

# **CHAPTER-I**

## **INTRODUCTION**

### **1.1 Background**

Over 130 million babies are born every year and more than 8 million die before their first birthday (WHO). A very large number of these deaths are avoidable. It was found that most deaths occur due to poor services provision as well as lack of access to and use of services. Socio-economic determinants such as poverty, social exclusion and low levels of education significantly contribute to death and disability (WHO, 2006). According to UNICEF there were over 132 million orphans in sub-Saharan Africa, Asia, Latin America and the Caribbean in 2005 (UNICEF, 2008). Studies from African region revealed that many children orphaned due to AIDS and girls orphans were especially vulnerable to sexual exploitation (UNICEF, 2001). Nepal Demographic and Health Survey found that one in twenty children under 18 years is an orphan (NDHS, 2006) in Nepal. Another study conducted among street children has shown that they are at high risk of HIV/AIDS infection due to high sexual and injecting behaviours (UNESCO/CWS/SathSath, 2006).

A child is a symbol of hope and the best phase of development is during the childhood. As the future of the nation and backbone of economic development no one can ignore this stage. The development of a child includes good health, education, good family environment, proper training, love and support. However, worldwide thousands of children lack this opportunities due to the loss of their parents.

Almost eight million children live in rural areas. As most parents are unable to read or write, their children share the burden of hard household work. Because of family poverty most of the Nepalese children do not have access to development. About 47 per cent of Nepali children deprived from primary education and more than 44 percent of children are underweight. Infant mortality declined from 79 to 48 death per 1000 live births between the 1996 Nepal Fertility and Health Survey and the 2006 Nepal Demographic health Survey, while under five mortality declined from 118 deaths to 61 deaths per 1000 live births over the same period, a drop of 39 percent and 48 percent respectively (NDHS, 2006).

Children are socialized in different cultural settings. The society, social and cultural norms, values and traditions are taught to children in course of socialization. Thus, the life of the child depends upon socialization. As we know, family is one of the major institutions to socialize children parents and relative play significant role to socialize them. But many children are exposed to the state of serious problems they became orphan and destitute. There may be various reasons for them to come out in the street or any orphans for their survival. This means thousands of children are losing their parents, relatives and family as well. This loss of child-parents relation makes them orphan. For example, death of parents, divorce, suicide, household quarrel, natural calamities, murder, abandoned by unmarried mother, by the betrayal of a lover while in pregnancy, unwanted child, premature pregnancy, fear of social acceptance etc. Due to the loss of their family thousands of children are obliged to engage in inhuman works. In most cases children are not being treated as human beings and they do not proper socialization. A large number of people in Nepal cannot afford health care or education for their children. Diseases such as T.B and leprosy and other are common, a situation made worse by poverty, malnutrition and lack of hygiene. Women are often married very young without being educated and have large family at an early age. Often deserted by their husbands, they are unable to support themselves and their children. As a result there are a large number of abandoned or orphan children sleeping rough and begging on the street. The majority of government, International Non-Governmental Organisation (INGO's), National Non-governmental Organisation (NGO's) and other volunteer organization's activities have not adequately addressing the need of these orphan children. One of the reasons for not addressing the need of these children is due to the lack of scientific evidence.

Finally, orphans are those children who do not have parent. They are deprived of the love affection and the protective shade of their parents over head. So these children are brought to a place opened to shelter. The particular house where rights for survival, protection, education, health care, nutrition and a favourable atmosphere for these orphans are kept, brought up is called and orphanage. An orphanage is run by the government permission. So the founder of this institution should be financially strong so that the orphans could get enough care and protection. There are governmental and non-governmental orphanages in Nepal. An orphanage is generally opened by a gold-hearted social worker. Either he/she should be rich having big

ransom or be smart enough to collect donations and raise fund from inland and foreign donors. In Nepal there are many such orphanages such as SOS, Paropakar Anath Ashram, Bal Mandir and so on. Therefore, this study is aimed to address some of research gaps in this very important emerging issue in Nepal.

## **1.2 Statement of the Problem**

The childhood is the formative stage of human life so any adverse impacts during the period can last whole life. In such situation it needs delicate social tact to shape up the children so that they will be conscious and able citizen in future. In other words, the development of the country depends on the development of the children. Despite the fact, many children in Nepal have been deprived of necessary things including basic education, nutrition and health care. According to the 2001 Population Census, the population of the under age 14 is about 30% and of them a significant proportion do not stay with their parents. Due to this critical situation of the children, they are not getting proper education, health access and other facilities. Due to recent political conflict, economic crisis, natural disasters, emerging issues of HIV/AIDS, it is believed that the number of orphan is increasing in Nepal (CWIN, 2006). Despite this significant proportion of population Nepal government and NGOs and INGOs are not adequately addressing the need of orphan children in Nepal. Moreover, there is no previous systematic studies were conducted specially from the social-logical perspectives of the issue. Therefore, there is an urgent need to conduct a systematic study that assess the overall situation of orphan children in Nepal.

So, the main focus of the study is about the sociological study of orphan children of Bal Mandir. This study aims at answering the questions as below.

- a. How are they socialized for technical and professional training?
- b. What is the socio-economic and educational condition of those children?
- c. Does the financial condition of Bal Mandir affect in health condition of those children?

### **1.3 Objectives of the Study**

The orphan children are not good or bad by birth; they are made so by our society. So, this study tries to explore the situation of orphan children residing in Bal Mandir (especially Bal Griha) Naxal. The basic objectives of this study are as follows:

- a. To assess the way of socialization of the children of Bal Mandir
- b. To explore the underlying factors for being orphaned
- c. To examine the socio-economic, health and educational condition of orphan children.

### **1.4 Significance of the Study**

In Nepal, significant proportions of children are vulnerable and orphan and are an emerging problem in the country. However, their status and needs receive poor attention. Very few studies have studied systematically into the causes of being orphaned and their socio-economic, health and educational status. Although there is much of discussion going on in the country about social justice, inclusion this vulnerable group of people get very little attention from the policy makers and programme planners. Few NGO/INGO and United Nations Organisations are working for the elimination of the orphan and significant amount of resources have been spent in this sector. However, they are far from satisfactory.

Nepal, being one of the signatories of International Conference on Population and Development (ICPD) Plan of Action, is committed to improve the health of its people including children. However, no strategies or programmes are in place in the strategies of the government to the betterment of orphan and vulnerable children specially to provide care and support to these children. This may be due to the fact that there is no systematic documentation on this issue in the country. Concrete evidences are needed for the policy formulation and designing programmes and health services especially from those who are facing the problems. Therefore, the proposed study will be an 'eye opening' for the policy makers and programme planners and will create public and government attention in this problem. The study findings will be very useful for the NGOs/INGOs, right activist and other private organizations to advocate on the issue

and to design appropriate interventions for orphan and other vulnerable children in Nepal.

### **1.5 Organization of the Study**

This study report is divided into seventh chapters. Chapter one presents the background of the study, the problem is stated and the objective of the study. The second chapter presents available literature review. The literature consists of book, study reports, journals, seminar papers relating to the orphans child and it has divided in theoretical prospective and review of previous studies. Third chapter presents research methodology. In this chapter, research design, the rational of the study, sampling procedure, source of data and techniques of data collection have been explained. Fourth chapter includes internal management and details of the Bal Mandir. The fifth chapter gives the general socio-economic and working environment characteristic of orphan child. The discussion in this chapter shows the profile in terms of their caste and ethnic composition, religion, age group, family background and daily activities of orphan children and living condition were discussed. Sixth chapter present describe health and educational condition. Finally seventh chapter, the whole study has been presented in a summary along with major conclusions. Additionally, at the last page the annex questionnaires and references have been arranged.

## **CHAPTER- II**

### **LITERATURE REVIEW**

The purpose of this chapter is to review the existing literature on the definition of orphan, way of socialisation of the children residing in Bal Mandir, reasons for being orphan, socio-economic and health conditions of orphan children, and identify research gaps. This chapter begins with a discussion on theoretical background surrounding children especially orphan. Underlying factors for being orphaned and their socio-economic and health satiation processes are discussed.

What is the condition of children in the kingdom of Nepal? Many studies and researches are done on their development and security but there is not any such work about the orphan's children. No doubt, the children are our future. They are the background of the nation and also maker of the nation. Very little published literature has been found that focuses on situation of Orphan children in developing countries and particularly in Nepal. Some studies have been conducted on similar topics but they provide only superficial information and are mainly focussed on street children and on HIV/AIDS. No systematic study on this topic with orphan residing at the Bal Mandir has been conducted before in Nepal. Also very little is known, or at least scientifically not documented, about the pathways that lead to being orphan in Nepal. However, in this chapter, an attempt has been made to review such literature as is available.

#### **2.1 Definition of Orphan**

A family comprises of parents, kith and kin, and grandparents, etc. as its members. The interrelationship among them maintains and especially the care of children. Dictionary of English by Orient Longman defined as "an orphan is a person (especially a child) lacking one prosily both parents (Dictionary of English: Orient Longman,). Similarly, Oxford Advanced Learner's Dictionary of current English defined "orphans are those children whose parents are died" (Oxford Advanced Learner's Dictionary of current English, 2000). According to Nepal Children organisation, children whose parents are no more an alive are considered as orphans. And those who lost parenthood on having berienerd of the father's death love and care due to mother's no identity at all are defined orphans (Nepal Children Organization,).

For the purpose of this thesis, the term 'orphan' defined as children who are abandoned and helpless from family because of the death of parents, problems of divorce, economic crisis, natural disasters etc.

The United Nations organization has been doing its best to uplift the orphans and street children from than present situation. In order to inform their importance it had ordered to celebrate International children year. Laws have been made about child right in national as well as international field.

According the clause 43 of the children Act 2048 the children of the prisoner were shifted to the child reform centre of Thimi, Bhaktapur and the social welfare council has established the monthly scholarship for the children of the Martyrs of the 1990's movement. As stated here the scholarship had been given at the rate of the Rs.500.00 and 300.00 in the current fiscal year. And in order to provide Justice to the children ' children Bench' was established in the district courts.

The Economic survey of the government of 2001/2 says in page i 50 about the management of the children of Devaki and Badi. It says that under the heading of child and social welfare the children of the Davakis and Badis were sent to various boarding schools in Kathmandu till their S.L.C. It also state that the children who are deprived of the minimum in borne facilities would be given vocational skill work and training in order to make them independent. A yearly training like automobile, plumbing, general mechanic etc. was given. During the training period the trainees were given free boarding facility.

The root cause the origin of the illegal children, orphans and street children are because of the gender discrimination seen in the country as well as in the world. If the women are regarded and given equal importance and opportunities and status in every field as well as property right then such a problem could be made less and less. In this cause the law or right to inherent property is already passed by the parliament. Women and children are integral part. So if the mother is prosperous then the children's problems can be less. In this case the law or right to inherent property is already passed by the parliament. Women and children are integral part. So if the mother is prosperous then the children's problems can be less.

According to the Article 5 of The United Nations convention on the elimination of all forms of discrimination against women-states parties shall take all appropriate measures:-

- a. To modify the social and cultural pattern of conduct of men and women with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women.
- b. To ensure that the family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Article 6 contains.

State, parties shall take all appropriate measures, including legislation to suppress all appropriate measures, including legislation to suppress all forms of traffic in women and exploitation prostitution of women.

Article 9 contains.

1. Status/parties shall grant women equal rights with men to acquire, change or retain nationality. They shall not ensure in particular that heither marriage to an alien nor shall change of nationality by the husband during marriage automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.
2. States parties shall grant women equal right with men with respect to the nationality of their children.

This step of the UNO has opened the door in relation to providing social justice to the women. Thus the curtailment of careless or abandoned children could be possible by the provision of women right which they deserve by the provision of women right which they deserve birth.

Now let's discuss about the child right, in the children related Act 2048 a definition of abandoned child or Bewarish Balak has been done as follows.

The children who don't have parents or any of the family member to look after them .

Those who are abandoned by their father, mother or family member's even though they are alive.

Those who don't have a source of livelihood .

In the same clause a definition of (Bal Kalyan Griha) is given as follows: that children welfare centre which is established by the government according to clause 34 to bring up the bewarish or abandoned children.

A provision of 'Bal Sudhar Griha means, a rehabilitation centre established by the government according to clause 42.

In this way Bal Kalyan Griha is the orphanage and Bal Sudhar Griha is the rehabilitation centre in which drug addict children and illegal working children are kept to get rid their bad habits.

In Annex-2 under the heading of children right, after birth if a child does not have parents the baby could be named according to the culture, religion and tradition of the foster parent or institution.

In the same way if the exact date of birth of a child is not found in such a situation the foster father or institution can fix it with the consultation of a registered physician.

The same act under the heading of welfare management we find things written about orphanage and institution for the mentally retarded children. There it is noted that the government can ask for the help or use the other orphanages and mentally retarded centres run by private personals or institutions to provide shelter to the orphans and in their upbringing.

The Bal Kalyan Adhikair(child welfare officer) should do the supervision work of the orphanages rehabilitation center and Bal Kalyan Griha of his are a minimum twice a year and send the report to the Bal Kalyan Samiti. If he would find any disturbances he could remove or give direction in reforming the activities of such centres and it

would be their first duty to follow his directions. The right and duties of the director of the institution like Bal Kalyan Griha, Bal Sudhar Griha and orphanage, the rules to follow by the children, their education and training facilities are also stated accordingly in this part (H.M.G 2001/2).

Children are most vulnerable groups of society and so they easily exploited and victimized. They need special help, attention care and protection. Children are foundation in economic and social development of a nation. However in many developing countries such as Nepal inadequate focus on the potential of children manifests through indicators such as low access for majority of children to the basic needs and right of the childhood such as health, education security and love. At every steps of their life they are oppressed and neglected. Their development is thus being threatened and their right are being violated which have resulted in their relegation to the bottom rung of the socio-economic ladder (Singh: 1999).

As a result many children have become the victim of the social system. Children have inborn right to survival protection education health care nutrition and a favourable atmosphere for development. Nepal doesn't point a bright picture regarding its children. Nearly 60% of the total population live the most underprivileged life where denial, negligence and exploitation are common phenomena (CWIN, 2005).

Every year hundreds of children in Nepal become orphan due various socio-economic reasons. CWIN research reveals that some children come to the stream because of the loss, desertion of parents or due to the maltreatment of the step parents. Such children generally fight for their own survival by either begging or rag picking on the streets.

A CWIN study of 100 street children in 2001 reported there were 48% runaways, 13% squatters and 39% abandoned and orphan children. The most common response given for being a street children were prior abuse and neglect.

Nepal census figure (2001) child literacy as 38% (female), in urban and rural area of Nepal. In many areas parents frequently cannot afford to send their children to school because of their poverty and hazardous house chores.

Bal Mandir alone supports over more then 1000 children primary school, middle school, and higher school more recently, these give priority to the very poor,

particularly orphans, girls or those from families with only one parent and without parents: children are taught in various schools on different part of the country, receive a standard education and learn cultural subjects.

Very few orphan children receive education i.e. formal socialization. They can not afford to complete their schooling or receive any vocational training is not part of schools education.

The traditional nomadic and farming way of life is now becoming more difficult to sustain, though orphan children find it hard to compete in the modern job market. Unemployment levels are very high in Nepal, but there are no government pensions and virtually no social services. Cultural traditions are in danger of extinction because orphan children do not have anyone for their socialization. Bal Mandir work by helping the orphan and poor children in Nepal, but also by supporting employment projects.

Most of the Nepalese depends on agriculture and there has been subsequent erosion and flooding. Climatic changes are causing further difficulties to the nomadic way of Nepalese life and tradition and culture has led to the extinction of some ethnic caste and endangered others social group.

Bal Mandir supports for socialization of orphan and destitute children and educate them so they can live life in good social environment. Many endangered children are being protected, as well as other deprived children are socialized for healthy personality.

Almost eight million children live in rural areas. As most parents are unable to read or write, their children share the burden of hard household work. Because of family poverty most of the Nepalese children do not have access to development. About 47 per cent of Nepali children deprived from primary education and more than 44 percent of children are underweight. Infant mortality declined from 79 to 48 death per 1000 live births between the 1996 Nepal Fertility and Health Survey and the 2006 Nepal Demographic health Survey, while under five mortality declined from 118 deaths to 61 deaths per 1000 live births over the same period, a drop of 39 percent and 48 percent respectively (New ERA, 2006).

Mortality in Nepal is 64 per thousand live births and child mortality stands at 100 per thousand live births, which were 72 per thousand live births in previous year. Diarrhea alone causes 27 thousand child deaths in a year, while 13% of child deaths are due to Hepatitis B. Each year, 40 thousand children die of pneumonia while three thousand other die as a result of diseases that are caused by a simple vitamin A deficiency (CWIN-2006).

In rural Nepal, health care hardly exists and in some areas, one in ten mothers dies during delivery. Most Nepalese cannot afford the available medical help. There are now few doctors left in the rural area and even fewer with the qualifications needed to treat because of these factors many Nepalese children are becoming orphan.

According to CWIN report and the Gorkhapatra dated 2006 Marg 21 of among one hundred children fifty one are and forty nine are girls. Among them ninety three live in village where as seven live in urban area. Forty percent are in dire poverty. Eighty percent are vaccinated; fifty six percent suffer from malnutrition while seventy complete primary education.

Of the total population of Nepal fifty two percent children are below five years of age die. Two hundred six children die every day. Thirty thousand children die because of cholera. There is only one hospital for children. Only sixty four districts have hospital facilities. For 1, 02,671 children one child specialist is available. Thirty seven percent people are getting drinking water facility. There are 23,885 primary school in Nepal's. Every year five to seven thousand girl children are sold in India. Thirty four percent marriages are with the girl below fifteen. Ninety five percent girls get married before they reach twenty four years. Twenty six lacs children are involved in child labour. Forty thousand children work as bonded labour, five thousand children are street children and one hundred live in jail.

It is seen in the country because of lack of health facilities, sanitary condition, lack of nutritious food, lack of education and a firm law. Though the system of bonded labour is banned by law the labours are unemployed and homeless. The government is unable to provide them lodging and work so their children are ill fed, ill clothed and diseased.

According to ILO report and the Pradhan among one hundred children sixty are admitted to school but twenty seven could complete the level. According to a survey

report 21, 00 children are household workers. In this sense each ten house have to household workers. Seventy percent of them are children from eleven to fourteen years of age while ten percent are below ten years too.

According to UNICEF report the extreme vulnerability of the more than 10 million children orphaned by AID and harmful effects this has on their development and that of their societies is one of the most distribution aspects of the HIV/AIDS crisis.

According to ILO(1998) report and Himalayan Daily Magazine, April,2007) has found that some of the child labour involved in industry, agriculture and household while some are being exploited as potters and street children. Likewise, some children have been compelled to serve as bonded labour to clear loans taken by their parents while others are being sent out to foreign countries for flesh trade. Majorities of those children are involved in despicable from of jobs with in the country. According to a survey conducted in the urban areas recently, about 55,000 children under the age of 18 have been working as domestic servants. It adds that there are about 22,000 children under the age 18 working as domestic servant in Kathmandu metropolis alone. These child labour are made to work for long hours in the house while little pay or without any allowances. Some of theme is being exploited sexually while others are kept in prisoners with in the house. Likewise about 42000 children are being used to carry construction materials for construction of rods in the country, while about 39000 children have been found working as porters in the urban market canters and bus parks.

## **2.2 Empirical Study**

Very few studies have been undertaken in the country among orphan children in Nepal. Limited studies are mostly undertaken among street children and in the context of HIV/AIDS and drug abuse. A anthropological case study of orphan children residing at the Bal Mandir has shown that orphan children do not speak about their problem which they experienced in the past (Sapkota 2004). Likewise, other studies" A sociological study of orphan of children" Hattigauda, Kathmandu has shows that children are kinship it is found the children whose parent dead is of percent. Mother eloped 11%. Mother dead 7.81% and sister alive and living in the same orphanage are

5.26%. The cause of separation in most of them is death of parent and poverty. There are some also don't know the reason (Adhikari, 2004).

Another study revealed that when children become orphans or separated from their family they don't have a definite place for food and shelter. The study also showed that orphaned children are compelled to come down the street and they begging, singing, working as conductors in buses and tempos etc. Some even steal and do the work of pick pocketing and some children are involved even in prostitution (Singh, 1999).

According to the book 'Situation Analysis' of Street Children in Nepal ' information gathered from 23 municipalities, out of which non-random cross-sectional quantitative data was collected in 13 cities for eight weeks between may and July 1995, 538 children were interviewed. Based on the collected information, the number of the children on the street and children of the street were estimated to be approximately 26,000 and 3,700 respectively.

In eastern development region, they found highest number of street children. In Dharan they studied about 36 children including two girls. They were in the age group of 9 to 16 and surveyed children included almost all cast groups among them Dami, Kami and Sunuwar being the highest (3320) . The majority of street children in Dharan had booth parents alive with 25 percent of them had step mother or father.

In central development region the research tem interview 9 total of 353 children of them 64% were from Kathmandu. The presence of the children here is believed to be the highest. The children surveyed in central development region consisted of 86% were between the age of nine and sixteen. The street children represented almost castes and ethnic groups but in the data Tamang children were the greatest followed by Chhetri, Brahmin and Magar children.

Nearly 46% of the children came from single parent families or families with step parents. About 11% had both parent's dead and 9% had only mother's alive. Majority of them worked in rag picking, followed by begging, pottering conducting tempos, cleaning vehicles, guiding tourists, picking money in temples, pudding Rickshaws and vending in the street.

In western development region altogether 79 children including 11 girls were interviewed in Pokhara and Butwal. OF these nearly 51% were between the ages of 9 and 12 years of age, 38% between 13 and 16 and 9% between 4 and 8.52% of them came from occupational cast groups including Dami, Kami, Sarki and Gaine. The samples also consisted of 16% Brahmins Chhetris, 10% Magers 5% Gurung and 9% Nepali (non-specified caste). Also, children from Newar, Rai, Tamang and Lama Group were noted.

Among the interview group over 59% of the children had been parents alive and 32% had only one parent alive. About 19% of the children had step parents. Only about 10% of the children had both parents' dead.

Collectively it seemed that 61% of the children came from families' affected by death or remarriage (i.e. changes in the family structure).

About 71% of the children worked at rag picking and other worked as taxi cleaners, street vendor, beggars of potters and others.

In the mid and far-western development region, the survey was conducted in three in municipalities of the main cities like Nepalgunj, Dhangadi and Mahendranagar. The survey covered 43 children 33 boys and 10 girls from the mid-western region and 27 children from the far-western region. Out of children surveyed 54% belonged to 13 to 16 years age group, followed by 20% in the 9 to 12 age group. All the girl children interviewed were in these two categories.

The street children came from different ethnic groups, including Branmins, Matawalis and occupational castes.

Approximately 44%of the children interviewed came from the families with 6 to 8 members, followed by 26% from 3 to 5 members' families with no parents, single parents or step parents. Here also 33% were engaged in rag picking, 23%in tempo conducting and 17% in begging, the rest were found working as Rickshaw drivers, construction workers, street vendors and vehicle cleaners.

In the same book we find that nearly 47% of the children interview in the mid and far western development region and western development region while the 48% in

central region were illiterate and few of them were literate. The main reason of their living in the street is dropping out of school.

With the help of book I can that the number of children with parents is higher than the orphans. There may be two reasons for it either they were not studied separately or the children were being adopted by the orphanages. But of those who are in the street they are deprived of their child right. Because they work hard, live in unsanitary condition, deprived of nutritious food and no shelter over their head. They lack educational facilities and love and affection. A child without education means waste of future energy or manpower. So the children with no parents should be taken to the orphanages where they will be trained to be good citizens of the country. For other street children they also should be encouraged to go to the rehabilitation centres otherwise the society will be in a great loss with crime and violence prevailing.

### **2.3 Children Situation in the World.**

The International Labour Organization (ILO) estimates that at least 250 million children between the ages of five and 14 are working in development countries. Approximately 120 million of these children work full time and tens of millions of these work under exploitative and harmful conditions. According to the ILO the majority of the world's working children (61%) are found in Asia, followed by Africa (32%) and Latin America and Caribbean (7%) (ILO, 1998).

According to Amnesty International there are more than 40% children in South Asia. About five thousand three hundred ninety million populations out of the hundred and twenty billion are below the age of fifteen of the total population. If summed up one fourth of population of the world are children.

In order to improve the malnutrition and reduce child death rate, increase literacy rate and eradicate all sort of discrimination the SAARC countries have promised to take firm steps by fixing a standard unit during the girl child decade (Balika Dashak). For the welfare of the children the SAARC countries have promised to fulfil five objectives. They are-vaccination, primary education, child nutrition, pure drinking water and adequate lodging to all children.

These countries have already agreed to celebrate from 2001 to 2010 as child right decade. And they have also decided to eradicate child labour from their countries till 2010. The first draft of child right convention was declared on 1924 in League of Nations. In 1959 a chapter on child right was declared. In 1979 the UNO declared the years as International children year. In 1989 United Nations General Assembly passed a convention on child right.

In the year 2000 ten children of eight school of Nepal took part in the international conference of children which was held in New Delhi. There they took part in cultural programme, Art Games and poem competition.

The aim of every country should be to develop status of children. In a book published by UNICEF, The child in South Asia says that there are four ways to help children; the first one is family where a child is found. Second community where his/her family is located .

Third the government help that both the child and his family get and fourth is international and other external help (UNICEF, 2003).

According to the UNICEF report of the year 1991 Portuguese, Italian and western European children between the age group of 11 to 15 are compelled to sell their labour. In India one crore forty lacs to ten crores are child labourers.

Fifty percent of the world's child lives in Asia, says ILO Report. It adds that some 246 million children are engaged in child labour across the global including 127.3 million in Asia and Pacific, said Yashyuki Nodera, international labour organization regional director for Asia and Pacific. The figure correspond to 19% of all Asian children, compared with 2<sup>nd</sup> ranked sub sharan Africa, where 48 million children or 29% of the child population are engaged in work.(Himalayan Daily Magazine, 14 May,2006).

If we look back at the history of civilization, we find that each war, famine and natural calamity has killed millions of children and for those who have survived all this, only darkness in their future. In addition, there are also million of children who are deprived of their basic childhood rights and the victims of an exploitative socio-economic and cultural structure. It is therefore, the truth that children are the most vulnerable and exploited group of society. Their problems are sadly a consequence of

the existing reality, while in fact they deserve special right so that the next generation can live in certainty.

The First World War and the Second World War killed millions of people of whom children were the majority. These and other wars have not only killed children, but have also made them orphans and helpless. This had not only created a big tragedy in human society but also made the future unsafe and uncertain. Every year, hundred per thousand of children die from disease, famine, war, conflict and ignorance. Many of them could be protected if we were rational and kind to human being and children, because, most of these problems are enable. But unfortunately wars are increasing with every passing year. The state of the world's children 96 in this regard revealed that the civilian death in 1990 was Second World War (UNICEF, 2006).

#### **2.4 United Nations on the Right of Children:-**

Since abuse of children has been regarded as severe violation of human rights . UN has announced nearly twenty different human rights related to international conventions and declarations for the protection and promotion of the rights of the children against sexual exploitation and abuse. Every child of this world has the right to live his her childhood. But, unfortunately, many children around the world are suffering from lack of food, shelter, love, healthcare and education. Even after the UN declaration of rights, we are witnessing an alarming shocking plight of children of in the global context. It is a naked truth that millions of children are working in hazardous condition millions are abused; millions are physically and psychologically handicapped by wars and disasters.

Looking at the harass reality of our people, the right of child as per UN declaration is still controversial. Actually, in Nepalese society, child is often neglected. Child exploitation is assumed to be necessary evil. Though a child has an important place in his family and the family is one of the most important parts of the society, in reality (especially in rural communities) children are required to contribute to their household economy from the tender age of five. They are important helping hands and parents of the family. The children are thus, victimized by poor economy. The necessity of child labour is the first step of child labour as well as child abandonment.

The UN convention on the rights of child states:

- ) States shall protect children from physical or mental harm and neglect, including sexual abuse and exploitation.
- ) States shall ensure that each child enjoys full right without discrimination or distinction of any kind.
- ) States shall protect the child from economic exploitation and work that may interfere with education or be harmful to health and well- being.
- ) Every child has the inherent right of life and state shall ensure to maximum child survival and development.
- ) The child is entitled to the highest attainable standard of health and hygiene.
- ) Children shall have time to rest and play.

### **2.5 ILO on Child Right:-**

ILO does not all types of child work. It is concerned only that situation where children are compelled to work on a regular basis for long hour to earn for them or for their families as a result they are deprived educationally and socially, ILO is against of exploitative work, which damage children's health, physical and mental development. ILO opposes the child work as banned labours and work.

In 1959, UN General Assembly adopted the deceleration of the right of the right of the child which specified that 'man-kind owes to the child the best it has to give' and "The child should not be admitted to employment before an appropriate minimum as and he shall in an case, be caused or permitted to engage in any occupation or employment which would prejudice his health or education or any interfere with his physical, mental or moral development"(UN General Assembly-1959).

The minimum age convention 1973 (No. 138) and recommendation (No. 146) says "The minimum age for admission to any type of employment or work, which by its nature or circumstance, in which it is carried out is likely to jeopardize the health,

safely and moral of young persons shall not be less than 18 years " if these conditions are protected to the children and if he gets vocational training in the relevant branch of activity, the minimum age may be lowered to 16. This convention also permits 13 to 15 years children may do the light work. The minimum age may be set at 14 years for normal work and 12 years for light works for a state whose economy are insufficiently developed.

The first priority of the ILO is the promotion of the social justice, human right and the implementation of international labour standard. Abolition of child labour is one of its main goals.

## **2.6 Three Children are Rescues by SOS:-**

Mother has eloped and drunkard father also died and two sons are abandoned and left in the street that are supported by the villagers and handed over to the SOS children's village.

Because of their father's habit of drinking wine, mother had eloped so the situation of the children (two sons) was not sound but when their also died because of T.B his sons should have to entirely depend on community. These two children, three year Karan and six year Arjun are accepted by the SOS children's village, Ithari.

Likewise, 5 years old Sareswati Rai was accepted by the SOS children's village, Ithari who was abandoned after the death of her mother and she was supported by a local woman but because of her poverty she was unable to support her.

Two daughters of the SOS children's village regularly observed Karan and Arjun's critical situation and it was not unnatural to germinate love and sympathy towards these two boys.(Kantipur Wednesday, March 14, 2008).

## **CHAPTER- III**

### **STUDY DESIGN AND METHODS**

#### **3.1 Study area and Rational for Selection**

This study was conducted in Bal Griha of Bal Mandir in Kathmandu at Naxal. The Bal Mandir is the government of Nepal's children organization (NCO).

This organization is non-profit social service organization, contains hundreds of orphan children. The researcher is familiar with Bal Mandir and it's activities, Therefore this Mandir is purposed for the study.

#### **3.2 Research Design**

For this study descriptive and exploratory method research design are adopted. By descriptive research design researcher has tried to bring out the socio-economic, health and education status of the orphan children and exploratory research design is adopted to find out the causes of their orphan's. Unlikely, exploratory research design is used to explore the problems and possibilities faced by their children.

#### **3.3 Nature and Source of Data**

Different types of quantitative and qualitative data and information was collected and analyzed in this study. Both primary and secondary data and various techniques were applied to collect the required data for the study. This study is basically based upon the primary data. The source of primary data was collected from the Bal Mandir, which was main focused place for the study. The secondary data were collected from both published and unpublished Bal Mandir and literatures i.e. Various books, journals, articles, research report.

#### **3.4 Universe and Sampling Procedure**

This study has followed non-probability purposive sampling design. Only those children who were able to write and give the answer and age 8 to16 children properly were selected as sample purposively. Out of 175 orphans children living currently at Bal Mandir. 45 children (21 male and 24 female) were selected purposively.

### **3.5 Data Collection Technique**

The following techniques were attempted to collect primary data.

#### **3.5.1 Interview**

Semi structured interview schedule was used to collect detail information about age, education, ethnicity, causes of being orphan, health condition.

#### **3.5.2 Case Study**

Two case studies were conducted to get detailed information about the socialization of children, causes of being orphan.

#### **3.5.3 Observation**

Observation is one of the essential tools to collect the necessary data for this study. The activities of the orphan children were observed who can not speak and give the interview. Physical surrounding of the Bal Mandir and the activities of the other children and internal arrangements of the children were also observed.

#### **3.5.4 Key Informant Interview**

Data were collected with the help of the staff of the Bal Mandir. They were interviewed to get the qualitative as well as quantitative data. Five informants were selected among the staff; they were working as an Aya, teacher and officer of the Bal Mandir.

### **3.6 Data Processing and Analysis**

Without proper analysis, data do not have any meaning. The collected data were analyzed manually and using computer software programme as well. Data collected through these different techniques were classified, analyzed and interpreted to fulfil the thrust of set objectives. Quantitative data were presented in tables, bar and charts. Qualitative data were inserted systematically.

### **3.7 Limitation of the Study**

The study has been limited in scope due to the time available for this study. This study used purposive sampling due to the reason that not all the children are capable of responding through a questionnaire, which restricted the generalisation of the findings to a wider population. Another limitation of this study is the sample size. Due to a small sample size, one should be careful in generalising the study findings, and Bal Mandir has some official limitations. The management did not allow the study of all children, and they did not provide some official data from the previous year.

## CHAPTER- IV

### ORGANIZATION OF THE BAL MANDIR

#### 4.1. Introduction of Nepal children Organizations

The headquarter of Bal Mandir is located Kathmandu valley (Naxal) with an area of 12 to 15 ropanies. The headquarter has manage 75 districts offices as well as other 5 sub official located at different places in Nepal and more than 3825 voluntary members all over the country (Brochure of Bal Mandir).

Nepal Bal Sangathan was established on B.S 2021 Badra 4 with the presidential-ship of Ratna rajya laxmi davi shah. It was established as children home a combined of shiphai Bal Griha with its 26 inmates which is running by the Nepal Mahila Sangathan and Puneshwor pati with its 61 inmates which is run by the ministry of education of HMG bearing every responsibility of all inmates. with the approval of Bal Griha sewa samiti, the rules and regulations, budget and frame work to ran Bal Sangathan has been issued and it is organized as the presidential ship of princess shah at 2023 to 2025 B.S from 2026 to 2035 B.S the Bal Sangathan management has been run with the presidential ship of Sharada shah. At that time in Bal Sangathan 150 children has been sheltered from 2036 to 2039 B.S it has been handled by the Bal Sangathan. Sanajik sewa samannaya parishad has been established on 2039 B.S with the presidential ship of Aiswarya rajya laxmi davi shah. with the direction and control of Bal kalyan samanwaya samiti's president Prekshya rajya laxmi shah has taken the responsibility to run the Bal Sangathan. After B.S 2043 shrawan to till date the Bal Mandir has been running by the Bal Sangathan. On 2043 push 24, Prekshya rajya laxmi shah granted the public audience to the central committee members of Bal Sangathan and gave direction to number orphan children. At the same time president of home management and vice treasurer of Bal Sangathan central committee. Shabitra has organized the six member committee on 2043/01/6. From 2046 B.S the Bal Sangathan has been running by home management this samiti is under the Bal Sangathan and it has been managed by Thakur Prasad Niraula. This sub-committee has been running till date. But the sanchal has been changing by its own time.

## 4.2 Physical States

Bal Mandir, central office of Nepal Bal Sangathan has been running in the eastern part of its private building. Building has three storage's and 26 rooms all together. Except 10 rooms which are used for sleeping, all other rooms are used for official purposes. The sleeping rooms are named as follows.

1. Bachha kotha-1
2. Bachha kotha-2
3. Bachha kotha-3
4. Laliguras kotha.
5. Sayapatri kotha.
6. Kamal kotha.
7. Bala kotha.
8. Naya kotha.
9. Anar kotha.
10. Danphe kotha.

There are 63 dobal décor beds and seven single beds in the rooms. At present, 173 orphan children's have been sheltered. Rooms vary as some are big dark and cold. Children are divided in various group and placed in rooms according to their group. Children's belong to the age of 3 years are placed in one room and provide three young Aya (Surrogate Mother) for their care and in that room. 10 children are placed. 16 to 18 children's age between 4 to 6 years are placed in three different rooms and for each room one Aya are provided. Above the age of 6 years children are placed in different rooms. The rest seven rooms, six rooms are provided for the girls and 1 room is provided for boys and 3 Aya are provided respectively.

The other rooms one is library, one is kitchen another is storage room for kitchen and one is for the storage room for cloths and one big for bathroom. In bathroom eight showers and seven tabs are provided. They are provided with three toilets and in each toilet there are eight sub toilets 3 ropanies lawn is located at north side of the building and toilets very dirt and unclear.

### **4.3 Food Arrangement**

Orphan children who are nurtured by the Bal Mandir and the staff are taking their lunch and dinner at same kitchen. There are three dining rooms but being in the ground floor is gloomy as well as less air flow all the hours. There are three cooks who prepare food for the orphan children and staffs and the snacks for the noon are prepared by Aya alternatively 4 times in the day food are provided. So Bal Mandir has made an arrangement to provide food to the children at different time. At 6 am in the morning children are being provided tea. Whichever they feel they can have for the children who are going boarding used to get meal at 7.30 am and 8 am for the children who are going to schools. Pulse, rice and a seasonal curry for the meal but Saturday goat meat . Wednesday, Thursday pickle and eggs. Monday seasonal fruits are being provided, Bread, donut, bitten rice, biscate and dalmot used to provided for the snacks at afternoon. They can take this to the school as Tiffin. Pulse, rice and a seasonal curry as meal are being provided at the evening too. Different food arrangement has been made for the children below 3 years of age. For the infant child Bal Mandir is providing milk, cerelac, survottam pitho, mixed rice etc.

### **4.4 Division of Work**

Above 10 years children have their bath themselves. They wash their cloths; serve foods, screen rice and clean their rooms. Below the age of 10 orphan children get the help from Aya as well as with girls who above 10 years old. They have made arrangement for the boys above 10 years and they are going to shift to Nepal Bal Mandir hostel;

General facilities are provided by Bal Mandir like telephone, television, video records and radio. And there is a separate room to watch television for the children.

### **4.5 Daily Grocery**

The daily requirement for the Bal Mandir rice, kerosence, salt and sugar are brought from national trading and salt is from Salt Trading and other necessary things are bought through quotation. Previously, Orphan children above the age of 10 participate to harvest the vegetables in the yard of this organization. But now the land

has been provided to the local contractor to harvest vegetables. It has to feed the orphan children with green vegetable according to season.

#### **4.6 Staffs**

There are many employees working for Bal Mandir among them some works for 24 hours for them. Those who work 24 hours for Girha they will get holiday off in a week. The arrangement of the employee's holidays and time table is organized by Bal Mandir. Some employee get 10 to 5 off in a week and there are few employee who will visit once a day and some other once a week.

Here, 13 Aya, a center officer, a supervisor, a home worker, three cooks, one disk cleaner, one sweeper, an accountant, and two nurses one doctors, and a teacher who teach the orphan children and a security guard have been working in the Bal Mandir.

#### **4.7 Admission of the Orphan Child**

When the question asked about the procedure to admit the orphan child in the Bal mandir, it has been found that with the reference of local police office. Village development committee, the districts administrate office there are provision admit child who have abounded by their parents, Bal Mandir has the provision to admit children from the mother who elopes with other man. Step-mother who can't take of their children, Bal Mamdir get admit children in the presence of them.

A child who has given birth by an illegal mother and in her procures their provision to admit in Bal Mandir. The children who have endured the natural calamity are allowed to stay in a Bal Mandir from any part of the country.

#### **4.8 Farewell of the Orphan Child**

Like the admission of the children. There is a process for their farewell, the children who has reach age of 16 years has to leave the Bal Mandir and has to go their family of they have and who does not have family are provided with the basic training from. Nepal children organization and for girl Nepal as well as out side the country for the ceramic training .

Some years back, the orphan children were provided nursing training in Bangladesh and Thailand but now to lack of financial problem they are not getting these facilities.

There are so many girl orphan children who are working in hospital as a nurse in Nepal. One orphan child is working in Kanti Bal Hospital as a doctor and one orphan child is working Naxal police headquarters D.S.P. Girls who are more than sixteen years of old are send to NGCC for the further technical and vocational training so that they can work after leaving the Bal Mandir.

#### **4.9 Formal Education**

Formal education is the most important things that should be provided to the children to improve their lives and knowledge. Children are getting education in various institutions which are provided by Bal Mandir. For persuading education Bal Mandir has been providing children's tuition fee and few of them have been awarded scholarship from various schools. Teacher has provided to guide and help children in their studies at Bal Mandir. Books and other required goods for education are provided by Bal Mandir. Kidder garden and pay group be available.

#### **4.10 Cloth**

Cloth is essential things for human being. Sheltered children are provided cloths and the expenses are taken care by Bal Mandir itself. Children are facilitate by a school uniform, a pair of leather shoe, a pair of canvas, two pair of socks and two pairs of underwear and a pair of cloth for the out going and for evening a pair of casual dress, a pair of under wear, towel, slipper, are provided at the Dashain festival.

#### **4.11 Sports**

Children are venerable at their age. A sport is important factor to develop children's physical and mental strength. Bal Mandir has also taken care of children providing sports material to recreate themselves and their physical strength. Badminton, Table tennis, football, and other various kind of playing kits are being provided to children at Bal Mandir. Bal Mandir has made arrangement inter school tournament which helps children to perform their best.

#### **4.12 Cultural Facilities**

Nepal is rich cultural heritage. People do think themselves happy when they can keep and celebrate their culture and festival as it is. Orphan children are celebrating all the Hindu festivals like Bijaya Dasahami, Tihar, Janai Purnima, Maghe Sangrati, Tij, Shree Panchami and New Year etc at Bal Mandir. They also celebrate grandly Bhadra 4 (Children Day) as participating in many sports and other extra curriculum activity.

Children enjoy Dashain and Tihar in the Bal Mandir. On this occasion children's take from the president and staffs of Bal Mandir. At the same time, some children go to their relatives place. Children enjoy with good food on the festivals. Who are staying at Bal Mandir believe themselves as brother and sister and celebrate Tihar by taking tika from each other. Children exchange food and money on Tihar. Festivals bring the joy for the children as it is precious for the Hindus.

#### **4.13 others**

The arrangement has made to meet shelter's children by their kin. Children are taught to respect the guest as well as to mingle friendly to each others.

## CHAPTER-V

### SOCIO-ECONOMIC CONDITION OF THE ORPHAN CHILDREN

#### 5.1 Birth Place

There are 175 children living in Bal Mandir. Many orphan children did not have any idea about the birthplace Nevertheless; they know that they are not from the urban place.

So, most of them answered that their birth has been taken place in villages. But while observing the official record, they are from different parts of the country, which is given in the following table.

**Table: 5.1**

#### **Birth place of the Orphan Children**

District	Boys	Girls	Total	Percentage
Kathmandu	4	4	8	17.8
Dolakha	4	2	6	13.3
Lalitpur	2	2	4	8.9
Chitwan	2	2	4	8.9
Myagdi	1	1	2	4.4
Jumla	-	1	1	2.2
Ramechhap	1	-	1	2.2
Jhapa	2	2	4	8.9
Banke	1	-	1	2.2
Humla	-	1	1	2.2
Tanahu	1	-	1	2.2
Bara	-	1	1	2.2
Dhangadi	-	1	1	2.2
Gorkha	-	1	1	2.2
Makwanpur	1	2	3	6.7
Mugu	-	1	1	2.2
Rupandehi	-	1	1	2.2
Not Known	2	2	4	8.9
Total	21	24	45	100

Source: field survey 2008

## 5.2 Age Group

From the children age group perspective, the age under 16 is a very important period for child. In this regard, an attempt has been made to know the age structure of the respondents.

**Table No.5.2**  
**Age of Orphan Children**

Age Group	Boys	Girls	Total	Percentage
8-14	21	19	40	88.9
15-above	-	5	5	11.1
Total	21	24	45	100

Source: of field survey 2008

The table No. 5.2 showed that Children's were in different ages. Their ages ranges form 8-15 above. About 88.9% of the respondents were from the age group 8-14 only 11.1% were between 15 above.

## 5.3 Caste and Ethnicity

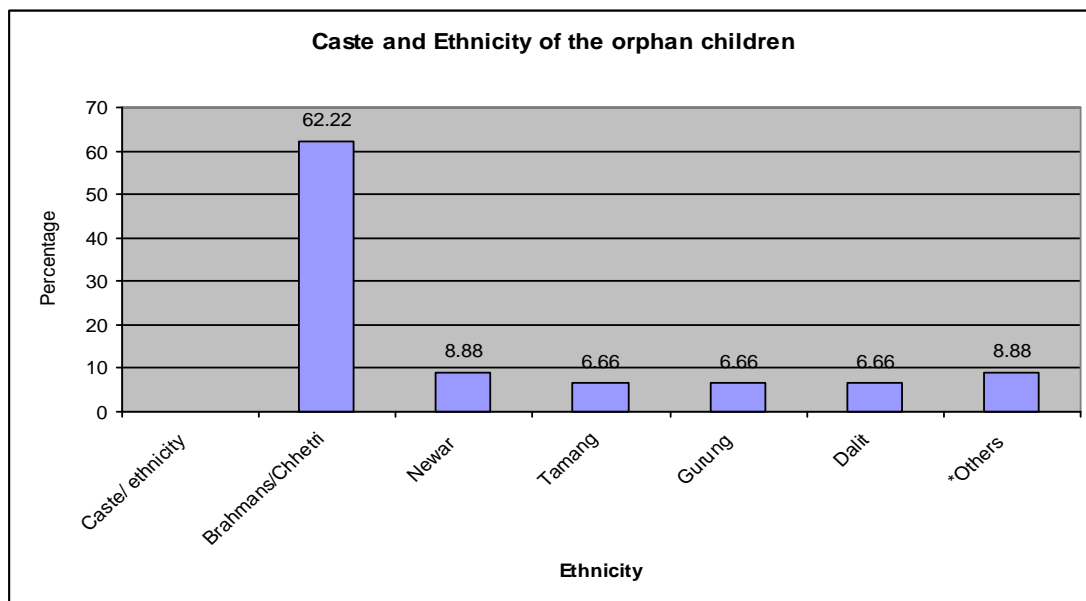
There are many children dwell in the Bal Mandir. They come from different parts of country. They don't have knowledge about the upper caste and lower caste differences or as to say they ignore caste system. They do treat equal among the upper caste and lower caste. In my observation they play, eat and do their work along with lower caste children.

**Table 5.3**  
**Caste and Ethnicity of the Orphan Children**

Caste/ Ethnicity	Boys	Girls	Total	Percentage
Brahmin/Chhetri	12	16	28	62.22
Newar	3	1	4	8.88
Tamang	1	2	3	6.66
Gurung	1	2	3	6.66
Dalit	2	1	3	6.66
*Others	2	2	4	8.88
Total	21	24	45	100

Source: Filed survey 2008

\*Others group includes Sherpa, Tharu, and Magar community.



From the above table, majority of the children are from the Brahmin/chhetri i.e 62.2%, after that Newar's population is 8.9% like wise Tamang Gurung and Dalit are 6.7% each and others ethnic groups Sherpa, Tharu, and Magar are 8.88%. Brahmins/Chhetres are more conservative and they practice social taboos and difference between the male and female, that's why they don't keep their child with them, due to this reasons the number of the orphan child is increasing day by day. One of the reasons may be lack of using contraceptive and the number of the child is high in the family and the mother's health is going to be very risky. The mortality rate of the female is high in the rural part of the Nepal.

#### 5.4 Religion

Most of the children do not know their actual religion because they came over here, at the age of less than 3 years. They generally call themselves as Hindus religion because Nepal is multi-religion country but they celebrate main Hindu festivals. Due to this reason, there are no differences between the one religion to the other. But Sherpa children are following the Buddhist religion because when they visit to their relative's home, they have been told to follow Buddhist religion. Still the Buddhist children celebrate Hindu festival at Bal Mandir.

**Table No.5.4**  
**Religion of Orphan Children**

Religion	Total No. of children	Percentage
Hindu	40	88.9
Buddhist	5	11.1
Total	45	100

Source: Field survey

Table No. 5.4 shows that, the majority of the children belong to Hindu religion . They in high number call them Hindu festival and they enjoy Dashain and Tihar in the Bal Mandir or some children go to their relative's place at that time. After that, not known religion is in second position because they came there at very small age. So, they do not know their actual religion. Another religion is Buddhist religion in Bal Mandir.

### 5.5 Mother Tongue

In Bal Mandir orphan children have come from different part of the country. In Nepal, due to caste and ethnic diversity people speak different language. In eastern part of country, Limbu, Sherpa, Dhimalo, Rejabnsi, Rai, Tamang etc. have their own languages. They speak their own language with in their group. The same follows in Bal Mandir too, children has been speaking their own mother tongue one child is from Tarai region and his of speaking is like Maithali although he left his village/town at the age of 6.

**Table: 5.5**  
**Types of Language Spoken by the Children**

Language Known	Boys	Girls	Total	Percentage
Nepali	14	19	33	73.5
Tamang	1	2	3	6.7
Newari	3	1	4	8.9
Gurung	1	2	3	6.7
Sherpa	2	-	2	4.4
Total	21	24	45	100

Source: field survey 2008

From the above, majority of children speak Nepali (73.3%) Nepali language is the official language of Nepal and in Bal Mandir also they have to speak in Nepali, but must of the children speak English in the school premises because of the school internal rule but as a common they speak Nepali because it is easy and everybody can understand in our country. There are other children whose mother tongue is different than Nepali for example Tamang, Sherpa, Newari, Gurang, Rai etc. but they also speak Nepali only in the Bal Mandir because they came Bal Mandir at less than the age of 4 or 5 years that's why they speak Nepali only.

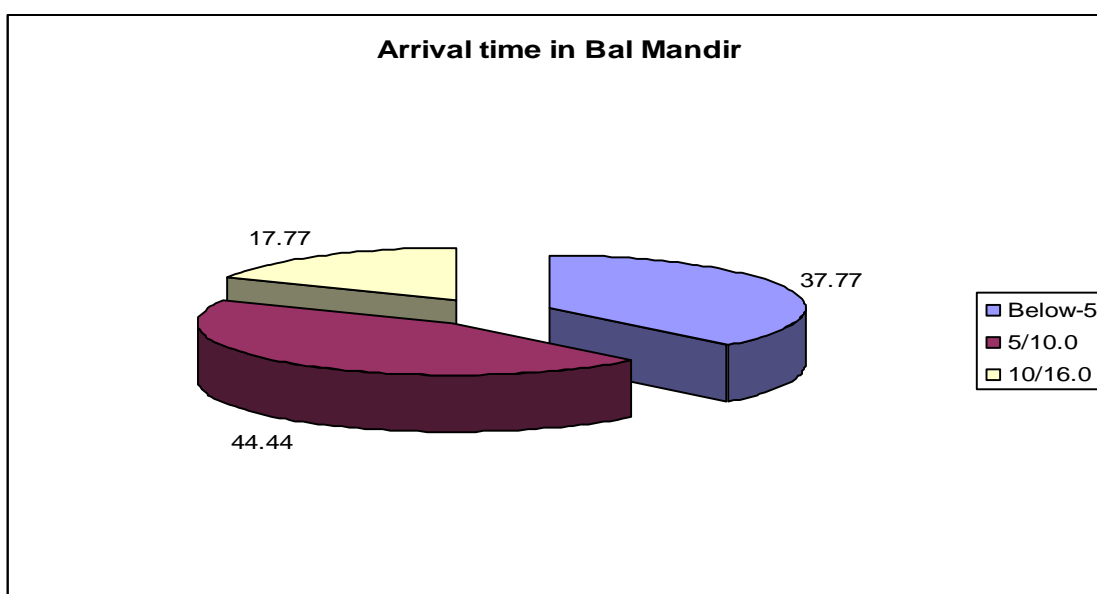
### 5.6 Arrival time in Bal Mandir

The arrival time of Bal Mandir distribution of respondents in three cities is presented that table no. 5.6 .A total of 37.8% respondents were age below 5 years old. Similarly, 44.4% were aged 5 to 10 years old and only 17.8% were aged 10 to 16 years old. The survey reported shows that most of respondent's arrival time 5 to 10 years old.

**Table No. 5.6**  
**Arrival time in Bal Mandir**

Arrival time	Boys	Girls	Total	Percentage
Below-5	10	7	17	37.8
5-10	9	11	20	44.4
10-16	2	6	8	17.8
Total	21	24	45	100

Source: of field survey 2008



## 5.7 Educational Status before Bal Mandir

Education is very important thing for human being. It is also fundamental right of every person. The education is invisible but must important instrument to develop personality of every individual. Without education nobody can achieve success in own lives. According to above table no. 5.7 presented that most total respondents (N=45) arrival time is illiterate 82.2% and only small part of respondents 17.8% arrival time is literate.

**Table No.5.7**

### **Educational Status before Bal Mandir**

Educational Status before Bal Mandir	Boys	Girls	Total	Percentages
Yes	5	3	8	17.8
No	16	21	37	82.2
Total	21	24	45	100

Source: of field survey 2008

## 5.8 Family Background

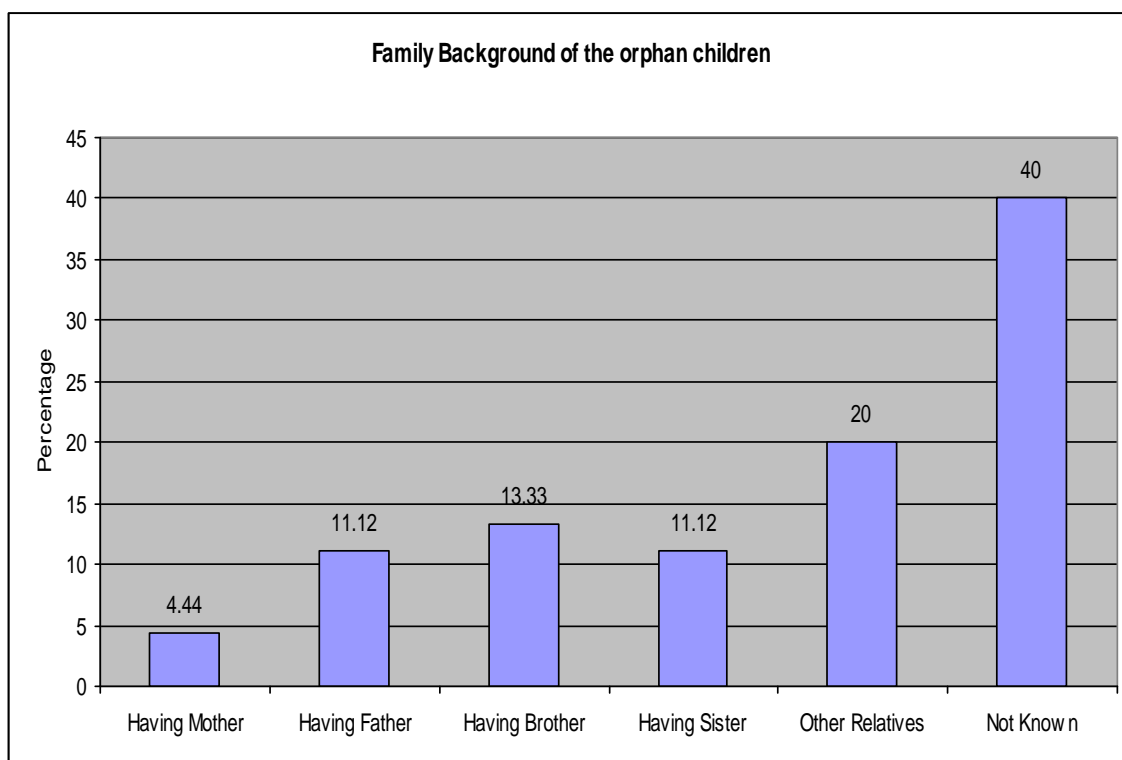
The children who are staying in Bal Mandir do have their relatives in their respective place but lost child does not have the idea about the family background because they have come here with the help of police personnel or hospital authority. In Bal Mandir, it is found that child does not have their parents. Few have only mother. Child who has father and mother . Child who has father and mother is very less in Bal Mandir. The details are given below in the table.

**Table No.5.8**

### **Family Background of the Orphan Children**

Family background	Boys	Girls	Total	Percentage
Having Mother	2	-	2	4.4
Having Father	3	2	5	11.1
Having Brother	3	3	6	13.3
Having Sister	4	1	5	11.1
Other Relatives	7	2	9	20
Don't Know	2	16	18	40
Total	21	24	45	100

Source: of filed survey 2008



From the above table, the majority of the children do not have the idea about their family background because they are lost children of their parents. The percent of the children who do not know their family background is 40%. The percent of the orphan child who do not have their parents and having only other relatives are 20%. Other relatives are grand father/mother, sister, brother, uncle etc. Children do visit their relatives place on the Dashain and Tihar festivals. Some small numbers of children are also at Bal Mandir who do not have good economic condition in their family. Due to the reason they cannot get good food and education from their family, so they forced to join the Bal Mandir.

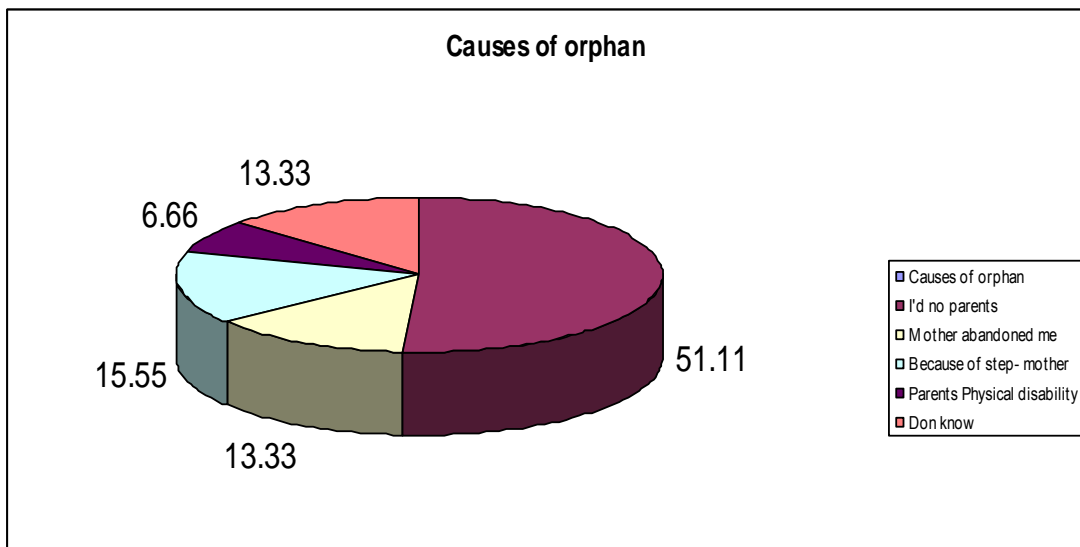
### 5.9 Causes of Orphan

There are various reasons that force one to be orphan. Natural disaster, parents physical disability death, economic problem, conflict in the family despise of children are major causes of orphanage of the children which catalyze leave their parental home.

**Table No. 5.9**  
**Causes of Orphan**

Causes of orphan	Boys	Girls	Total	percentage
No parents	10	13	23	51.1
Mother abandoned me	3	3	6	13.3
Because of step- mother	5	2	7	15.6
Parents Physical disability	2	1	3	6.7
Don't know	4	2	6	13.3
Total	24	21	45	100

Source: of filed survey 2008



The table No.5.9 shows that half of the respondents say that the parents lost (51.1%). They are differences reasons to be parentless e.g. the death of parents, divorces, second marriage. Likewise because of staff mother 15.6%, abandoned by parents 13.3%, finally, parent's physical disability 6.7% causes to orphan.

### **5.10 Why of Coming in Bal Mandir**

Though rearing up at one's home is the fundamental right of the children, many are forced to leave home due to following reasons.

**Table No. 5.10**  
**Way of Coming in Bal Mandir**

Mediated by	Boys	Girls	Total	Percentage
Police/Hospital	5	10	15	33.3
V.D.C staff	2	1	3	6.7
Parent	3	2	5	11.1
Relatives	5	4	9	20
N.C.O Staffs	2	2	4	8.9
Don Know	4	5	9	20
Total	21	24	45	100

Source: of field survey 2008

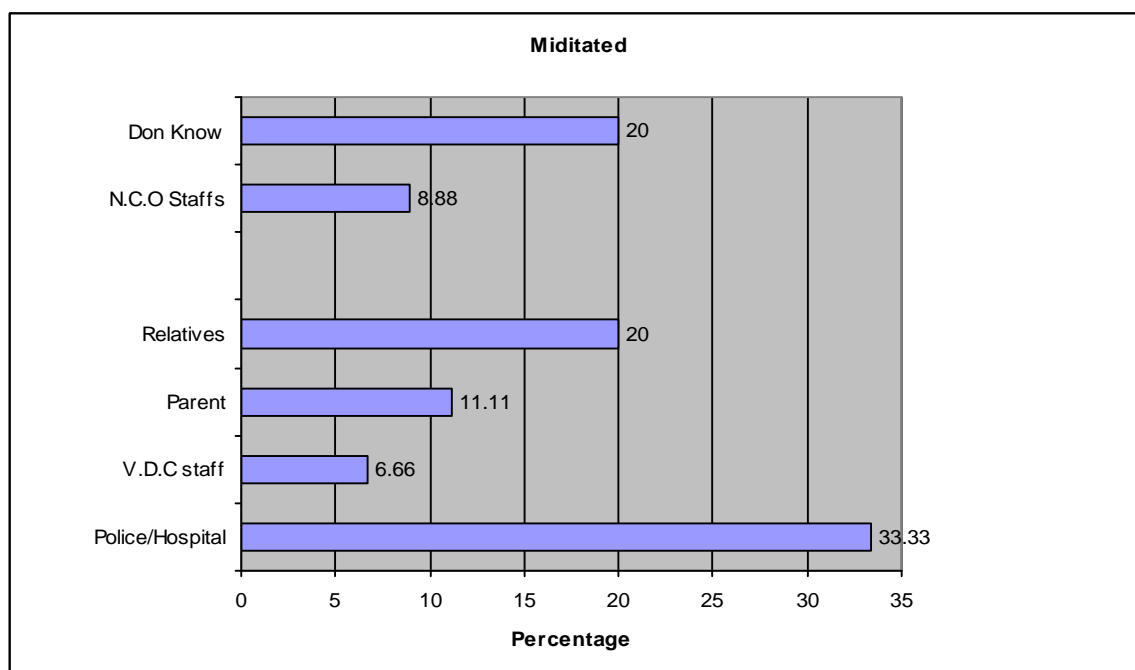


Table No.5.10 presented that most of the respondents (33.3%) brought to Bal Mandir from hospital and by police, few of them (6.7%) were brought to the centre by V.D.C staffs.

### **5.11 Facilities Provided in Bal Mandir**

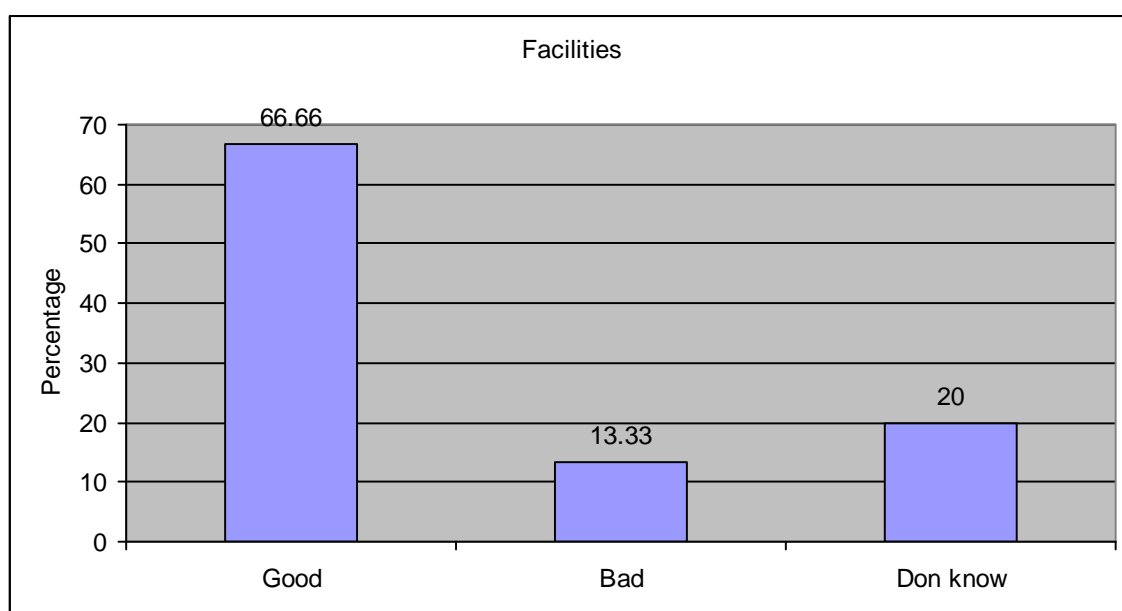
Food, cloth, home, health treatment and education are the basic need of all human beings. The table No.5.11 shows that 66.7% of respondents are satisfying food, cloth,

home, health treatment and education facilities in Bal Mandir.13.3% children are not satisfy provided facilities.

**Table No.5.11**  
**Facilities Provided in Bal Mandir**

Facilities	Boys	Girls	Total	Percentage
Good	13	17	30	66.7
Bad	2	4	6	13.3
Don't know	6	3	9	20
Total	21	24	45	100

Source: of field survey 2008



### 5.12 Experiences in Bal Mandir

The table No 5.12 presented that 82.2% of respondents said that good experiences and 4.4% respondents said that bad experiences in Bal Mandir.

**Table No.5.12****Experiences**

Experiences	Boys	Girls	Total	Percentage
Good	15	22	37	82.2
Bad	-	2	2	4.4
Don't know	6	-	6	13.3
Total	21	24	45	100

Source: of field survey 2008

**5.13 Parenthood**

Asking whether the Bal Mandir is fulfilling parenthood necessitated, Table No. 5.13 shows that approximately all (93.9%) children accepted that the parental responsibility is aptly performed. Only 6.7% children disagreed on the above answers.

**Table No. 5.13****Parenthood**

Parenthood	Boys	Girls	Total	Percentages
Yes	20	22	42	93.9
No	1	2	3	6.7
Total	21	24	45	100

Sources: of field survey 2008

**5.14 Behavioural Differences**

Table No.5.14 shows that there is no significant difference between the behaviour of the Bal Mandir resident children and the general other children. Almost all (75.7%) respondents said that they are equal to others.

**Table No.5.14****Differences**

Differences	Boys	Girls	Total	Percentages
Yes	1	2	3	6.7
No	15	19	34	75.6
Don't know	5	3	8	17.8
Total	21	24	45	100

Source: of Field survey 2008

### 5.15 Planning to go after Bal Mandir

Bal Mandir is such an institution where many children are tamed. It has its own rules and regulations. No children can stay in Bal Mandir for ever. After 16 years of age or completing S.L.C one has decide where to stay onward.

**Table No 5.15**

**Planning after Bal Mandir**

Planning	Boys	Girls	Total	Percentages
Realities	3	5	8	17.8
Home	2	3	5	11.1
Tenant	3	7	10	22.2
Don't know	13	9	22	48.9
Total	21	24	45	100

Source: of field survey 2008

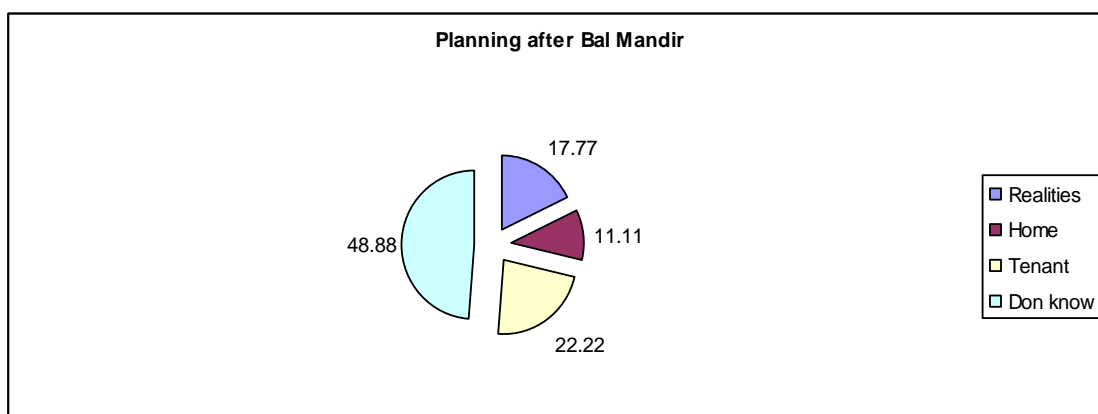


Table no.5.15 shows that 48.9% children don't know about where to go after they leave Bal Mandir. Likewise 22.2% children said that they will live in a tented room themselves and 17.8% children said that they had a plan to live in their relative's home. Among those 11.1 children said that they will go to their parental homes.

### 5.16 Future Plan

Due to the proper socialization in the Bal Nandir, children also have some kinds of future plans in their mind. They are mentally developing child because they do their study and other work by themselves. There are different types of goals of life. They think that they have to achieve some kinds of future goals in future. They do not have

to think about the expenses for their study. So they have to think only about the financial condition for the education.

**Table No.16**  
**Future plans**

Future plan	Boys	Girls	Total	Percentage
Doctor	9	5	14	31.1
Police	-	7	7	15.6
Teacher	2	3	5	11.1
Painter	2	2	4	8.9
Player	2	2	4	8.9
Singer	2	2	4	8.9
Engineer	-	1	1	2.2
Pilot	-	1	1	2.2
Nurses	-	1	1	2.2
Social worker	2	-	2	4.4
Not plan	2	-	2	4.4
Total	21	24	45	100

Source: of filed survey 2008

### **5.17 Daily Activities**

Daily activities start from 5 a.m. in the morning only more than 6 years old children up at this time. After that they will go for the exercise in the ground. It lasts for half an hour to one hour. After that they take tea at 6.a.m. In previous year, there was a provision to provide breakfast but nowadays there is no breakfast. Only tea is available for them.

After having tea all the children go for the study. Since last year, there is no tuition teacher for the morning session because of that they have to study themselves.

According to their school timing, they have to take the lunch from 7 am to 7.30 am. In the lunch, they are offered rice, seasonal vegetable, and pulses. There is separate dinning room for each group of children and the food is being served by the cook or sometime surrogate mother (Aaya).

Everybody has to leave his or her respective schools by 10 am. Others who do not go school, they have to stay there in Bal Mandir and have to help their Aaya in the tiffin, they eat corn, beans, etc. at the Tiffin hour. Nowadays due to the lack of the financile

condition of the Bal Mandir they are not getting bread, egg, jam, donut etc. Researcher was told by most of the children that they like bread and jam in Tiffin.

At 5 pm. everybody has to come for the dinner. Senior children get first and junior children respectively after that other thing is same like lunch. After having dinner they have to go for their tuition classes in the Bal Mandir. One higher secondary teacher is appointed for the class. He takes care of the entire students for class 1 to 10. He teaches there from 5:30 pm to 7 pm . Also, after 7 pm they have to study up to 9 pm. After 9 pm some interested children go to television room to watch Nepal television. Nowadays they watch Image , Kantipur and other in the evening and Saturday afternoon.

After watching television, they go to their respective room and they sleep around 10 to 10.30 pm. Some children sleep with their friend in double decker bed. Sometimes they have to sleep together due to the lack of beds.

But on Saturday and other holidays they take bath and wash their clothes themselves but they divide the work with in their group and wash their clothes. If any children want to take bath everyday then it is allowed for senior children. But the case is different in infant child because they cannot do their work by themselves. Therefore, Aya does work like washing clothes, getting them bath etc. of the infant children.

On Saturday and other holiday they watch movies in Bal Mandir. They watch different types of movies social, comedy etc and big children cooking training other place. There discipline is highly encouraged among the children.

## CHAPTER- VI

### HEALTH AND EDUCATIONAL STATUS OF THE ORPHAN CHILDREN

#### 6.1 Health Status

Sometimes children do suffer with some kind of minor health problems. So, they need to be cared from various kinds of diseases. Bal Mandir has recruited one doctor and two nurses to care the health of children. Doctors come alternatively and they check children health and one nurse's full time look after the children and other nurse's duty from 9 am to 5 pm in Bal Mandir. If there is major health problem then they have to transfer to the Kanti Bal Hospital.

#### 6.2 Physical Condition of Children

One child's eye is not good. Due to his eye problem he has to visit hospital every month. Two child's foot fracture, he has visit hospital. Other children are minor problem in their body. Due to the lack of clean water, children do not have clean teeth and body. Some were regularly itching due to the shin infecation.

#### 6.3 Death of the Children

There was a good care for children in the children home (Bal Mandir). But some children did not have good health and they lost their life due to various diseases. Most of the children died within 6 months of the birth.

**Table No.6.3**

#### **Death of the Children**

Date	Boys	Girls	Total
2059/60	1	1	2
2060/61	6	6	12
2061/62	2	3	5
2062/63	2	1	3
2063/64	1	2	3
Total	12	13	25

Source: of Filed survey 2008

Above table shows that total of 25 children died since 2059/60 till date. They may throw their child in the street or left in hospital only. After that the child does not get proper care. In this period they may suffer from various diseases therefore it is very

difficult to care them after admitting in Bal Mandir. Due to the various types of illness they die in Bal Mandir or Kanti hospital. There are some details of children who died in 2063/64. The detail given in index. It is difficult to collect details of all the children who have died since last many years.

It was very difficult to understand the medical terminally and when I checked that medical record of the death child, I felt very difficult to understand the medical officer's handwriting. After discussing with Bal Mandir staffs I concluded that they would suffered from high fever and pneumonia.

#### **6.4 Educational Status**

The educational system of Bal Mandir is very good. Everybody is getting chance to study in school. After 5 years age, Bal Mandir is serious about the study of the children. All of them are going school in different parts of the valley. Many of them are getting scholarship in various different schools. While asking the question to them, they told me that there is no problem in the school. Some are studying in deaf school because they cannot go other ordinary school. Now, there is no blind child in the bal Mandir. Otherwise, they are providing school for the blind child also in their respective school.

**Table No.6.4**

#### **Educational status of Orphan Children**

S. N.	Name of the school	Number of the child	Percentage
1	Wilson Academy Boarding School	12	26.7
2	Baba Boarding School	10	22.2
3	Jasmine English Boarding School	10	22.2
4	Reliance Residential School	1	2.2
5	Bhanu Bhakta Boarding School	2	4.4
6	Shedartha Banasthali B. School	2	4.4
7	Nava Dipti Boarding school	2	4.4
8	Deaf School	1	2.2
9	The Chand Bagh B. school	3	6.7
10	Marty's Memorial B. school	2	4.4
	Total	45	100

Source: of filed survey 2008

From the above table, they are studying in various schools of the Kathmandu valley which are mostly near to the Bal Mandir due to there convenient. But some school are providing bus facilities for the children.

All the children are below the SLC. It is because the boy cannot stay there after the age of 10 and after that they have to go to another Bal Mandir. Mostly they will transfer to Bal Mandir of Pachkhal Kavre or newly established Bal Mandir of lalitpur.

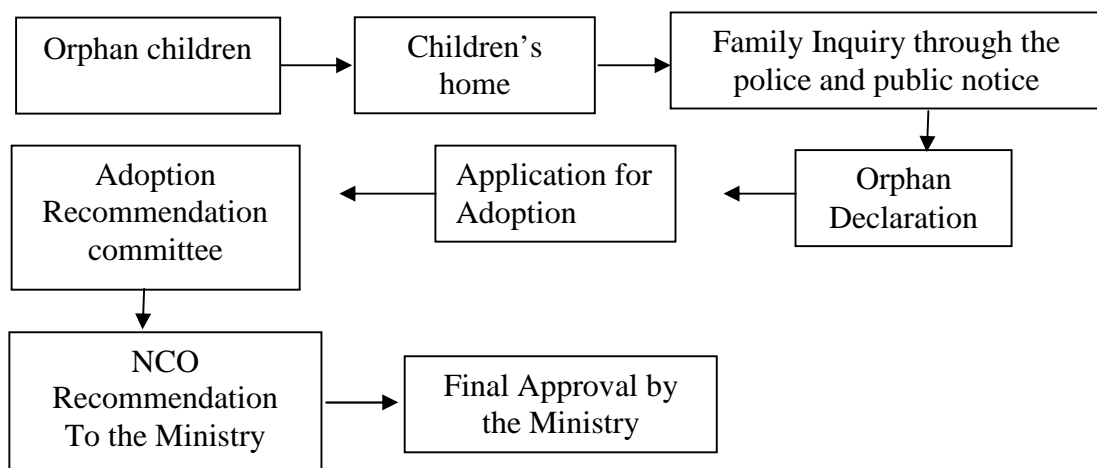
But the case is different with girl. They can stay there up to the age of 16. This is because they cannot stay alone outside the Bal Mandir alone. After 16 years of old, five girls each year will go to the NGCC (Nepal Girl Care Centre) for the vocational and technical training. So that they can work outside after leaving the Bal Mandir. In the NGCC, they will learn different types of vocational and technical knowledge for example: computer training, swimming, cooking, artistic work, ceramic training etc.

All the children are quite happy with the educational system of the Bal Mandir. There is a one teacher for them to teach in the Bal Mandir. He come there at 5:30 pm and stays there for almost two hours.

From the above table, we came to know that most of the children want to be a doctor (31%), after doctor most of the girls want to a police (15%) and they are also interested in different Field.

### 6.5 NCO Adoption Process

The orphan children first declared to be orphans and the process follows as the figure shows below.



### **6.5.1 Adoptions Criteria**

1. The application should be a couple. However, single woman also can apply.
2. The age of applicant should not be exceed 50 for couple, but for a single woman her age should be 35-50
3. The couple should be having been married at lease 4 years.
4. One couple having given birth to a child and there is medical proof of infertility for second child could also apply for one child of the opposite sex.
5. The age of the child to be adopted should general not exceed 6 years?
6. The adoptions sub committee has full right to accept and reject the application.

### **6.5.2 Essential Document for Adoption**

1. Covering letter of the organizing/agency.
2. Letter explains the reason of the adoption.
3. Consent from concern authority to adopt child aboard.
4. Recommendation letter from reputable people and institution (At least 5).
5. Curriculum vitae.
6. Marriage certificate.
7. Infertility certificate.
8. Medical certificate, including mental.
9. Birth certificate.
10. Social reports/home study.
11. Character certificate (Anti criminal certificate).
12. Annual income certificate.
13. Bank statement (present financial position).
14. List of properties, certified by notary.
15. Tax clearance.
16. Photocopy of passport and citizenship.
17. Ten copies of passport size photo of each couple.
18. Commitment of the applicant to send follow-ups every six months until reaches the age of 16.

The number of children sent to foreign countries e.g. United Kingdom, United States of America, Australia, Germany, Norway, Holland etc. in the last five years for adaptations.

**Table No.6.5**  
**The child Adopted by Foreign National**

Years	No.
2002	88
2003	115
2004	85
2005	62
2006	56
Total	309

Sources: of field survey 2008

As the above data shows that the numbers of children adopted by the foreign national are more than 50 per year the figure is increasing day by day because the government is not giving proper support to Bal Mandir and the financial condition of Bal Mandir is decreasing everyday. Due to this reason they are sending children to another country. The future of the child will be very good if they go out of the country with a foreign national.

## **6.6 Case Study of Orphan Children**

Most of the children who stayed in Bal Mandir are now having a good life with their family. Nepal children organization does not have proper record of the children who are working or staying outside Bal Mandir. Especially girls do not want to tell their previous lives at Bal Mandir because they think that many things affect their future life.

**6.6.1** While searching for a case study, incidentally I met a boy who was a dweller at Bal Mandir. Bal Mandir is one of the big orphan shelters in Nepal where many parents break with their children. Every year many children leave Bal Mandir. After leaving this home the children make rare connections onward. Thus the information about those children is hardly possible to gather round. Besides this, I got an opportunity to talk to some of the former Bal Mandir residents by coincidence.

Finding orphan informant one day I met a man named **Hom Bahadur Bhandari**, 25, left Bal Mandir at 18 after completing education. His permanent address, as he said is Jorpati of Kathmandu and was adopted when he was just one year old. Though he couldn't mention the circumstances of his influx he was brought there because of father's physical disability and the mother was already dead. The severe economic condition of his home was considered for his adoption.

Once former king Birendre and the queen Aishworya visited Bal Mandir. Seeing the queen Hom Bahadur got to approach her frolicking as a childish nature. Then the queen took him in her lap and promised to adopt him. Thereafter the palace was looking after him and accomodated his expenditure. Having passed the primary education from Kanti Ishori School he passed the SLC from Bhanubhakta School. He stayed inside the then royal palace for ten months and would address the king and the queen as father and mother. After the royal massacre in June 1st 2001 the palace quit the business to take care of him anylonger.

When he passed the SLC at 18 he got to leave Bal Mandir. Later on he served in Bal Mandir as a receptionist for five years. Then he worked as a teacher in an institute (NGO) called Motherhood Child some about three years. These days he has been teaching in Adarsha Lower Secondary school. Though he is a teacher by profession he has set an aim to be a musician in the future.

Leaving Bal Mandir he faced various challenges in the society. He found that the society is treating him something different. Whenever he went, finding that he is from Bal Mandir no one he found to be genuine on understanding the reality and dealt with as a person helpless. He was severely concerned on such things. He opined that Bal Mandir is not different than anyone's home but the society is not realizing it. The members of this society blamed him of unsociable just for having his past in Bal Mandir. It is disappointing truth that he is going through everyday life. Concluding he petitioned to all of us, the members of our society to quit atypical attitude toward him and those persons from Bal Mandir. He said that everyone is child of Nepali mother, Bal mandir is also a home to many and one is doomed to follow his fate to come to Bal Mandir following social and economic reasons

**6.6.2** On the way to my study the cases of former Bal Mandir residents I happened to meet a lady named **Sarita Shrestha**. 24, is from Ramechhap district originally. She was also raised in Bal Mandir. Her father was died of illness and the mother also was dead after she fell from a tree while she was collecting grass for cattle. Then Sarita became helpless. Her family had four daughters. After the death of parents two of her sisters were taken to their kinsman and one of her relatives took the two, Sarita and her elder sister, to Kathmandu at Bal Mandir.

She was only 4 when she entered Bal Mandir and her sister was 5 years of age. Despite not having remembered the early life she still reminds that her family was in a severe economic crisis. She remembers the past begging house to house in the village. When she came to Bal Mandir she felt it as home a bit in the beginning though she was struggling to adjust among number of children there. It took some time for adjustment. Care and love of the mothers and other staffs warmed her up feeling motherhood affection.

Growing up she witnessed the friends leaving Bal Mandir in festivals. Her friends would go to their homes or to some associations. She also wished to have somewhere to go. But she found nowhere to go. At 16 she passed the SLC from Padma Kanya secondary school. Because of her age limit she had to be dispatched from Bal Mandir. She had in mind that a lady going out and living alone in our society is hardly possible. There to house, what to eat and what to do were major questions she had that time. She was worried about the future. Everyone has a way out. Incidentally she got refuge at her sister's who had left Bal Mandir 2 years back. She was married too. Initially she had hesitation over her ongoing affiliation with the sister and her husband. On the contrary there was no choice available. Having no instant option she decided to join the sister. They lived together. She got a training course in an office named Institute of Sustainable Agriculture on Social Mobilization. With the help of the training she worked in a distant village of Kavre district for 2 years. Following the climaxing Maoist insurgency the office could not continue the business over there. She came back to Kathmandu. She passed intermediate from Trichandra College and admitted in B.A. there. Her economic condition couldn't help attend classes. Then she started a Japanese-funded training provided to the children in Bal Mandir. She was paid monthly 6000 NRS as a salary. Interested children came to her to learn sewing

and knitting sweaters, shocks and caps. After leaving Bal Mandir she also faced many obscured consequences in the society. She found none who had positive attitude toward her. She even couldn't talk about the misery of her life. Some showed mercy over her fate and some would expect their own advantage with her. She feels herself confidently able person and doesn't entertain compassion from others. Whoever she met they are simply sympathizers. During school days her own colleagues recklessly named her Khate which means street children in normal. Many would come to take her photographs along with her friends but fearing orphan identity go wider she was unwilling to do so. In this regard the media exploits them uncovering their socially in acceptable identity. They do not like to go public because they are ladies and have to quest future out of these happenings.

## CHAPTER- VII

### SUMMERY OF FINDINGS & CONCLUSION

#### 7.1 Summary of Findings

A child is a symbol of hope. So, meeting the needs of all the children is an essential prerequisite for human resource development. Nepal's almost eight million children live in rural areas. As most parents are unable to read or write, many Nepali are unemployed, many children are labour, their children share the burden of hard household work. Because of poverty, most of the Nepalese children do not have access to development. The apparent result of this is forcing parents to abandon their children and other who is the victims of natural calamities is force to neglect their own children. There are other reasons also, few people abandon their children because of poverty and some children are compelled to live in Bal Mandir because they have lost their parents due to this various problems.

The present study was based on exploratory cum descriptive research design. Both the primary and secondary data have been used and various research techniques, such as interview schedule, SÁmi-structured questionnaire and participant observation were applied to collect the quantitative data which are used in the study. Qualitative data is collected with key informant interview and quantitative data is collected interview schedule, observation and case study. The site Bal Mandir (Naxal) is selected by the method of non-probability purposive sampling. In this study, altogether 45 orphan children are interviewed. With this sample size this study has tried to provide a new perspective on orphan children who are staying at Bal Mandir.

However, the present study is an attempt to study the condition of orphan children's socio-economic, cultural and other aspects with their socialization process of Bal Mandir's children who have been selected by Bal Mandir and this study is based on the information collected from the children who are staying at Bal Mandir.

Through the survey conducted among the children who are staying Bal Mandir in Kathmandu in June 2008 a number of facts have been established concerning Bal Mandir's children.

The study summarizes the following major findings.

1. The Bal Mandir has Been keeping children from various parts of the country in which majority of the children from remote area of Kathmandu (17.8%) followed by Dolakha (13.3%), Lalitpur (8.9%), Chitwon (8.9%), Jhapa (8.9%) and few children are from other part of the country.
2. About 88.9% of the children's were from the age groups 8-14. Only 11.1% were between 15 above. During surveys, no respondents over 16 years were found.
3. Most of the Bal Mandir's children are from Brahmin and Chhetri community other few are from various castes. Brahmin/Chhetri community's share goes to 62.2% followed by Newars and other groups 8.9% where Tamang, Dalits and Gurung 6.66% each.
4. Majority of the Bal Mandir's children are belonged to the Hindu religion (88.9%) followed by Buddhist (11.1%).
5. Only 73.3% children speak Nepali as mother tongue while others specified other language as their mother tongue.
6. The arrival time of most of the children in Bal Mandir is 5-10 years of age (44.4%) and maximum (82.2%) were illiterate at joining in.
7. The family background of the children at Bal Mandir varied. About 20% have their relatives, 13.3% have brother, 11.1% have sisters and father as well and 4.4% have mother.
8. According to the study, the major causes of orphan lost the parents ( 51.1%), mother abandoned (15.3%), step mother (13.3%) and only parent's physical disability ( 6.7%).
9. Most of the children (33.3%) at Bal Mandir is mediated by police or hospital either and few of them (6.7%) are brought to the centre by V.D.C staffs.
10. About 66.7% children told that good facilities are provided in Bal Mandir and 82.2% respondents had good experiences.

11. Almost all (93.9%) believed that the parenthood in Bal Mandir is appropriate and the majority (75.6%) of respondents experienced no significant difference in behaviour compared to non-orphan children.
12. About half (48.9%) of the children have no idea about where they are heading for. Likewise, 22.2% children are tenants, 17.8% live with their relatives and 11.1% go to their own homes.
13. According to the study, most of the children here studying boarding in schools and few of them are studying at other government schools. The school has managed transportation facility for the children to the schools. Some of the children are awarded scholarship and most of the children believed the education system of Bal Mandir is satisfactory.
14. Children have set their future plans and it is found in this study majority of the children (31.1%) want to become doctor followed by police (15.6%), teacher (11.1%), painter, player and singer (8.9%) and few are want to become social worker (4.4%), pilot, nurses, and engineer (2.2%).
15. The above thought and ambitions of the children are developed in the course of socialization and the activities what they did during their stay at Bal Mandir.
16. Socialization of orphan children has made them chosen to be adopted by the foreign citizen due to the reason that they don't have any love and affection from their parents and relatives.

## **7.2 Conclusion**

Children always long to nestle with parents. At the dedicated age children are forced to shelter at Bal Mandir because of loosing parents. Some parent's can not nurture their children because of their burden. Few leave their children because of the illness and usually orphan children are forced to shelter at Bal Mandir, nevertheless they have other places to go. Despite, all the necessary things, the children have been provided by Bal Mandir, are doing great job for the betterment of poor, destitute and orphan children in Nepal.

In the world so many children are being helpless because of natural calamities, death of parent, problems of parental divorce, economic crisis, warfare and accidents. Earthquakes, floods and hurricane are also contribute the children make. Because of growing number of street children, beggars, orphans, it is being difficult to rehabilitate such abandoned, orphans and neglected children. From the very beginning, like SOS, NCO, Paropakar Kendra have been contributing a lot for the rehabilitation of such abandoned, orphans and neglected children. But the government had paid attention in the sixth five year plan (2042-2048). But up to Tenth five-year plan in the field of child rights, the government of Nepal aims to develop the physical, mental, intellectual aspects of children who are the national pillars of the future.

From these case studies it is found that most of the orphan children are from remote villages from outskirts of kathmandu valley. Bal mandir has 75 district offices that collect the orphans from the nearabout regions. Thus the children in Bal Mandir are from around the Kathmandu valley. Besides these areas some of the children are from Lalitpur, Chitwan, Ramechhan, Dolakha etc which are not far-off regions from Kathmandu and have easy transortation facility. The children belong to Brahmin, Chhetri, Newar, Magar, Tamang, Tharu etc. Most of them are orphaned below five years of age. They happened to come to Bal mandir with different mediums e.g. with the help of relatives, police, NCO staffs etc. Following many social and economic reasons the children are brought to Bal Mandir. Many of them were abandoned by the parents due to having outnumbering offsprings in the family, in lack of treatment, death of parents, second marriage of the parent etc which caused them to be orphan. Most of the children in Bal Mandir are satisfied with the facilities available e.g. education, healthcare, residence, food etc. The children are taught the social and cultural norms and values with different mediums. Like the socialization of a child in a family, the children in Bal Mandir are educated with those mediums. With such practices when they enter in their youth they get to be dependent on their own.

Finally, the study shows that the push factors of being orphan are poverty, uneducation, lack of parental care, death of parents, parents' disability etc. Among them most of the children have been adopted by foreign nationals and taken to their respected countries that may impact the native society in negative aspects. To some extent Bal Mandir and such organisations contributed on sheltering the orphan children.

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## **Annex-1**

### **Central Executive Committee of Nepal Children Organization**

Chairperson: Mrs. Reeta Singh Baidya

Secretary General: Mr. Ram Kaji Koney

Treasures: Mr. Manodar Gopal Sherestha

Members:

Mr. Prachanda Raj Pradhan

Mrs. Surendra Hamal

Mr. Shiva Raj Joshi

Mr. Ram Hari Dhungle

Mr. Bir Singh Karki

Mr. Bishnu Bahadur Shahi

Mr. Kamal Deep Shrestha

Mr. Punam Shakha

Mr. Deepak Das Shrestha

Mr. Tulasi Narayan Sherstha

Mr. Narayan Shrestha

Mr. Nrip Bahadur Bist

Mr. Pranav Raj Giri

### **Central Office Staff of Nepal Children Organization**

Mr. Rajeswar Niraula ( Director)

Mr. Bal Krishna Dangol ( Sub.Director)

Mr. Remash Vogl ( Dir.sub.director)

Mr. Ubaraj Katuwal (pro.codinetor)

Mr. Radahrishna Panta (Head of Branch)

Mr. Asha Shrestha (Head of Branch)

Mr. Ramkrishna Subadi (Dir. Branch of head)

Mr. Rabin Shretha (Dir.Branch of head)

Mr. Parmil Shretha (Dir.Branch of head)

Mr. Puniraj Maharjan (Asscient Frist)

Mrs. Laxmi Alay (Asscient frist)

Mrs.Rama Benjankar (Asscient frist)  
Mr. Sharbad Kumar Baedhe (Asscient frist)  
Mr. Suraj Khanal (Asscient frist)  
Mrs. Reduka Tiwari ( Office Asscient)  
Mr. Ram Parsad Duwadi (Office Asscient)  
Ms. Magaladavi Singh (Office Asscient)  
Mrs. Premlaxmi Shake (Cutting Master)  
Ms. Mina Shrestha (Office Asscient)  
Mr. Deepak Dhakal (Office Asscient)  
Mr. Kiran Shrestha (Office Asscient)  
Mr. Arjun Dugel (Office Asscient)  
Mr. Ramkrishna Mahajan (Driver)  
Mr. Suman Kar Ranjet (Driver)  
Mr. Nur Dahadur Sapkota (Driver)  
Mrs. Maili Tamang (Office Helper)  
Mr. Guru parsad Duwadi (Office Helper)  
Mr. Hari Parsad Acharay ( Office Helper)  
Mr. Anil Pradan (Wares)  
Mr. Resham B.Puri ( Office gard)  
Mr. Moti B. Mehatar (Healper)  
Mr. Shayam Sunder Thapa (Garden Head)  
Mr. Subin Man Johi. (Constant)

**Annex -2**  
**Interview Schedule**

Date.....

1. District.....

Name: .....

Age: .....

- a. 8-14
- b. 15 above

Sex .....

- a. Female
- b. Male

Caste.....

- a. Brahmin
- b. Chhetry
- c. Newar
- d. Tamang
- e. Gurung
- f. Dalit
- g. Other

Religion.....

- a. Hindu
- b. Budhist
- c. Muslim
- d. Christian
- e. Kirant
- f. Jain
- g. Don't know

Mother tongue.....

- a. Nepali
- b. Newari
- c. Tamang
- d. Gurung
- e. Sherpa
- f. Other

2. How long have you been here? What was your age then?

- a. Below 5
- b. 5 – 10
- c. 10 - 16

3. Were you able to read and write beforehand?

- a. Yes
- b. No

4. What about your family before you came here?
  - a. Yes, I had family
  - b. No, didn't have family at all
  
5. If yes, please tell about all the family members and the relatives you know in detail.
  - a. Mother
  - b. Father
  - c. Brothers
  - d. Sisters
  - e. Don't know
  - f. Others
  
6. What is the main reason to come to this place (Bal Mandir)?
  - a. I'd no parents
  - b. Mother abandoned me
  - c. Because of step-mother
  - d. Don't Know
  - e. Others
  
7. Who played the major role to bring you here? Would you tell that as far as you know?
  - a. Police/hospital
  - b. V.D.C staff
  - c. Parents
  - d. Relatives
  - e. N.C.O staff
  - f. Don't know
  - g. Others

8. What accommodation facilities are available in Bal Mandir for you?

Bal Mandir Facilities	Yes	No	Don't Know
1. Food			
2. Clothes			
3. Residential			
4. Healthcare			
5. Education			
6. Don't know			

If, bad.....

9. How are you feeling about staying here?

- a. Good
- b. Bad
- c. Don't know

10. Would you think the Bal Mandir is fulfilling parenthood necessitated?

- a. Yes
- b. No

11. What is the difference that you find yourself compared to other children?

- a. Yes
- b. No

If, yes.....

12. Where are you planning to go after completing the education here? What would you do thereafter?

- a. Relatives
- b. Home
- c. Tenant
- d. Don't know
- e. Others

13. Which class you studies? And what is your school name?

- a. 3 - 6 class
- b. 6 - 9 class
- c. 9 - 10 class

School name.....

14. Would you tell me about education system hear?

.....

15. Are you satisfied education system of Bal Mandir?

- a. Yes
- b. No

16. What would you prefer to be in the future and why?

.....

17. Anything else.....

- a. How is your daily life going on?
- b. What is the pleasant environment here so far you acknowledge?
- c. Would you suggest on the problems you faced hear? What sort of Problems are they?
- d. Could you tell about the care facilities available hear?
- e. Would you tell me about your physical health?
- f. Anything else.....

**THANK YOU**

### **Annex -3**

#### **Children for Key Informant Interview**

Date:

1. Name: .....

Sex: .....

Permanent/Temporary: .....

Age: .....

Post: .....

2. What genres of the children have been joined in this child care centre (Bal Mandir) hereafter and what is the standard for admission?
3. Could you tell about the employees here?
4. Can you tell something about the current employees and the past ones?
5. Could you tell on the physical infrastructure available here?
6. What about the work division of the children here? Would you tell something?
7. What is the situation when the children get vacation? Would you tell something about that?
8. Following your experience what is the difference in socialization of the children here than that of yours at home?
9. What are the basic problems on managing the children's health care facility?
10. Could you tell something on the activities of the children here and the Nepal Children Organization (NCO)?
11. Would you tell something about the structural model of NCO and the branches of the Bal Mandir?
12. At length, do you think anything left to tell about?

**THANK YOU**