

Youth Participation in Education Development for the Poor Children in Yangon

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Abstract

Education plays an important role for the development of a country. Education is viewed as a basic human need, an integral part of the quality of life, a support for moral and social values and an instrument for economic productivity. Urban poor is group of individuals who have constraints to opportunities and who are living in absolute or relative poverty in urban areas. Many children who are in school can end up dropping out. Children in poor households work in order to survive. Non-formal education includes out-of-school children's programs in such areas as technical and vocational training, literacy and basic education, and health and family planning. With the aim of an access to education for the out of school children, youths actively participated in the non-formal education system voluntarily or in groups. This paper was to explore the role of youth in education development the poor children in Yangon after 2010. The specific objectives are; to describe how youths participate in education development for the poor children, to explore the ways they apply to improve in education development for the poor children. Qualitative method was used Key informant interview (KII), Individual depth interview (IDI), Group interview and Non-Participant observation in collecting data.

Keywords: youth participation, education development, non-formal education, urban poor

Introduction

Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence (<http://undesadspd.org/Youth.aspx>). For statistical purposes, however, the United Nations without prejudice to any other definitions made by Member States defines 'youths' as those persons between the ages of 15 and 24 years. Nonetheless, the operational definition and nuances of the term 'youths' vary from country to country, depending on relative sociocultural, institutional, economic and political factors (<https://www.un.org/en/global-issues/youth>). Youths are defined who are between 15 years and 35 years old in Myanmar (လူငယ်ရေးရာမူဝါဒ၊ ၂၀၁၇). Participation is a commonly used approach and concept within development. Through active participation, young people are empowered to play a vital role in their own development as well as in that of their communities. (https://social.un.org/youth_year/docs/policy%20guide.pdf). Economic, social and educational sectors play important roles for the development of a country. Therefore, youths give a hand to carry out the works for the development of the country. Likewise, education plays an important role for the development of a country. Youths from Myanmar actively participated in the affairs of the country throughout the eras. Youths from All Burma Students Union, Rangoon University Students Union and Rangoon District Students Union joined hands to get peace, to build a free, fair democratic country and to improve education system in 1951. Hence, it can be said that Myanmar youths actively involved in politics, education and peace process of the country before and after the period of Independence (<https://www.scribd.com/document/17225648/History-of-All-Burma-Federation-of-Student-Unions>).

Sribas Goswami & Prof. Samita Manna pointed out that the urban poor are group of individuals who have constraints on opportunities and who are living in absolute or relative poverty in urban areas. Generally, the unorganized marginalized groups are socially discriminated from organized counterparts who increase the gap of social security. These marginalized get low wages; their wages are inadequate to meet their families' physiological, social and security needs if they are self-employed. Slum dwellers get entangled in the vicious

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cycle of low education, low skills, high exploitation web and they never get an opportunity to upgrade their skills to secure better jobs in formal sector (Sribas Goswami & Prof. Samita Manna, 2013).

Education in Myanmar's public schools is mostly free. Tuition fees, stationery fees, textbook fees and parent & teacher association fees are waived by the government. (<https://educationdestination.asia.com/essential-guide/myanmar/myanmar-education-system>). Due to the lack of investment, schools often charge students a range of unofficial fees. Many families, particularly those in poorer rural areas, cannot afford to pay these fees and so are forced to withdraw their children from education ([https://factsanddetails.com/southeast-asia/ Myanmar/sub55f/entry-3117.html#chapter-3](https://factsanddetails.com/southeast-asia/Myanmar/sub55f/entry-3117.html#chapter-3)). They spent their childhood at the factories, tea shops and roadside shops. With the aim of an access to education for the children, some youths actively participated in the non-formal education system voluntarily or in groups. Therefore, this study focused the youth's participation in education development for the out of school children in urban poor. Youths who had the same volunteer spirit formed groups to provide education to these out of school children. Thus, out of school children and street children who were ages between 5 and 16 were sent to schools with the support of the volunteer youths. They were taught how to read and write by the youths by establishing roadside classes. The youths not only teach the school lessons but also teach them to have a good moral. Moreover, they helped the children to get better opportune for the employment. It was observed that the study of the development of the education for the street children is the good impact to the country because the youths actively participate in different roles in the development programme.

Literature Review

Youth is defined as “the passage from a dependent childhood to independent adulthood” (Eurostat 2009, p.17). The United Nations defines youth as those persons between the ages 15 and 24, without prejudice to other definitions by Member States (United Nations General Assembly 2001, p. 2). Youths are defined as those who are between 15 years and 35 years old in Myanmar (လူငယ်ရေးရာမူဝါဒ၊ ၂၀၁၇).

Checkoway and Guterrez studied the involvement of youth in meaningful/development activities inside and outside their communities. Youth participation can strengthen social development, build organizational capacity, and hence create positive changes for both youth and their communities (Checkoway and Guterrez, 2006). Khin studied that two youth groups were selected for a detailed and deep exploration to understand their perceptions regarding youth participation in community development. Chum and Prey youth groups have undertaken a lot of activities with other community partners, local officials and NGOs. The youth group in my village has conducted many activities in the village such as village cleaning days, hygiene and sanitation awareness, nutrition awareness, child monitoring, teaching children, and so forth (Khin, 2017).

Education can also be referred to as a process. Education is the act of developing the intellect, critical thinking abilities, social and cultural understanding, and understanding of one's own self. Education is considered as an active and a dynamic process which takes place continuously during one's life by way of various experiences through either in a formal or in an informal manner. Education is concerned with imparting survival skills; developing the child's innate potentialities; making the individual fit for his/her environment; and socializing the child. The imperative character of education for individual growth and development has been universally accepted (NCERT, 2014). Education means a change in man's conduct of life. It means the upgrading of a man's ability to choose the best alternative available in any circumstance he faces. It means the development of the person to prepare him to adopt the best approach to a problem at any given time. Education is defined as 'adjustment ability to a

changing situation and environment'. Education is more than an economic investment: it is an essential input upon which life, development and the survival of man depend. The role of education is inevitable in producing new generation that enables to solve the real problems in our society (Idris et.al, 2012).

Etling pointed out that education means learning knowledge, skills and attitudes. He believed that learning occurs in formal, non-formal and informal educational settings and the learning experience can be equally powerful in each of those settings. Formal education is properly associated with schools and occurs in atypical public high school classroom. NFE tends to emphasize a cafeteria curriculum (options, choices) and focus on practical skills and knowledge while schools often focus on information which may have delayed application. Kleis pointed out that informal education which are not planned or organized (incidental learning) with everyday experiences. When these experiences are interpreted or explained by elders or peers, they constitute informal education (Etling, 1993).

According to the Asian Development Bank (2014), Urban poverty is complex and multidimensional extending beyond the deficiency of income or consumption, where its many dimensions relate to the vulnerability of the poor on account of their inadequate access to land and housing, physical infrastructure and services, economic and livelihood sources, health and education facilities, social security networks, and voice and empowerment. Across urban societies, these groups are disproportionately affected by disadvantages that tend to make their mobility out of poverty harder, access to existing opportunities limited, and the risks involved in accessing them greater. Many children who are in school can end up dropping out. Even just the threat of eviction can mean chronic anxiety and an unwillingness to make invest in housing and neighborhood that can provide a better environment for children and help a family over time to work its way out of poverty. Children in poor households work in order to survive. The children 5–17 years' old boys and girls are counted 215 million as child labor and 115 million of them in hazardous work. Children work as rag pickers or shoe shiners, serve at tea stalls, sell cigarettes on the street and work in homes or factories. (Asian Development Bank, 2014).

Methodology

This paper collected the data by using field research. Qualitative research methods were used to explore the youths' roles and the ways to improve the education development for the poor children. The secondary sources are based on books and articles. In collecting data are Key Informant Interview (KII), Individual Depth Interview (IDI), Non-participation Observation and Group Interview used.

Findings

Participation of Youth in the Charity Organization

The “*A Phyu Yaung Yin Khwin Parahita*” charity organization was established in the year 2017. There were ten youths in it. It has not been registered with the government yet. It is not financed by the government as well as by foreign countries. The main objectives of the organization are: (1) to help the needy young children to acquire general knowledge and (2) to enhance the poor young children's mental development. The “*A Phyu Yaung Yin Khwin Parahita*” charity organization members help the children of school age to enroll in schools. They also explain the difficult lessons to the basic education high school students. They teach the young children who are not able to attend schools, at roadside classes and support wages they did not receive within the class time that day. In order not to lower the income of some young children, they do the work on behalf of them while they are learning lessons. They also offer the grown-up children job prospects. They return the street children to their respective

parents too. Concerning the establishment of the *A Phyu Yaung Yin Khwin Parahita* charity organization, a twenty-four-year-old youth said,

“I used to teach the children school subjects at *Mingalar* night school. I had to take classes every night. Later, the night school was not able to be run for lack of voluntary teachers. At the request of the students from *Mingalar* night school, we established the *A Phyu Yaung Yin Khwin Parahita* charity organization. From that time on, we have been to improve education of the children.”

Youth members donate three thousand kyats for the fund every month. They use the fund by purchasing stationery, in school enrolling and providing their parents. Some donors come and donate money and eatables to the poor young children. Sometimes the organization runs out of money when it is used for the children’s serious health problems and for providing high school students. At that time, youth volunteers solved the problem by donating as much as they can. Those who are interested in the “*A Phyu Yaung Yin Khwin Parahita*” charity organization helped their work as volunteers for the development of the children’s education. They become interested after reading the face book page of roadside class. Some youths become interested after seeing the roadside classes on the way to their work. Some youths have heard the experience of the volunteers who are their friends and become interested in roadside classes. They also want to teach the out of school children knowledge on the life security. They want to change the young children’s life styles too. Some youths sell flower strings on behalf of the young children while they are attending classes (See figure-1).



Figure (1) Volunteers who sell flowers on behalf of young florists (Source: “*A Phyu Yaung Yin Khwin Parahita*” charity organization)

Not only some youth who are students of the University of Education but also voluntary teachers working for monastic education schools come and join them. Students of the University of Education want to gain teaching experience by teaching the out of school young children. Some youths are working for private schools so they have already had experience in teaching. They come and join the “*A Phyu Yaung Yin Khwin Parahita*” charity organization. Concerning the cooperation of youth volunteers who are teaching at roadside classes, a twenty-year-old University of Education student said,

“My aim of teaching at roadside classes is to know the young children’s character, learning style and how to persuade their interest in lessons. By doing so, when I become a full-time teacher, I will understand my pupils. I will know how to teach them properly I regard my teaching at roadside class as the block teaching.”

The youth volunteers are between sixteen years and twenty-four years of age. Some of them are university students and others are public service personnel. Whenever they are free, they coach young children school lessons and selling flower strings on behalf of them. Youth volunteers are undertaking two kinds of task - teaching and flower selling. Concerning the division of labor, a twenty-four-year-old youth who sell flower strings said,

“The day for teaching school lessons is fixed. Teachers as well as pupils must come to the class in time. The time for selling flowers is not fixed. During the pupils’ learning hours, a volunteer has to sell all the flowers out.”

With the increase in number of youth volunteers, more roadside classes were expanded for those children who were of low-income families not only at the Hledan but also in Insein and in Shwe Pyi Thar townships. In Hledan, the children were taught from 7:00 pm to 9:00 pm as their parent permitted them to learn. More than twenty children have been learning at the Hledan roadside class. Among these children, most of the out-of-school children were between 4 and 9 years of age and most of the children who were attending High School were between the age of 12 and 16 years. More than fifty volunteer youths have been doing the volunteer works at the roadside class in Hledan.

The roadside class has been established at the Saw-Bwar-Gyi-Kone, in Insein Township and the youths from Insein Township have been doing the volunteer work there. At that class, there were twenty-three children who were attending the primary and middle schools. The lessons that they could not follow and understand were explained and taught by the volunteer youths. About ten out-of-school children have been taught at the roadside class in Insein. Most of the children from that roadside class were the high school students so they were taught from 3pm to 5pm at the weekends. At the Saw-Bwar-Gyi-Kone roadside class were assigned more than thirty youths in turn.

With the help of the youths who lived at the wards of Shwe Pyi Thar Township, the roadside class was established inside the compound of Myo-Oo Pagoda in Shwe Pyi Thar Township and the primary and middle school-children have been taught and the lessons that they could not follow have been explained and taught by the youths. Because they attend at the basic education school but cannot afford to pay for the tuition-fees by their parent’ low-income. Twenty-nine students who are attending the state schools come to learn at the weekend classes. More than twenty youths take charge of the teaching duties in turn from 12 pm to 2 pm at the weekends.

Making the Youth Volunteers Education Development Activities

Youth volunteers help the children of school-going age to enroll in government schools. They provided the children with school uniforms and stationery. Some families depend on their children’s wages. These families cannot send their children to government schools. Youths taught the young children who are not able to attend schools, at roadside classes. When the classes are over, youth volunteers have to send the children back to their homes. Therefore, youth volunteers not only taught runaway young children but also explained children which they do not understand the lessons from government schools to the roadside classes (See figure- 2).



Figure (2) Youth volunteers teaching young children

Most of the children who are attending at the roadside classes are out-of-school children as well as the breadwinners for their families. They are not interested in learning

school lessons. Thus, the youth volunteers are arranging the teaching methods to make them more interesting by using the teaching aids that can make the learning more enjoyable. In doing so, the children learn actively without getting bored with the teaching. Therefore, the youth volunteers have to teach them by reciting poems, telling stories, playing games and drawing pictures. Learning activities also involve activities to enhance creative thinking of the children (See figure- 3). Youth volunteers are nurturing the young children to have moral character, to be religious, to be gentle and to be steadfast. They also train them to obtain cultural knowledge, to understand social dealing, to ensure personal hygiene, to maintain the environment and to dispose the personal rubbish into the bins provided. They give them hand-made section training too (eg; making the dream catcher, key chain, floral arrangement and knitting).



Figure (3) Telling the young children's stories

The youths from some classes donated snacks, and lunch-boxes to the children so that the children are willing to come to the classes. The street children came to the roadside class regularly because the food donation of the youths provided them with daily meals. The youths not only teach the out of school children and sell flower-strings on behalf of them, the youths also tried to look for suitable jobs for them. If the children who were above 14 years of age wanted to get a job, the youths met and asked job owners to provide the children with suitable jobs. Some of the street children were separated from their parents for many reasons. Besides teaching the children the school lessons, the volunteer youths explained them about the importance of parents to them. At that time, when the children had the desire to meet their parents, families and relatives again, the youths tried to find their lost relatives. Then, the youths delivered the children to their respective parents.

Not just teaching only the school lessons, the youths arranged annual field trip for the children so that they could get regional knowledge as well as enthusiasm in teaching learning activities. This made the children improve their knowledge and wisdom, combining the school lessons with the practical. The youths celebrated festivals such as Thadingyut and Tazaungdine at their class so that the children could participate in the Myanmar traditional festivals. On the Independence Day, the Union Day, and other days of commemoration concerning with the children, the youths held fun-fairs, Poetry Recitation Competition, Skills Competition, Performance Competition, School Lessons Recitation Competition, Essay Competition, and Drawing and Painting Competition for the children every year (See figure – 4).



Figure (4) Children taking part in funfair and ability contests

Besides teaching children to improve their education status, the youths also made programme for educating parents so that the parents could have the desire to encourage their children's education. Parents of the young children are invited to the meeting and explained educational matters by the youth volunteers. The meeting is meant for the parents to be interested in their children's education and to know their children's condition. Youth volunteers also explain that if their children are educated, they can get good jobs. To become educated children, it is necessary for the parents, teachers, and students to co-operate together in the teaching-learning processes. Among the young children, some are clever enough to follow the teaching. For them, youth volunteers try to send them to State basic education schools. Concerning the children education, a thirty-year-old mother said,

"I want my child to go to school. Due to the financial problems, I cannot send him to school. Thanks to the supporting organization youth volunteers, my son can go to school now. The child is very happy at school now. He also provides him with money."

Their parents are persuaded to enroll their children in schools. When they enroll the children in schools, birth certificates are required. Youth volunteers have to go and see the headmasters and township education officers for their enrollment because parents cannot show documents such as transfer certificates, birth certificates. Youth volunteers occasionally check the State basic education children whether they attend their classes regularly or not. During the COVID-19 period, they go to the children's families and donate foods, COVID-19 protective masks and money.

Performing ways for the Children's Education Development

Youth volunteers look for the out of school children. There is no limitation while finding the out of school children by most of the volunteer youths. Hledan traffic junction is the crowded place of Yangon and there are lots of passers-by. This is the place where we can get lots of information and it is also the place where most of the street-children and out-of-school children are commonly seen selling flower strings, water bottles, betel-quids, tissues. The children who are attending the Hledan roadside class are the ones who are earning their living by selling flower strings in order to support their own families. They come from Dala and Hlaing-Thar-Yar Townships and they are the regular vendors at the traffic junction. They usually stay at roadside, have meals at roadside and they cannot afford to continue their education. Some children become street vendors because their parents cannot afford to send them to schools.

The reasons why the children become street vendors are: being not able to follow the school lessons, the difficulty to get the recommendation to enroll the school, having hesitation to attend the school again, on account of staying away from school for a long time, and the bad economic conditions of their parents. Thus, a group of youth volunteers named "*A Phyu Yaung*

Yin Khwin Parahita” charity organization has founded the roadside class and taught the street children and out of school children under the Hledan overpass bridge. In addition, “*A Phyu Yaung Yin Khwin Parahita*” charity organization has donated foodstuff to the out of school children and the street-children so that the children are eager to come and learn at the roadside class. Concerning finding out the out of school children, a twenty-three-year-old youth volunteer teacher said,

“Whenever and wherever we came roadside classes across the young children, we always ask them to learn school lessons. If they wish, they are directed the way to the roadside classes. If they want to attend school, we enroll them in school classes. And school expenses are also provided”.

Some children who are attending at the basic education schools are enrolled to attend the roadside class by their parents because they could not afford to pay for the tuition fees. Some of the street children, in spite of having parents, were arrested by the city development committee because they were mistaken as the homeless children. Some parents were illiterate and when they could not find their arrested children, they came to the youths in order to get help and requested them to find their children and to get free from imprisonment. The youths have to go to Social Welfare, Relief and Rehabilitation Department and call them back and return them to their parents. Sometimes, they do not know the place where the children are sent. Youths have to inquire about them and ask the testimonials from the authorities concerned to call them back. Twenty-four years old youth who is in-charge of the roadside classes said,

“We inquired where the child was. He was at Thanlyin *Hnget-au-san* center. We asked the parents or guardians whether they would like to call him back or not. If they did not want to call him back, we left him in the State’s care. If they wanted to call him back, we guaranteed and signed on behalf of them. Then we took him to the learning center and told him to learn the lessons”.

Later, the roadside classes are extended in the Shwe Pyi Thar Township and at the Saw-Bwar-Gyi-Gone, in Insein Township. Before these roadside classes opened, the volunteer youths tried to get permission from the ward administrators of the community. Moreover, they asked them to announce that the students from the ward could join their roadside class. When the parents heard about them, they came to enroll their children as they could not afford the cost of tuition fees. In addition, parents of the children informed the youths about the places where the students who could not attend basic education school lived. Thus, the youths could find out such kind of children.

Youths went to the children’s houses and asked for the parents’ permission to have their children attend the roadside classes. They thought and discussed how to settle the problem of giving education to the children because they relied only on the children’s earning. The youths tried to get the parents’ permission upon their children’s education. Therefore, the youths went to the children’s houses, met the parents, and told them that they would teach the children fee-free by opening roadside classes. They requested them to send their children to the roadside classes. The youths made them realize that the improvement of the children’s education is important for their life.

Some parents are low-paid municipal workers. Therefore, their children collect and sell plastic water bottles, cans, pieces of iron and pieces of metals, in order to support their families’ living. In order to solve such issues, the volunteers helped the children in selling jasmine flower strings, rebuying the water bottles, cans, pieces of iron, plastics, and metals on behalf of the children so that their parents can allow them to learn. For some children, they provide some money to the parents which they will get during their attended times. The volunteer youths help the children in finding income so that they will have a chance to learn.

Youth volunteers teach the out of school children using the prescribed texts published by the basic education curriculum, syllabus and textbook committee. If the children want to go to State basic schools, they can. Life skill subject is the combination of general knowledge, moral character and civics. To teach life skill subject, youth volunteers have to study a lot of books. The subject includes social dealing, culture of Myanmar, general knowledge, power of observation, love of one's family, region and country wholesome meals, personal Hygiene and cooperation with others.

The new-comers of the learning-groups are asked to write basic Myanmar Alphabets in order to assess their background educational status. The children who cannot read and write the basic alphabets are grouped and taught with the help of pictures by the volunteers. The volunteer youths made the children familiar with both the Myanmar alphabets and English alphabets by linking with the pictures. The youths also made the children recite the alphabets in turn so that the alphabets would become embedded in their mind (See figure - 5). In teaching the children from street-learning groups, the volunteer youths used child-centered method. They did not use teacher-centered method. They taught them by using the method in which children, themselves, could participate interestingly. Most of the teaching methods used by the volunteers were centered upon the learning capacity of the children. As street-children came regularly to the street-learning group, for about two months, their desire to learn had appeared.



Figure (5) Teaching Myanmar alphabets and English alphabets (Source: “*A Phyu Yaung Yin Khwin Parahita*” charity organization)

Young children are taught not only Myanmar poems but also English poems. Some children are already familiar with some poems. Although they do not know the exact vocabularies of the poems, they know the tune. They want to recite the poems correctly in stress and intonation of poems. In motivating the children's interest, a twenty-four-year-old youth volunteer said,

“When we ask the young children to sing songs and recite poems, they want to know the meaning of them. I have to explain the meaning to them. I told them that if they were literate, they know more about them. As a result, they pay attention to what the teachers teach”.

Not only weekly tests but also monthly tests are given to the children so that teachers will know their proficiency (See figure - 6). Teaching volunteers test their Myanmar subject by asking to write an essay, to recite a poem and to speak in Myanmar language. For testing their proficiency, games such as bingo game, matching game, one o one game and jigsaw puzzle are arranged to play in order that the children can show their skills.

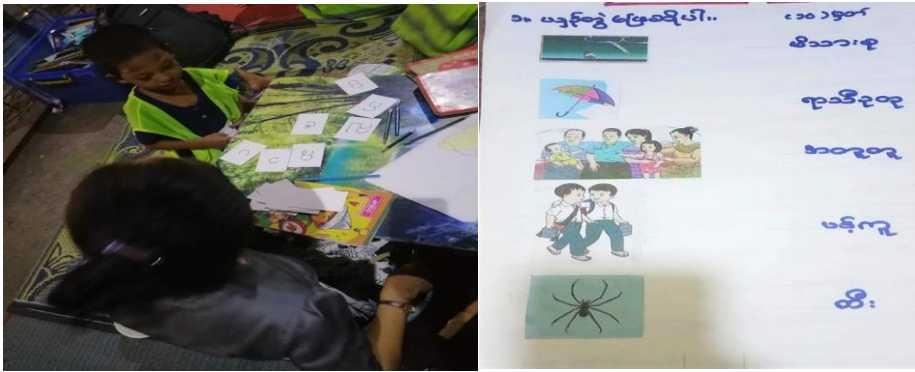


Figure (6) Testing the children's proficiency and the question format

Source: "A Phyu Yaung Yin Khwin Parahita" charity organization

Discussion and Conclusion

Anna Akandinda et.al (2016) described that youth participation can take many forms, from encouraging youth volunteering in community development projects, to empowering young people to offer their perspectives on world issues, to having youths serve as members of advisory boards, become peer mentors, and lead development programs, non-profit organizations and small businesses. In this paper, it was found out that the youths from "A Phyu Yaung Yin Khwin Parahita" charity organization enrolled the schooling aged children to the basic education high schools and they also established roadside classes to upgrade the educational status of the out of school children who are from low-income families that the parents of the children emphasized more on the livelihood. The youths of "A Phyu Yaung Yin Khwin Parahita" charity organization made the new comer youths choose from two roles when they came to do volunteer jobs. The first role was teaching the children in their free time. In this paper, the youths who have been experienced in teaching usually take the class. The other role was that the volunteer youths sell the flower-strings on behalf of the children in order not to reduce their income when they came to attend the roadside classes. These findings indicated that the youths of Myanmar attempted to take different roles for the development of out of school children so that the children could receive the basic education.

Checkoway and Guiterrez (2006) studied that the involvement of youth in meaningful/development activities inside and outside their communities. Youth participation can strengthen social development, build organizational capacity, and hence create positive changes for both youth and their communities. According to the scholars, the youth did not only external activities but also internal activities to develop the communities. Similarly, in this paper, it was found that youths not only teach the children the basic education, but also create some activities for their extra knowledge. Besides establishing roadside classes for the development of the education status of the out of school children from low-income families, the volunteer youths arranged the excursion trips, celebrations of the traditional festivals and other fun-fairs for the children's extra knowledge. Moreover, they enrolled the out of school children to the basic education schools, provided tuition fees for high school students, checked frequently if the children attended the classes, sent the children who ran away from home to their respective parents and created job opportunities by sending them to vocational trainings.

According to the Asian Development Bank (2014), Urban poverty is complex and multidimensional extending beyond the deficiency of income or consumption, where its many dimensions relate to the vulnerability of the poor on account of their inadequate access to land and housing, physical infrastructure and services, economic and livelihood sources, health and education facilities, social security networks, and voice and empowerment. As the families

residing in the urban poor community of Yangon are low-income ones, they can't send their children to basic education high schools. So, the children had to do house chores and some works to get some money for their livelihood. Therefore, the youths found out the out of school children in their working sites and enrolled them to the schools. If there were some children who could not attend state schools, the youths made them attend their street learning groups they founded. In this way, the children could take part in reading and writing courses. Some youths in collaboration with elders of the wards searched for children to attend the street learning groups. As the children could attend the roadside classes if they were nearer to their homes and working places, the youths opened the classes which are close to such places.

Etling (1993) pointed out that non-formal education (NFE) is more learner centered than most formal education. Learners can leave anytime if they are not motivated. NFE tends to emphasize a cafeteria curriculum (options, choices) rather than the prescribed, sequential curriculum found in schools. According to the constructivist learning theory, it was observed that the actions of the youths using the teaching methods which made the children more motivated and also made children participate with full interest in the learning. The volunteer youths made the children interested in the school lessons by teaching the topics or subject matters they were keen on. Then, the youths taught the children how to read and write. Moreover, they taught them to think logically of their own and how to solve the problems in their lives. The volunteer youths used children centered methods in teaching the out of school children.

Before they started teaching, some youths used some teaching-aids that aroused children's motivations to learn. Besides, the youths made the children recite poems, draw pictures, and tell the stories that enhance the interest of the children. The youths did not lead in teaching but they asked the children to happily participate in the teaching learning processes. The youths checked how much the children became interested in their lessons by arranging individual or groups competitions. In some roadside classes, the youths could not teach the children by the procedures of the school lessons because the rate of following the lessons by the children was not equal. Although the learning hours were specified, the children could not attend the classes or sometimes they were late for the class times because of the different reasons. It was observed that when the children knew how to read and write, the youths made them read in turn or discuss the lessons.

UNESCO (2011) pointed out that the necessity of a higher level of education means higher earnings, better health, and a longer life. Some volunteer youths went to the parents' houses and asked for their permission. The youths tried to make parents understand that if the children became educated, they would get more employment opportunities and earn higher salaries. Then, they could make the parents understand and got the permission. Some of the parents were street vendors and they thought that education is not important in their life and earning money is essential. At that time, the youths told them not to think learning as a time-wasting job and if the children become educated, they would get higher salaries. The youths told the parents not to hunger for the present salaries but if they send them to the roadside class, the children become educated and their salaries will rise in the future. The youths made the parents understand that if they send children to the basic education high school, they will be more educated. They also told that education and salaries are directly proportional to each other. It is analyzed in the findings that the volunteer youths could explain the parents that if their children became educated, they would not go to work anymore and they would earn higher salaries than before.

This paper was observed that the youths from the "*A Phyu Yaung Yin Khwin Parahita*" charity organizations perform the philanthropic works of providing education to the out of

school children and they create chances for the children to attend basic education high schools. Similarly, it is analyzed that education is the basic need for the people and living standard, morality and social qualifications are the supplement for the people. These volunteer groups sent the children to the basic education high schools and they also established roadside classes and learning centers for those children who could not attend the basic education. By dividing sessions for volunteer work, teaching and helping in the street children's works. The youths created some activities which can give the children general knowledge. Thus, the youths helped the children's work in order not to reduce their income and they worked on behalf of the children.

The volunteer youths found the out of school children in various ways and they opened roadside classes. They youths used the curriculum which were prescribed by the government and they use learner centered method. The ways of teaching depended on the understandable ways for the children and the youths made children interested and motivated in their teaching. So, the children became more interested in their learning. Moreover, children's problem-solving skills and critical thinking skills were improved more and more as they applied learner centered methods. In addition, the children's general knowledge upon their own lives also improved. In this paper, most of the children from the roadside classes know what is right from wrong and they become more polite and they no longer do misbehaviors. According to Myanmar culture, the children live together with their parents and so parents should give the proper education to the children and it is differently analyzed that youths could discuss with the parents from low-income families and made them understand if their children become educated, they will get higher salaries for the parents.

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လူငယ်ရေးရာမူဝါဒ. ၂၀၁၇၊ လူမှုဝန်ထမ်းကယ်ဆယ်ရေးနှင့် ပြန်လည်နေရာချထားရေးဝန်ကြီးဌာန၊ ပြည်ထောင်စု မြန်မာနိုင်ငံတော်။

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