate and work together, it is easier to support the learning from school at home. Through discussion and questioning, parents are able to raise their awareness of what is being learnt and areas where additional support is needed.

Parents can encourage their child to go to the library, help them with homework, listen to them read and read to them. They can celebrate success and achievements the child has at school and continually praise them when appropriate. This will demonstrate their interest in what their child is learning and highlight the advantages of education.

Conclusion

If parents are supporting their child's learning and education, the child will become more aware of the importance of gaining an education and try harder to achieve their goals and capabilities.

This will provide them with more opportunities for their future.

Research has shown parents who are involved with their child's education, in whatever capacity, are building the foundations for a better educated child. It is therefore vital that all parents are encouraged to be involved in their child's education.



ဘုရားမှာ ကိုယ်တော်မူနေသံများ

၁. ကညိုသရိတ်တေလီ
ဗိုလ်ကျော်သုတေသနရှင်၊
ဦးသရိတ်တေလီကို
ဟန်လိုသေးငါးမာန်ကို

၂. တော်မှာလီပါတ်ကိုခါ
တော်ဘူးကဲဖို့ဖို့အောင်
ဖို့ပါလဲလို့ဖို့လဲလို့ရို့

၃. ကညိုသရိတ်တေတို့ကို
ကျော်လုပ်ခိုင်အောက်
ကျော်သုတေသနရှင်အောက်
တုရှိခါသေးငါးမာန်နှင့်

၄. ကညိုကသရိတ်တေကျော်စိုး
ကျော်ပျော်လုပ်တေပါ
သုတေသနရှင်ထုတ်ထုတ်ရှင်ကို
နှုံးကိုသရိတ်တေလီ

မော်မှာ ကိုယ်တော်မူနေသံများ

၅. ကရာဇ်စုံစွောင်သည်
တော်မှာ နားဟေးဂို့သာ်
ကျော်တေလီသေးသပုံ
တော်မှာ ကမ္ဘာ့ပတ်

၆. ဟန်တော်ကိုခါတော်လီ
သရိတ်ကိုထိုင်ယိုင်
ယိုင်ယိုင်ယိုင်အောက်

၇. ကညိုသရိတ်တေတို့ကို
နှောက်တေလီပျော်ယို့စိုး
ပဘာ်ရှိကျော်တေလီသို့
ဒို့နှုံးတော်ဘူးကျော်လီ

၈. MTTသရိတ်ကိုက
စံးဘူးစံးဖို့ကျော်နား
နှောက်ယုံကြည်ကျော်
လာနှုံးသုတေသနရှင်တေလီ

ကိုယ်တော်မူနေသံများမှာ အမြတ်ဆင့်ပေါ်လောက်ရန်
အရာဝန်ဆောင်ရွက်ရန်: အသက်: အမြတ်ဆင့်ပေါ်လောက်ရန်

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အိပ်မူဇာကျော်တဗုံးတို့၏ပါလိန္ဒာပြုလာဖို့” အထိခိုပ်အိပ်မူဇာဆောကတိနှစ်ပါးတို့၏ပြုလာအင်းတော်လို့၊



ထုတေသနဘဏ္ဍာ



දැඩ්ලවා: වහින්ගේ විතක්: එළුණු එළිකී: තාර්ය ගුරු නාන් ගුරු වූත්
වින් එළිමලි සඟු යායි: තින්හින් එළිගෙ ඇ: යවා: ඇත්ත්වන් එළිකීන් ති
තායින් කුසින් (KG) පිතායින් කුසින් න්‍යා.



တဖုန်းအပူယယ်ထိုဘင်လာပျက္ကိုဖိတ်ဖော်လိုက်ရှိမူးလို့၊ လာခံကတ်၊
ယသုန္တနိုင်ထိုင်ကဲကဗျာယကထိုပျက္ကိုဖိတ်တကေအဆကတို့နှုန်းမူးရှိမူး
လာယက်ခြုံတွေ့ဂုယ်ဘင်လာယက်နှုန်းလို့၊ တူယသေးအနှုန်ပူးထိုင်နီး
ယတ်ထိုင်တ်ခဲ့ကမိုင်နီးထိုင်ယိုင်ထိုင်ထိုင်ကဲထိုင်ကုတ်မလေလာ
ယက်လာယတ်လုံးအိုင်သားသမူလာအမူးကည်ကိုသရှုတ်တကေအတ်မနော်
လို့၊ တ်ကုတ်ဘင်ကုတ်သုန္တမူးတံ့သက်းလာအော်လာအေးအော်မူပျေလာ
ကျွေအဘင်နှုန်းလို့၊ တသုန်းတာသူဘင်မူသေး၏ထံမူကျိုလာအုံလို့ထိုဘိ
န်လို့。

မံု-နိုဒါမှုပုံ(ကညိုတ်ပုံဆာကိုသရုံ)

၁၁. သရုပ်သရုပ်မြှင့်သားဘို့လေရှိဒေသ



၁၀၁

ଅହିକଟାର୍ମିଳିର୍ଯ୍ୟାତିକ
ଠିକାପିନ୍ଦୀରୁବାବୁ ଯୁଧି ତିଲା
ଯୁତି ପଂଚାର ରୁକ୍ଷିଣ୍ଟି ଥିବା
ତିକାର୍ମିଲ୍ଲି ଯିକି ଯାଏଗଲା





ଦକ୍ଷିଣ ମୁଖୀ ପାଇଁ କାହାର ଲାଗୁ ହେବାର ପାଇଁ ଏହାର ନାମ ହାତିଲା ଏହାର ନାମ ହାତିଲା ଏହାର ନାମ ହାତିଲା ଏହାର ନାମ ହାତିଲା

လာခံကတော်ပူဇွန်ပူဇော်မနေ့အိမ်ကထိဘိ ယဉ်ယူစီးပါးဆုတ်မနေ့ဖြတ်၏



အထိသတေသနများမှာ ပုဂ္ဂန်မြတ်စွာ အကြောင်းအရာများ ဖြစ်ပါသည်။ အောက်တွင် အကြောင်းအရာများကို ဖော်ပြန်လေ့ရှိခဲ့သူများ၏ အကြောင်းအရာများ အကြောင်းအရာများ ဖြစ်ပါသည်။

ଶା ଦୀ ହାନ୍ ଯୁ ଫିର୍ମ ମଃ ଲା ସୁ ମା
ଭୁଣ୍ଡ ହେଲିଗିଲାକିମିଳିତାରେ ପାଇଁ
କମିଳିଏ କଂଶଯିବିଲାଗର୍ଭ
ଫଳ୍ପୁରୀରେ ଗର୍ଭିତ ହେଲିବାକିମିଳିତାରେ
ଯ କିମିଳି ତର୍ହି କିମିଳି ଯୁ କି ହେଲିବି
ଶୁଭ୍ରାତା ମୁଁ ଯ ତର୍ହି ଶା ଦୀ ହାନ୍ ଯୁ
ହେଲିବିକିମିଳିତାରେ



ကိုယ်ရင်တင်လဲနမီဒီ

ကိုသရန်တ်လဲခါမြိုလာယလဲ
ခီမြိုဘာ့ဘာ့လယတ်အို့မူအာ့၊ ကိုသရန်အတ်ဖိုးတ်မေအံယလဲခါ
မြိုဘာ့ယအဆကတ်လယတ်အို့မူအာ့မူတ်အဆကတ်လယတ်
နှုံလို့၊ တဘျိယသုံးနိုင်ထိုက္ခလယအို့ကိုအဆကတ်ယစံးတုံယ
သရာ့တကလတ်ကတို့အဲသရာ့မဲ နကဲ့ဘာ့သရာ့နဟဲသို့လိုတ်
ဒီးနိုင်ဘာ့လဲမူတ်သို့ညိုလိုလို့၊ ဘာ့မနာယ့်နတိုးတ်လို့၊ ယ
သရာ့တကအံးဆာယာ ပျော်ဖို့အနတ်အို့ဘာ့၊ နမူ့
အို့ဘာ့လယလို့နှုံမူနကသုံးနိုင်ညာ့နှုံလို့၊ ဒီးပဲအံးယတုံလယရှုံ
အလို့ဒီးတဘျိသူ့ယသာ့သရာ့ပို့ရာ့တဘျိသူ့ယမဲ့ထံးလို့ယလို့၊ တဘျိတ်
ခို့ယသာ့ဘူးကလ်ကွံးလယတ်သို့လို့အမျှနှုံလို့၊ ဓနဲ့အဆက
တ်ယသုံးနိုင်ဘာ့က္ခယသရာ့အတ်ကတို့လာအတဲ့တုံယတဖုံးနမူ့
တူလယလို့ပဲနကသုံးနိုင်ညာ့က္ခလို့၊
ခီမြိုဘာ့ယလိုကိုသရာ့တ်ဖိုးတ်မေအံတ်မူတ်ညိုက်ကံးဘာ့၊ ကိုသ
ရာ့လအဆသို့လိုတ်တကအံးကဘာ့မူ့ကိုသရာ့လအတူ့ဆာသာ့ဟု့
လို့သာ့အတူကမူ့ဟပဲအံးကမူ့ကိုသရာ့ပို့တ်ကနှုံလို့၊ ဒီးကဘာ့
အို့ဒီးတ်လာအဆတို့အဲဆကမို့လာအဆသို့တကနှုံလို့၊ ကိုသရာ့
တ်ဖိုးတ်မေအံမူတ်တ်အကဲ့အို့ကတ်ကတ်လယတ်အို့မူ့မူတ်ကိုးနှုံလို့
တ်ပဲလ်မူ့နဲ့နဲ့ကိုသရာ့အဟု့နဲ့ကိုသရာ့ဘာ့ကုံးကိုသရာ့သူ့အယ်ယူ
ထို့ဘာ့ခို့နိုင်တဖုံးနမူ့အဲကိုသရာ့အယ်ယူအယ်ယူအယ်ယူအယ်ယူ

ကသံသရုပ်မှုဂါ၊ ပူမေဟူသင့်ဖြုမှုဂါန္တာအဆိုလီဖို့အသားကိုသရုပ်
အတ်သိလိတ်ဟုလိုအပ်ကျိုဘာတ်ကျိုသုအယ်နှစ်လီ။ လတ်နှစ်အ
ယိုကိုသရုပ်အံ့ဖို့တ်အကိုခိုက်လုပ်သိနိုင်ဖူးဖုန့်လီ။ ကိုသ
ရုပ်အံးတ်မေအံ့မှုကိုမှုပဲထည်လုပ်ဘာတ်ဆုံးမှုတ်လုအလုပ်အမျိုးခို့က
ကျေးဇူးလုပ်မှုပဲသုတေသနလုပ်

လိုပုဂ္ဂလိုပုဂ္ဂအားလုံးမှာ အနေဖြင့် အမျိုးမျိုးတွင် အကျဉ်းချုပ်များ ပေါ်လေ့ရှိသည်။ အမျိုးမျိုးတွင် အကျဉ်းချုပ်များ ပေါ်လေ့ရှိသည့် အကျဉ်းချုပ်များ အနေဖြင့် အမျိုးမျိုးတွင် အကျဉ်းချုပ်များ ပေါ်လေ့ရှိသည်။

မြေ-အောင်အို(မူ)ယွဲပဲဘျား နိုင်ဖို့တိဖို့ကို



ကိုဆူမှုရှု၊ ကိုဆာမှုရှု၊ ပမ်းသူ့ညီလိုက္ခာပသေးလာပမ်းကည်းနှင့်
မျှကအိုပဲတန်(ဆံးယိုလုပ်နှင့်ပတဲတဘုံဘုံ)ပကအိုဘုံက္ခာလာပ
ထံသာ့ဘုံကိုသာ့ဘုံအပူးမီးပကစံးညိုတို့ဘုံက္ခာပဘုံပတ်နှင့်ပဲသ
ပျောကတော်လိုနှင့်ပသမဏလိုတို့ဘုံ၊ တ်ဆီပို့ခံခါတဝါလာယဆီ
မို့လိုအဲနဲ့ဘုံယူနှင့်မြုပ်ပူသေးစ်လာစီးအံ့တန်၊ တ်ဆီးတ်လာ
နှင့်လို့၊ နက်ဗျာဗျာပို့မြုပ်လိုအောင်နီးနံးရှုံးရှုံးလိုအသေးဟေးလာသူ့ကု
သေးပျော်ညာတွေပူ့နီးသာ့ဘုံတို့ပြီးကန်ဘူးကဘုံပူတီး၊ အကူးး
မို့တဘီခုံဘုံဘုံ၊ ကျွေတဘီပို့ပဲထတကပျော်မေး(မျှက္ခာမတော်တဲ့ကုံတ
ဘုံလာဘုံ၊) တ်ဆီးတ်လာအံ့အံ့တော်ပမ်းစံးလာပျောကည်းတ်ဆီးတ်
လာနှင့်ဘုံမောကမ်း၏၊ ပတဲသူ့ညီအစလာဘုံ၊ ပမ်းကျားလာခို့
ဘုံတဘီပို့ဘုံတက္ခာ၊ ဘီတက္ခာ၊ လူးတက္ခာ၊ ပမ္မားလာအော်လာဂို့မျှေးနှင့်
မြို့တဝါယေးစုံရှိကိုဘုံ၊ ပျော်ရှိမျှေးနှင့်မြို့တို့ပဲမှုံးအမော်လာတ်နှင့်
ဘုံ၊ မျှော်နှင့်ဘုံအော်နှင့်ပဲလို့၊ ပမ်းဝီးနှင့်နှင့်တို့ပဲပျောကည်းတရာ့အော်နှင့်
ဆုံးတော်ဘုံအော်နှင့်ပဲလို့မီးဘုံ၊ ပြီ်ပျော်ရှိမော်တို့ပဲပျောကည်းတရာ့အော်နှင့်
သို့အော်တော်ဘုံအော်“တို့”(ခေတ်)၏၊ တ်လာစီးနှင့်ပျော်ရှိမော်တို့မျှော်
အိုဘုံအော်နှင့်တော်ဘုံအော်နှင့်အော်နှင့်အတော်နှင့်လို့
လာပ်ချိ(တစ်တို့နှင့်ဖောက်) နှိုးကို(၁)တို့ဖို့ကို



ဘုရားတော်တူလမ်းမဆိတ်ဘုရား
အေနံပါန်လို့ယတော်ပျော်ဘုရား
ကုပ္ပါဒ်သူလဲအဖို့ထို့အတို့ထို့
ဘုရား၏မှတ်ယက္ခားစားမှတ်သူ
ပဲအသုံးပြန်ကြသုံးယေလာ
တ်သို့လိုပါသုံးတော်တုတေသနလို့
ခုံပတ်မှနဲ့အဖွဲ့တ်မှသ
ကိုယုပ္ပါဒ်
လုပ်စဲ၊ ချင်လုပ်ထုပ်ကိုရှိ





သရန်/မုန်, ကျော်သူပြုမတ်ဖိုးဒီပို့ရိုးပြုသူများလုပ်မိကိုး၊
ပန်းဆိုင်ထိုးကည်းကည်းသရန်လိုပ်တ်ကစိုး(ပယူပပို့)တဘူးအဲပေါ်မိန္တ်နီး
တ်မှု၏လုပ်ပကန်းဟု့လိုပ်တ်သကိုးပတ်လုပ်မိဖို့၊ ပတ်ထိုးနီးပ
တလုပ်လာအဆိုင်နီးပျော်သီးကကဲထိုးပဲခံပျော်သီးပုံးစီး“ဝိုဒါဘိုဝင်းတို့
ဆူအီဘူးဆူအီကျော်”လတ်ကျော်ဘုရာ်သူအတ်လာထိုးဆူည့်အကိုနှင့်
လို့၊ ပလို့ဘုရာ်လာနကဆူထိုးနတ်ဟု့ပုံ့ပုံ့ဘုရာ်ကျော်၊ နတ်ကွဲး၊ တ်လိုအံ့၊
လိုအဲ့ဒီးတ်ဟု့ပုံ့ပုံ့ဘုရာ်ဘုရာ်ဘို့သီးလိုပဲရုတ်ဘူးအဲလုံးအဗုံကထိုးဘား
ပဲအကိုနှင့်လို့၊ ဆူထိုးဘုရာ်နတ်လာခေါ်ဖို့၊ တ်မာလိုဒီးတ်သို့လိုလာနန်း
ဘုရာ်မိဖို့အောက်ဘုရာ်မှုံး၊ မြို့ပို့ပဲအတ်ဟု့သို့ဘုရာ်ည့်မှုံးဂေါ်းတ်ဘား
တမ်းဂွေ့တမ်းဂွေ့အောင်နီးလာကကဲထိုးပဲတ်ဘုရာ်သူများတ်ဖို့နှင့်တကုံး၊ နမ်း
ဆူထိုးနတ်ကွဲး၊ လုံးပို့ထိုး၊ တ်ကစိုးနီးတ်အရာအကောင်းဆုံးပုံ့ပုံ့နှင့်နမ်း
သုတေသနမှုံးမှုံးဘို့အောက်ဘုရာ်မှုံး၊ မြို့ပို့ပဲအတ်ဘုရာ်သို့ဘုရာ်ကျော်
နှင့်တတ်ဘုရာ်မှုံးအတ်တကုံး၊ တ်ဂို့ကိုးကွဲး(တိပါ)နှင့်တဲ့အော်လာနကစ်အ
လုပ်ကော်းဝါအလိုတကုံး

တုက္ခံးတဖၢနဆူခိုဖိုကိုသရၢ်လဲတရံးတုတဖၢနမှတမှု

The Karen Teacher Working Group, through this newsletter, wants to share certain experience, ideas and information that we hope is useful for the development of our Karen education system. We need your feedback, opinions and news to help us achieve this goal.

Please write below your letters, stories, lesson plans, games, poems, experiences and anything else you believe would be useful to share in this newsletter. Make sure you include your name, date and place that you live when you write to us. Please use a plain piece of paper if want to send us your drawings. If you send your puzzle game, please put the answer. We are looking forward to hear from you!

KTWG P.O Box39 Mae Sariang, MHS, 58110 Thailand.



ဒီပုံစံ၊ ကြိမ်၊ မြို့ပုံဒီးသရို့သမဂ္ဂါကီးကဲး
 သူရှုံး၊ ပစ်းဘျားဘာ့နိုင်မားလာသုဆာထို့
 သတ်ကွဲးသုံးသုံးတဖော်နှုန်းလို့။ ပဏေ့နဲ့ဗုံးစုံ
 ကိုးလသုကာအားဖို့ရှိဘာ့သတ်ကွဲးဖို့ဆူ
 ညီအောင်သိုးကမာတေဟုံ့ဂုံးဘာ့၊ ဒုံးလာ
 ထို့လတိုးသကိုးတုံးကျော်ဘာ့ကျော်သုံးလာ
 ထံလိုက်ပျော်ပျော်အောင်နှုန်းလို့။
 တုံးလနှုံးလနှုံးအောင်အောင်တိမုံးပဲ့-
 ၁. ကည်ကြိုးအောင်ကျော်ဘာ့သန်
 ၂. ဟိုခိုခိုခိုခိုဘာ့ကျော်ဘာ့ကျော်သုံးကို့
 ၃. တာကာစို့လို့အောင်သန်
 ၄. ကို့သရို့တုံးကျော်ဘာ့ကျော်သုံးသန်
 ၅. လျှော့စို့လို့အောင်သန်
 ၆. ကို့သရို့တုံးသန်
 ၇. ကည်ထူးစို့လို့အောင်သန်
 ၈. တုံးသမံထံသန်





‘ယမလိန့်တုတေလပါကသားပါနိုင်တုတေလန
တတ္ထု၊ ကသားပါနိုင်တုတေလနမတ္ထု’ ဘုရားဆိုပါ
တသိပါနိုင်နိုင်တုဘိုဟ်ယူတုတေလနုံးလဲခိုဖျှေး
အိုဘုံ.’ -မုန်ယဉ် အဂံလူ

"I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."
- Maya Angelou



Phru Pwgo offers our condolences to Th'ramu Loytee's family, relatives and loving colleagues. Th'ramu Loytee helped and supported Phru Pwgo for many years, sharing information and skills. She will be missed and we will continue to carry on her dream until it becomes a reality. (Read more about Th'ramu Loytee's life on pages 10-11)



ပယူပို့ကညီကိုသရိုလိုတ်ကစိန်အံဘင်တ်ထူးထို့ရှုဖော်လိုက်
ကညီကိုသရိုများကိုသရိုနိုင်လိုပါ။

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

