

SOCIALIZATION OF ORPHAN CHILDREN
(A CASE STUDY OF AASHA KO KIRAN ORPHANAGE DALDALE,
DEVCHULI-13, NAWALPUR)

A Thesis

Submitted to the Tribhuvan University Faculty of Humanities and
Social Sciences, Department of Sociology for partial
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Master Degree of Arts in
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LETTER OF RECOMMENDATION

This is to certify that this thesis entitled Socialization of Orphan Children (A case study of Aasha ko kiran orphanage, Devchuli-13, Nawalpur) has been prepared by Dhruba Poudel under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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APPROVAL LETTER

The thesis entitled Socialization of Orphan Children (a case study of Aasha ko kiran Orphanage Daldale, Devchuli-13, Nawalpur) submitted by Dhruva Paudel in the partial fulfillment of the requirements for the Master's Degree (M.A.) in Sociology has been approved by the evaluation committee.

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ABSTRACT

This study was conducted in Aasha ko kiran (AKOK) on the Orphans. A sample of 49 children (24 girls and 25 boys) out of 52 children's was taken. The main objective of this thesis is to find out the situation and socialization activity in AKOK and to provide appropriate suggestion for their bright future. Both exploratory and descriptive research design were used to understand the socialization process in the mainstream and the cultural values of AKOK Orphanages worldwide are responsible for providing the support and resources for a holistic development in the lives of children. The findings of this thesis offer important clarity on the most common practices that AKOK offer to care for orphans. Findings reveal common practices in education, health, finances, and the staffing structure. Various methods such as: interview, observation, photographs and case study were used for the data collection. This study offers unique qualitative data from orphanage directors across various sites. It is gratifying to mention that most orphanages are supposed to be giving good care to children and some may not be running properly but as far as the management of AKOK is concerned it was providing admirable facilities to the children living in the orphanage. They were found to have been given good food. The children were found to regard the higher officials and other staff of the organization as their loving guardians. Another remarkable fact found in this orphanage is that though there are both girls and boys they have affinity in them and they regard them like the members of the same family brothers and sisters. The findings of this study reveal the status of extant practices in orphanages of AKOK. Future studies should follow these findings to measure the quality and effectiveness of the common practices in AKOK.

This dissertation is divided into seven different chapters. Chapter I gives the introduction of the study including context, problems, objectives, importance and limitations of the study and the organization of the study. Chapter II is about literature review. It presents major theoretical dissertation is divided into overview, review of related literatures and theoretical framework of the study. Chapter III explains the research methods adopted for the study. Similarly, Chapter IV discusses about the contribution of the AKOK. Chapter V explains about social condition of the children in AKOK Nawalpur. Chapter VI explains about the discussion, analysis of data.

Chapter VII gives the summary, findings, conclusion and recommendation of the study.

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LIST OF ABBRIVATION

AIDS	Acquired immune deficiency Syndrome
AKOK	Aasha ko kiran
CAFO	Christian Alliance for orphans
CPCS	Children protection center and services
CWIN	Child welfare in Nepal
DHS	Demographic and health survey
GEE	Generalized estimating equation
HIV	Human immunodeficiency virus
ILO	International labor organization
LMIC	Low and middle-income countries
INGO	International non-governmental organization
NGO	Non-governmental organization
OAC	Orphan and abandoned children
UN	United nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
USA	United states of America

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

The first orphanage was established in the United States in 1729 to take care for White children, orphaned by a conflict between Indians and Whites at Natchez, Mississippi. Orphanages grew and between 1830 and 1850 alone, private charitable groups established 56 children's institutions in the United States (Bremner, 1970). Some theorize these orphanages were established in response to health epidemics (cholera, tuberculosis and influenza), wars, and influx of immigrants into a particular geographical area, growing urbanization, and poor economic times. Others theorized that the establishments of these institutions were for a variety of other reasons.

Nepal is a very difficult place to be a child. The people of Nepal have endured decades of political instability and thousands of children are displaced and living in desperate situations. Children sold into child slavery are as young as 6 years of age, others are neglected, abandoned, orphaned. In Nepal the first children's home was established formally in 1953, which was known as "Paropkar Anathalaya" Similar homes called "Dudh Khane Bachha Palne Adda" (office for care of infants) and "Charitable Society" were started informally in 1919 and 1904 in Sital Niwas and Tripureshwor of Kathmandu valley respectively. Besides this, children's home called "Handikhane Pathshala" which started informally in 1914 is now one of the leading formal children's homes in Biratnagar (Nepal Orphans Home, 2005)

If look at the condition of children homes in Nawalpur, there are numerous children we homes for those children who are displaced from their families; there are many children homes. Some of them are Sahara Nepal Gaidakot-10, Maha Boudhha orphanage Dauuna Danda, Shikshya foundation Nepal Daunne hills dhumkibas. Among them our research work will focus on Aasha ko kiran. Afterwards we meet with the mothers to introduce them to the same topics followed by the children in order to create an environment for education and forward thinking, thus encouraging the possibility for the children to go to school.

1.1.1 Background of Aasha ko kiran

The first Kindergarten was built in 2002. Pravat Bal Schiksha Sadan was wholly funded by generous gifts from employees and friends of Allgemeimen Krankenhaus (hospital), Hagen, and Mrs Penn and Mr Linke Hohenlimburg of Hagen, Germany. The Kindergarten building has two classrooms, training toilets, kitchen and office and caters for 45 pupil's aged three to five years. A benefactor from Gibraltar funded all the teaching aids. Funding for teachers and other running costs is provided from Germany and USA. The second Kindergarten - The Aasha Ko Kiran residential and day school at Daldale Kindergarten was completed and commenced operation during May 2003. Funded by a generous gift from Reuters International, this school is used by two to five year old children. The kindergarten caters for around 50 children, with three teachers, and is housed in a purpose built building, with two classrooms, a playroom, children's training toilets, a small kitchen and an office. The adjacent Hostel is home to 52 children. The third kindergarten - The Wolfgang-linke Kindergarten opened its doors in December 2006, at a hastily converted house in Tulalip Bazaar, Meghauri. In October 2010, it moved to its brand new premises on the Ashavan Farm site. The building is known as the Wolfgang-Linke Kindergarten / Joe Gaulder Scout HQ.

Aasha Ko Kiran Sishu Shihar, Kendra has 52 children attending, 25 girls and 28 boys. Educative programmes of the kindergartens include health education, primary care, and each day a hot meal is provided for every child. Aasha ko kiran is a "home Stay" orphanage in Nawalpur. Akok has taken on the roll dozens of children like Nishant, who for various reasons have come to join the AKOK family. Approximately, most of the children's are between the ages of 4 to 8 years. AKOK provides with plenty of nutritious food, good health care, a safe and comfortable shelter for quality life and other essentials most of which these children did not get in their previous lives. They come from all over Nepal such as from Nawalparasi and Chitwan.

When going through the history of the establishment of Aasha Ko Kiran, In 1987, Peter and Beryl Shore were backpacking through India and Nepal. During their travels to attend Nepal's first International Scout Jamboree in Kathmandu they took the opportunity to break off to visit the renowned Chitwan National Park. They

inadvertently took the wrong track and ended up the wrong side of the impassible Rapti River, near the small village of Meghauri. So with dusk falling, they decided to camp overnight. A small local boy; called Hari who had 'tagged along' (out of curiosity to this odd English couple) knew enough English to persuade them otherwise. Emphasizing the danger of the indigenous Rhinoceroses, Elephants and Tigers! He invited them to stay with him at his family home.

All of the kindergartens follow a similar approach in their focus for the children, including: lessons in daily living, health and hygiene promotion - both in Nepali and English, following the Montessori programme of education, taught to the kindergartens teachers by volunteer visiting international professionals. Each day one hot meal is provided for every child; parents are encouraged to supply the ingredients for their own child's meal in order to establish family involvement in the project. This is a new initiative and is still being formed.

Bhagwati is responsible for the running of these children's hostel. Many children thrive due to our care and support; recently two children have achieved their school leaving certificates (SLC), and one of the sponsored children has recently qualified as a nurse. These accomplishments by former students raise and motivate the children to achieve. Every child in the Hostel is in full-time education either: kindergarten, public school or private school (depending on age). When going through the history of the establishment of the Aasha KO kiran.

Orphans

Definition: An orphan is a child permanently bereaved of his or her parents. In common usage, only a child who has lost both parents is called an orphan. However; adults can also be referred to as orphans. If we look at a dictionary to find the correct meaning of an orphan, we can be acquainted with three senses i.e. a child who has lost both parents, someone who lacks support or care or supervision and a young animal without a mother. Among these the first two senses make more authenticity in our research work. (Kennington, Orphan)

There are various conditions causing to be orphan:

- Being Orphan Due to War, Invasion, and Conflict etc.
- Being Orphan Due to Poverty
- Being Orphan Due to Natural Disasters

- Being Orphan because of AIDS

Various groups use different definitions to identify orphans. One legal definition used in the United States is: A minor benefit through "death or disappearance of, abandonment or desertion by, or separation or loss of both parents." In common use, an orphan doesn't have any living parent to care for him or her. However, the United Nations Children's Fund (UNICEF) Joint United Nations Program on HIV and AIDS (UNAIDS) and other groups label any child that has lost one parent as an orphan. In this approach, maternal orphan is a child whose mother has died, a paternal orphan is a child whose father has died and a double orphan is one who has lost both parents. (Liggins, 2018)

UNICEF and global partners define an orphan as a child less than 18 years of age who has lost one or both parents to any cause of death. By this definition, there were nearly 140 million orphans globally in 2015, including 61 million in Asia, 52 million in Africa, 10 million in Latin America and the Caribbean, and 7.3 million in Eastern Europe and Central Asia. This large figure represents not only children who have lost both parents, but also those who have lost a father but have a surviving mother or have lost their mother but have a surviving father. The estimated number of total orphans increased from 1990-2001 where it peaked at 155.4 million. Since 2001, the estimated number of total orphans has declined consistently but very slowly at a rate of only 0.7% per year during this period. (Unicef)

According to my research point of view, an orphan is a child who has lost his parents and who does not have anyone to take care of. As well as such children are away from the family and community.

1.2 Statement of the Problem

In a specified study of Sociology/Anthropology, a study is conducted on the role to be played by every individual in the society whereas in the wider study analysis of the whole society is made. In this way a person has the same position as that of a society. Therefore, the groups of children are pillars of the country and nation's strength of the future. Every child has to be healthy, conscious and possessing good character as the whole future of the country depends on him. Proper social management of a country requires study and work on social development and social

change, values, norms and culture of the society, traditions, religion, rituals, customs etc., happen to be playing active role in making and marring the future of a child. We cannot even imagine a bright society without proper management of all these factors. All these elements depend on today's standard of education, socio-cultural states, socio-cultural change and consciousness. The door of consciousness has to be opened from the child itself.

Orphan children are displaced from their village into the cities in search of food and shelter. Many organizations are providing basic need to them. In the same way, The Aasha Ko Kiran residential and day school at Daldale Kindergarten was completed and commenced operation during May 2003. Funded by a generous gift from Reuters International, this school is used by two to five year old children. The kindergarten caters for around 50 children, with three teachers, and is housed in a purpose built building, with two classrooms, a playroom, children's training toilets, a small kitchen and an office. The adjacent Hostel is home to 52 children. Currently about 68 children are living under this institution. It provides them not only food, clothes and shelter but also provides their right to education by sending them to general schools or boarding schools for further study.

Being a largest city in the western region, the fact cannot be ignored that many children with or without parents have moved to Nawalpur in the last few years. The job opportunities and many facilities attract most of the people from village area. In such attraction many orphan children come to this beautiful city in search of better future. Although there are many orphan children in the city, only a few get chance to be associated with orphanages. Mostly they do come from social networking in the orphanage which trains them to be socialized properly. Likewise, it helps in many things to become a perfect person.

With their study in a boarding school, orphan children of Aasha ko kiran are being integrated with the mainstreams of society. Some of them want to continue their mainstream life but a few withdraw from it by abandoning the study. The researcher is interested in the case study of orphan children and it is felt Aasha ko kiran is the perfect place to do the research having the conviction that children are the builders of the nation. The future of every country depends on the contemporary condition of children. If they get proper education, health service and all their rights, they can lead

the country in a bright scope in future. With this research many people will be acknowledged with the eminent institutions Aasha Ko Kiran and they may get encouragement to open such organizations.

Having faced various problems in rural areas for meeting the need of good food and shelter, orphans move towards these areas with a hope to get better life situations. They think to get some kind of jobs and shelter. As there are many industrial, educational and social organizations in cities, it will be easy for them to live well. They hope to get some kind of work in factories, transport and business centers. However, their dreams are rarely fulfilled because they have no education, skill etc. to meet the demands of job. Moreover, they find almost all the kinds of job they hope to get are already occupied in most cases. So they face great hardship when they come to cities. Having seen such problems of orphans some people dedicated to work for social welfare have started opening orphanages where such children are getting desirable support for their life and education.

Problems:

- What are the demographic social situations of children?
- What conditions and situations make children orphan?
- How they came in AKOK and what is their present condition?
- What is the condition of socialization of children in AKOK by their effort?

1.3 Objective of the Study

As, Nepal is a country with varied geographical topographies and change in climate, agriculture, production, industrial situation, urban areas as well as remote areas So, we can see extremes in various circumstances such as: poverty, lack of education and ignorance create tough situation for survival to many groups of people. According to Nepal's statistical data projects, there are 11.5 million children. Out of them, 1,000,000 are orphans. The causes of abandonment of these children are death of parents, sickness, poverty, re-marriage of their parents and difficult living conditions Tough situations make children to become orphan. The objective of the study is to examine the socialization process in AKOK and specific objectives are:

- To find out how the children became orphan.
- To find out children's condition in AKOK.

- To explore the situation and socialization activity in AKOK.
- To provide appropriate suggestion for their bright future.

1.4 Importance of the Study

Children are the ones who are very vital for deciding how the world is going to be after some years. So if one can do some good in the life of a child then there can be change, at least a slightest change, in the world to come¹. Children are gift of GOD; unfortunately not all children are brought up by their parents .Most of these orphans is placed in orphanages.

An orphan is a child permanently bereaved of or abandoned by his or her parents. Many of these children suffer from physical neglect, poor hygiene and a lack of nurturing is all too common even in today's modern orphanages which results in various health problems among children.

The number of orphans is increasing daily. The basic human rights of these children are violated severely threatened. The future might look bleak for these children as long as they do not receive social support. The community needs to nurture its own children since 'nurturing is an important component of any child's growth and thus it is important to meet the psycho-social needs of children'. Children, particularly orphans are among the most vulnerable groups in each society. The reason being that is there are few support systems outside the family for them. Orphans are usually emotionally deprived, financially challenged and desperate.

There are various orphanages in Nepal which are providing care for the growth of orphan children to produce them as able persons in society with the contribution of these institutions for the sake of the country. Though there are quite a number of such institutions offering their service for the Children, the study made in this "Aasha ko kiran" which has been providing ample care to orphans with serious, broad and far sighted planning with great efficiency has been a valuable contribution for the society and the nation.

1.5 Organization of the Study

This dissertation is divided into seven different chapters. Chapter I gives the introduction of the study including context, problems, objectives, importance and limitations of the study and the organization of the study. Chapter II is about literature review. It presents major theoretical dissertation is divided into overview, review of related literatures and theoretical framework of the study. Chapter III explains the research methods adopted for the study. Similarly, Chapter IV discusses about the contribution of the Aasha ko kiran. Chapter V explains about social condition of the children in Aasha ko kiran Nawalpur. Chapter VI explains about the discussion, analysis of data. Chapter VII gives the summary, findings, conclusion and recommendation of the study.

CHAPTER-TWO

REVIEW OF THE LITERATURE

The purpose of this chapter is to review the existing literature on the definition of orphan's way of socialization of the children residing in Aasha ko kiran for being orphans, socio e-economic and health condition of orphan children and identify research gap. This chapter begins with a discussion on theoretical background especially surrounding the orphan children.

Despite the numerous studies and research on the topic CPCS (Child protection centers and services), child labor, Statistics about the Children of Nepal but not many precise and separate kinds of materials are available about orphan children's. Though we do not specific books published about the children community some research work and articles showing the problems of such children are found sparsely published in different writings.

From the article World Orphans published on November 17, 2016, Total estimated number of orphans worldwide is 150 million, Estimated number that have lost only their mother is 34.5 million, Estimated number that have lost only their father is 101 million, Estimated number of double orphans is 17.6 million and Estimated number of children on streets or in residential care is 2-8 million. (CAFO) (Erin Park Dr Ste A, 2016)

CPCS (Child Protection Centers and Services) was founded in 2002 to answer the children's needs in the streets of Nepal. Every year, hundreds of kids, hundreds of kids, attracted by the allure of the "big city", leave their villages. Once there, they discover the harsh realities of life in the streets and are left on their own to face multiple forms of danger and abuse (moral, sexual and physical).CPCS was created to support these children and youth and to prevent more children from ending up in the streets. (Child Protection Centers and Services).

The organization's work can be divided into three steps:

- Prevention

- Risk reduction
- Social rehabilitation

CPCS International and its local partners currently run four regional centers (Sindhuli – CRPC, Dolakha – CPCR, Morang – ORCHID, Kathmandu – CPCS NGO) back supporting forty-one local centers (where CLASS (CPCS Local Action Support and Services) programs are being held. Daily, up to 850 children are being helped with our organization’s activities, 400 to 500 children are supported by our socialization or rehabilitation centers, 1600 ex-street children and children at risks go to school and several dozen receive medical or legal support. CPCS works on different programs/actions helping 1500 to 1800 street children and children at risk every month. Some of them are mentioned below:

- Socialization Shelters facilities for 30 to 50 children daily
- Clinic service
- Cultural Activities for 100-120 children daily
- Youth Empowerment Programs for 20-40 street youths.
- Family visits and reunification for 30-50 children monthly.
- Schooling Support for 1600 children. (Through the program “CLASS” and Early Childhood Development – 150 children / 5 centers)
- Creating international awareness about children’s rights and the street children’s situation
- Rehabilitation process for 50-80 children and youths yearly
- Rising of children’s self-esteem and awareness about children’s rights, fundamental rights and national law.
- Children library and literacy classes for 200 children daily, Child social rehabilitation process, Child rights protection programs – security, legal help and court actions and many more. (CPCS)

An estimated 143,000,000 children are single or double orphans, making their wellbeing and future productivity a concern for international and national policy makers and local providers. Poverty is known to predict child labor and parental illness or death, whether from HIV or other causes, amplifies these effects. Households may incur significant medical costs and lose a source of income, and children may be called upon to care for dying relatives, to take on additional household chores, or to supplement the household's income by engaging in income-

generating activities. Little is known about the work and labor patterns of orphaned and abandoned children (OAC) in LMIC and how their work interferes with school attendance and wellbeing. (BMC International Health and Human Rights, 2011 Jan 13)

Nearly 2 million children are affected by the current earthquakes in Nepal, which has made 320,000 children homeless. Although there are millions of children affected by this recent disaster, it does not mean that they are all left as orphans, in need of adoption. (Show Hope, 2015).

2.1 Volunteer task in the Orphanage

Volunteer in Nepal Orphanage itself signifies a high level of responsibilities for those joining this program. The Volunteer working for the orphanage program in Nepal includes the following:

- Rendering invaluable help by giving love and affection to the children
- Act as an older sibling to the children
- Teaching them basic conversational English
- Helping them in their school subject
- Guiding them about personal hygienic and Sanitation
- Taking them out on small excursions
- Engaging them in extracurricular activities
- Doing administrative work with the Orphanage staff. (We volunteer Nepal)

2.2 Regional Disparities in the Magnitude of Orphan hood in Nepal

Orphan hood is a vast problem in the world with impacts on the social and public health sectors. Evidence-based information on the geographic distribution of orphans is an important information gap in Nepal. The present study aimed to identify the proportion of children who are orphans and their geographic distribution in Nepal. This study used the population subset of 0-17 year olds from the nationally representative Demographic and Health Survey (DHS) 2011, Nepal. The Generalized Estimating Equations (GEE) method was used while fitting a logistic regression model to adjust for the correlation among children in the same household. The result was adjusted for age and sex of a child and wealth index of the household. The analysis was further stratified by age groups. Of the total 21,484 children, 1,142

(5.3%) were orphaned. Among the 13 sub-regions, Western Mountain and Eastern Terai had higher and Central Hill had lower proportions of orphan children than the overall mean. However, the results differed in age-stratified analysis. The study also explored possible factors related to orphan hood: poverty and famine, conflict and displacement, a high adult mortality related to HIV/AIDS and maternal causes. In conclusion, the distribution of orphan children in households was found to vary by sub regions. Therefore, orphan welfare programs should be focused on those regions with higher proportions of orphans. (Guragain, Paudel, & Lim, 2015)

2.3 Family

Definition of Family:

The answer to the question “what does family mean?” is both difficult to answer and highly subjective. The word has shifted its meaning considerably since it entered our language, currently contains many different senses, and in at least one of these senses may signify different things to different people. The earliest uses of family denoted “a group of persons in the service of an individual,” a sense that is now archaic. Although this early meaning may seem far afield from the way that most of us use family today, it is not surprising when we consider that the word comes from the Latin “familia”, which meant “household” a designation that included both servants and relatives.

According to Sociologists, the family is an intimate domestic group of people related to one another by bonds of blood, sexual mating, or legal ties. It has been a very resilient social unit that has survived and adapted through time. So, the element of time referred to above, is again present here. The family acts as a primary socialization of children whereby the child first learns the basic values and norms of the culture they will grow up in. a child needs to be carefully nurtured, cherished and molded into responsible individuals with good values and strong ethics. Therefore, it is important to provide them the best childcare so that they grow up to be physically, mentally and emotionally strong individuals. (UKESSAYS, 2017)

2.4 Socialization:

“The act of adapting behavior to the norms of a culture or society is called socialization. Socialization can also mean going out and meeting people or hanging out with friends” (vocabulary). Socialization is a learning process, one that involves development or changes in the individual’s sense of self, and this is exactly true. When your parents teach you how to use a bathroom, or behave graciously, when your teachers teach you about your country’s history, when a priest teaches you to behave a certain way (i.e. listen to God’s directives), you are being socialized. When you are being socialized, you are taking part in a learning process. Socialization: - Learning the customs, attitudes and values of a social group, community or culture. Socialization is essential for the development of individuals who can participate and function within their societies, as well as for ensuring that a society's cultural features will be carried on through new generations. Socialization is most strongly enforced by family, school and peer groups and continues throughout an individual's lifetime.

Without socialization an individual would bear little resemblance to any human being defined as normal by the standards of his society. It is reported that Akhar, who was an emperor in India from 1542 to 1602 ordered that a group of children be brought up without any instruction in language to test the belief that they would eventually speak Hebrew, the language of God. The children were raised by deaf mutes. They developed no spoken language and communicated solely by gestures. There is an extensive, though somewhat unreliable literature on children raised by animals, one of the best documented cases of Midnapore. Two females aged two and eight were reportedly found in a wolf den in Bengal in 1920. They walked on all fours, preferred a diet of raw meat, they howled like wolves and lacked any form of speech. Whether their children had been raised by wolves or simply abandoned and left to their own devices in the forest is unclear. However, such examples indicate that socialization involving prolonged interaction with adults is essential not only for fitting new members onto society but also to the process of actually becoming human. (Sosteric, 2018)

Results are the outcome of the socialization process and refer to the way a person thinks and behaves after experiencing it. The intended results or goals of socialization differ, of course, with context, content, and process. For example, with

small children, socialization tends to focus on control of biological and emotional impulses. Goals and results might include a child who knows to use the toilet when he or she feels the need or a child who asks permission before taking something from another that he or she desires

2.5 Education

While the earliest forms of written communication date back to about 3,500-3,000 BCE, literacy remained for centuries a very restricted technology closely associated with the exercise of power. It was only until the Middle Ages that book production started growing and literacy among the general population slowly started becoming important in the Western World.³ In fact, while the ambition of universal literacy in Europe was a fundamental reform born from the Enlightenment, it took centuries for it to happen. Even in early-industrialized countries it was only in the 19th and 20th centuries that rates of literacy approached universality.

2.5.1 School enrollment and attendance

The rate of primary school enrollment is typically measured through administrative data, and is defined as the number of children enrolled in primary school who belong to the age group that officially corresponds to primary schooling, divided by the total population of the same age group. The rate of attendance, on the other hand, is typically measured through household survey data, and is defined as the percentage of children in the age group that officially corresponds to primary schooling who are reported as attending primary school. Primary school enrollment around the world increased drastically in the last century.

In the majority of developing countries, net enrollment rates are higher than attendance rates. This reflects the fact that many children who are officially enrolled do not regularly attend school. From the UNESCO report *Measuring Exclusion from Primary Education* (2005), shows the relationship between these two measures. The source reports that "among the 59 countries with comparable data, in 24 countries participation rates drop by five percentage points for the primary school-age group when household surveys are used instead of administrative data". (Ospina & Esteban)

Emile Durkheim: - Writing at the turn of the century, the French sociologist Emile Durkheim saw the major function of education as the transmission of society's norms and values. He maintained that, society can survive only if there exists among its members a sufficient degree of homogeneity, education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands. Without their essential similarities co-operation, social solidarity and therefore social life itself would be impossible. A vital task for all societies is the welding of a mass of individuals into a united whole, in other words the creation of social solidarity. This involves a commitment to society, a sense of belonging and a feeling that the social unit is more important than the individual. Durkheim argues that "To become and powerful, which dominates the person and to which he also owes the best part of himself. Education, and in particular, the teaching of history, provides this link between the individual and society. If the history of his society is brought alive to the child, he will come to see he is a part of something larger than himself, he will develop a sense of commitment to the social group. (Marked by Teachers, 2017)

Durkheim argues that in complex industrial societies, the school serves a function which cannot be provided either by the family or peer groups. Membership of the family is based on kinship relationship, membership of the peer group on personal choice. Membership of society as a whole is based on neither of these principles. Individuals must learn to cooperate with those who are neither their kin nor their friends. The school provides a context where their skills can be learned. As such it is society in miniature, a model of the social system. In school, the child must interact with other members of the school community in terms of a fixed set of rules. This experience prepares him for interacting with members of society as a whole in terms of society's rules. Thus Durkheim argues that it is by respecting the school rules that the child learns to respect rules in general, that he develops the habit of self-control and restraint simply because he should control and restrain himself. It is a first initiation into the austerity of duty. (Mazanov, 2008)

Finally, Durkheim argues that education teaches the individual specific skills necessary for his future occupation. This function is particularly important in industrial society with its increasingly complex and specialized division of labor. The

relatively unspecialized division of labor in pre- industrial society meant that occupational skills could usually be passed on from parents to children without the need for formal education.

2.5.2 Education of orphan children

It is every child's birthright to live, get education, healthcare, shelter and protection against physical and psychological abuse. International community has a responsibility to guarantee these basic rights of children and to protect them against abuse. IHH Humanitarian Relief Foundation which is one of the outstanding NGOs in international community acts with that responsibility and provides regular help to the orphans in 46 crisis regions including Arakan, Afghanistan, Bosnia & Herzegovina, Chad, Palestine, Haiti, Iraq, Lebanon, Moro, Patani, Somalia and Sudan. With the initiative of IHH Humanitarian Relief Foundation 15th of every Ramadan is recognized as "World Orphans' Day" by Organization of Islamic Conference. The report hereby aims to help the scale of the problem understood better by providing a framework regarding the situation of orphans and the threats they face. (IHH, 2014)

Education is a part of an individual's becoming a social member. Basic education starts from the home/family which socializes a child in the society when such education fails then children couldn't get socialized in the society and in the family and they come out from the home and their destination end up to the orphan. In the 2001 census of Nepal a literate person is defined as one who have an ability to read and write any language. The status of street children with regards to educational situation is very worse. They have left school due to various reasons. Once they come to the street then slowly they lose their interest on study and try to enjoy free life in fullest. However, some of them want to have good education if they are provided an opportunity to go to school. As per the status of world's children, 2001 youth (15 – 24 years) literacy rate of Nepal is 86% male and 75% female which has shown that literacy rate is increasing in Nepal likewise 78% male and 64% female enrollment is in primary education (UNICEF, 2011).

2.6 Functionalism

American sociologist Talcott Parson (1951) is fascinated to develop a framework for a perception of society in the form of a system of social interaction. The uncomplicated units of this interaction system are the human individuals. They participate in the interaction process for the fulfillment of some goals. Social interaction doesn't appear only between individual members of society. It appears also between different types and levels of groups and institutions formed by people for the fulfillment by people for the fulfillment of different types of their goals.

Parsons (1951) says that the economic institutions, the political and administrative institutions process the legal and the ideological and symbolic aspects of cultures are vital to keep continuity of the existing pattern of culture. All these four categories of institutional structures appear collectively in the form of different kinds of subsystems of society. Individually each of these institutional structures may appear in a distinct type of system in itself motivated to satisfy the functional prerequisites of its own to maintain its own existence. Accordingly, for Parsons and other scholars Durkheim, Malinowski, Brown, society is a self-regulating system in which all of its individual components operate for the maintenance of its stability and equilibrium. Any of the deviating behavior shown by either of their components that lead to disturb the equilibrating tendency of society regarded just as its sorrow. They are cured by its own internal processes to bring back its status again in the form of an equilibrium system. (Parsons, 1951)

According to Bohm (2001), functionalism can be summed up with one simple premise. The world is a system of interrelated parts, and each part makes a necessary contribution to the vitality of the system, and the disturbance in the part as family may lead to the rise of street children problem. Functionalism could be described as the most generalized and ineffective of the sociological schools. It is not logical in sync with visibility between cultures and it cannot effectively explain changes still, it has its strong points, such as its ability to explain crime and deviance. (Bohm, 2001)

CWIN has published "Child Labor in Transportation sector in Nepal". According to this book CWIN has studied children working in different vehicles to upload and download goods, to collect fares from passengers, to give signals about

the traffic situation while on the road, and etcetera. Their children while at work, are not only deprived of education and other basic needs such as good health and quality food, but also are exposed to highly hazardous situation. In this research CWIN research sites were Kathmandu, Pokhara, Biratnagar, Butwal, Nepalgunj, Dharan, etc.

CWIN in "The state of the rights of the child in Nepal" 2007 shows that lack of enforcement of existing laws and regulations regarding child rights and child labor, frustration development in children's health including child mortality, denial of education and the exploitation and abuse of children are the major challenges of the child rights movement in Nepal. The third SAARC conference (1993) on "The Right of the Child" has classified street children in three categories. These are:

- Children with continuous family contact.
- Children with occasionally family contact.
- Children with without family contact.

The results here presented were revealed through a mental survey of 1,051 children in orphan homes (524 boys and 527 girls). These children were given the Dearborn Group Intelligence Test, series I and series II, and the Haggerty Intelligence Examination Delta I and Delta II. (Robert, 1929)

Present day children's homes are the modern day version of the orphanages of the past. There was a rapid increase in the number of children's homes especially after the world war first. This was necessitated by the large scale displacement and hardships of the people in several countries due to the war (Pradhan, 2001)

By September 1995, 178 countries had ratified the convention. A dozen more, some of which had been created since the convention was adopted six years earlier were considering it. As a result of this growing support, according to MS Albeniz of UNICEF childhood is coming to be widely seen notes" Some kind of probation period before becoming an adult." Instead, she said "the child emerges as an individual with dignity who has all the rights of a full human being."

By the late 1980s progress in attracting support for the convention had drawn the attention of UNICEF. While the organization has always devoted itself to the improvement of social and economic conditions for children, primarily in the fields of

health and education, it was not until then that it saw the potential for integrating human rights objectives with more traditional development programs.

Human Rights and Development in Nepal there are estimated (UNICEF, 1996) to be 26,000 children of the street those who both work and live in the street. There are an additional 3,700 children in the street i.e. those who live with their families spend most of their time play and working in the street.

The 1981 census showed that 60 % of children in the 10 to 14 age group economically active, but an altered definition meant that the 1991 census easting that it was 23% of all 10 to 14 year olds.

The convention sets out these rights in 54 articles and two optional protocols. It spells out the basic human rights that children everywhere have the right to survival to develop to the fullest to protection from harmful influences, abuse and exploitation and to participate fully in family cultural and social life. The four core principles of the convention are non-discrimination, devotion to the best interests of the child, the right to life, survival and development and respect for the views of the child. Every right spelled out in the convention is inherent to the human dignity and harmonious development of very child. The convention projects children's rights by setting standards in health care, education and legal civil and social services.

The year 1979 was observed as the international year of the child for raising voices in different issues related to children. As a response to this international call for the 'children's cause; issues such as children's health education and development were researched and reported worldwide while children's work caught the attention of the international labor organization (Mendelievich-1979) and UNICEF carried out research on the status of children in developing countries(UNICEF-1980), local initiatives were undertaken to address some of the problems of Nepali children (Baral-1997), and elsewhere written about children's right, health education, labor and overall development despite the diversity of problems topics and regional areas covered by their international, nation and local investigations into children's lives, What remained common to all of them was the absence of children's voices and their own perspectives on issues important to their lives. This absence has also pervaded

most of the literature on child labor, and child development and the socialization of children published in the 1980s and 1990s within Nepal and elsewhere.

The majority of Nepalese population 51% children are under age 18. Fortunately, the internal and in Nepal that caused millions of children and almost 1000 to be killed or injured relatively peaceful resolution in 2006. The decade of violence has left 40,000 children displaced 8000 orphaned, and many in great need. School has also been disrupted thousands closed.

Many children in Nepal live in poverty, they are much fortunate than the orphans children who live on the streets. A UN report states that there are over 5000 orphans in Nepal. In the CWIN (Child Welfare IN Nepal) report it is noted that more than 3000 children have been displaced orphaned due to the violent political conflict in the country. The current political situation has made struggle, prices have risen from country wide blockades, tourism is down, and many young adults country or been injured or killed as a result of the political tensions. The orphans and street children marginalized by society, are vulnerable to various abuses, they are bought into indentured servitude sex trade industry etc. More after than not they are also introduces to the street life culture of drugs.

In the same way we find in article 32 related to children's passed by United Nations organization under great resolution related to the rights of children states that the state should protect the children from any kind of economic exploitation and restriction on employing children in harmful work(job). The treaty also aims to protect the children's health and puts restriction on such activities that is detrimental to physical, spiritual, moral and social development. Similarly about the minimum age as explained in the article 138 of the International Labor organization (ILO) there must be abolition of child-labor and the children below 14 years of age should not be employed in any kind of labor-work have been justified to some extend and the children's would have golden future. Orphans and children working as labors would have the pride of their identities and there would not have been such pitiable condition as is seen today. The government of Nepal has also been seen not caring to fulfill the commitments like rescuing children under risk within 2000 and eradicating child labor by 2010 as well as celebrating the decade of 1990 as shirks children's decade.

It is to be noted what UNICEF declares about the role to be played by the house, Family and society to make the children good citizens. It is said that a child starts to get the basic education from his parents and house is the first school of child. If a person does not get good manners and culture in his/her childhood the country will have to bear a great loss of manpower. The future of the country depends on the hands of their very children because today children are the citizens of the country of tomorrow. As such children are like soft clay (soil). Just as a pot maker gives desired shape to the soft clay in the same way. We can shape children in the form as we desire them to be. The child goes on taking the shape according to the education and instruction given to them. Today's children become youths and adults of tomorrows and there very people take part in the development of the country. Expressing his opinion about children Bill Clinton had said," It we allowed our children to remain in deteriorating condition in a certain time in future we will have to feel ourselves as named of that kind of showing of the seed. So we know that if we give our children the opportunity to grow and develop in a healthy way, it is certain that there very children will be good, cultured, efficient and true citizens of the country. (UNICEF, 1992)

It has been governmental, non-governmental and among international organizations and associations mainly UNICEF, Red cross, save the children U.S.A. save the children Japan , N.G.W. Danish volunteers etc have been providing service and assistance for children and at the same time a number of N.G.O. also have been serving for the orphan children's protection and well-being. Speaking about the service from government for the welfare of children late king Shri 5 Tribhuwan had inaugurated PAROPAKAR ANATHALAYA (orphanage for children's welfare) in the year 2009 B.S. Dayabir Sing Kansakar's contribution in the establishment and maintenance of the first orphanage for children has be considered as one of the unique feather. In Nepal Henceforward different programs related to social service are found being added gradually. In the year 2033 the late king Birendra Bir Bikram Shah Dev constituted National coordination committee for social services, the inauguration of which we as done by Aishworya Rajya Laxmi Devi Shah. Now child welfare Institution has been conducting the welfare coordination activities. There are 11 organizations working under the jurisdiction of National Coordination Institution to carry out social service for the sake of children for long time such as Nepal children's

Organizations orphanage for children's welfare orphanage eastern zone, Ratna Children's fund, Child Development Society, Child Health Service Association run by haves for have-nots, Nepal Children's Association etc. (Children Concern, 2048)

Orphans are relatively rare in developed countries than underdeveloped as most children can expect both of their parents to survive their childhood. Much higher numbers of orphan exist in war from nations such as Afghanistan, Iraq etc. Children in these countries become the victim of war. If we consider the number of orphans according to continent, Africa comes at the first position making 11.9 percent orphans as percentage of all children. We can get more clear view from this table:

Continent	Number of orphans (1000's)	Orphan as Percentage of all children
Africa	34,294	11.9 %
Asia	65,504	6.5 %
Latin America & Caribbean	8,166	7.4 %

Generally, Orphans are considered as weak and incapable person. But if we look at the history we can find some notable orphans who have done some remarkable work despite of being orphan.

Famous orphans include world leaders such as Nelson Mandela and Andrew Jackson, the Muslim prophet. Mohammed writes such as Edgar Allan Poe and Leo Tolstoy. The American orphan Henry Parker portrayed the horrible conditions of his orphanage in his art work. Other notable orphans include entertainment greats such as Louis Armstrong, Johan Sebastian Bach, Marilyn Monroe Babe Ruth and Aaron worth, and innumerable fictional characters in literature and comics.

As we know while many children here live in poverty, they are much fortunate than the orphans children who live on the streets. A UN report states that there are over 5000 orphans in Nepal. WIN (Child Welfare) In Nepal report it is noted that more. The orphans and street children marginalized by society are vulnerable to various abuses they are bought into indentured servitude sex trade industry etc. More often than not they are also introduced to the street life culture of drugs. (Pradhan.2001)

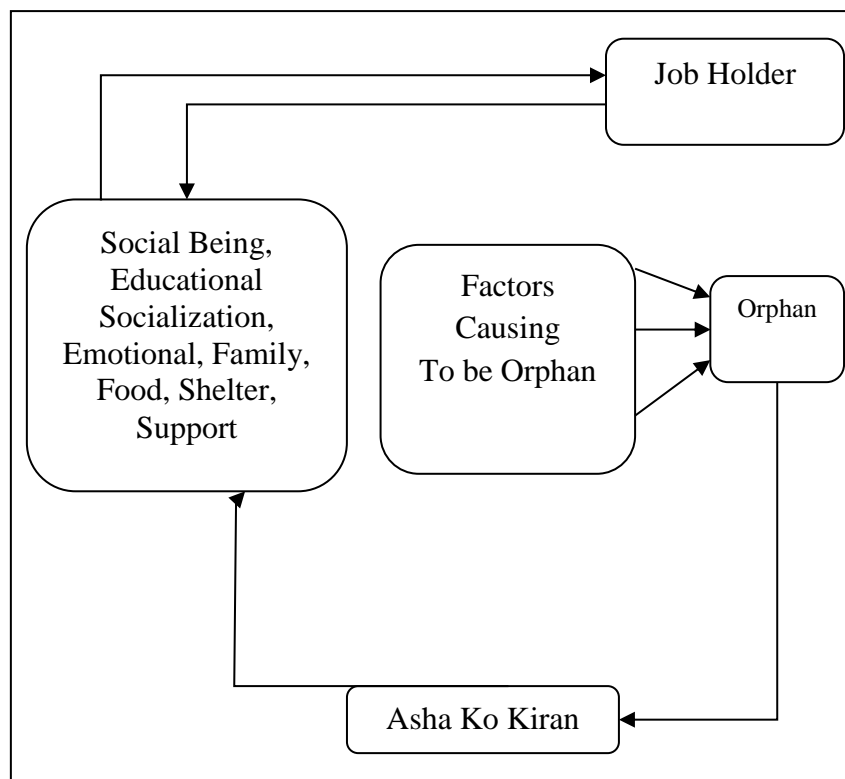
Aasha ko kiran is a home based on the idea that quality of care should be the main goal. This means that they strive to provide high quality care to their children while slowly expand number of children they provide support through there other non-residential programs. They support more single desperate women under our existing women Handicraft Centre and more Nepalese people under micro credit. They have a concrete plan for the exited to enlist supporters and volunteers of all types. Between there big hearted staff, caries and generous supporters. They believe that Aasha ko kiran kindergarten will be able to continue the move forward.

The children dearly love AKOK chairman, Hari Bhandari . A Story of vision, friends, hard work and extraordinary accomplishment. He was born in Madi, Nepal, on March 8, 1970, and grew up in the village of Meghauli, Nepal. At age seventeen, having completed his education, he went to Kathmandu seeking employment. He got a job in a hydroelectric project plant and started saving money. Two years later, in 1989, he returned to Meghauli and purchased a parcel of land and built a small guesthouse. In his spare time he taught and tutored children whose parents could not afford to send them to school.

In 1996, he dedicated himself in fulfilling his vision of a Primary Health Care clinic in Meghauli. To raise funds for the clinic, he sold personal his possessions and sought contributions from my family, villagers, friends and organizations abroad. A British gentleman and his wife, (Peter and Beryl Shore) whom he had helped when they were lost in Nepal, raised money among their own family members and others in the United Kingdom. Clinic Nepal started in 1997. Out of this organization, many projects quickly evolved to improve health, sanitation, access to clean water, and education in Meghauli.

2.7 Conceptual Framework

Orphan and street children are treated differently in our society and they are socially and economically low in status due to different region. They are deprived to access to basic services like education, health and their rights to. They are deprived to access to basic services like education, health and their right to survive as a citizen of the nation. The social indicators viz. family relation, education, health, socialization etc. embedded with economic status viz. daily income, saving etc. are vital. The implications and consequences embedded with socio-economic status of the children on the street and of the street are also vital. The detail follows.



CHAPTER-THREE

RESEARCH METHODS

3.1 Research Design

The fundamental aim of this study is to analyze and explore the position and socialization process of orphan and destitute children who stay in Aasha ko Kiran. It has set objectives to analyze orphan stay in Aasha ko Kiran, to explore orphan socialization process, their cultural values and also to know how they became orphan and how they are being socialized in the mainstream. Considering this fact, both exploratory and descriptive research design was used to understand the socialization process in the mainstream and the cultural values. Descriptive research design was used to describe orphan stay in Aasha ko Kiran Home. Similarly, it also used to describe socio-cultural situation of orphan Aasha ko Kiran.

3.2 Rationale of the Selection of the Study Area

Poverty is the main reason for the children to become orphan. In poor households, parents are not able to take care of their children properly. Children have to work from their early age. They don't get opportunity to attend school and poor economy may break their family bond. Therefore, they come to the city. In general Aasha ko Kiran Ward - 14 of Nawalpur, which is situated the latitude of 27° 38' 59.28" N and longitude of 83° 53' 22.92" E sub-metropolis of Gandaki province at Nawalpur district. Those 49 children's in Aasha ko Kiran were specifically chosen to be the research site because of the following reasons:

- Orphan and destitute children are highly visible in Nawalpur area.
- This city is one of the main transit centers for children from different districts.
- Orphan and destitute children are one of the most exploited categories in our society so it is chosen for the study.

Presently, the researcher is living in this city, so it would be easy to collect data and information about the subject. The researcher has personally visited many sites in Nawalpur area where he has seen many orphan homes. Because of familiarity with the

sites, the researcher has obtained data that are more reliable on a short and limited time. Available resources in terms of time and budget have also forced the researcher to choose Nawalpur as the research site, which is easily accessible and not expensive to carry out fieldwork.

3.3 Universe and Sampling

All items in any field of inquiry constitute a 'Universe' or 'Population'. A complete enumeration of all the items in the 'Population' is known as a census inquiry. In such an inquiry all items are covered and highest accuracy is obtained. This type of inquiry needs a great deal of time, money and energy. Therefore, this method is practically difficult for ordinary researchers. Only Government, NGO and INGO can carry out. Such large scale research is not possible to collect data of all orphan homes to study for a simple researcher. That is why I select Aasha ko kiran for purposively using convenience sampling strategy because it was easily accessible from my location. The Aasha ko kiran have 52 children's but during my research 49 were available and I contacted them all for the required information. Thus, there is a whole group study.

3.4 Nature and Sources of Data

Different types of quantitative and qualitative data and information were collected and analyzed relating to sociological, cultural and behavioral aspects of orphan and destitute children in Aasha ko kiran. Both primary as well as secondary data were used in this study. But the primary data and information was extensively utilized as the main source of this research work. This primary data were both quantitative as well as qualitative. Equal importance had been given to both quantitative and qualitative data, Quantitative data were collected mainly from questionnaire and interview schedule and qualitative data from focus group discussion, key informant interview and participate and non-participant observation case studies method. Some secondary data and information were also extracted from the different published and unpublished sources such as journal books, articles, profile etc.

3.5 Methods of Data Collection

Different types of information and data were required to complete this dissertation. Therefore, questionnaire, interviews, interaction methods as well as observation approach were used to collect the primary source of data and other related publications were used for the secondary data. Some of their publications were collected from UNICEF and CWIN as well as the Aasha ko kiran. The following methods are used to collect the required data and information.

- Interview Schedule
- Observation
- Photographs
- Case Study

1. **Interview Schedule:** Interview schedule is one of the important methods for data collection. This method is used for collection of required data and information for the purpose of this research study. This method is used for getting more qualitative information about the orphan children.
2. **Observation:** This is the method of getting information by observing the objects. By looking their behaviors, living and working conditions, health, clothes, physique and their physical condition necessary information were collected. While interviewing children as well as the employers, the researcher has also observed the condition of orphan in orphans home.
3. **Use of Photographs:** Use of photographs is considered as an effective anthropological method of recording the actual situation of research population. That's why photographs of some children, their dressing, living environment and their physical outlook have been captured.
4. **Case Study:** There cases were collected to supplement information on the past and present of the orphan children who live in orphan home. The case studies were prepared by interviewing children themselves and recording their life story including their life experiences, feelings and aspirations.

3.6 Data Presentation and Analysis

At one hand questionnaire has been used to procure necessary information for this research study, while at the other hand observation method has been used. After on the spot study the whole data has been placed in the Master sheet, Bar-diagram, pie-chart, table and graph has been made accordingly. After that data coding and editing necessary diagrams have been included.

3.7 Limitation of the Study

The issue of orphan children is a very vague issue which cannot be studied all at once. This study is concerned to analyze the situation of orphan children in AKOK of Nawalpur. So, its findings may not exactly be generalized in the care of orphan children of other places. But some relevance may be sought for. Various governmental and non-governmental organizations with slogans and programs for the safeguarding of the rights and promotion in the wellbeing of children are opened up throughout Nepal. But to conduct research work going to all three orphanages and organizes is not feasible for we student community bound by time, source and means. From the beginning, researcher want to open orphan homes, that's why, it is interesting subject for the researcher and want to research on it. Though there many organization working for the wellbeing of orphans and destitute children study has been made with full concentration in this Aasha ko kiran. Main focus has been made by the social condition, educational situation and daily activities of the orphans living in this organization in this research cannot be compared with other organizations of this kind. Had it been possible to hold interview with the persons who have brought their children to this Children's Home, it would have been for better to know about the children but this activity has not been feasible so the facts related to such things are not included in this.

CHAPTER-FOUR

CONTRIBUTION OF AASHA KO KIRAN

4.1 Physical Setting of AKOK

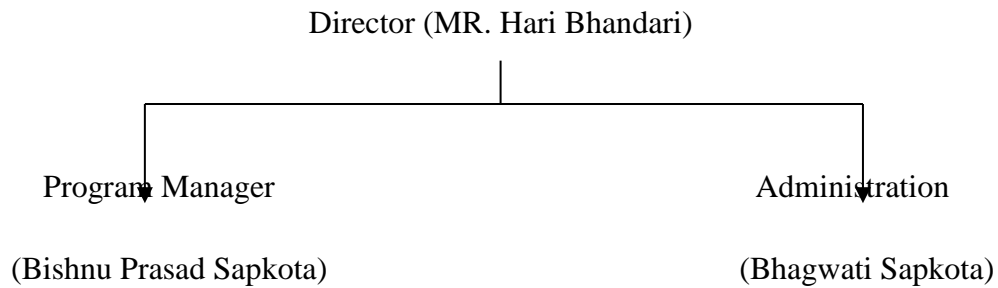
Aasha Ko Kiran is being run in a nice big building. There are 10 rooms for children excluding staff member. This building is in the ownership of chief managing director. In each room is occupied by four children. In order to take care of the children and give them proper guidance there is one captain and a vice-captain in each room. Besides above arrangements the organization has:

- Three well-furnished kitchen.
- Two T.V halls and one big dancing hall too.
- One big library
- Reception
- One counseling room
- One computer room with 17 computers in total.

4.1.1 Management System in AKOK

The chapter is dealt with the overall management of Aasha ko kiran regards to children concern.

- a) **Food Management:** This organization has its own food routine. They have specific time for the meal. They eat breakfast, lunch, Tiffin and dinner. Children eat fruits twice in a week and the children who are weak and need extra nutrition are given Horlicks, viva and complain etc. with milk every day. They provide variety of food.
- b) **Work Division System:** Here at Aasha ko kiran. The work is divided according to the past. The system is as follow.



- c) **System of admission of orphan and destitute children:** In Aasha ko kiran children are admitted by the recommendation letter of Municipality and Clinic Nepal.
- Recommendation of District Child Welfare.
 - Recommendation of government part bodies.
 - Not only this it some cares come on news and some are really orphan and destitute AKOK admit their children.
- d) **Departure of Children from the Institution:** When children passed their S.L.C. got skillful training and able to manage their own life.
- e) **Management of Education:** All the student study on reputed boarding school and Government School of Nawalpur. After completing their lower secondary level they are transferred to Bhimsen adarsha secondary school from Nawal English secondary boarding school. Tuition class is provided every evening to all childrens. The AKOK provides all necessary things for education such as books, copy, pen etc.
- f) **Management of Clothes:** They provided every year new dresses like 3 pairs. Volunteers and foreigners frequently provide clothes and gift for the children.
- g) **Management of Medicine and Clinic:** They perform health check-up semi-annually. Various types of training related to personal hygiene are given.
- h) **Arrangement of Sports:** They provide different kinds of sports facilities such as football, table tennis, chess, volleyball and badminton. AKOK provides all the necessary materials for sports.

Additionally, Children can visit their parents on Dashain only. Children who don't have parents can live with house staffs. Children are concerned about moral duties and responsibilities. Also they provided scholarship program for the other children who stay with their parents.

4.2 Contribution of Aasha ko kiran

The studies is concerned with the children of different status like destitute, orphan hence the chapter is also related with the contribution made by the orphanage which has probed into the reality of the children anthropologically. The different processes and factors like socialization, family and education are discussed in this chapter.

4.2.1 Socialization

From the literature it is understood that socialization is process of internalizing the norms and values so that a person becomes social in the society. From the research, it is observed that the children are reshaped when they are socialized. Likewise the children used to be rough, strive. One of the key informants stated that most the children liked to reside in the street as they have perceived the street as their home without parents. So the children used to escape from the world as normal people are living. This organization has attempted to socialize the children concerning the needs and wants psychologically since it is considered that they have rights to live and education so as to ensure the basic human rights. Most of the children are internalized with norms and values which have come up into the precise form nowadays. And the children are too happy to reside there in the orphanage since they have familial environment and they are provided with other material support as well. The case of Ashma Mahato and Sujjan Mahato, clarifies.

Box-1 AKOK as family to Children

Talking with the members of the organization and Ashma Mahato and Sujan Mahato selected for the case study, it came to be known that Ashma Mahato and Sujan Mahato are brother and sister girl whose father died when they were young. They are from Meghauri, Chitwan which is western part of Nepal. When a founder of Clinic Nepal heard the information and rescued them.

It also came to be known that at first it proved difficult to socialize Ashma and Sujal, as they did not speak Nepali and none of Aasha ko kiran staff member speaks their language. When talking to her I found that Ashma and Sujan are of shy nature. I knew from members that Ashma is a popular member of the house and can be seen any day chatting and socializing with just about anyone in the family. As a teacher I have seen that she is very dedicated to her studies and is one of the most talented students in her class. Ashma says that someday she would become a nurse.

In conclusion, after getting enrolled in Asha ko kiran, now they are pretty familiar to many mother tongues and religions which show they are socialized after coming to Aasha ko kiran.

From the statement, it is revealed that it is the socialization process that makes the human beings social. In the beginning the orphan and destitute children had learnt the norms to collect gravel, sacks so as to support their family to reduce poverty. They have obligation to handle such unskilled wage labor which need hard physical labor. Simultaneously it is noticed that they used to be physically exploited and sexually harassed which affects their behavior which have negative psychological impacts on them.

4.2.2 Family

The paradigm of family has been transformed as they are brought up in the orphanage. In the past days the children used to share their feelings with friends (other street children) who have same status. Neither had they had family members nor anyone in which open roof was home for them. AKOK has stood as the social group characterized by common residence, economic cooperation for the children which concern about their love and care. From the studies, it is observed that some of the children among them were brought from the family too who used to reside with their step mother and father who didn't use to take a lot of care. Even though they were in family they were isolated from the environment that possesses familial love, care and emotions. The case of Nisha sapkota provides substantive illustration.

Box-2 AKOK as family to Children

Talking with the members of the organization and Nisha Sapkota is selected for the case study; it came to be known that Nisha Sapkota's father died during encounter with tiger when Nisha Sapkota was young. Since, most of the people are farmer in Nepal. Nisha's father was also a poor farmer. One day while he was going to jungle to collect firewood her father unluckily encountered with tiger. During that time her father died. Afterward clinic Nepal resuced her and send to Aasha ko kiran.

She first came to Aasha ko kiran kindergarten in 2064 jetha 1. At the beginning it was difficult to convince Nisa to stay at this kindergarten because she have still memory of her house. It has taken time for nisha to be familiar with other members of Aasha ko kiran.

Now she is living happily in Aasha ko kiran as if she is living in her own family.

Thus such kinds of illustrations express that the children in AKOK have got familial environment with proper socialization in which they have got golden opportunity to be educated. Here Ashma had been residing in the family with her mother and step father where she was encompassing with psychological stresses. All the children share the same roof; eat together with everyone who has flourished the lives of children that will help them to grow with sound physical and mental health without retarding and deteriorating their health.

4.2.3 Education

From the literature it is internalized that major function of education as the transmission of society's norms and values in which it is stated that society can survive only if there exists among its members a sufficient degree of homogeneity, education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands. The study too probes into the reality that every children in AKOK are highly prioritized to educate. Education is one of the crucial factors for basic human rights which enlighten them and it is either considered as the bridge between society and family hence they are taught so as to cooperate, maintain social solidarity and homogeneity as by Durkheim. Every children are sent to school for internalizing them with good formal and informal knowledge and skill. The children are treated considering their psychological factors. The organization even concerns on their personal interest and aim so that they can make plan for their future career.

Those who didn't get chance to admit in school even though they had eager interest are now facilitated with right education. For instance case of Nishant is presented below:

When the researcher asked about his study Nishant said that he enjoys all subjects at school and would like to work in health care when he becomes older. With the right encouragement, support and love it is hoped that Nishant will find great success in his life.

Likewise next example of Ashma is ample statement,

As a teacher I have seen that she is very dedicated to her studies and is one of the most talented students in her class. Ashma says that someday she would like to become a nurse.

4.2.4 Cultural System

In Aasha ko kiran they celebrate all kind of festivals such as (Dashain, Tihar, Teej, and Manghe Sankrrati). Children were sent to their relatives at Dashain only. They celebrate all festivals of all kinds of religion. At Aasha ko kiran organize

different cultural program and different festivals. The children are socialized to mix up with every members of the Home. In different rituals all the children are taught.

There are mother, father and sisters (among children) and those mother and father put tika on their forehead on Dashain. The children from the AKOK are taught call each other sisters and brothers so they put tika on Tihar or Diwali.

CHAPTER-FIVE

SOCIAL CONDITION OF AKOK

In this AKOK children above 6 years of age are being kept and the children reach the stage of life when they can pass life on their own way they are allowed to depart from the orphanage. In this orphanage, only the children from 6 years and above are included as respondents which total numbers are 49 out of the total of 52 children in this AKOK. It is difficult to get maximum response from the children below 6 years of age. It is thought that the children above 6 years are easier to get maximum responses than the children below 6 years.

Table 1: Age of the respondents

Category	Frequency	Percent
04 -08	18	36.73%
9-12	11	22.44%
13-15	11	22.44%
16-15	9	18.36%
Total	49	100%

Source: Field Survey, 2019.

While analyzing the age of the respondents in terms of percentage it is found that out of the 49 respondents 36.73% belong to the age group from 04-08. The children of age group from 9 – 12 are found to be 22.44%. The children of age group from 13-15 are found 22.44%. There are only 9 children of the age 16 and above.

Another reason for selecting children from age 6 years and above is to give the children such situation in which they can point out about all facilities and constraints if any they are finding while living in the orphanage. It is designed to find all phases of children's growth, more prominently, about their living conditions, food, clothes, care and things related to their health, entertainment, education, social settings and so on. It is just to get a clear picture of the children's life in AKOK in relation to their socialization also in detail.

Table 2: Sex of the respondents

Category	Frequency	Percent
Female	24	48.97%
Male	35	71.42%
Total	49	100.0%

Source: Field Survey, 2019.

Table no. 2 shows the sex of the respondent children who are participant in this study. Here male 35 mean 71.42% and female 24 mean 48.97% So from the table use find that male are more than female.

AKOK which is located in Daldale, here we find different types of caste / ethnic group. They are familiar to each other. Here in AKOK, they are not seen by their caste they all are equal there. Here no one caste think that we are big we are small, they all have same feelings. Here all caste groups are mixed.

Table 3: Zone

Category	Frequency	Percent
Narayani	45	91.84%
Lumbini	4	8.16%
Total	49	100.0%

Source: Field Survey, 2018.

From table 3, we came know that the sample numbers of children coming from Narayani zone of Nepal are 45 out of 49. It means that only 91.84% % of children living in AKOK are from Narayani. Similarly 4 children's came from Lumbini zone i.e. 8.16%.

Table 4: Religion

Category	Frequency	Percent
Hindu	41	83.68%
Buddhist	3	6.12%
Christian	4	8.16%
No any	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

According to the survey the total no of children who follow Hindu religion is 41 i.e. 83.68%. Similarly, the total no of children who follow Christian religion is 4 i.e. 8.16%, the children who follow Buddhist religion is 3 i.e. 6.12% and total no of children who don't follow any religion is 2.04%.

Table 5: Caste/ethnicity

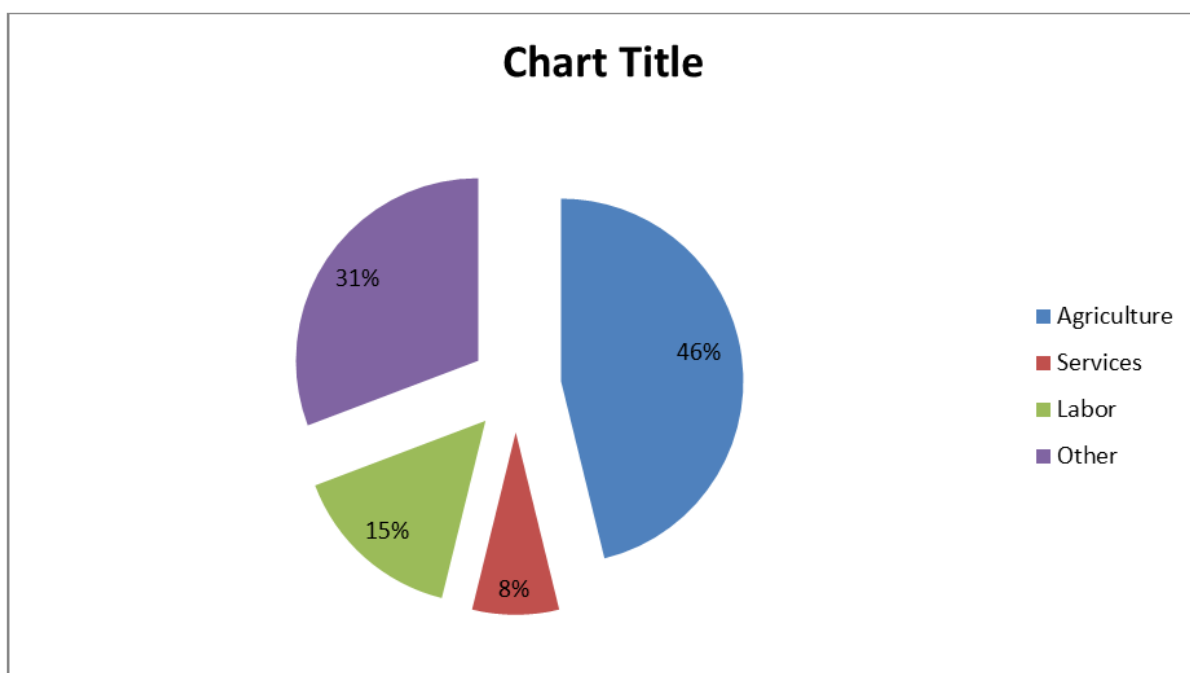
Category	Frequency	Percent
Dalit	10	20.40%
Other	27	55.10%
Ethnic group	12	24.8%
Total	49	100.0%

Source: Field Survey, 2018.

In table No. 5, we found different types of caste children are there. In which 10 were Dalit i.e. 20.40%, 12 were Ethnic group i.e. 24.8% and 27 were other i.e. 55.10%

In AKOK the children who live there they all are of different religion. All the children think that they are of Hindu culture and they have one unity. As we know Nepal is secular country, here are different people who are of different Religion.

Figure 1 : Pie- chart of income sources of the respondent family

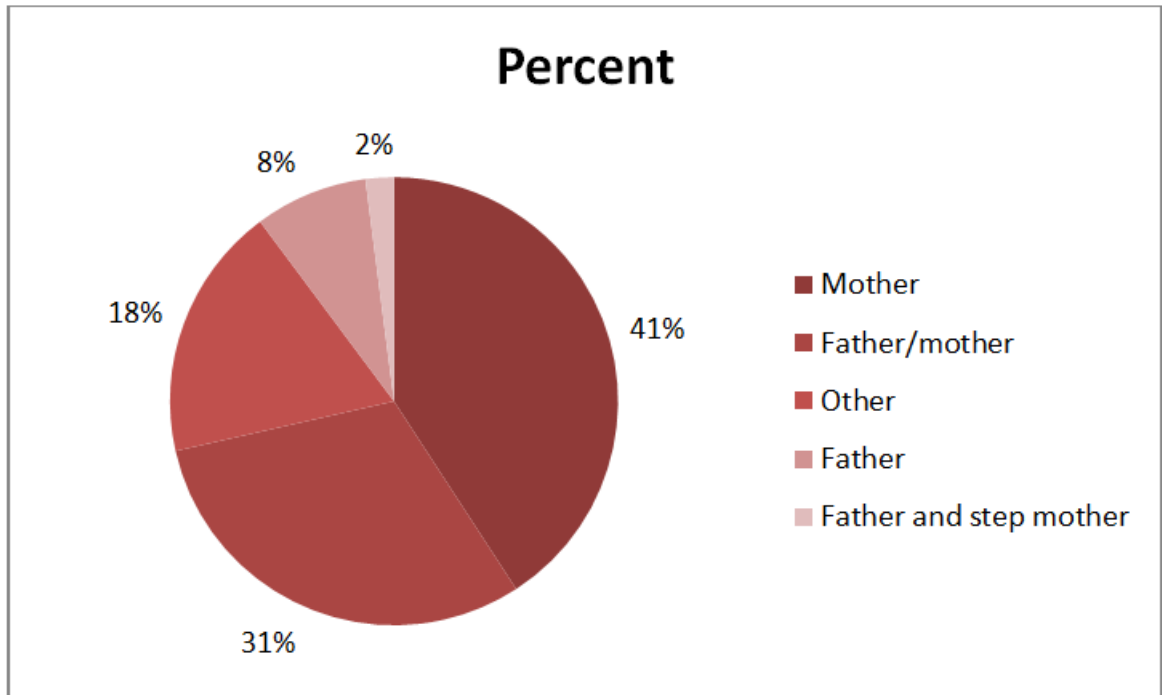


Source: Field Survey, 2018.

The highest no of family's major income source is from agriculture i.e. 46% .The second highest number no of family's major income is from other sources i.e. 31%.The third highest no of Family's major income source is from labor i.e. 15%. It also indicates they belong to poor family background. Only 8% of children were found to come from service holding families.

So, it can be clearly seen that most of the children had very low financial position of their family. This table reflects the noble work being done by AKOK by providing all kinds orphans and very poor children the basic facilities of food, clothes, shelter and education to ensure brighter future. This table clearly indicate that income sources of the families of these children has been very low because most of the families depended on agriculture and labor where in the context Nepalese economy people egged in agriculture have to face financial hardship almost all the year round.

Figure 2: Pie-chart of with whom did you live before you left home.



Source: Field Survey, 2018.

Table no. 7 presents with who did the children lived before coming to orphanage. According to the survey 41% of the children lived with their mother only before they left home. Similarly, 31% of the children lived with their father and mother, 8% of the children lived with their father only, 2% of the children lived with their father and step-mother and 18% of the children lived with their relatives.

When looking carefully these data we also find the 8% of the children lived with father and 18% lived with other. It shows that quite a big number were deprived of the warm love and care found in motherly affection. This is also an example of the dismal situation of the children in their early days before they got the opportunity to come live in thin AKOK for better and comfortable status life.

Table 6: How did you come to city?

Category	Frequency	Percent
Organization approach	31	63.26%
With relatives	11	22.44%
On my own	5	10.20%
Other	2	4.08%
Total	49	100.0%

Source: Field Survey, 2018.

It is 63.26% the highest percentage shows that organizational approach had played a great role in bringing orphan and destitute children to provide them better life situations. It shows a really brilliant approach made by AKOK to give new hope and better living and educational facilities to these unfortunate children.

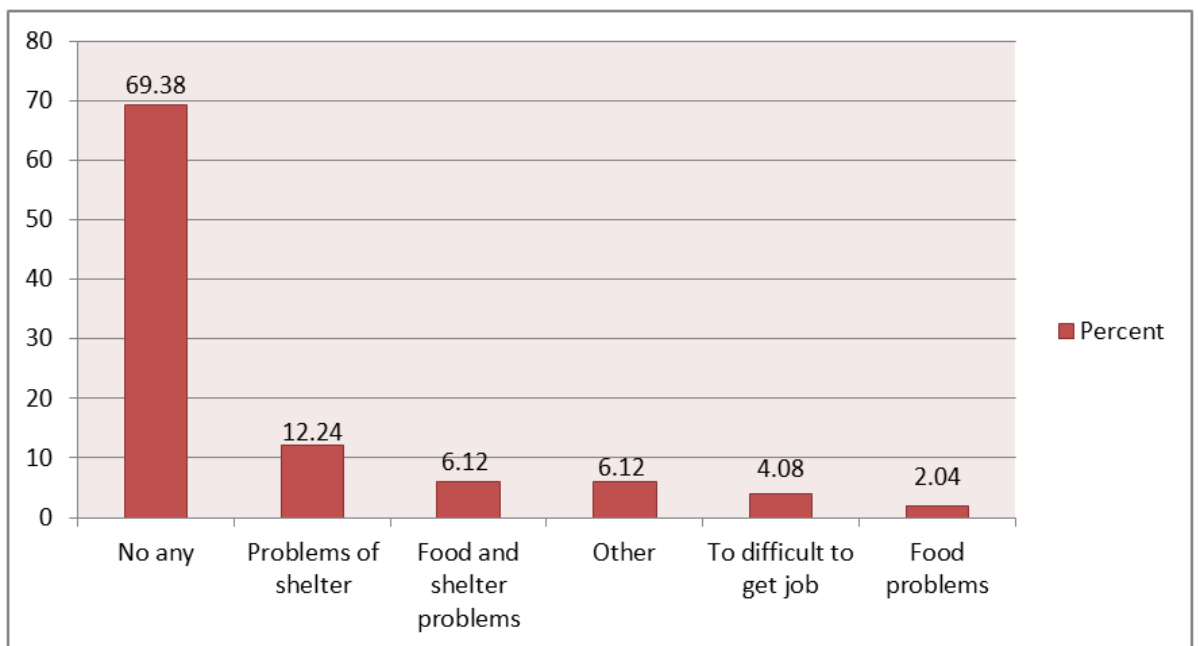
However, this is one another interesting picture of their coming to city and getting refuge in AKOK. Out of 49 respondents 5 children were found to be such who had come to city on their own looking for better life situation and ultimately they got the chance to get warm care from AKOK. 4.08% of children came to city in some other way not specifically mentioned.

Table 7: What Problems did you face in the city?

Category	Frequency	Percent
No any	34	69.38%
Problems of shelter	6	12.24%
Food and shelter problems	3	6.12%
Other	3	6.12%
Too difficult to get job	2	4.08%
Food problems	1	2.04%
Total	49	100%

Source: Field Survey, 2018.

Figure 3: Bar diagram of what problem did they face in city.



Above table and figure mentioned that the children had different kinds of problem most of which were so acute that they were passing their life in distress. AKOK has now given them quality life and education which is found to be really admirable.

Food:

Good nutrition is an important part of leading a healthy lifestyle. Combined with physical activity, your diet can help you to reach and maintain a healthy weight, reduce your risk of chronic diseases (like heart disease and cancer), and promote your overall health. In AKOK quality of the food is given top most priority amongst all.

Table 8: Do you get the food you like most of the time?

Category	Frequency	Percent
Yes	45	91.83%
No	2	4.08%
Sometime	2	4.08%
Total	49	100.0%

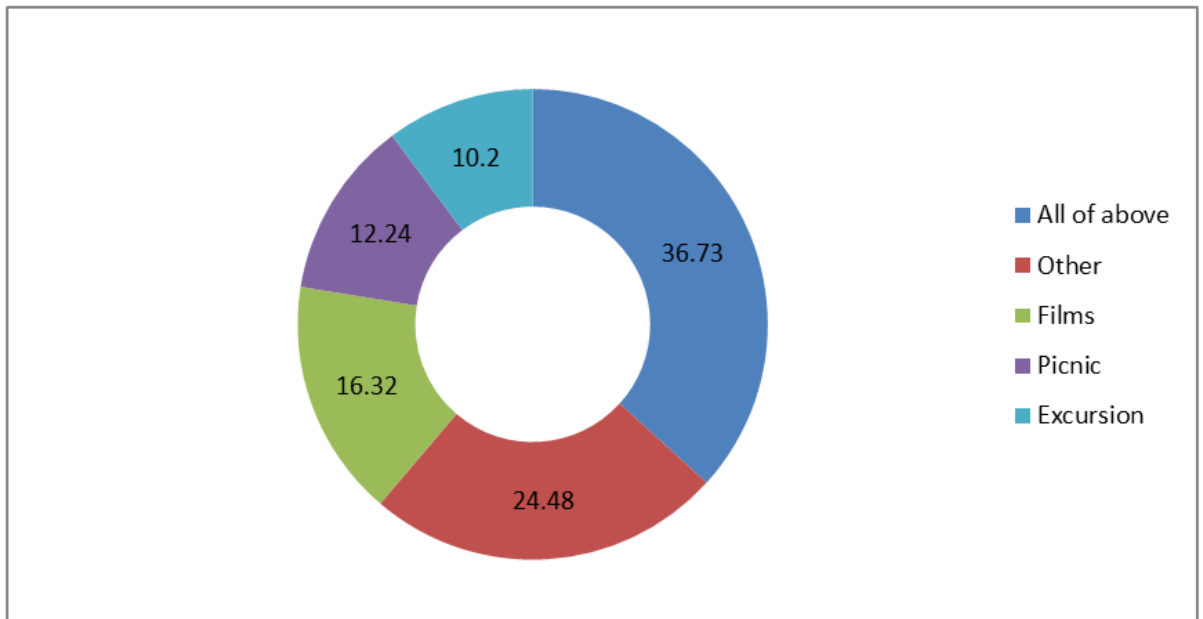
Source: Field Survey, 2018

Table no. 8 shows that the children that get food they like 45 means 91.83% and 4.08% of the children don't get the food that they like. Whereas, 4.08% of the children sometimes get the food they like. However, some exceptions of 4.08% told that they get the food they don't like. Other whose percentage is also 4.08% said that sometimes they got to eat the food they liked most and sometimes not. They need some more attention in providing the food to the children's that they like as far as practically possible. It will keep all the children healthy and happy.

Entertainment:

Entertainment is important as it brings people together and is a good way for the entire family to bond. It diverts people's attention from their demanding lives and amuses them in their leisure time. Usually, entertainment is fun, enjoyable and pleasurable. In AKOK children get entertained by various means such as: Watching films, going picnic, excursion and etc.

Figure 4: Pie-chart of how they get entertainments



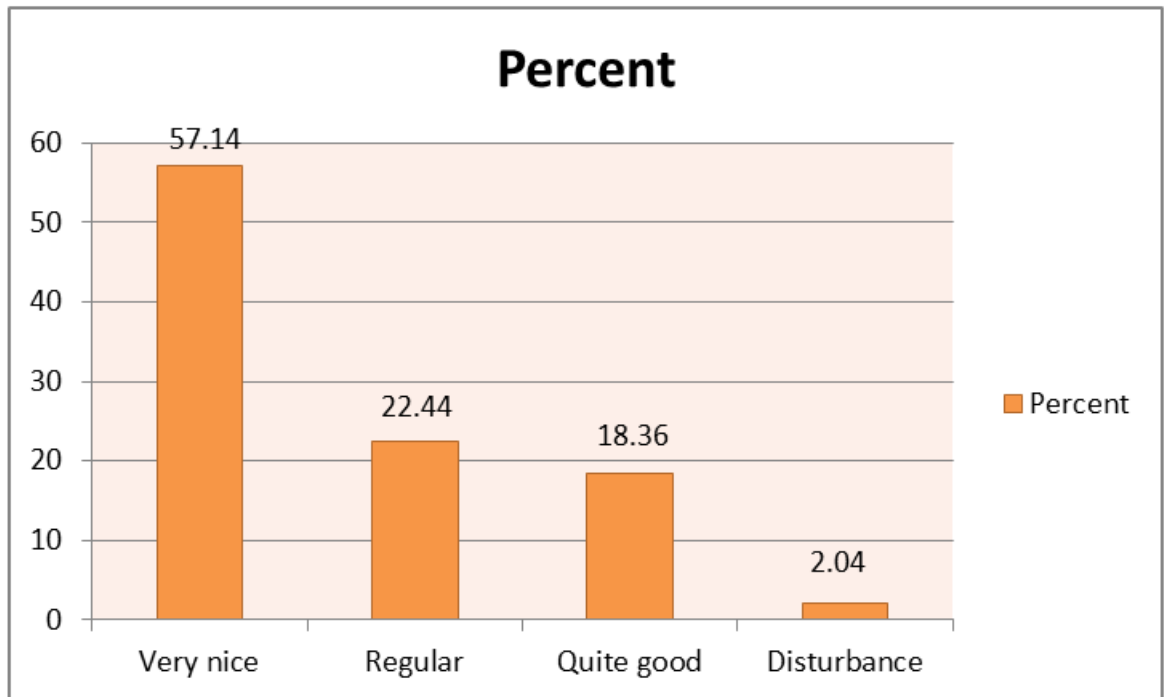
Source: Field Survey, 2018.

It shows that 16.32%, 10.2% and 12.24% of students told that they got entertainment from films, excursion and picnic respectively. Maximum number of the children get the entertainment from all of the activities is 36.73%. The second highest percentage 24.48% of children told that they were getting some other kinds of entertains besides films, picnic etc. It indicates the AKOK management has been doing well to provide entertainment to its children in varied and conscious manner.

Education:

Studying is important because it is essential for a person to develop a complete education and provides students with the opportunity to develop study habits, time management skills and self-discipline. While looking the background of AKOK every single child's has been sent to school. Most of the children are keenly interested in study.

Figure 5 : How do you feel about doing your study?



Source: Field Survey, 2018.

Figure No. 5 shows that 57.14% of students did their study in a nice manner, 18.36 of the student did their study in good manner, 22.44% of the student did their study in regular manner. Whereas, 2.04% of the student are quiet weak in their study. From this it can be well estimated that AKOK has been providing very good educational training for all children.

Health Checkup / Care

In AKOK for keeping their students away from different kinds of sickness or diseases these is found provision made by wardens in taking care, consulting doctor combined care and check up by wardens and doctor. In some cases sick students are also sent to their relatives for psychological comfort and care according to the situation. If we look at the percentage we found highest 61.22% in which wardens are conscious to give proper care. So that children get immediate attention when sick. The second highest situation of help provided is that of both wardens and doctor whose is seen to be 20.04%

Table 9: Who help you when you are sick?

Category	Frequency	Percent
Wardens take care	35	61.22%
Both wardens and doctor	10	20.40%
Doctor is consulted	3	6.12%
Send to relatives	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

In table no. 9 shows that 6.12% situations doctor is consulted. Sending to relatives for care has record of minimum percentage which is 2.04%. From this data it can be said that children in AKOK get admirably good help and care which helps to remain healthy and free from any kind of injury in their health.

Feeling Lonely or Quite at Home:

With a view to see whether the children in AKOK were feeling quite at home or lonely in their stay in the orphanage direct questions were applied such as yes or no. It was found that maximum numbers of children were feeling quite at home to live in this institution.

Table 10: Do you feel lonely to live here?

Category	Frequency	Percent
No	46	93.84%
Yes	3	6.12%
Total	49	100.0%

Source: Field Survey, 2018.

In table no. 10, the highest percent 93.84 of students freely expressed that they did not feel lonely in their stay home. Only a few students i.e. 6.12% of the children said that they felt lonely when living in this children's home. It can be seen that the overall situation for living is lively not lonely. It gives a positive view about the homely environment provided to these children in AKOK.

This table is constructed with a view to find out the reason from the children themselves why they did not feel lonely more specifically. In response to the question if you do not feel lonely, then how the explanation received was as follows. Out of 49 students 46 students felt happy while living in AKOK.

Table 11: If no, then how?

Category	Frequency	Valid Percent
Both	29	63.04%
You feel as home	9	19.56%
They take care you	8	17.39%
Total	46	100.0%

Source: Field Survey, 2018.

In table no. 11, 93.87% of children were happy living there. It indicates that the AKOK is giving the children all kinds of care to keep them all the time fresh and cheerful.

Feeling of Children towards Staff (other members):

This table is intended to find out how the children express their feeling and ideas about other members of the organization such as wardens, supervisor or some other officials. It is really admirable to find that the children do not feel much hesitation while communicating.

Table 12: What do you think of other members?

Category	Frequency	Percent
All of below	27	55.10%
Like father/mother	15	30.61%
Like uncle/aunt	6	12.24%
Like brother/sister	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

Table no. 12, shows that the children are quite big number of children i.e. 27 out of 49 gets affectionate dealing from the elderly members of the organization as they feel like their own mother and father. There are some children who think them as brother and sisters. It shows that the AKOK has appointed very sensible staff to keep

the children happy and free as in a homely environment. It can be an ideal example for other organizations

This table is intended to know how the orphans and destitute children living under the care of AKOK are being socialized. For this specific purpose the children were asked to answer the question. "Do you think the way you are brought up in the organization has been helpful for social integration?"

Table 13: Do you think the way you are brought up in the organization has been helpful for social integration?

Category	Frequency	Percent
Yes	48	97.95%
No	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

In table no. 13, 2.04% of the children that is one amongst the respondents told that he did not feel helpful in social integration. In spite of very bright picture emerging from this problem about social integration being developed in the organization there is room for improvement. It is to be borne in mind that one of the main purpose of the research is to find out about the contribution made by AKOK on one of the most important aspect of children's growth in the values of social integration so that they can well a just themselves in the national stream of life. It is gratifying to see that AKOK is doing its best in this important aspect of children's socialization so that they can show their responsibilities in the service to the country in future as able and conscious citizens. Since children of different castes, tradition, religion and ethnic groups are growing up and being educated under the same roof of the organization it gives conductive. It is to be borne.

This table and subsequent table 19 are constructed to get a close look at learning cultural values by the children while living in the organization. A specific question, "Did you learn about your cultural values while living in the organization. The number of children giving positive answer in aspect is 97.95% which is certainly admirable.

Cultural values:

Cultural values are the core principles and ideals upon which an entire community exists. This is made up of several parts: customs, which are traditions and rituals; values, which are beliefs; and culture, which is all of a group's guiding values

Table 14: Did you learn about your cultural values while living in the organization?

Category	Frequency	Percent
Yes	48	97.95%
No	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

However one child has answered in negative. It shows that there is still to do more in helping the children to lean cultural values while they are living in the organization.

This table comes as a sequence of table 14 and it is intended to find out if the orphans and destitute children living in AKOK are facing any difficulties in learning cultural values. From the answered gathered it becomes clean though some children had been feeling it difficult to learn cultural values whose percentages is 2.04%.

Table 15: Are there any difficulties for not learning cultural values?

Category	Frequency	Percent
No	40	81.63%
Yes	9	18.36%
Total	49	100.0%

Source: Field Survey, 2018.

However the number of children telling that they had no difficulties is very high which is 81.63%. We can make a point that in spite of the big majority of the children there is no any difficulty in learning cultural values it becomes very pertinent

more care and efforts are to remove whatever difficulties the children have in learning cultural values.

This table is intended to see how far the AKOK community is fostering religious tolerance. It is to see whether the orphans and destitute children are allowed to following the religion they want to follow. In other words it wants to find out whether secularism is going on practice or not in AKOK.

Table 16: Are you allowed to follow the religion that you want?

Category	Frequency	Percent
Yes	45	91.83%
No	4	8.16%
Total	49	100.0%

Source: Field Survey, 2018.

From the answers received it is founded that a very big majority i.e. 91.83% of them were allowed to follow. However, there are some children having 8.16% of them who said that there was restriction in the matter of religion. Probably the AKOK community was not very much careful in removing this disparity as regards to following the religion of their choice. It may also be that the children who answered negatively what the question was meant to know. Some more sensible attempts are to be made to make sure that there is complete religious tolerance respect to others' religion while preserving their fully and freely to develop an healthy atmosphere of good religious tolerance.

This table is designed to see whether the orphans and destitute children living in the AKOK get the chance to learn and attend social customs such as marriage ceremonies and baptism. In such ceremonies people of different families and cultural background meet together. From there movements, gestures and postures and conversation various types of social customs and values can be seen and learned. In this context AKOK has been found to have done a lot by providing the children the chance of attending social custom such marriage and baptism.

Table 17: Did you learn to attend social custom such as marriage and baptism

Category	Frequency	Percent
Yes	38	77.55%
No	11	22.44%
Total	49	100.0%

Source: Field Survey, 2018.

The percentage of children giving positive response is found to be quite high which is 77.5% However some children having the 22.44% told that they did not get chance to learn such things in view of this organization needs to pay some more attention to maximize chances for the children to attempt marriage and baptism like ceremony so that all the children can get the valuable opportunity of socialization by attending such ceremonies as far as possible.

This table comes in the sequences of the foregoing table 24 and it wants to problem more closely about the inner feeding of the children about their memory and relationship with their relatives. The questions put to them is, "Don't you want to meet your relatives?"

Table 18: Don't you want to meet your relatives?

Category	Frequency	Percent
Want to meet	31	63.26%
No	7	14.28%
No parents	5	10.20%
Not interested to meet	5	10.20%
Not any relatives	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

In answer to this question maximum number of children having the percentage standing 63.26% told that they are eager to meet the relatives. 14.28% of the children, quite a considerable number seen as 10.20 % told that they do not want to meet the relatives. It seems they were totally neglected or despised by the relatives. Some others said that they had no parents while some other said that they were not interested to meet. One of the children told that he had no relatives. This shows that more than half number of children had some loving memory of their relatives and wanted to meet them while many other gave different negative views to this question.

This table is prepared to find out whether day to day activities such as shopping, cooking and cleanings dishes has been taught or not. Such activities help in making able to take responsibility. It is like a part of pragmatism or in simple terms it can be known as 'Do it yourself' practices it is seen that in doing these things all the children living in AKOK are found to have been given practice. The table shows that all the 49 respondents of out of the whole lot of 52 have been found doing shopping, cooking and cleaning.

Table 19 : Did you learn shopping, cooking and cleaning?

Category	Frequency	Percent
Yes	49	100.0

Source: Field Survey, 2018.

As such the percentage comes to 100%. It is an example of AKOK's giving the children the satisfaction of doing activities like shopping, cooking etc. It is helpful to keep them a bit way from being book worms only. This is a very practical and imaginative way of making the children active and responsible to a great extent.

This table is mainly designed to find out whether the children are allowed to keep their relatives in the hostel while they were visiting them.

Table 20 : Were you allowed to keep relatives in the hostel while they were visiting?

Category	Frequency	Percent
Yes	45	91.83%
No	4	8.16%
Total	49	100.0%

Source: Field Survey, 2018.

It is very satisfying to find that 91.83% of the children answered in the positive way to the question, "Were you allowed to keep your relatives in the hostel while they were visiting?" It also shows the broadmindedness of the institution in the matter of providing accommodation for a short stay to the relatives of the children who come to visit them. However, there are exceptions who said that they were not

allowed to keep their relatives. If it gives a faint feeling of some of the children were discriminated, it is a matter to be given attention by the organization.

In response to yes/no question, "Do you want to go away from this organization?" all the 49 respondents out of whole lot of 49 replied in the negative that is 'No'. To find the reason why they did not want to go away from the organization a subsequent question "If no, why?" was asked. Quite a big variety of replies came which are clearly shown in this table.

Table 21: If no, why?

Category	Frequency	Percent
i love this organization	22	44.89%
want to read	5	10.20%
enjoy a lot	4	8.16%
because i want to develop my village by studying here	1	2.04%
because i have to do something	1	2.04%
chance of making good life and to be independent	1	2.04%
good care	1	2.04%
good facility, read and make bright future	1	2.04%
good to study	1	2.04%
i can fulfill my necessary	1	2.04%
i have to learn more	2	4.08%
i should read and do hard for my happy life	1	2.04%
i want to do something in my life	1	2.04%
it is as like my home, want to learn more, want to be reach	1	2.04%
its my home, i want to be a success	1	2.04%
learn more, make future bright and want to do something to organization	1	2.04%
Study	1	2.04%
they help me	1	2.04%
want more education to be a successful man, want to help this organization	1	2.04%
we have to read	1	2.04%
Total	49	100.0%

Source: Field Survey, 2018.

In table no. 21, 44.89% of the children expensed their admiration about the help they were getting about the help they were getting from the organization and said that they did not want to leave the organization because they loved it.

Table 22: Do you want to leave the orphanage after the completion of the study?

Category	Frequency	Percent
No	32	65.30%
Yes	17	34.69%
Total	49	100.0%

Source: Field Survey, 2018.

It is also seen that 34.69% children which is nearly 1/3rd told that they wanted to leave the orphanage after the completion of the study. This situation also can be interpreted in two ways. They might have been satisfied with what they got fill the completion of their study and did not see more point in passing there time in the organization. Some others might be looking for change in the environment and quick chances of getting better opportunities.

Table 23: After your study where do you want to go?

Category	Frequency	Percent
Want to do job	42	85.71%
With relatives	7	14.28%
Total	49	100.0%

Source: Field Survey, 2018.

This table comes in sequence to the foregoing table no 23 intended to find out where they want to go after the completion of their study in the organization. Two categories of options were given, 1st one is going to relatives and second one is for doing job. Only a few percent of children i.e. 14.28% wanted to go to relatives and rest 85.71% wanted to do job.

This table is devoted to study caste and ethnicity by sex. Among the other group out of 12 both male and female are equal out of 49 respondents. The highest percentage of children in AKOK is found to be that of Ethnic group which stands as 55.10%.

Table 24: Caste/ethnicity by sex

Caste/ethnicity	Sex of the respondents		Total
	Male	Female	
Dalit	4	6	10
	8.16%	12.24%	20.40%
Ethnic group	15	12	27
	30.61%	24.48%	55.10%
Other	6	6	12
	12.24%	12.24%	24.48%
Total	25	24	49
	51.02%	48.97%	100.0%

Source: Field Survey, 2018.

Table No. 24 shows the percentage of male Ethnic group children is found to be 30.16% and female Ethnic group is found to be 24.48% which is the highest one. From other Group we find the 2nd highest number of children. Out of the 49 total respondents 6 are males and 6 are females. The number of Dalit children's are found to lowest one i.e. 20.40%. Out of 20.40%, 8.16% are male and 12.24% are female.

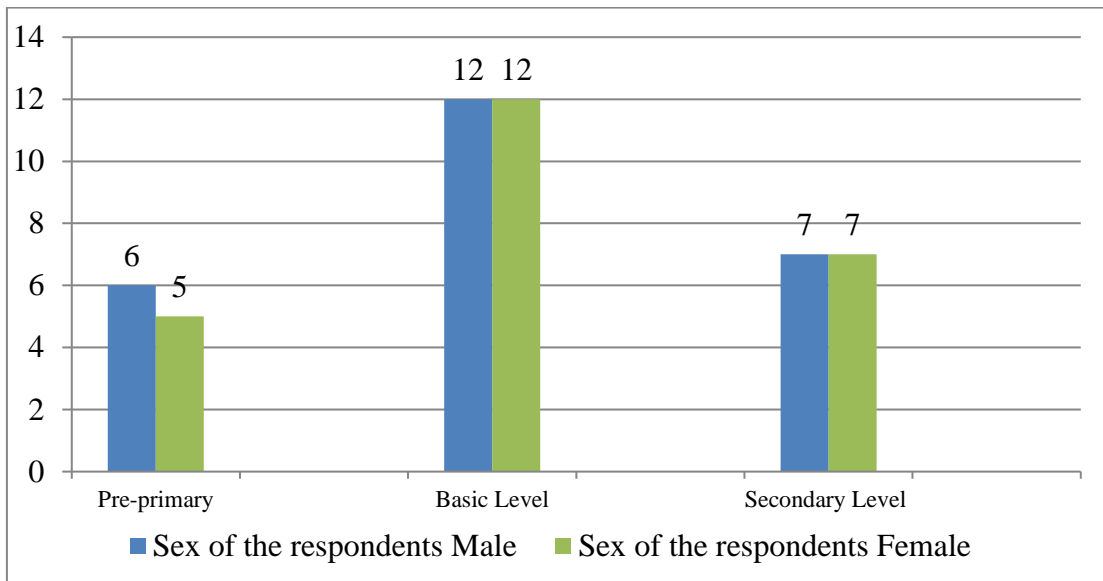
There are 52 children getting care and education in Aasha ko kiran. This organization looks after both boys and girls in all matters of their growth and wellbeing. This table is intended to analyze 'Level of Education by Sex'. Out of the 49 respondent children in Primary Level there are 6 male and 5 female children. So, the percentage of male children is slightly greater than that of female children. In the same the number of male children is equal to female children in both Basic and secondary level.

Table 25: Level of education by sex

Level of education	Sex of the respondents		Total
	Male	Female	
Pre-primary	6	5	11
	12.24%	10.20%	22.44%
Basic Level	12	12	24
	24.48%	24.485	48.97%
Secondary Level	7	7	14
	14.28%	14.28%	28.57%
Total	25	24	49
	51.02%	48.97%	100.0%

Source: Field Survey, 2018.

Figure 7 : Bar- diagram of level of education by sex



This data is based on 49 respondent children out of the whole lot of 52 children in Aasha ko kiran children House. By cross examine it is also found that the number of male children is greater than that of female ones in the Primary Level where as the number of male children is equal to that of female ones in the Basic Level and Secondary level. In this way it is found that there almost no difference in the number of male and female children as seen from the point of view according to level of education by sex in this organization.

Table 26 is designed to know about the age group of children as well as the different age as of male and female. The age of respondents defined by sex is shown here. In Aasha ko kiran there are different types of age group children.

Table 26: Age of the respondents by sex

Age of the respondents	Sex of the respondents		Total
	Male	Female	
4-8	7	5	12
	14.28%	8.16%	24.48%
9-12	5	6	11
	10.20%	12.24%	22.44%
13-15	5	7	12
	10.20%	14.28%	24.48%
16+above	8	6	14
	16.32%	12.24%	28.57%
Total	25	24	49
	51.02%	48.97%	100.0%

Source: Field Survey, 2018.

By the table use know that different age group of children are of different sex. Such as from the age 4-8, male – 7, 14.28% female – 5, 8.16% total 24.48%. Now the age group 9-12 is male – 5, 10.20% and female 6, 12.24% total 22.44%. Now the age group 13-15 is male –7, 10.20% and female 7, 14.28% total 24.48%. Now from age group 16+ male 8, 16.32%, female 6 is 12.24% total 28.57%. From this we can know that male 25 and female 24 total 49.

This table is intended to examine level of education by caste and ethnicity. It is studied in three levels i.e. Pre-primary, Basic and Secondary.

Table 197: Level of education by Caste/ethnicity

Level of education	Caste/ethnicity			
	Dalit	Ethnic group	Others	Total
Pre-primary level	6	5	0	11
	12.24%	10.20%	0%	22.44%
Basic level	2	13	7	22
	4.08%	26.53%	14.28%	44.89%
Secondary level	2	9	5	16
	4.08%	18.36%	10.20%	32.65%
Total	10	27	12	49
	20.40%	55.10%	24.48%	100%

Source: Field Survey, 2019.

From the above table out of 49 respondents the highest number of children's belongs to basic level i.e. 44.89%. There are 22.44% children reading in Pre-primary level belonging to all caste and ethnicity coming from Dalit, Ethnic group and other. By the study of this table the maximum numbers of children getting education are from the Ethnic group children. The second highest number of children is that of other group and the third highest number of children belongs to Dalit group. The minimum numbers of children are from Dalit group. In other words there are 10 from Dalit, 27 from ethnic group and 12 from other.

Table 208: Age of the Respondents by Caste

Age	Caste/Ethnicity			Total
	Dalit	Ethnic group	Other	
4-8	6	8	0	14
	12.24%	16.32%	0%	28.57%
9-12	0	7	2	9
	0%	14.28%	4.08%	18.36%
13-15	2	6	4	12
	4.08%	12.24%	8.16%	24.48%
16+	2	6	6	14
	4.08%	12.24%	12.24%	28.57%
Total	10	27	12	49
	20.40%	55.10%	24.48%	100%

Source: Field Survey, 2018.

The highest percentage which is 28.57% is of both the children who belong to 4 to 8 and 16+ age groups. The second highest 24.48% is that of those children who belong to 13 to 15 age groups. The lowest one is 18.36% is that of 9 to 12 age groups.

CHAPTER-SIX

DISCUSSION AND ANALYSIS

Before going deeply through the fact and finding as shown in chapter IV and V of this study, it is to be borne in mind that orphans and destitute children living miserable where remaining in dark. Only about the last two decades ago, such children began to come in society. After that people are now concerned for the unfortunate children. In fact the number of orphans, destitute children and street children became conspicuously revealed to different organization having the motto of extending help for such children. Another reason for the higher number of orphans and destitute children found in the society was the impact of political instability and conflict that lasted for more than a decade .Many people lost their lives and families became poverty ridden and many children having great hardship for food and shelter began to move from places to places in search of living facilities or finding jobs. A great number of children left their homes because there was no one to take care of them because of the death of father and mother or because of various economic and social hardships. In recent years a number of children's home have come into existence but before some decades ago there were not any kinds of children's home were. It is only in recent years due to development of civilization and people having the zeal to serve the society came forward to open homes for children who had not been getting care and bear their necessities of life in view of the situation as described above. Some people thought of providing concrete help for providing proper conditions of life such as giving them food, shelter, clothes, care of the family as well as education. As a result, such orphanage and children's home started being brought in function.

On the basis of data collected by visiting the children's homes (AKOK) personally and talking with the children there and also the members as well as officials of the organization point wise discussion and analysis regarding the facts found in the study are represented below.

1. It came to be known that to get any child feel like living in a family and became socialized it takes nearly four and five years of giving them good care

and guidance by organization in tended to help orphans and destitute children grow properly so that their future became bright.

2. From the facts found out of 52 children of which the selected 49 ones for the study it was seen that the children were getting proper care for their growth and bright future. It also gives a notion that the children in other such organizations also might be getting help for similar more or less for their better life. This is a bright indication for unfortunate children which found in the country. Even so we see quite a number of children in the society and streets which are in need of support from such children's home in coming days too.
3. Though there are Fifty two children in this organization for making the study effective forty nine children were selected within the age group of 3 to 18. It was done to get response clearly from the children because children below nine years are more or less unable to express their feelings and provide facts about them.
4. In order to get a distinct and maximum information about the cause of the children for coming to the orphanage, their family backgrounds and their present situation in the orphanage as well as the effort made by the organization for socialization as well as education and other facilities the case study has been made specifically about their children .It was done so because in researcher's observation and talks with the children these three children Ashma Mahato, Sajan Mahato, Nisha Sapkota, Nishant Bhandari appeared to have under gone various hardships and misery before they came to this orphanage. Moreover, I found them answering my questions with good care, interest and understanding which help me to know what conditions are there in the society which make some children suffer and sick shelter or getting them brought in the orphanages. Since I am a teacher in the school this children get education, it became more convenient for me as well as for the children to conduct the study in a desirable manner. As a result of which the case study can effectively and clearly show the condition of the children prior their coming to the orphanage and after they got shelter in the organization. In other words, the children were found to be growing happily and being hopeful for

their bright future because of the facilities provided to them and other children in children's home.

5. In the study to find out the ratio of children as regard sex of the respondents 25 were found males and 24 to be females out of the 49 selected children. It shows that the number of male children is slightly higher than that of Female children.
6. In view of caste and ethnicity the children of Ethnic group were found to be the highest though there are many children of other caste and ethnicity groups.
7. From the study it is revealed that the children having Hinduism as their religion are found to be greatly higher in percentage which is 83.68%. Since Nepalese a country with people more of Hindu religion the number of children is found greater from the prospective of religion.
8. In the study made to find out children taking shelter in AKOK .Children coming from different zones Nepal, the children of Narayani zone were found to be the highest in number. It is because of the fact that this children's home is situated near Narayani Zone and the children got chance to get associated to this children's home.
9. Out of the selected 49 children 11 were found in Pre-primary level where as 22 in basic level and 16 were found to be in secondary level. It shows that children in basic level are higher in number seen from the point of education. It shows that children of higher age groups are more in number from the point of educational observation.
10. In order to find out why the children came to take shelter in the children's home the income source of their family was also taken into consideration. It comes to be known that most of the parents of the children depend on agriculture. It is well known to us that Nepal is mainly an agricultural country and the higher numbers of people are having agriculture as their main source of income.

11. A prove was also made to find out how the children happened to come in the organization. It was found that the organizational approach was found to be playing greatest role in getting them shelter. In this organization however, the second largest number of children had come to live here being brought by their relatives. In short, 63.26% of the children are rescued by the organization itself, 22.44% of the children were brought to Aasha ko kiran by their relatives. Whereas; 10.20% of the children came to AKOK on their own.

Besides the above approaches, researcher made to find out actual situation of the orphan and destitute children taking shelter in the AKOK. Some other points such as their living conditions before they left home, the cause of the death of their mother or father, problem faced by them when they came to the city and overall conditions of the children after they became part of the children's home as well as other relevant factors were studied. In short, it is seen that this organization has not only been taking great care for providing different facilities to the children for their better life but also making sensible efforts to get children passing their life in want and hardship brought to the organization. This organization has been making approaches to different district and zones of the country to make it possible for children with none to look after them and fallen in misery as a result of long drawn political conflict in the country and for other reasons rendering some children helpless. The service provided by this organization has been found remarkable from different viewpoints.

While conducting this study it is felt that there is strong relation between children and the development process of a country the children who get better facilities for their growth, socialization and education can contribute greatly for the advancement of the country because today's children are the pillars of the nation in future. So love, care and different supports given to children in different situations by people and children's home can be taken as a great value for the society as well as nation.

CHAPTER-SEVEN

SUMMARY AND CONCLUSION

7.1 Summary

Different governmental, non-government as well as international organizations and association have been found playing significant roles in the protection and promotion of the orphan children of Nepal. They have given quite a lot of support for the well-being of such children. If we look at the sequence of support provided to such unfortunate children the year 2007 B.S. can be taken as the starting point though such different organizations had been found not working in better methods and means. Such organizations went on rectifying the flaws from time to time after 2010 B.S. when the law of Nepal became in acted. The impact of untouchability prevailing in the society and the concept of high and low has been found to have been reduced to some extent. In order to provide assistance to social workers and create understanding in providing social service different committees were formed from time to time and more or less some achievements have been derived. Child welfare council can be mentioned as one of the component in this kind of child supporting sector. The children of today who are going to be pivots of national development integrity need to be given support for their physical, mental and intellectual development in periphery of such aims and objectives. AKOK has been providing its support for the orphan children coming from different districts of Nepal. They have been provided facilities of food, shelter and clothes keeping the noble aim of making their future bright. This organization has got their children admitted in different school which provide quality education in comfortable concessional manner. In this context, it is worth mentioning that the student have been getting education in different levels (Nursery to class ten) in Nawal boarding school upto class 5 and Bhimsen adarsha School and Janajoti model secondary school for class 6 to 10, for the last three years continuously. It is gratifying to see that the children are supposed to educational situation and getting ample experience of socialization in course of their educational activities.

After the establishment of the AKOK in 2060 B.S Mrs. Bhagwati Sapkota along with other executive members of their organization has been found extending their dedicated service for the all-around development of the children. From the selected children altogether there are 25 boys and 24 girls with age groups ranging from three years old to sixteen years old. The data presented in this research gives the full picture of different activities being conducted in the orphanage. The children are provided with wholesome meal, breakfast, tiffin, dinner and supper for good health. They are provided good medical service so that they are kept free from diseases and grow up in good health. There has been found provision of different indoor games to keep them fresh and active. The children are given some time to watch T.V. and listen to music and other cultural activities during their leisure time.

Out of 52 orphans of this AKOK 49 children have been selected for conducting the study. In the study the place of their birth, nationality, ethnicity, religion, mother-tongue, the reason for being away from the family, age group, description about their wish to go back to their home or willingness to continue living in the orphanage, educational status, their thoughts about their future and their present physical condition etc. are found out with the help of questionnaire to be answered by the children, interview and consultation with the authorities, wardens and teachers of the organization.

Out of the children selected for the study in view of caste or ethnicity Ethnic group children is found to be 30.16% and female Ethnic group is found to be 24.48% which is the highest one. From other Group we find the 2nd highest number of children. Out of the 49 total respondents 6 are males and 6 are females. The number of Dalit children's are found to lowest one i.e. 20.40%. Out of 20.40%, 8.16% are male and 12.24% are female.

In the sphere of calculating number according to sex, out of the selected children 24 are girls and 25 boys of 49 total children. It is seen that the percentage regarding religion 83.68% are Hindus and 6.12% are Buddhist, 8.16% are Christian are rest 2.04% are of other religion.

While taking data regarding the place of birth orphans and destitute 49 are found taking their shelter in this AKOK orphanage.

While going to find out more specifically how they reached in this AKOK on their own or with relatives has been found to be quite high percent and the children having no father and mother.

According to the data collected about the age group children from the age 4 to 8 male are 7 in numbers i.e. 14.28% and female are 5 in numbers i.e. 8.16% .In the age group 9 to 12 male are 5 in numbers i.e. 10.20% and female are 6 in numbers i.e. 12.24% . In the age group 13 to 15 male are 7 in number i.e. 10.20% and female are 7 in numbers i.e. 14.28%. Now in the age group 16+ male are 8 in numbers i.e. 16.32%, female are 6 in number i.e. 12.24%. From this we can know that male 25 and female 24 total 49

Data collection made to find out children with no parents to look after them at home was found to be 6 in number children having no relatives at all. In order to find out whether the children in this orphanage wanted to meet their parents and relatives was found to be highest one.

7.2 Conclusion

In order to conduct the research program "A case study of Aasah ko kiran kindergarten ". Out of children 52 numbers of them were selected of which the number of boys has been 25 and girls 24 on the spot survey was made and other information has been taken from the second phase of study.

Out of the children selected for the study in view of caste or ethnicity Ethnic group children is found to be 30.16% and female Ethnic group is found to be 24.48% which is the highest one. From other Group we find the 2nd highest number of children. Out of the 49 total respondents 6 are males and 6 are females. The number of Dalit children's are found to lowest one i.e. 20.40%. Out of 20.40%, 8.16% are male and 12.24% are female.

It is gratifying to mention that most orphanages are supposed to be giving good care to children and some may not be running properly but as far as the management of AKOK is concerned it was providing admirable facilities to the children living in the orphanage. They were found to have been given good food. Kitchen and dormitory were kept in neat and clean. They were being given nutritious food and there was provision for indoor games audio-visual arrangement for developing their knowledge and entertainment. They were found to have been sent to schools of high reputation such as Vishwa joti English boarding school, Nawal English boarding school and Bhimesen adharsha secondary school. The children were found to regard the higher officials and other staff of the organization as their loving guardians. Another remarkable fact found in this orphanage is that though there are both girls and boys they have affinity in them and they regard them like the members of the same family brothers and sisters. Most of the children are found to have been regarding AKOK as their own home where they can talk about their feelings with the same ease as is found children living in a caring family.

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APPENDIX I

QUESTIONNAIRE

INTERVIEW SCHEDULE

A Case study of Aasha ko kiran Devchuli-13, Nawalpur

Name:

Age:

Sex:

Caste:

Home Address:

VDC/Municipality: Ward No:

District:

Zone:

Father's Name:

Present Address:

Literate, What level of School education:

- a) Pre-primary
- b) Primary
- c) Secondary
- d) Intermediate
- e) Bachelor's degree
- f) Master's degree

Parent's Education

Mother: a) Literate b) Illiterate

Father: a) Literate b) Illiterate

- 1) With whom did you live before you left home?
- a) Mother
 - b) Father/Mother
 - c) Father and step mother
 - d) Father
 - e) Other
- 2) What is the income source of your family?
- a) Agriculture
 - b) Services
 - c) Labor
 - d) Foreign job
 - e) Other
- 3) When did your father or mother died?
- Ans:
- 4) How did you come to city?
- a) Organization approach
 - b) With Relatives
 - c) On my own
 - d) Other
- 5) Do you feel lonely to live here?
- a) Yes
 - b) No
- 6) Are there any difficulties for not learning cultural values?
- a) Yes
 - b) No
- 7) What problem did you face in the City?
- a) No any
 - b) Shelter
 - c) Food and Shelter
 - d) Other
 - e) Difficulty in getting job
 - f) Food

- 8) Did you get the food you like most of the time?
a) Yes
b) No
c) Sometimes
- 9) How do you get entertainment?
a) All of above
b) Film
c) Picnic
d) Other
e) Excurtion
- 10) How do feel about doing your Study?
a) Very Nice
b) Regular
c) Quite good
d) Disturbance
- 11) Who help you when you are sick?
a) Warden
b) Both warden and doctor
c) Doctor
d) Send to relatives
- 12) What do you think of other member?
a) Like Father/Mother
b) Like uncle and aunt
c) Like brother and sister
d) All of above
- 13) Do you think the way you are brought up in the organization has been helpful for social integration?
a) Yes
b) No
- 14) Did you learn about your cultural values while living in the organization?
a) Yes
b) No
- 15) Are you allowed to follow the religion that you want?
a) Yes
b) No

- 16) Did you learn to attend social custom such as marriage and baptism
- a) Yes
 - b) No
- 17) When do you visit your family or relatives?
- a) In a Year
 - b) In a month
 - c) Every fortnight
 - d) Never
- 18) Don't you want to meet your relatives?
- a) Wants to meet
 - b) No
 - c) No parent
 - d) Not interested to meet
 - e) No any relatives
- 19) Were you allowed to keep your relatives in the hostel while they were visiting you?
- a) Yes
 - b) No
- 20) Do you want to leave the orphanage after the completion of the study?
- a) Yes
 - b) No
- 21) After your study where do you want to go?
- a) Want to do job
 - b) With relatives

APPENDIX - 2

Case Study- 1

Ashma Mahato	Sujan Mahato
D.O.B. : 2058/03/30	D.O.B. : 2067/03/28
Sex : Female	Sex : Male
Age : 17 years old	Age : 9 years old
Class : Ten	Class : Four
Arrived : 6 / 18 / 2003	Arrived : 2070/01/02
Father : Dadhawa Mahato(Died)	Father : Dadhawa Mahato(Died)
Mother : Fulkumari Mahato(left)	Mother : Fulkumari Mahato(left)
Siblings : Two	Siblings : Two

In order to conduct "The Case Study" three children of Aasha ko kiran were selected. They are Ashma Mahato, Sujan Mahato, Nishant Bhandari and Nisha Sapkota. A brief sketch of Name, D.O.B., Age etc. along with the photographs of these children and other description about them is presented as given below. I had personally visited the organization and selected these 4 children at random as samples for the case study. I also teach in the classes these children's so it was easy for the children to speak out about what made them to take shelter in this orphanage and about their feelings, their part and about their personality traits.

Talking with the members of the organization and Ashma Mahato and Sujan Mahato selected for the case study, it came to be known that Ashma Mahato and Sujan Mahato are brother and sister girl whose father died when they were young. They are from Megghauli, chitwan which is western part of Nepal. When a founder of Clinic nepal heard the information and rescued them. Their family background isn't good and also his father died and his mother got married with another person. His younger brother came with his elder sister Ashma Mahatto. Now they live happily in Aasha ko kiran together.

It also came to be known that at first it proved difficult to socialize Ashma and Sujal, as they did not speak Nepali and none of Aasha ko kiran staff member speaks their language. When talking to her I found that Ashma and Sujal are of shy nature. They love to run around the yard chasing each other and laughing. Talking with Ashma I came to know that she shows great interest in dancing and loves to watch dancing as much as she enjoys doing it herself. I knew from members that Ashma is a popular member of the house and can be seen any day chatting and socializing with just about anyone in the family. As a teacher I have seen that she is very dedicated to her studies and is one of the most talented students in her class. Ashma says that someday she would become a nurse.

Case Study-2

Nisha Sapkota	
D.O.B.	: 2060/01/25
Sex	: Female
Age	: 16 years
Class	: Ten
Arrived	: 2064/02/09
Father	: Prem Sapkota(Died)
Mother	: Devi Sapkota
Siblings	: 4
District	: Chitwan

Talking with the members of the organization and Nisha Sapkota is selected for the case study; it came to be known that Nisha Sapkota's father died during encounter with tiger when Nisha Sapkota was young. Since, most of the people are farmer in Nepal. Nisha's father was also a poor farmer. One day while he was going to jungle to collect firewood her father unluckily encountered with tiger. During that time her father died. Afterward clinic Nepal rescued her and send to Aasha ko kiran.

She first came to Aasha ko kiran kindergarten in 2064 jetha 1. At the beginning it was difficult to convince Nisa to stay at this kindergarten because she have still memory of her house. It has taken time for nisha to be familiar with other members of Aasha ko kiran. Now she is living happily in Aasha ko kiran as if she is living in her own family.

Case Study-3

Nishant Bhandari	
D.O.B.	: 2065/04/16
Sex	: Male
Age	: 11 years
Class	: Six
Arrived	: 2067/03/06
Father	: Devendra Bhandari(Died)
Mother	: Unknown(Died)
Siblings	: None
District	: Chitwan

Talking with the members of Aasha Ko kiran and Bhgwati Sapkota it came to be known that the lives of Nishant had become difficult. When their parents died, he used to live with his uncel. On asking how nishant came to the orphanage Aasha ko kiran Staff told that the founder of clinic Nepal had close relation with his father, and went to see the children. They felt very sad for him and decided that he should become part of AKOK family. It was then that nishant became the part of AKOK. Talking with the staff about this Boy they said that nishant is sweet, funny little boy. When I asked about his study Nishant said that he enjoys all subjects at school and would like to work in health care when he becomes older. With the right encouragement, support and love it is hoped that Nishant will find great success in his life.

From the case study I came to know that it is too difficult to handle the children in the initial stage of their being brought to the organization. But after some years it becomes easier for the members to guide and take care of the children as they are properly socialized and provided with various facilities for their growth and education.

