

CHAPTER I

INTRODUCTION OF THE STUDY

1.1 Background of the Study

In Nepal, the first children's home which was established formally in 1953, was known as "Paropakar Anthalaya". Similar homes called "Dudh Khane Bachcha Palne Adda" (Office for care of infants) and "Charitable Society" were started informally in 1919 and 1904 in Sital Niwas and Tripureshwor of Kathmandu Valley respectively. Besides this, a children's home called "Handikhane Pathshala" which started informally in 1914 is now one of the leading formal children's home in Biratnagar.

Now such children's homes have been established at several parts of the country. Anecdotal information provides a picture of an increasing number of children's homes in the urban areas in recent years. However, the extent of children displaced from their communities and being looked after in the children's homes are still not known since no survey has been conducted to a certain extent of the displacement problem. Similarly, the conditions in which children live in these homes are also not known well. and the exact date when the first children's home in Nepal was established is also not known.

If we look at the condition of children homes in Pokhara, there are numerous children homes for those children who are displaced from their families; there are 60 children homes where 1,402 children (747 girls 655 boys) are residing. To make the name of them are Children Nepal, Pokhara, Happy Home, Pokhara, Peace Children Orphanage, Company Orphanage, Pokhara, Hope Nepal, Annapurna Self-Sustaining Orphan Home, Love Company Orphanage, Pokhara, Nepal Orphanage, Namaste Children's Home, Child Welfare and Education's Home, Asha Foundation, Association Annapurna Nepal, Bethani Home Mercy Children Home, Glory Grace Balgriha, Holi Home, Kopila Balgriha, Machhapuchhre Children Home, Paradise Home and so on. Among them, our research work will focus on Children Welfare and Education's Home, Pokhara.

Children Welfare and Education (CWE) is a home style children home in Pokhara. It has taken dozens of children, who for various reasons have come to join the CWE

family. Approximately, the children most of which are between the ages of 6 to 17 years are currently living at this well run home. It provides with plenty of nutritious food, good health care, a safe and comfortable shelter for quality life and other essentials most of which these children didn't get in their previous lives. They came from all over Nepal such as from Gorkha, Lamjung, Sindhupalchok, Chitwan, Tanahun, Kaski, Sindhuli, Dhankuta and Kanchanpur.

When going through the history of the establishment of this Children Home, five years ago in 2064 B.S., Dipak Gurung, born in a small village of Lamjung District came up with the idea of helping unfortunate children living in poverty or living the life of orphans. Though he was not an orphan, he had got opportunity to study in scholarship in a school called- Oxford House Academy run by a Social Welfare Organization called Himalaya Rescue Dog Nepal in Lamjung later on in Kathmandu. With the help of this social welfare organization, he had completed his Bachelor Degree. When this organization stopped running the school, the children of the Academy became helpless. So Dipak Gurung thought that why should he not continue the support for such students, establishing an institution by himself. Then he brought some children from that school and established the Child Welfare and Education at Lakeside in Pokhara with the help of many of his friends. Now there are 37 children from different districts in its home. It has also run several other programmes like Non-Residential Educational Program aimed at child students living at their own home and Youth Assistant Program known as senior students program aimed at providing scholarship up to Master Degree. It is legally registered in Kaski and affiliated with the Social Welfare Council in Kathmandu. This organization is dedicated to provide love, affection, care, support, food, health care and housing to rehabilitate the orphan and needy children of Nepal.

Various groups use different definitions to identify orphans. One legal definition used in the United States is "An orphan is a minor benefit through death or disappearance of, abandonment or desertion by or reparation or loss from both parents". In common use, an orphan doesn't have any serving parents to care for him or her. However, the United Nations Children's Fund (UNICEF), United Nations Programme on HIV and AIDS (UNAIDS) and other groups label any child that has lost one parent as an

orphan. If we look at a dictionary to find the correct meaning of an orphan, we can be acquainted with three senses:

- 1) A child who has lost both parents.
- 2) Someone who lacks support or care or supervision.
- 3) A young animal without a mother.

Among these, the first two senses make more authenticity in our research work.

Similarly, needy children means those children who are not able to get proper care by their parents and are out of the educational, health etc facility due to mainly economic problem of the parents.

1.2 Statement of the Problem

In a specified study of Sociology/Anthropology, a study is conducted on the role to be played by every individual in the society whereas in the wider study, analysis of the whole society is made. In this way, a person has the same position as that of a society. Therefore, the groups of children are pillars of the country and nation's strength of the future. Every child has to be healthy, conscious and possessing good character as the whole future of the country depends on him. Proper social management of a country requires study and work on social development and social change. Values, norms and culture of the society, traditions, religion, rituals, customs etc happen to be playing active role in making and marring the future of a child. We can not even imagine a bright society without proper management of all these factors. All these elements depends on today's standard of education, socio-cultural states, socio-cultural change and consciousness. The door of consciousness has to be opened from the child itself.

With political turmoil of the country, the future of the Nepalese is roaming in darkness. The worsening economic and social condition of people has made them compelled to face many problems in their life. The delay in forming the constitution also has led the Nepalese to be hopeless. In such conditions, children are remaining mainly in shadow. So, long term peace, development and political stability should be the requirements of the country.

Orphan and helpless children are displaced from their village into the cities in search of food and shelter. Many organizations are providing basic need to them. In the same

way, Child Welfare and Education's Home is one of the reknowned organizations in Pokhara, which has become a place of hope for many orphan and helpless children in this area. Currently 37 children are living under the care of this institution. It provides them not only food, clothes and shelter but also provides their right to education by sending them to general schools or boarding schools for further study.

Being a largest city in the Western Region, the fact cannot be ignored that many children with or without parents have moved to Pokhara in the last few years. Pokhara is the second largest city of Nepal which is mainly known for its panoramic beauty and tourism industry. The job opportunities and many facilities attract most of the people from village area. In such attraction, many orphan and destitute children come to this beautiful city in search of better future. Although there are many orphan and destitute children in the city, only a few get chance to be associated with such children's homes and orphanages. Mostly they do come from social networking in the children homes and orphanages which train them to be socialized properly. Likewise, it helps in many things to become a perfect person.

With their study in schools, the children of CWE's Home are being integrated with the mainstreams of society. Some of them want to continue their mainstream life but a few withdraw from it by abandoning the study. The researcher is interested in the case study of orphan and destitute children and it is felt CWE's Home is the perfect place to do the research having the conviction that children are the builders of the nation. The future of every country depends on the contemporary condition of children. If they get proper education, health service and all their rights, they can lead the country in a bright scope in future. With this research, many people will be acknowledged with the eminent institutions like Child Welfare and Education and they may get encouragement to open such organization.

Having faced various problems in rural areas for meeting the need of good food and shelter, orphans and destitute children move towards these areas with a hope to get better life situations. They think to get some kind of jobs and shelter. As there are many industrial, educational and social organizations in cities, it will be easy for them to live well. They hope to get some kind of work in factories, transport and business centres. However, their dreams are rarely fulfilled because they have no education,

skill etc to meet the demands of job. Moreover, they find almost all the kinds of job they hope to get are already occupied in most cases. So, they face great hardship when they come to cities. Having seen such problems of orphans and destitute children some people dedicated to work for social welfare have started opening children's homes and orphanages where such children are getting desirable support for their life and education. This study mainly focuses on the demographic social situations of the children in Child Welfare and Education's Home, the causes of coming in this home, the conditions and socialization process in CWE's Home.

Problems

-) What are the demographic social situations of children?
-) What conditions and situations made children come to this home?
-) How did they come in CWE's Home and what is their present condition?
-) What is the condition of socialization of children in CWE's Home?

1.3 Objective of the Study

Nepal is a country with diverse geographical features and climate, diverse agricultural production, industrial situation, urban areas as well as rural areas. So, we can see extremes in different situations. Poverty, lack of education and ignorance create difficult situation for survival to many groups of people. Difficult situation make children to become orphan. The general objective of the study is to analyze the condition of children in CWE's Home and specific objectives are:

-) To identify how the children came to this home.
-) To identify children's situation in CWE's Home.
-) To explore the socialization process in CWE's Home.

1.4 Importance of the Study

There can be no dispute in the saying that the future of any country rests on the shoulders of today's children. But in a developing country like Nepal, it is difficult to fulfil even the basic needs of the children due to poverty. It is seen that quite a number of children are growing up in bad situations of life being deprived of the proper love and instruction of their parents.

There are different children homes in Nepal which are providing care for the growth of orphan and needy children to produce them as able persons in society for the sake of the nation. The service provided for the orphan and needy children by Child Welfare and Education's Home is remarkable. If there were no such children homes, the helpless and orphan children would pass their life in the street. The study of this children's home will have the following importance.

-) To identify their social background, the causes of their arrival in children home, the facilities they have obtained and the condition of socialization of the children in this home.
-) To be useful for the further study about children.
-) To be useful for the researchers, policy makers, governmental and non-governmental organizations by getting data and other information.

1.5 Limitation of the Study

This study is made for the partial fulfilment of the requirement for the Master Degree in Sociology. To conduct research work going to all the orphanages and organization is not feasible for we students bound by the time, source and means. Keeping this fact in view, Child Welfare and Education's Home, Lakeside has been selected as the research study centre of this study.

As selected centre is a small unit in this regard, the findings of the study may not fully and correctly represent all other sectors. The limitation of the study will be as follows:

-) The study is centred only on the study of the children living in the Child Welfare and Education's Home, Lakeside, Pokhara, Nepal.
-) Main focus has been made only on the social and educational condition and daily activities of the children living in this children home so that the conclusion made in this research can not be compared with other organizations of this kind.
-) If it was possible to hold interview with the persons who brought these children to this Children's Home, it would be far better to know about the children but this activity is not feasible so the facts related to such things will not be included in this.
-) This study is limited with the research of the condition of the children living in the children home.

1.6 Organization of the Study

This dissertation is divided into six different chapters. Chapter I gives the introduction the study including context, problems, objectives, importance and limitations of the study as well as the organization of the study. Chapter II is about literature review. It presents major theoretical overview, review of related literatures and theoretical framework of the study. Chapter III explains the research methods adopted for the study. Similarly, Chapter IV discusses about the setting and background information of the CWE's Home and respondents. Chapter V explains about the social condition of the children in CWE's Home, Pokhara. Chapter VI gives the summary, findings, conclusion and recommendation of the study.

CHAPTER II

REVIEW OF THE LITERATURES

Though there has been several studies and research in the context of child, welfare by governmental and non- governmental organizations but not many specific and separate kinds of materials are available about orphan children. Though we do not have specific books published about the children community some research work and articles showing the problems of such children are found sparsely published in different writings.

UNICEF a part of U.N.O. is such an organization which conducts researches and co-ordination about the condition, problems being faced by the children.

Human beings are social animals by nature. Children are also very important part of our society. Our children of the present time are the key for the future of the nation. The whole responsibility of the nation in coming year's falls on the shoulders of the children "The ongoing process or learning the way of our culture is called socialization. (Kenneth J Weubeck, 1993)

Orphan and destitute children are the cause of economic growth, war, poverty, loss of traditional values, domestic violence and physical and mental abuse. Every street child has a reason for being on the street. (CPCS Nepal 2007)

Review of Related Literatures International Labor Organization, Geneva has also published a book " Child Labor Targeting the Intolerable" which shows the child labor in the world context. The number of working children between the ages of 5 and 14 is at least 120 million in the world. The over whelming majority of those are in developing countries like Africa, Asia and Latin America. Many children work in dangerous and hazardous occupations. This book also shows that every country is facing with child labor problem. The most important reason of child labor is poverty mental abuse. (ILO Geneva, 1996). Every street child has a reason for being on the street. (IBID)

In Nepal because of street children social disorganization crime and deviance come in the society Equilibrium is disturbed of and society gets out of gear. Emile Durkheim

defined "Social disorganization as a state of disequilibrium and lack of social solidarity or consensus among the member of society." (Durkheim, 2000)

When people hear the word deviance most people think of such behaviors as prostitution, homosexuality, theft, assault and murder. Many people consider them deviant behaviors because they believe that they violate natural moralities as absolute morality. Sociologists however tend to reject this reasoning because it ignores the social origins of deviance. Peter Conrad and Jorseph Schneider define deviance as "behaviors that is negatively defined or condemned in our society." (Conrad and Schneider 2001)

In our society because of the street children the equilibrium of the society can be disturbed and the balance of the society can become up and down, not equal. In this situation to restore the balance of the society, social control is very necessary. In this context, Maciver and Page write "By social control is meant the way in which entire social order coheres and maintains itself, how it operates as a whole as a changing equilibrium" (MacIver and Page, 1950). Until the late 1980, the term street children and its Nepali equivalent Sadak Balbalika had not become part of the vocabulary of the child welfare sector in Nepal. Today street children has become an established category representing a marginal group in the urban society, development organization, the media, the state and the children who live in street.

Street children problem is one the burning problems in Nepal. Lots of NGOs are trying to solve this problem. Now a days we can get the good coverage in the media like newspaper, magazine, documentary and other publications of various social organizations.

Family

In a study entitled social structure, George Peter Murdock (1949) examined the institution of the family in a wide range of societies. Murdock took a sample of 250 societies ranging from small hunting and gathering bands to large-scale industrial societies. He claimed that some form of family existed in every society and concluded on the evidence of his sample, that the family is universal. Murdock defines the family as follows; the family is social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes at least two

of whom maintain a socially approved sexual relationship and one or more children own or adopted, of the sexually co-habiting adults. Thus the family lives together pools its resources and works together and produces offspring. At least two of the adult members conduct a sexual relationship according to the norms of their particular society. Such norms vary from society to society. For example, among the Bamaro of New Guinea, the husband does not have sexual relations with his wife until she has borne a child by a friend and father. The parent- child relationship is not necessarily a biological one. Its importance is primarily social, children being recognized as members of a particular family whether or not the adult. Spouses have biologically produced them. (Murdock, 1949)

Socialization

The process by which individuals learn the culture of their society is known as socialization. Primary socialization probably the most important aspect of the socialization process takes place during infancy, usually within the family. BY responding to the approval and disapproval of its parents and copying their example, the child learns the language and many of the basic behavior patterns of its society. In western society, other important agencies of socialization include the educational system, the occupational group and the peer group. Groups whose members share similar age circumstances are often of similar age. Within its peer group, the young child, be interacting with other and playing childhood games, learns to conform to the accepted ways of a social group and to appreciate the fact that social life is based on rules. Socialization is not however confined to childhood. It is a lifelong process. It is a lifelong process. At the beginning of their working lives, the young brick layer, teacher and accountant soon learn the rules of the game and tricks of the trade. Should they change jobs in later life, they will join a different occupational group and may well have to learn new skills and adopt different mannerisms and styles of dress.

Without socialization, an individual would bear little resemblance to any human being defined as normal by the standards of his society. The following examples though they lack the reliability demanded by today's standards of reporting, nevertheless provide some indication of the importance of socialization. It is reported that Akabar, who was an emperor in India from 1542 to 1602 ordered that a group of children be brought up without any instruction in language to test the belief that they would

eventually speak Hebrew, the language of God. The children were raised by deaf mutes. They developed no spoken language and communicated solely by gestures. There is an extensive, though somewhat unreliable literature on children raised by animals, one of the best documented cases of Midnapore. Two females aged two and eight were reportedly found in a wolf den in Bengal in 1920. They walked on all fours, preferred a diet of raw meat, they howled like wolves and lacked any form of speech. Whether these children had been raised by wolves or simply abandoned and left to their own devices in the forest is unclear. However, such examples indicate that socialization involving prolonged interaction with adults is essential not only for fitting new members onto society but also to the process of actually becoming human. (M Haralambos with RM Heald, 2004)

Socialization: - Learning the customs, attitudes and values of a social group, community or culture. Socialization is essential for the development of individuals who can participate and function within their societies, as well as for ensuring that a society's cultural features will be carried on through new generations. Socialization is most strongly enforced by family, school and peer groups and continues throughout an individual's lifetime.

Socialization is the primary means by which human infants begin to acquire the skills necessary to perform as a functioning member of their society and is the most influential learning process one can experience. Although cultural variability is manifest in the actions, customs and behaviors of whole social groups (societies) the most fundamental expression of culture is found at the individual level. This expression can only occur after an individual has been socialized by its parents, family, extended family and extended social networks. This reflexive process of both learning and teaching is that how cultural and social characteristics attain continuity.

Education

In Britain it began in 1870 with the Foster Education Act by which the state assumed responsibility for elementary education and in 1880 school attendance up to the age of ten was made compulsory. Not until 1918 was secondary education clearly defined as the state's responsibility. The Foster Education Act of 1918 made school attendance compulsory up to the age of fourteen. In 1947, the minimum school leaving age was raised to fifteen, and today it stands at sixteen. These developments were

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

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

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

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

Parsons argues that after primary socialization within the family, the school takes over as the "focal socializing agency" school acts as a bridge between the family and society as a whole, preparing the child for his adult role within the family the child is judged and treated largely in terms of "particularistic" standards. Parents treat the child as their particular child rather than judging him in terms of standards or yardsticks which can be applied to every individual. Yet in the wider society the individual is treated and judged in terms of 'universalistic' standards which are applied to all members regardless of their kinship ties. Within the child's status is ascribed, it is fixed by birth.

In small scale, non-literate societies, such as hunting and gathering bands, formal education, as outlined above was unknown. Young people learned their lessons for life largely by joining in daily round of the social group. Knowledge and skills were usually learned informally by imitating examples provided by adults. Though adult sometimes instructed the young, they did so part of their everyday routines. Thus boys accompanied their fathers on hunting trips, girls assisted their mother to cook and sew. In more complex pre- industrial societies such as those of medieval Europe, Specialized educational institutions slowly developed, along with the specialized role of teacher. However, they provided formal education only for a small minority of the population such as future members of the clergy and the sons of the wealthy. Formal education for the masses was only provided after industrialization was well underway.

Study of children in children's Homes in Nepal. Volume: 1 Main Text

Education of Street Children

Education is a part of an individual's becoming a social member. Basic education

starts from the home/family which socializes a child in the society when such education fails then children couldn't get socialized in the society and in the family and they come out from the home and their destination end up to the orphan.

An idea of formal education for the masses is very recent. Now education becomes foundation on which the destiny of a nation is laid. Mass of the developing countries like Nepal which despite allocating a sizable portion of meager resources to the education sector every year is still faced with the challenge of bringing the light of education of all its' people, mainly the children. Since children are the nation's future citizens, leaders and captains of industry and commerce any investment made by the nation in availing literacy programs to children having no access to education facilities will ultimately benefit both the nation and its people in the long run (Hardeamos and Heald, 2002).

In the 2001 census of Nepal a literate person is defined as one who has an ability to read and write any language. The status of street children with regards to educational situation is very worse. They have left school due to various reasons. Once they come to the street then slowly they lose their interest on study and try to enjoy free life in fullest. However, some of them want to have good education if they are provided an opportunity to go to school. As per the status of world's children, 2001 youth (15 – 24 years) literacy rate of Nepal is 86% male and 75% female which has shown that literacy rate is increasing in Nepal likewise 78% male and 64% female enrollment is in primary education (UNICEF, 2011).

Functionalism

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

and levels of groups and institutions formed by people for the fulfillment of different types of their goals.

Parsons (1951) says that the economic institutions, the political and administrative institutions process the legal and the ideological and symbolic aspects of cultures are vital to keep continuity of the existing pattern of culture. All these four categories of institutional structures appear collectively in the form of different kinds of subsystems of society. Individually each of these institutional structures may appear in a distinct type of system in itself motivated to satisfy the functional prerequisites of its own to maintain its own existence. Accordingly, for parsons and other scholars Durkheim, Malinowski, Brown, society is a self regulating system in which all of its individual components operate for the maintenance of its stability and equilibrium. Any of the deviating behavior shown by either of their components that lead to disturb the equilibrating tendency of society regarded just as its sorrow. They are cured by its own internal processes to bring back its status again in the form of an equilibrium system. (Upadhyay, 2001)

Parson's general assumptions:

- Systems are made of order and the interdependence of parts.
- The system and all the sub systems, strive for equilibrium.
- Systems are generally static, or move in a deliberate manner.

A disruption in the normal flow of one subsystem can cause a disturbance throughout the whole system.

Systems have boundaries, which may involve actual physical spaces or time and distance are vital in the sense that problems with systems create anarchism, disturbance leading to street children.

According to Bohm (2001), functionalism can be summed up with one simple premise. The world is a system of interrelated parts, and each part makes a necessary contribution to the vitality of the system, and the disturbance in the part as family my lead to the rise of street children problem. Functionalism could be described as the most generalized and ineffective of the sociological shoals. It is not logical in sync

with visibility between cultures and it cannot effectively explain changes still, it has its strong points, such as its ability to explain crime and deviance (Bohm, 2001)

CWIN has published " Child Labor in Transportation sector in Nepal." This book has studied major urban areas of Nepal. According to this book CWIN has studied children working in different vehicles to upload and download goods, to collect fares from passengers, to give signals about the traffic situation while on the road, and etcetera. Their children while at work, are not only deprived of education and other basic needs such as good health and quality food, but also are exposed to highly hazardous situation. In this research CWIN research sites were Kathmandu, Pokhara, Biratnagar, Butwal, Nepalgunj. Dharan etc. (CWIN 2006)

CWIN in "The state of the rights of the child in Nepal 2007" shows that lack of enforcement of existing laws and regulations regarding child rights and child labor, frustration development in children's health including child mortality, denial of education and the exploitation and abuse of children are the major challenges of the child rights movement in Nepal.

The third SAARC conference (1993) on "The Right of the Child" has classified street children in three categories. These are:

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

Children on the streets whose right? Whose responsibility? In the heart of Kathmandu, capital of Nepal itself one can see quite a number of ragged, hungry looking kids running up to the windows of cars pleading for money. The owners of cars offer them a rupee or two and shoo them away at some other place. One can see some groups of children with drowsy eyes sniffing dendrite. People ignore them thinking this is like this.

It is felt whether you are guided by your 'sympathy' for their poor condition or 'disgust' for their dirtiness, they continue being around you-crying BHOK LAGYO on the over head bridge sniffing glue in half consciousness around Thamel, picking rags in Baneshwor or in Ratnapark waiting for opportunities of pick pocket and this

despite a number of organizations both at national and international levels working for their welfare. Forget about the standard of living hundreds of thousands of children across Nepal are forced to live on the streets and are subjected to exploitation, abuse and violence each year. They are trafficked into abysmal prostitution rings, forced into ceaseless violence and recruited into many other forms of modern slavery and worse still a number of pedophiles are roaming around with unspeakable intentions. Therefore, the questions arise aren't these children entitled to the "Children's Rights promised by the state? Whose responsibility is it to ensure that the children living in the streets have a normal childhood? What is our role? (Vow, 2011)

University of Colorado probably one of the most import problems which confront these in charge of an orphanage is that of providing the proper training and guidance for the children under their control. The fact that a child is in an orphan home places certain limits on his educational and vocational career. First, since one or both of his parents are deceased (or, if living are financially dependent), there is little chance that the child will attend an institution of higher learning second, as will be shown, the average orphan is mentally subnormal even the orphan of normal or superior intelligence is unlikely to attend an institution of higher learning. In the case of girls, the situation is probably more acute, since girls cannot earn their own living while securing a higher education as easily as can boys.

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

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

By September 1995, 178 countries had ratified the convention. A dozen more, some of which had been created since the convention was adopted six years earlier were considering it. As a result of this growing support, according to MS Albeniz of UNICEF childhood is coming to be widely seen notes" Some kind of probation period

before becoming an adult." Instead, she said "the child emerges as an individual with dignity who has all the rights of a full human being."

By the late 1980s progress in attracting support for the convention had drawn the attention of UNICEF. While the organization has always devoted itself to the improvement of social and economic conditions for children, primarily in the fields of health and education, it was not until then that it saw the potential for integrating human rights objectives with more traditional development programs.

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

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

The convention on the rights of the child is the first legally binding international instrument to incorporate the full range of human rights-civil, economic, political and social rights. In 1989, world leaders decided that children needed a special convention just for them because people under 18 years old often need special care and protection that adults do not. The leaders also wanted to make sure that the world recognized that children have human rights too.

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The convention sets out these rights in 54 articles and two optional protocols. It spells out the basic human rights that children everywhere have the right to survival to develop to the fullest to protection from harmful influences, abuse and exploitation and to participate fully in family cultural and social life. The four core principles of

the convention are non-discrimination, devotion to the best interests of the child, the right to life, survival and development and respect for the views of the child. Every right spelled out in the convention is inherent to the human dignity and harmonious development of every child. The convention projects children's rights by setting standards in health care, education and legal civil and social services.

The year 1979 was observed as the international year of the child for raising voices in different issues related to children. As a response to this international call for the 'children's cause; issues such as children's health education and development were researched and reported worldwide while children's work caught the attention of the international labor organization (Mendelievich-1979) and UNICEF carried out research on the status of children in developing countries (UNICEF-1980), local initiatives were undertaken to address some of the problems of Nepali children (Baral-1997), and elsewhere written about children's right, health education, labor and overall development despite the diversity of problems topics and regional areas covered by their international, nation and local investigations into children's lives, What remained common to all of them was the absence of children's voices and their own perspectives on issues important to their lives. This absence has also pervaded most of the literature on child labor, and child development and the socialization of children published in the 1980s and 1990s within Nepal and elsewhere.

In the volumes of publications produced during the international year of the child beggars for example among the many plans and programs presented by the international year of the child committee Nepal. We find a brief reference to a subcommittee which was responsible for conducting a study of child beggars and for providing solutions to the problems of their children. This indicates that the concept of street children as currently understood had not been evaluated in the late 1970's when outreach and advocacy program were started by NGOs.

Children have been the topic of study of a number of disciplines, each of which has taken up a certain aspect of children's lives and carved a niche for itself in the academic or professional world, for example, early anthropological studies on children looked at cultural variations of nations of children, child rearing practices, the effects of different socialization customs, and the process of personality formation (Mead 1929, 1956 Middleton-1970). A second example is literature in development

psychology, which has largely to cause on different stages of physical and cognitive development of children without much attention to cultural specifications. Both bodies of literature suffer from the concept culture as a homogenous, unified system that is transmitted to children through socialization, and therefore reproduced generation ally. This unidirectional approach to socialization views children as passive learners and does not account for the conflict, apportion that takes place in the learning process. It also ignores children's creativity. As well, the notion of children as workers is absent in these sociological and psychological studies. Infant mortality in Nepal is one of the highest in the world 64 per 1000 live births to a UNICEF report, half of all Nepalese children under the age of five who do survival malnourished can a preventable condition that nevertheless can leave them with physical mental problems for a lifetime.(It is estimated that one in ten people in Nepal, or our individuals, suffer from some form of disability).

The majority of Nepalese population 51% children share under age 18. There young people hardly prepared for the challenges that them while 70 percent of Nepalese children elementary school, half of them drop on fifth grade. Fortunately, the internal and in Nepal that caused millions of children and almost 1000 to be killed or injured relatively peaceful resolution in 2006. The decade of violence has left 40,000 children displaced 8000 orphaned, and many in great need. School has also been disrupted thousands closed.

Some children face special challenges. Because family connections are everything in burden of poverty falls severely on children whose parents have died or are too sick them, or are themselves destitute. These children end up begging and sleeping on the street. Some young children work as servants. Girls are in special need of protection and care because many thousands are sold or kidnapped each year to serve in brothels.

Many children in Nepal live in poverty, they are much fortunate than the orphan children who live on the streets. A UN report states that there are over 5000 orphans in Nepal. In the CWIN (Child Welfare IN Nepal) report it is noted that more than 3000 children have been displaced orphaned due to the violent political conflict in the country. The current political situation has made struggle, prices have risen from country wide blockades, tourism is down, and many young adults country or been injured or killed as a result of the political tensions. The orphans and street children

marginalized by society, are vulnerable to various abuses, they are bought into indentured servitude sex trade industry etc. More after than not they are also introduced to the street life culture of drugs.

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

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

children will be good, cultured, efficient and true citizens of the country. (UNICEF, 1992)

There is great need of the healthy development of children for making a healthy society. For this each child's house and family has to be healthy in every aspect. But thousands of children of Nepal are deprived of the facilities like learning, playing, eating well and wearing good clothes. Josted thousands of children are engaged in washing pots in others houses and many of them are compelled by circumstances to be involved in risky jobs. Such children are deprived from the bright light of education of as a result of which they are compelled to make their future dark. Thus we see that there children who could make meaningful impact on the framework of society and bear the burden of the economic need of the country are bound to pass their life in darkness. In such a state of affairs what can be expected of them about the good management of the society of the country as well as in the field of economic aspects of the country.

One's own family happens to be very useful in getting social experience in his/her childhood. It is so because of the fact that in most of the age of childhood one's own family become the centre of social contact whatever norms and values are thought by the family the impression of there remains live in them. The first instruction of mother and father and guardians becomes the first education for the children. But many children are found to be living the life of beggars, servants, child labour and some even thieves because of being deprived of the warm love of their parents from their early childhood since the mentality of the children is formed in accordance with the environment of their childhood such children back the solid type of mentality which is needed for better physical and mental capabilities for doing work properly in their latter life. Such people fork efficiency in work and are filled with inferiority complex. Such children in their grown up stage cannot make good contribution for the country.

In view of all there we find that for bringing development in any aspect of a nation, there is need of bringing improvement in the development of the children in the book "The child in south Asia" it is said that we can help children in four levels for bringing development in the personally of the children. According to it, first, family where the child was found. Second – community where the family of the child exists.

Third- The governmental service there two areas get and fourth- International and other aids.

In reality the childhood plays the role of moulding the personality of a child. The youth stage and adult of a child is the fruit or result of his/her childhood. In the same way the love a child gets from his/her mother brings positive influence on the child. In the same way we find the impression of the family in a great amount in the personality development of the person in the latter period of education and occupational training also. In whatever position a person has been success in occupying in society is to be given credit for his own family. In view of this in modern time many nations of the world have become conscious about the need of bringing development in the lives of children. The development being made by UNICEF is one of the examples of such development which was established to rescue children from deplorable state and for making children in various aspects of their life. (UNICEF, 1988)

It has been governmental, non-governmental and among international organizations and associations mainly UNICEF, Red cross, save the children U.S.A. save the children Japan , N.G.W. Danish volunteers etc have been providing service and assistance for children and at the same time a number of N.G.O. also have been serving for the orphan children's protection and well-being. Speaking about the service from government for the welfare of children late king Shri 5 Tribhuwan had inaugurated PAROPAKAR ANATHALAYA (orphanage for children's welfare) in the year 2009 B.S. Dayabir Sing Kansakar's contribution in the establishment and maintenance of the first orphanage for children has be considered as one of the unique feature. In Nepal Henceforward different programs related to social service are found being added gradually. In the year 2033 the late king Birendra Bir Bikram Shah Dev constituted National coordination committee for social services, the inauguration of which was done by Aishworya Rajya Laxmi Devi Shah. Now child welfare Institution has been conducting the welfare coordination activities. There are 11 organizations working under the jurisdiction of National Coordination Institution to carry out social service for the sake of children for long time such as Nepal children's Organizations orphanage for children's welfare orphanage eastern zone, Ratna Children's fund, Child Development Society, Child Health Service Association run by haves for have-nots, Nepal Children's Association etc. (Children Concern, 2048)

While talking about this subject matter in the context of Nepal the article of 2048 B.S. points out children below 14 years of age should not be employed in labor work and children of 14 years or above should not be made to work from 6pm onwards till 5am as laborers. In the same way according to article 47 children from 14 to 16 should not be made work more than 6 hours a day and 36 hours in a week. It is also stated that after working for 3 hours constantly they should be allowed to rest for half an hour.

Despite so many rules, regulations and laws related to children's rights and care we can clearly see that they have been scantily translated into action. The proof of this fact can be found seeing children of minor age washing pot ceaselessly till 11 pm. In the hotels and doing the same thing from 5am in the morning. In the same way quite a number of children are found staying in the house of so called rich people being engaged in hard household work. Their children are given names like KANCHHA, KANCHHI which means servants. Forget about the child-right, no needs and desire of their children is fulfilled there. In same case they are given very low amount of money and in same houses they are compelled to work and they are not even allowed to see their parents or relatives and are kept in fear or terror. They are not able to live with self respect and are bound to work for the so called madams and lords. At the other hand, the organizations opened for the protection of children are found to be involved in sex exploitation on the children under their case here and there we have found from now and then the children being treated in this way in the houses of so called civilized people. It is a matter of great pity and regret and it becomes the duty of every conscious citizen to raise voice against such ill treatment to children.

It is found that different newspaper make tirades at the exploitations made on children and heinous activities like sex abuse from time to time. What will be the condition of children who have become victim of such condemnable activities? What will be the future of such victimized children? Will such children be able to make their contribution to the nation? There are many children who have suffered mentally and physically children from their very childhood. Those institutions which have been claiming to have been working for the sake of such children would work properly for the sake of at least 200 children their claims would.

Orphans are relatively rare in developed countries than underdeveloped as most children can expect both of their parents to survive their childhood. Much higher

numbers of orphan exist in war from nations such as Afghanistan, Iraq etc. Children in these countries become the victim of war. If we consider the number of orphans according to continent, Africa comes at the first position making 11.9 percent orphans as percentage of all children. We can get more clear view from this table:

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

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

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

Similarly, the issue of orphan has cited in many religious texts as well. Many religious texts, including the Bible and the Quran, contain the idea that helping and defending orphans is a very important and God-pleasing matter. We can make more clear this idea from those several citations.

-) "Do not take advantage of a widow or an orphan." (Hebrew Bible, Exodus 22:22)
-) "Leave your orphans, I will protect their lives. Your widows too can trust in me."(Hebrew Bible, Jeremiah 49:11)
-) "Religion that god our father accepts as pure and faultless is this; to look after orphans and widows in their distress and to keep oneself from being polluted by the world."(The New Testament, James1:27)
-) "And they feed, for the love of Allah, the indigent the orphan, and the captive."(The Quran. The Human 8)

J "Therefore, treat not the orphan with harshness" (The Quran, the morning Hours :9)

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

There are few government programs or social safety nets that deal with the orphans issues in the municipal level to ensure the safety of these children. The solution for these children, as we see them in a home style orphanage where they can get benefit from safety, love, good health and education grown up to become capable citizens. Present day children's homes are the modern day version of the orphanages of the past. There was a rapid increase in the number of children's homes, especially after the First World War. This was necessitated by the large scale displacement and hardships of the people in several countries due to the war. (Pradhan.2001)

The children are compelled to leave their own home because of the loss of both parents, torture and misbehave of step mother, peer pressure, overload of work at their home etc. Maximum of them do so due to overload of work at home. The boys are more in number than girls who leave their home and come to city. On the basis of religion, language, caste and ethnicity, the maximum children who are leaving in children's home are Hindu, speaking Nepali language as mother tongue and Chhetris by caste. The future interest of maximum children is foreign employment. (Neupane, 2011:68)

The previous studies regarding the children are not sufficient to find out the condition of the children in Children's Homes. So the researcher studied about their condition in children's Home. It will be useful for the concerned authorizes to make further plans to regulate such Home in a more proper in the country.

2.1 Conceptual Framework

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

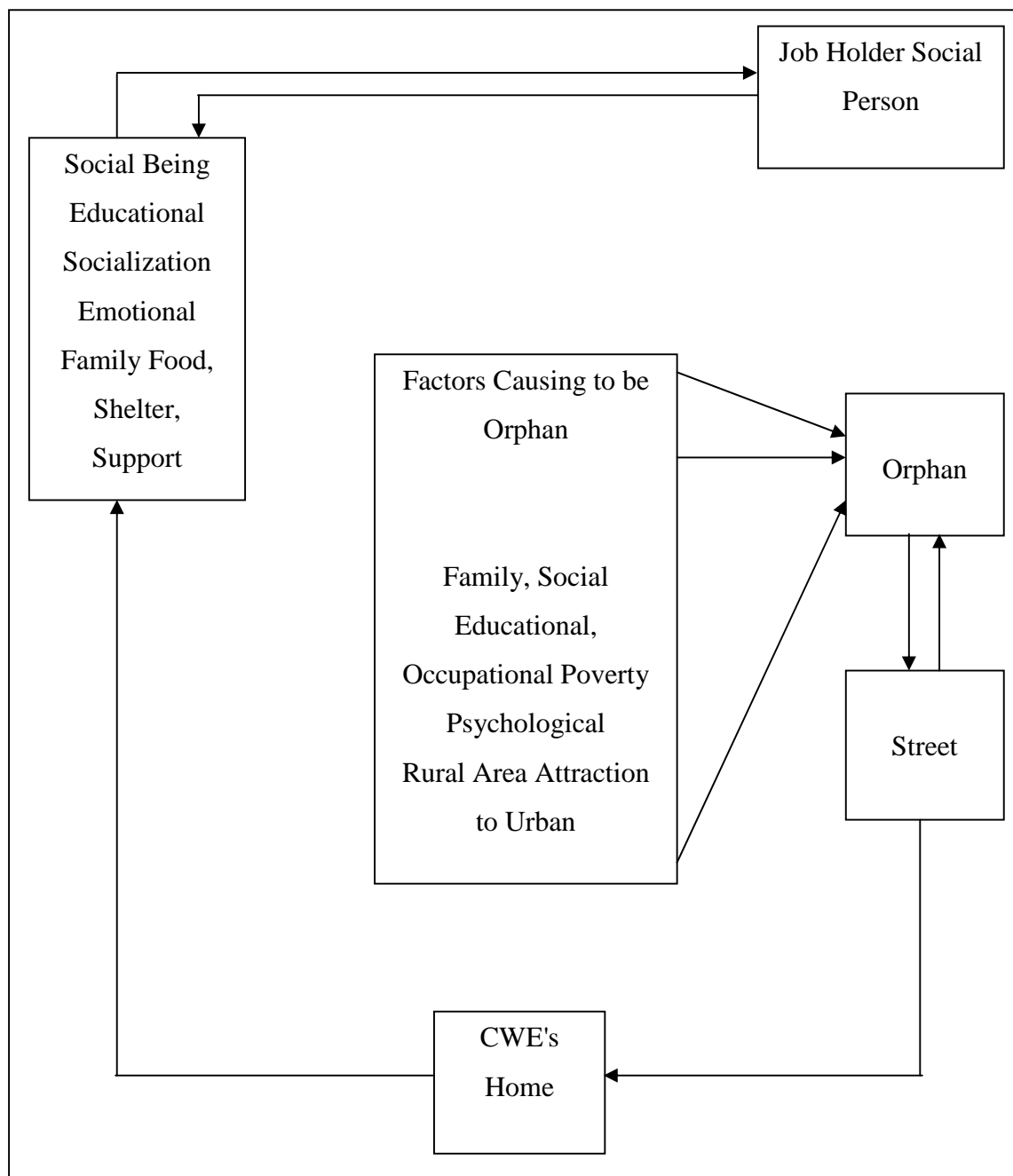


Figure 2.1 Conceptual Framework of Orphan

CHAPTER III

RESEARCH METHODS

3.1 Introduction

Since the objectives of the research require both quantitative and qualitative information, researcher has used various data collection methods and tools. This study mainly focuses on the children who live in Child Welfare and Education's Home, Lakeside, Pokhara. The study has been designed to obtain information on their socialization process, socio-cultural values and also about the home. Therefore, this study will employ a broad framework and try to apply a more holistic approach to fulfil its objectives.

3.2 Rationale of the Selection of the Study Area

Orphan and destitute children are the phenomenon of urbanization in poor economic country. In poor households, parents or guardians are not able to take care of their children properly. Children have to work from their early age. They don't get opportunity to attend school and poor economy may break their family bond. Therefore, they come to the city.

Pokhara was specifically chosen to be the research site because of the following reasons.

1. Orphan and destitute children are highly visible in Pokhara Sub Metropolitan city area.
2. This city is one of the main transit centers for children from different district.
3. Orphan and destitute children are one of the most exploited categories in this city so it is chosen for the study.

Child Welfare and Education's Home is situated at Lakeside, Ward No.6 of Pokhara Sub-Metropolitan City of Kaski District in Gandaki Zone. There are 37 children in this home. It is specifically easier to be the research site because at present, the researcher is living in this city and can collect data and information about the subject. The researcher has personally visited many sites in Pokhara Sub-Metropolitan City where he has seen many children homes. Because of familiarity with the site, the researcher will obtain data that are more reliable on a short and limited time.

Available resources in terms of time and budget have also forced the researcher to choose the Child Welfare and Education's Home of Pokhara Sub-Metropolitan City as a research site which is easily accessible and not expensive to carry out fieldwork.

3.3 Research Design

The fundamental aim of this study is to analyze and explore the position and socialization process of orphan and destitute children staying in Child Welfare and Education's Home. It has set objectives to analyze children staying in Child Welfare and Education's Home, to explore orphan and destitute children's socialization process, their cultural values and also to know how they came in such children's home and how they are being socialized in the mainstream. Considering this fact, both exploratory and descriptive research design is used to understand the socialization process in the mainstream and the cultural values. Descriptive research design is used to describe children staying in Child Welfare and Education's Home.

3.4 Nature and Sources of Data

Different types of quantitative and qualitative data and information are collected and analyzed relating to socialization, cultural and behavioural aspects of orphan and destitute children in Child Welfare and Education's Home.

Both primary as well as secondary data are used in this study. But the primary data and information are extensively utilized as the main source of this research work. This primary data are both quantitative as well as qualitative. Quantitative data are collected mainly from questionnaire and interview schedule and qualitative data from focus group discussion, key informant interview and participant and non-participant observation, case study method. Some secondary data and information are extracted from the different published and unpublished sources such as journal, books, articles, profiles etc.

3.5 Universe and Sampling

All items in any field of inquiry constitute a 'Universe' or 'Population'. A complete enumeration of all the items in the 'Population' is known as a census inquiry. In such an inquiry all items are covered and highest accuracy is obtained. This type of inquiry needs a great deal of time, money and energy. Therefore, this method is practically

difficult for ordinary researchers. Only Government, NGOs and INGOs can carried out. That is why the researcher has applied non-probability sampling for this study.

Being a difficult task to take census of all children's homes, researcher has taken one children home of Pokhara Sub-Metropolitan City. The researcher will divide whole children in different groups and collect data from different group of children. As in Child Welfare and Education's Home, there are all together 37 children. All 37 children will be taken for the data.

3.6 Primary Data Collection Techniques

Different types of information and data are required to complete this dissertation. Therefore, questionnaire, observation, interviews, interaction methods are used for the primary data and other related publications are used for the secondary data. The following methods are used to collect the required data and information.

a) Observation: This is the method of getting information by observing the objects. By looking their behaviour, living condition, health, clothes, physique and physical materials available there, the necessary information is collected. The information collected through this method will be more reliable because the data and information collected is based on researcher's own observation and experience.

b) Questionnaire Schedule: The information which couldn't be collected through observation was collected through questionnaire schedule. By this method, the condition, caste, age, sex of the children as well as the causes of being orphan and helpless and coming in the children's home is explored. For this, the researcher will visited the research site and with the direct interview method, researcher filled up the questionnaire schedule. The questionnaire schedule has both open and close ended questions.

c) Interview Schedule: Some information were collected consulting with the teachers teaching them in children's home, school teachers, experts of this field to get the authentic situation of the Children's Home as well as about different aspects of the children living in the Children's Home.

d) Case Study : Three cases are collected to supplement. Information on the past and present of the children who live in the children home. The case studies are

prepared by interviewing children themselves and recording their life story including their life experiences, feelings and aspirations.

3.7 Data Analysis and Presentation

Analysis of data has been done on the basis of the information obtained through questionnaire and interview schedule. While preparing the dissertation, the data related to the study is presented in the numerical and descriptive forms as per need. The numerical data is presented in number and percentage in the simple tables whereas other data is presented and analysed in descriptive form.

CHAPTER IV

CONTRIBUTION OF CWE'S HOME

4.1 Physical Setting of CWE's Home

CWE's Home is being run in a nice big building of three Storey's. There are 15 rooms with attached toilet and bathroom. However, this building is the rented one.

Each room is occupied by six children. In order to take care of the children and give them proper guidance there is one captain and a vice-captain in each room. Besides above arrangements the organization has:

-) One well furnished kitchen
-) One big T.V hall
-) Reception
-) One counseling room
-) A Computer Lab with internet access for the children.

4.1.1 Management System in CWE's Home

The chapter is dealt with the overall management of CWE's Home with regards to children concern.

- a) **Food Management:** This organization has its own food routine. Children are fed according to the food routine. They eat breakfast, luCWE's Home, Tiffin and dinner. Children eat fruits twice in a week and their children who are week and need extra nutrition are given horlicks, viva and complain etc with milk every day. They have separate things in breakfast and Tiffin every day.
- b) **Work Division System:** Here at CWE's Home, the work is divided according to the part. The overall management and direction is done by Director Mr. Dipak Gurung, he is supported by six staff members. They are residential and an account manager.
- c) **System of admission of orphan and destitute children:** In CWE's Home, children are admitted with the recommendation letter of VDC or Municipality. They are admitted by the ;

-) Recommendation of District Child Welfare.
 -) Recommendation of government part bodies.
 -) Not only this in some cases come on news and some are really orphan and destitute CWE's Home admit such children.
- d) **Departure of Children from the Institution:** When children passed their S.L.C. get skillful training and become able to manage their own life.
- e) **Management of Education:** Maximum children study in reputed boarding schools of Pokhara and a few in government school. Morning and Evening classes are run at home by the teacher as like home tuition. The home provides all necessary things for education such as books, copy, pen etc.
- f) **Management of Clothes:** They provide every year new dresses like 2 pair for each child. They also provide all types of clothes and gift from volunteers and foreigners.
- g) **Management of Medicine and Clinic:** Time to time health checkup is also done managing health camp at the CWE's Home. If anyone falls sick, they take Padma Nursing Home Pokhara. Also they provide health education to the children. They focus on "Prevention is better than care."
- h) **Arrangement of Entertainment:** They organize "Funny Friday" program every Friday. The children show cultural dance, sing and different types of their talent. They organize picnic time to time. Also they give entertainment by different program in different vacation time such as (debate, dance competition, singing competition and different kinds of art).
- i) **Arrangement of Sports:** They provide different kinds of sports facilities. Such as football, table tennis, running competition. All the needed things for sports are provided.

4.2 Contribution of CWE's Home

The study is concerned with the children of different status like destitute, orphan hence the chapter is also related with the contribution made by the orphanage which

has probed into the reality of the children anthropologically. The different processes and factors like socialization, family and education are discussed in this chapter.

4.2.1 Socialization

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

4.2.2 Family

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

4.2.3 Education

From the literature it is internalized that major function of education as the transmission of society's norms and values in which it is stated that society can

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

4.2.4 Cultural System

In CWE's Home, they celebrate all kind of festivals such as Dashain, Tihar, Teej, and Manghe Sankrrati. Children are sent to their relatives at Dashain only. They celebrate all festivals of all kinds of religion. At CWE's Home they organize different cultural program and different festivals. The children are socialized to mix up with every members of the Home. In different rituals all the children are taught. The children from the CWE's Home are taught to call each other sisters and brothers so they put tika on Tihar or Diwali.

CHAPTER V

SOCIAL CONDITION OF CHILDREN IN CWE'S HOME

In this CWE's Home, children above 6 years of age are being kept and the children reach the stage of life when they can pass life on their own, they are allowed to depart from the children's home. In this research, the children from 6 years above are included as respondents whose total number is 37 in this children's home.

Table No. 1 Age of the Children

Category	Frequency	Percent
6 to 9	7	18.9
10 to 12	9	24.3
13 to 15	9	24.3
16 and about	12	32.5
Total	37	100.0

Source: Field survey, 2013

White analyzing the age of respondents in terms of percentage it is found that out of the 37 respondents, 18.9% belong to the age group of 6 to 9, 24.3% belong to the age group of 10 to 12. The children of age group from 13 to 15 are also found to be 24.3% and 32.5% children are of the age of 16 and above. Here in CWE's Home, there are there the children of both sexes from the following table, we define their gender and clarify it.

Table No 2: Sex of the Children

Category	Frequency	Percent
Male	20	54.1
Female	17	45.9
Total	37	100.0

Source: Field Survey, 2013

This table shows the sex of the respondent children in this study. Here male 20 means 54.1% and female 17 means 45.9% are living in this children's home from the table, we find that male are more than female.

CWE's home which is located at lakeside, here we find different types of caste/ethnic groups. They are familiar to each other. Here in CWE's home they are not seen by their caste they all are equal there .here no children of any caste think that they are great or small, they all have some feelings. At interview, the children gave their name and caste. In this children's home Brahmin, Chhetri, Ethnic group and Dalit are found here. We define it in table 3.

Table No 3: Caste/Ethnicity of Children

Category	Frequency	Percent
Brahmin	10	27.0
Chhetri	3	8.1
Ethnic group	21	56.8
Dalit	3	8.1
Total	37	100.0

Source: Field Survey, 2011

From given table, we find that the children of different castes are living in this children's home. Out of total 37 children, Brahmin 10 means 27%, Chhetri 3 means 8.1%, Ethnic group 21 means 56.8% and Dalit 3 means 8.1% children are found in the home. Here, the largest number is of Ethnic group, second largest number is of Brahmin and Chhetri is in third position. The lowest numbers of children are from Dalit.

In CWE's Home, the children who live there are of different religions. All the children think that they are of Hindu culture and they have the feeling of unity among them though they follow different religion. The religion of the children is defined by the following table.

Table No 4: Religion of the Children

Category	Frequency	Percent
Hinduism	22	59.5
Buddhism	15	40.5
Total	37	100.0

Source: Field Survey, 2013

The children who follow Hinduism are 22 which means 59.5%. The Buddhist children are 15 out of 37 which means 40.5% So from this table, we know that maximum children are Hindu and rest others are Buddhists.

In CWE's Home, the children are from different districts of Nepal. The following table illustrates their home districts.

Table No 5: District

Category	Frequency	Percent
Lamjung	14	37.8
Kaski	6	16.3
Dhankuta	4	10.8
Tanahun	3	8.1
Gorkha	3	8.1
Chitwan	2	5.4
Sindhupalchok	2	5.4
Sindhuli	2	5.4
Kanchanpur	1	2.7
Total	37	100.0

Source:- Field Survey 2013

From this table, it comes to be known that the numbers of children coming from Lamjung district are 14 out of 37. It means 37.8% children are from Lamjung. The children from Kaski are 6 which means 16.3%, from Dhankuta are 4 which means 10.8%, from Tanahue and Gorkha are 3,3 each which means 8.1%,8.1% each. Similarly the children from Chitwan, Sindlupalchok and Sindhuli are 2,2,2 each which means 5.4%,5.4%,5.4% each and only one children from Kanchanpur which means 2.7% .

All the children in this home have attended school. We can get clear picture of the level of education of the children living in CWE's Home. The frequency of children studying in primary is found to be 12, in lower secondary level 16 and in secondary level 9. It is defined by following table.

Table No 6: Level of education

Category	Frequency	Percent
Primary level	12	32.4
Lower secondary level	16	43.2
Secondary level	9	24.4
Total	37	100.0

Source: Field Survey, 2013

It means children in primary level are found to be 32.4%, in lower secondary level 43.2% and in secondary level 24.4%. The highest percentage is in lower secondary level and lowest percentage is in secondary level.

On the bases of the information gathered from the children themselves by visiting the CWE's Home, the following facts have been revealed regarding the income sources of their families.

Table No 7: Income Sources of the Family

Category	Frequency	Percent
Agriculture	27	73.0
Labour	5	13.5
Not known	3	8.1
Others	2	5.4
Total	37	100.0

Source: Field Survey, 2013.

This table shows that out of 37 respondents, 27 children's parents either alive or dead depend on agriculture. It is 73% which is the highest percentage. 5 out of 37 children have come from the labour based families which is 13.5%. Similarly the income source of the families of 3 children is unknown and of the 2 children are others. That is cart selling is not one and profession as bus conductor is of another child. It can be seen that most of the children had very low financial position of their family as in the context of Nepalese economy, people engaged in agriculture and labour have to face financial hardship almost all the year round. So it is the noble work being done by

CWE's home by providing all kind of orphans and very poor children the basic facilities of food, clothes, shelter and education to ensure their bright future.

Table No. 8: With whom did you live before you left home?

Category	Frequency	Percent
Father & mother	19	51.4
Mother	11	29.7
Father & stepmother	4	10.8
Relatives	3	8.1
Total	37	100.0

Source: Field Survey 2013

This table showing with whom did the children live before coming to the children's home shows that 51.4% of the children lived with their father and mother 29.7% of the children lived only with their mother. 10.8% of the children lived with father and stepmother and 8.1% of the children lived with their relatives as there was no one to care them in the family.

with the help of questionnaire prepared for conducting interview with the 37 children off CWE's home, it came to be known that the highest percentage is of these children who had came to the city by organization approach.

Table No. 9: How did you come to city?

Category	Frequency	Percent
With relatives	6	16.2
On my own	2	5.4
Organization approach	29	78.4
Total	37	100.0

Source: Field Survey, 2013

The highest percentage 78.4% shows that organizational approach had played a great role in bringing orphan and destitute children to provide them better life situations. It shows how the CWE's Home has been taking pains to provide comfort and growth to poor children. It show a really brilliant approach made by CWE's Home to give new

hope and better living and educational facilities to their unfortunate children. Out of 37 respondents, 6 children which means 16.2% of children had come to the city with their relatives. It is the second highest percentage and 2 children means 5.4% of children were found to be such who had come to city on their Own looking for better life situation and ultimately they got the chance to get warm care of CWE's home.

White asking questions about the problems faced by them in the city 2 out of 37 said that they found it difficult where percentage is 16.2 from the total said that it had become very difficult to find shelter. 5.4% children had to suffer for want of food other 10.8% of them said that they had food and shelter problems. Quite a big number 23 out of 37 respondents said that they did not find any problem still they prefer to be a part of Child Welfare and Education' s Home for better living condition, care and education.

Table No.10: What problems did you face in the city?

Category	Frequency	Percent
Too difficult to get job	2	5.4
Problem of shelter	6	16.2
Food problem	2	5.4
Food and shelter problems	4	10.8
Not any	23	62.2
Total	37	100.0

Source: Field Survey, 2013.

From this table it becomes clear that the children had different kinds of problems most of which were so acute that they were passing their life in want and distress CWE's Home has now given them quality life and education which is found to be really admirable.

Food one likes most

The following table is meant to know about the taste and choice of food for the children being supported by CWE's home. The very high percentage of respondent children numbering 32 out of 37 told that they get to eat the food they like most. It

shows that this children home is careful to see that the children get the food of their choice is giving parental care, love and affection for the children.

Table No.11: Do you get the food you like most of the time?

Category	Frequency	Percent
Yes	32	86.5
No	2	5.4
Sometimes	3	8.1
Total	37	100.0

Source: Field Survey, 2013.

From the table, we know that the children that get food they like are 32 means 86.5%, no is 2 means 5.4% and sometimes is 3 means 8.1% So all together 100% however some exceptions of 5.4% told that the food they like to eat was not available. Others whose percentage is 8.1 said that sometimes they get to eat the food they liked most and sometimes not. They need some more attention to be paid in providing food of the children's liking as far as practically possible. It will keep all the children healthy and happy.

This table intends to find out the situation about entertainment provided by CWE's home for its children, varieties of questions were asked such as if they got the chance to watch films, going for excursion, picnic and taking partaa in other kinds of entertainment programmer. It is gratifying to see that the highest percentage of children revealed that they were getting all the above kinds of entertainments the percentage being 56.8.

Table No.12: How do you get entertainment?

Category	Frequency	Percent
Films	4	10.8
Excursion	3	8.1
Picnic	4	10.8
Others	5	13.5
All of above	21	56.8
Total	37	100.0

Source: Field Survey, 2013

4,3 and 4 children of the total said that they got entertainment from films, excursion and picnic respectively. The second highest percentage 13.5% of children said that they were getting some other kinds of entertains brides films, picnic etc. It indicates that the management of CWE's Home has been doing well to provide entertainment to its children in varied and conscious manner.

Feeling about study

The highest number of children numbering 20 out of 37 respondents said that they were having quite good feeling about doing their study. The following table shows children who enjoy much in study.

Table No. 13: How do you feel about doing your study?

Category	Frequency	Percent
Quite good	20	54.1
Boring	1	2.7
Normal	16	43.2
Total	37	100.0

Source: Field survey, 2013

The children who feel quite good is seen to be 54.1%, 43.2% of children are found to be taking their study as normal. Only one student looked to be not enjoying in study whose percentage students as 2.7% from this, it can be well estimated that CWE's Home has been providing very good educational training for all children.

Health check-up/care

In CWE's home for keeping its students from different kinds of sickness or diseases, there is found the provision of taking care by wardens, consulting doctors and combined care and check up by wardens and doctors. In some cases, sick children are also sent to their relatives for psychological comfort and care according to the situation.

If we look at the percentage, we find highest 43.3% in which wardens are conscious to give proper care of those children get immediate attention when sick. The second highest situation of help provided is that of both wardens and doctors whose percentage is seen to be 40.5%.

Table No. 14: How are you helped when you are sick?

Category	Frequency	Percent
Wardens take care	16	43.3
Doctor is consulted	5	13.5
Sent to relatives	1	2.7
Both wardens and doctor	15	40.5
Total	37	100.0

Source: Field Survey, 2013

From this data, it can be said that children in CWE's home get admirable good help and care which helps to remain healthy and free from any kind of injury in the health.

Feeling lovely or Quite as Home

With a view to see whether the children in CWE's home were feeling quite as home or lovely in their stay in the children's home, direct question were applied such as yes or no. It was found that maximum numbers of children were feeling quite as home to live in this institution.

Table No.15: Do you feel lonely to live here?

Category	Frequency	Percent
Yes	2	5.4
No	35	94.6
Total	37	100.0

Source: Field Survey, 2013

The highest percentage 94.6% of children freely expressed that they didn't feel lonely in their stay at this children's home. Only a few i.e. 5.4% of the said that they felt lonely when living in this home. It can be seen that the overall situation for living is

lively not lonely for almost all children. It gives a positive view about the homely environment provided to these children in CWE's Home.

The following table is constructed with a view to find out the reason from the children themselves why they did not feel lonely more specifically. In response to the question "If you do not feel lonely, then why?" the explanation received was as follows.

Table No.16: Reasons for not feeling lonely

Category	Frequency	Valid percent
They take care you	14	40
You feel as home	19	54.3
Both	2	5.7
Total	35	100.0

Source: Field Survey, 2013.

14 children said that they were taken good care by the warden and other members of the home and 19 children said that they felt free living and content as in their home. The percentage of such children is 40 and 54.3 respectively rest 2 children i.e 5.7% children said that they were taken good care by the home members and they felt free as in their own home. It indicates that the CWE's Home is giving the children all kinds of care to keep them all the time fresh and cheerful.

Feeling of children towards staff (other members)

When tried to find out the feelings and ideas about others members of the organization such as wardens, supervisors or some other officials. It is really admirable to find that the children do not feel much hesitation to be open with the other members because they feel them like father and mother, brother and sister and uncle and aunt according to their age and dealings.

Table No.17: What do you think to other members?

Category	Frequency	Percent
Like father & mother	12	32.4
Like brother & sister	8	21.6
Like uncle/aunt	14	37.9
All other above	3	8.1
Total	37	100.0

Source: Field Survey, 2013.

The children quite a big number as 12 out of 37 get affectionate dealing from the elderly members of the organization as they feel them like their own father and mother. It is 32.4%. The highest number of children who think to them as uncle and aunt is 14 means 37.9%. 8 out of 37 children think to them as brother and sister. There are 3 children who think to them all these kinds of relationship. The percentage of such children is 8%. It shows that the CWE's Home has appointed very sensible staff to keep the children happy and free as in a homely environment. It can be an ideal example for other organization also working for the welfare of the orphans and destitute children.

The following table is intended to know how the orphans and destitute children living under the care of CWE's Home are being socialized for this specific purpose, the children were asked to answer the question –“Do you think the way you are brought up in the organization has been helpful for social integration?” On the basis of the received from them it is revealed that almost all children except one expressed positive feelings of which the percentage is 97.3% .

Table No.18: Do you think the way you are brought up in the organization has been helpful for social integration?

Category	Frequency	Percent
Yes	36	97.3
No	1	2.7
Total	37	100.0

Source: Field Survey, 2013.

2.7% of the children that is one amongst the children said that he did not feel helpful in social integration. In spite of very bright picture emerging from this problem about social integration being developed in the organization, there is room for improvement. It is to be borne in mind that one of the main purposes of the research is to find out about the contribution made by CWE's Home on one of the most important aspect of children's growth in the values of social integration so that they can feel adjusted themselves in the national stream of life. It is gratifying to see that CWE's Home is doing its best in this important aspect of children's socialization so that they can show their responsibilities in the service to the country in future as able and conscious citizens. Since children of different castes, ethnic groups, tradition religion are growing up and being educated under the same roof of the organization, it gives conducive. It is to be borne.

This table and subsequent table 20 are constructed to get a close look at learning cultural values by the children while living in the organization. A specific question, "Did you learn about your cultural values while living in the organization?" The answer received has shown that almost all children have the feeling that they are learning different kinds of cultural values while living there.

Since the children belong to various economic classes, caste and creed, it becomes really convenient for the children in learning cultural values which go to helping in their socialization as well as personality development and fostering unity among diversity. The number of children giving positive answer in aspect is 97.3% which is certainly admirable.

Table No. 19: Did you learn about your cultural values while living in the organization?

Category	Frequency	Percent
Yes	36	97.3
No	1	2.7
Total	37	100.0

Source: Field Survey, 2013.

However one child has answered in negative. It shows that there is still to do more in helping the children to learn cultural values while they are living in the organization. The overall picture is very bright in this respect.

The table 20 comes as a sequence of table 19 and it is intended to find out if the orphans and destitute to children living in CWE's Home are facing any difficulties in learning cultural values. From the answers gathered it becomes clear though some children had been feeling it difficult to learn cultural values whose percentage is 16.2%.

Table No. 20: Are there any difficulties for not learning cultural values?

Category	Frequency	Percent
Yes	6	16.2
No	31	83.8
Total	37	100.0

Source: Field Survey, 2013.

However the number of children telling that they had no difficulties is very high which is 83.8%. We can make a point that in spite of the big majority of the children have expressed no difficulty in learning cultural values, it becomes very pertinent that more care and efforts are needed to remove whatever difficulties the children have in learning cultural values.

Table No. 21: Are you allowed to follow the religion that you want?

Category	Frequency	Percent
Yes	33	89.2
No	4	10.8
Total	37	100.0

Source: Field Survey, 2013.

From the answers received it is found that a very big majority i.e. 89.2% of them were allowed to follow. However, there are some children having 10.8% of them who said that there was restriction in the matter of religion. Probably the CWE's Home was not very much careful in removing this disparity as regards to following the religion of their choice. It may also be that the children who answered negatively what the

question was meant to know. Some more sensible attempts are to be made to make sure that there is complete religious tolerance, respect to others' religion while preserving their fully and freely to develop an healthy atmosphere of good religious tolerance.

This table is designed to see whether the orphans and destitute children living in the CWE's Home got the chance to learn to attend social customs such as marriage and baptism. In such ceremonies, people of different families and cultural background meet together and try to show best manners and family relationships. From there movements, gestures and postures and conversation various types of social customs and values can be seen and learned. In this respect, CWE's Home has been found to have done a lot by providing the children the chance of attending social custom such marriage and nwaran.

Table No. 22: Did you learn to attend social custom such as marriage and nwaran

Category	Frequency	Percent
Yes	20	54.1
No	17	45.9
Total	37	100.0

Source: Field Survey, 2013.

The percentage of children giving positive response is found to be higher which is 54.1%. Other some children having the 45.9% told that they did not get chance to learn such things. In this organization needs to pay some more attention to maximize chances for the children to attempt marriage and nwaran like ceremony so that all the children can get the valuable opportunity of socialization by attending such ceremonies as far as possible.

Table No. 23: When do you visit your family or relatives?

Category	Frequency	Percent
In a year	30	81.1
Once in six months	4	10.8
Once in a month	2	5.4
In fifteen days	0	0.0
Never	1	2.7
Total	37	100.0

Source: Field Survey, 2013.

In order to find out how often the children were given the opportunity to visit their family or relatives. The most high % of children which is 81.1 shows that out of 37 respondents 30 children were found to be visiting their family or relatives in a year. However quite a number of children got the chance to visit there family or relatives once in a month. This record is quite conducive for allowing the children to remain in loving contact and memory of their family or relatives. Such arrangement made by the institution is admirable. It gives them a sense of psychological satisfaction that help in their normal and pleasant growth of the children in spite of all this bright aspects one child had said that he never visited his family or relatives it is to be seen whether he did not have any people worth visiting or he was somewhat neglected. The institution is expected to look into such matters in more careful and positive way for the normal and happy growth of all the children living in the institution.

This table comes in the sequences of the foregoing table 23 and it wants to explore the problem more closely about the inner feeling of the children about their memory and relationship with their relatives. The question put to them is, "Don't you want to meet your relatives?"

Table No. 24: Don't you want to meet your relatives?

Category	Frequency	Percent
Want to meet	24	64.9
Not interested to meet	9	24.3
No parents	3	8.1
No any relatives	1	2.7
Total	37	100.0

Source: Field Survey, 2013.

In answer to this question maximum number of children having the percentage standing 64.9 told that they are eager to meet the relatives. 9 of the children, quite a considerable number seen as 24.3% told that they do not want to meet the relatives. It seems they were totally neglected or despised by the relatives. Some others said that they had no parents while some other said that they were not interested to meet. One of the children told that he had no relatives. This shows that more than half number of children had some loving memory of their relatives and wanted to meet them while many other gave different negative views to this question. This gives the suggestion that the institution has to give them the warm feeling of relatives in such a way that

the void remaining in them about the wish to meet the relatives can be compensated in one way or another as far as possible for the all round development of the children.

This table is prepared to find out if the children are given some kind of training to make them self dependant doing things like shopping, cooking and cleanings. Such activities help in making them able to take responsibility. It is like a part of pragmatism or in simple term it can be known as 'Do it yourself' practices. It is seen that in doing these things all the children living in CWE's Home are found to have been given practice. The table shows that all the 37 respondents have been found doing shopping, cooking and cleaning.

Table No. 25: Did you learn shopping, cooking and cleaning?

Category	Frequency	Percent
Yes	37	100.0

Source: Field Survey, 2013.

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

This table is designed to reveal if the children are at freedom to show their love, respect, care to their relatives when they come from far and near to see them in the organization. In other words, giving recognition to the individual personality so that they can have good feeling of being able to give recognition to the trouble and love that their relatives have by visiting them. It also gives them a fresh feeling while talking about different things of their village and childhood memory when they were in their homes before coming to CWE's Home.

Table No. 26: Are you allowed to keep your relatives in the hostel while they are visiting you?

Category	Frequency	Percent
Yes	32	86.5
No	5	13.5
Total	37	100.0

Source: Field Survey, 2013.

It is very satisfying to find that 86.5% of the children answered in the positive to the question, "Are you allowed to keep your relatives in the hostel while they are visiting?" It also shows the broadmindedness of the institution in the matter of providing accommodation for a short stay to the relatives of the children who come to visit them. However, there are exceptions who said that they are not allowed to keep their relatives. It gives a faint feeling of some of the children that they are discriminated. It is a matter to be given attention by the organization.

In response to yes/no question, "Do you want to go away from this organization?" all the 37 respondents replied in the negative that is 'No'. To find the reason why they did not want to go away from the organization a subsequent question "If no, why?" was asked. Quite a big variety of replies came which are clearly shown in this table. There is not much imagine because the answer themselves are self-explanatory. For instance, come of the children said he did not want to go away from the organization because he wanted to develop his village by studying, being an educated person in course of time.

Table No. 27: Why don't you want to leave the orphanage?

Category	Frequency	Percent
I love this organization	10	27.0
want to read	5	13.5
enjoy a lot	4	10.8
because I want to develop my village by studying here	1	2.7
because I have to do something	1	2.7
chance of making good life and to be independent	1	2.7
good care	1	2.7
good facility, read and make bright future	1	2.7
good to study	1	2.7
I can fulfill my necessity	1	2.7
I have to learn more	1	2.7
I have to read	1	2.7
I should read and do hard for my happy life	1	2.7
I want to do something in my life	1	2.7
it is as like my home, want to learn more, want to be reach	1	2.7
its my home, I want to be a successful person	1	2.7
learn more, make future bright and want to do something to	1	2.7

organization		
study	1	2.7
they help me	1	2.7
want more education to be a successful man, want to help this organization	1	2.7
we have to read	1	2.7
Total	37	100.0

Source: Field Survey, 2013.

In table no. 28, 27.0% of the children expressed their admiration about the help they were getting from the organization and said that they did not want to leave the organization because they loved it. In other words, they were happy to be in the organization where they got love, affection and facilities for their happy, healthy, growth and future security. Likewise 13.5% i.e. 5 children said that they wanted to read which means they were getting educational environment. Some other 10.8% children said that they were enjoying a lot being in the organization. Getting inspiration to do something good care, fulfill their necessity, homely atmosphere and so on like answers coming from the children indicates that the CWE's Home is providing facilities and care for all round development of all its children to assure their study, progress and bright future so that they can be pride of the country.

This table is intended to find out whether the orphan and destitute children living in the organization value the work done by organization for them or to find out how many of them wanted to remain in the organization after the completion of the study. In other words it is to probe in depth what sort of long lasting impression of the organization was to be found in the children. It is seen that a big majority of children numbering 27 out of 37 respondents answered that they did not want to leave the orphanage even after the completion of their study. It might have two kinds of positive impact of the organization on them. They might be thinking to show their gratitude to the institution which had been doing so much selflessly for their healthy growth and educational uplifting. They also might have decided to work in the orphanage to help poorer and unfortunate children coming year after year to get help from the organization. It also can be assumed that they might be seeing better prospects of job opportunity in the organizational setup itself or to get chances of moving abroad for the organizational work or getting in touch with foreign volunteers

coming in the organization from time to time and getting wider knowledge and ideas to lead themselves in the wider and higher opportunities within and outside the country. This shows a very good impression made by the organization on its children.

Table No. 28: Do you want to leave the orphanage after the completion of the study?

Category	Frequency	Percent
No	27	73.0
Yes	10	27.0
Total	37	100.0

Source: Field Survey, 2013.

It is also seen that 27.0% children which is nearly 1/3rd told that they wanted to leave the orphanage after the completion of the study. This situation also can be interpreted in two ways. They might have been satisfied with what they got fill the completion of their study and did not see more point in passing there time in the organization. Some others might be looking for change in the environment and quick chances of getting better opportunities outside of the organization as some young people want just to see what they can do being away from the routine life of the organization.

Table No. 29: After your study where do you want to go?

Category	Frequency	Percent
Want to do job	35	94.6
With relatives	2	5.4
Total	37	100.0

Source: Field Survey, 2013.

This table comes in sequence to the foregoing table no 28. It wants to find out where they want to go after the completion of the study in the organization. Two categories of options were given, 1 with relatives 2 want to do job. Only a few children the % being 5.4 said that they would like to go with their relatives after the completion of their study. It may indicate that they might have been feeling some kind of home sickness and wanted to take life easily for some time. In some people such kind of nostalgic feelings comes and they are filled with past sweet memories of society, friendship and love and warm companionship with their relatives. A remarkably great numbers of children having 94.6% figure expressed that they wanted to do job by going out of the organization after the completion of their study.

This table is devoted to study caste and ethnicity by sex. Among the children of ethnic groups, 21 there are 9 children of male sex and 12 children are of female sex. Out of 37 respondents, the ethnic groups are found to be 56.8% which is the highest. The second highest percentage of children in CWE's Home is found to be that of Brahmin which stands as 27%. Among Brahmin children 7 are male and 3 are female.

Table No. 30: Caste/ethnicity by sex

Caste/ethnicity	Sex of the respondents		Total
	Male	Female	
Ethnic Group	9	12	21
	45.0%	70.6%	56.8%
Brahmin	7	3	10
	35.0%	17.6%	27.0%
Chhetri	2	1	3
	10.0%	5.9%	8.1%
Dalit	2	1	3
	10.0%	5.9%	8.1%
Total	20	17	37
	100.0%	100.0%	100.0%

Source: Field Survey, 2013.

Table No. 30 shows that the percentage of male Ethnic Group children is found to be 45.0%. From Chhetri and Dalit we find the 3rd highest number of children. Out of the 37 total children, 2 are males and 1 is female from Chhetri and Dalit each. This figure shows that number of male children is greater than that of female children expect in the case of ethnic group children. In which female children are found to be greater in number. While examining the total number children from all the Brahmin, Chhetri, Ethnic group and Dalit, we find that out of 37 children, 20 are male children and the number of female children is 17.

There are 37 children getting care and education in Child Welfare and Education's Home. This organization looks after both boys and girls in all matters of their growth and wellbeing. This table is intended to analyze 'Level of Education by Sex'. Out of the 37 children, in Primary Level there are 9 male and 3 female children. So, the

percentage of male children is greater than that of female children. In view of educational level, it is seen that 45.0% of male children and 17.6% of female children are in the primary level of education. As far of children studying in Lower Secondary Level is concerned, there is equal number of male and female children whose percentage is 40.0% and 47.1% respectively. In Secondary Level, 3 of the male and 6 of the female children are studying whose percentage is 15.0% and 35.3% respectively.

Table No. 31: Level of education by sex

Level of education	Sex of the respondents		Total
	Male	Female	
Secondary level	3	6	9
	15.0%	35.3%	24.3%
Lower Secondary	8	8	16
	40.0%	47.0%	43.3%
Primary level	9	3	12
	45.0%	17.6%	32.4%
Total	20	17	37
	100.0%	100.0%	100.0%

Source: Field Survey, 2013.

This data is based on 37 respondent children in Child Welfare and Education's Home. By cross examine it is also found that the number of male children is greater than that of female ones in the Primary Level where as the number of male and female children is equal in the Lower Secondary Level. In Secondary Level, the numbers of female children is greater than that of male ones. In this way, it is found that there is difference in the number of male and female children as seen from the point of view according to level of education by sex in this organization.

Table 32 is designed to know about the age group of children as well as the different age as of male and female. The age of respondents defined by sex is shown here. In CWE's Home, there are different types of age group children by which they know everything there as age is that factor which makes humans know about the condition of things.

Table No. 32: Age of the children by sex

Age of the respondents	Sex of the children		Total
	Male	Female	
6-9	5	2	7
	25.0%	11.8%	18.9%
10-12	5	4	9
	25.0%	23.5%	24.3%
13-15	5	4	9
	25.0%	23.5%	24.3%
16+	5	7	12
	25.0%	41.2%	32.5%
Total	20	17	37
	100.0%	100.0%	100.0%

Source: Field Survey, 2013.

By the table we know that different age group of children are of different sex. Such as from the age 6-9, male – 5, 25.0% and female – 2, 11.8% total 18.9%. Now the age group 10-12 is male – 5, 25.0% and female 4, 23.5% total 24.3%. Now from age group 13-15, male – 5, 25.0% and female 4, 23.5% total 24.3%. From age group 16+ male 5, 25.0%, female 7, 41.3% and total 12, 32.5%. From this, we can know that male children age groups are 20 and female children of different age groups are 17. This table is intended to examine level of education by caste and ethnicity. It is studied in three level: Primary Level, Lower Secondary and Secondary Level.

Out of 37 children we found that there are 4 Brahmin children in primary level, 3 in secondary level and 3 in secondary level. Children of Chhetri caste are found to be 2 in primary level and 1 in secondary level. In the study, children of ethnic group, we find 5 children in primary level, 11 in lower secondary level and 5 in secondary level. As far as the children of Dalit is only 1 child in each level.

Table No. 33: Level of education by Caste/ethnicity

Level of education	Caste/ethnicity				Total
	Brahmin	Chhetri	Ethnic group	Dalit	
Primary level	4	2	5	1	12
	40.0%	66.7%	23.8%	33.3%	32.4%
Lower Secondary Level	3	1	11	1	16
	30.0%	33.3%	52.4%	33.3%	43.2%
Secondary level	3	0	5	1	9
	30.0%	0.0%	23.8%	33.3#	24.4%
Total	10	3	21	3	37
	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2013.

From the point of view of percentage children in secondary level are found to be that of different caste which is 24.4%. There are 43.2% children reading in lower secondary level and 32.4% in primary level which belong to all castes and ethnicity coming from Brahmin, Chhetri, Ethnic group and Dalit. By the study of this table the children getting education are maximum from the ethnic group. The second highest number of children is that of Brahmin and the third highest number of children belongs to Chhetri and Dalit both. In other words there are 21 from ethnic group, 10 from Brahmin and 3/3 from Chhetri and Dalit.

This table is related to religion by caste. We found only two categories of children in CWE's Home. They are Hindu and Buddhist. Children following the Hindu religion are found to be higher in numbers which are 10 from Brahmin, 3 from Chhetri, 7 from Ethnic group and 3 from Dalit. The number of children following, Buddhism are found to be 14 from ethnic group.

Table No. 34: Religion by Caste

Religion	Caste/Ethnicity				Total
	Brahmin	Chhetri	Ethnic group	Dalit	
Hindu	10	3	6	3	23
	100.0%	100.0%	28.6%	100.0%	59.5%
Buddhist	0	0	15	0	15
	0.0%	0.0%	71.4%	0.0%	40.5%
Total	10	3	21	3	37
	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2013.

The higher % of children having Hindu religion is found to be 59.5% and lower % of children having Buddhism is found to be 40.5%. By caste and ethnicity, 100% Brahmin children, 100% Chhetri children, 28.6% ethnic group children and 100% Dalit children are Hindu. Similarly, 71.4% ethnic group children are Buddhists.

In this table, the age of the respondent is analyzed by caste has been explained. We find that children of the age group 6-9 there are 2, 0, 4 and 1 children belong to Brahmin, Chhetri, Ethnic group and Dalit respectively. Out of 37 respondents, the total of this group of children 7 which is 19.0%. Children of age group 10-12 are found to be 24.3%. In other words there are 9 children of this age group which can be seen as 4 from Brahmin, 2 from Chhetri, 3 from Ethnic group and 0 from Dalit. The children of age group 13 to 15 are also found to be 24.3%. In other words, there are 9 children of this age group which can be seen as 2 from Brahmin, 7 from Ethnic group and nil from Chhetri and Dalit. Similarly, the children of age group 16+ are found to be 32.4%. It means, there are 12 children of this age group which can be seen as 2 from Brahmin, 1 from Chhetri, 7 from Ethnic group and 2 from Dalit.

Table No. 35: Age of the Respondents by Caste

Age	Caste/Ethnicity				Total
	Brahmin	Chhetri	Ethnic group	Dalit	
6-9	2	0	4	1	7
	20.0%	0.0%	19.1%	33.3#	19.0%
10-12	4	2	3	0	9
	40.0%	66.7%	14.3%	0.0\$	24.3%
13-15	2	0	7	0	9
	20.0%	0.0%	33.3%	0.0%	24.3%
16+	2	1	7	2	12
	20.0%	33.3%	33.3%	66.7%	32.4%
Total	10	3	21	3	37
	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2013.

The highest percentage which is 34.4% is of those children who belong to 16+ age group. The second highest 24.3% is that of those children who belong to each group 13-15 and 10-12. Out of the total 37 respondent children only 19.0% children of different caste and ethnicity are found to be belonging to the age group 6-9.

CHAPTER –VI

DISCUSSION AND ANALYSIS

Before going deeply through the fact and finding as shown in chapter IV and V of this study, it is to be borne in mind that orphans and destitute children were living miserable life and were remaining in darkness. Only about the last two decades ago, such children began to come in sight of people having concern for the unfortunate children. In fact the number of orphans, destitute children and street children became conspicuously revealed to different organizations having the motto of extending help for such children. Another reason for the higher number of orphans and destitute children found in the society was the impact of political instability and conflict that lasted for more than a decade or so. Many people lost their lives and families became poverty ridden and many children having great hardship for food and shelter began to move from places to places in search of living facilities or finding jobs in city. A great number of children left their homes because there was none to take care of them because of the death of father and mother or because of various economic and social hardships. In recent years, a number of children's home have come into existence but before some decades ago, there were not any kinds of children's home found in society. It is only in recent years due to development of civilization and people having the zeal to serve the society came forward to open homes for children who had not been getting care and bear their necessities of life in view of the situation as describe above. Some people thought of providing concrete help for providing proper conditions of life such as giving them food, shelter, clothes, care of the family as well as education. As a result, such orphanage and children's home started being brought in function.

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

1. It came to be known that to get any child feel like living in a family and became socialized it takes nearly four and five years of giving them good care and guidance by organization in tended to help orphans and destitute children grow properly so that their future become bright.

2. From the facts found 37 children of this Home, it was seen that the children were getting proper care for their growth and bright future. It also gives a notion that the children in other such organizations also might be getting help for similar more or less for their better life. This is a bright indication for unfortunate children which are found in the country. Even so we see quite a number of children in the society and streets which are in need of support from such children's home in coming days too.
3. All the 37 children who were of the age group of 6 to 16 in CWE's Home were selected for our study.
4. In order to get a distinct and maximum information about the cause of the children for coming to the orphanage, their family backgrounds and their present situation in the orphanage as well as the effort made by the organization for socialization as well as education and other facilities the case study has been made specifically about three children. It was done so because in researcher's observation and talks with the children these three children Namrata Lamichhane, Santosh Sharma and Sunita Pariyar appeared to have under gone various hardships and misery before they came to this orphanage. Moreover, I found them answering my questions with good care, interest and understanding which helped me to know what conditions there are in the society which make some children suffer and seek shelter or getting them brought in the orphanages. By the study, I came to know that the children were found to be growing happily and being hopeful for their bright future because of the facilities provided to them and other children in children's home.
5. In the study to find out the ratio of children as regard sex of the respondents twenty were found males and seventeen to be females out of the 37 children. It shows that the number of male children is higher than that of female children.
6. In view of caste and ethnicity the children of Ethnic group were found to be the highest though there are children of other castes and Dalit groups. It might be because of the fact that the living condition of ethnic group in village is not as good as that of other groups of people.

7. From the study it is revealed that the children following Hinduism as their religion are found to be greatly higher in percentage which is 59.5%. Since Nepal is a country with people more of Hindu religion, the number of children is found greater from the perspective of religion.
8. In the study made to find out children taking shelter in CWE's Home, children coming from different districts Nepal, the children of Lamjung District were found to be the highest in number. It is because of the fact that this children's home is situated in Pokhara which is near from Lamjung and the next cause might be the impression of Dipak Gurung, the director of this children's home as he is from Lamjung. The number of children are found to be coming from Kanchanpur District because it is great distance from Pokhara.
9. Out of the selected 39 children 12 were found in primary level, 16 in lower secondary level and 9 in secondary level. It shows that children in lower secondary level are highest in number seen from the point of education. It shows that children of medium age groups are more in number from the point of educational observation.
10. In order to find out why the children came to take shelter in the children's home, the income source of their family was also taken into consideration. It comes to be known that most of the parents of the children depend on agriculture. It is well known to us that Nepal is mainly an agricultural country and the higher number of people are having agriculture as their main source of income.
11. A probe was also made to find out how the children happened to come in the organization. It was found that the organizational approach was found to be playing greatest role in getting them shelter. In this organization however, the second largest number of children had come to live here being brought by their relatives. In short, the highest number with 91.9% got to get shelter by the approach made by the organization itself which shows the sense of love and care given by the organization for the unfortunate children of the society.

Besides the above approaches, researcher made to find out actual situation of the orphan and destitute children taking shelter in the CWE's Home. Some other points

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

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

CHAPTER VII

SUMMARY AND CONCLUSION

7.1 Summary

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

After the establishment of the CWE's Home in 2064 Mr. Dipak Gurung along with other executive members of this organization has been found extending their dedicated service for the all around development of the children. From the total 37 children there are 20 boys and 17 girls with age groups ranging from six years old to sixteen years old. The data presented in this research gives the full picture of different

activities being conducted in the orphanage. The children are provided with wholesome meal, breakfast, tiffin, dinner and supper for good health. They are provided good medical service so that they are kept free from diseases and grow up in good health. There has been found provision of different indoor games to keep them fresh and active. The children are given some time to watch T.V. and listen to music and other cultural activities during their leisure time.

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

Out of all the 37 children of the Home selected for the study in view of caste or ethnicity 27.0% are from Brahmin, 8.1% Chhetry, 56.8%, Ethnic group and 8.1% Dalit. The number of children of ethnic group is found to be the highest and that of Chhetri and Dalit is found to be the lowest.

In the sphere of calculating number according to sex, out of 37 children are boys and 17 are girls. It is seen that the percentage regarding religion 23 are Hindus and 17 are Buddhists.

While taking data regarding the place of birth of orphans and destitute 37 children taking shelter in this CWE's Home orphanage, the researcher found that the highest number of children are from Lamjung District and the lowest from Kanchanpur District. While going to find out more specifically how they reached in this CWE's Home, organization approach has been found quite high percent than the children reached with relatives.

According to the data collected about the age group children from age 6 to 9 are found to be 7 in number or 19.0 in percentage. Children of age group from 10 to 12 are found to be 9 of which the percentage comes to be 24.3%. The children from age group 13 to 15 are also found 9 in number the percentage of which stands 24.3%. The

children from age group 16 and above are found 12 in number which is 32.4% to be highest.

Data collection made to find out children with no parents to look after them at home was found to be 4 in number, children having parents was to be 27, having only mother was to be 5 and having father but not mother is 1. In order to find out whether the children in this orphanage wanted to meet their parents and relatives was found to be highest.

7.2 Conclusion

In order to conduct the research program "A case study of Child Welfare and Education's Home" was selected of which the number of boys has been 20 and girls 17 on the spot, survey was made and other information has been taken from the second phase of study.

With 37 children of CWE's Home situated in Lakeside, Pokhara, data was collected. On the basis of caste and ethnicity, the number of children of ethnic group has been found to be 56.8 percent which is the highest one. The least 8.1% has been found to be of the children coming from Chhetri community and same percent from Dalit community. In the same time the religions' data shows that children of Hindu religion come to be 22 means 59.5% which is the highest one. Children following Buddhism have been found to be 15 means 40.5% of the total number of the children.

It is gratifying to mention that most orphanages are supposed to be giving good care to children and some may not be running properly but as far as the management of CWE's Home is concerned, it is providing admirable facilities to the children living in the orphanage. They were found to have been given good food. Kitchen and dormitory were kept neat and clean. They were being given nutritious food and there was provision for indoor games, audio-visual arrangement for developing their knowledge and entertainment. They were found to have been sent to schools of high reputation in Pokhara. The children were found to regard the higher officials and other staff of the organization as their loving guardians. Another remarkable fact found in this orphanage is that though there are both girls and boys they have affinity in them

and they regard them like the members of the same family brothers and sisters. Most of the children are found to have been regarding CWE's Home as their own home where they can talk about their feelings with the same ease as is found by the children living in a caring family.

7.3 Recommendation/Suggestions

Though the children have got good facilities and are happy living at the home, they are found to be weak in playing outdoor games according to their sayings. So the children should be provided the training on outdoor games appointing a physical training teacher. Similarly all the children in the Home may not be perfect in study and can not make their career through only study. So the different skill development training if they are weak in study.

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Appendix – I
A Case Study of Child Welfare and Education's Home
Lakeside, Pokhara
Questionnaires

1. Name: _____
2. Age: _____
3. Sex: _____
4. Caste: _____
5. Address of Home :
 - a) VDC and Ward No.: _____
 - b) District _____
 - c) Zone _____
6. Father's Name: _____
7. Literate/Illiterate: _____
8. If literate, what level of education?
 - a) Primary
 - b) Lower Secondary
 - c) Secondary
- 9.

S.N.	Name of the Parents, Relatives	Answers	Skip
1)	Father	1) Yes 2) No	
2)	Mother	1) Yes 2) No	
3)	Both	1) Yes 2) No	
4)	Sisters and Brothers	1) Yes 2) No	
5)	Step mother	1) Yes 2) No	
6)	Other Relatives	1) Yes 2)No	

7)	other Relatives	1) Yes 2) No	
8)	Income source of the family	1) Agriculture 2) Business 3) Services 4) Labor 5) Other	
9)	If other, what it is?	1) 2) 3)	
10)	With whom did you live before you left home?	1) Father and mother 2) Father 3) Mother 4) Father and stepmother 5) Mother and stepfather 6) Stepmother	
11)	How did you come to city ?	1) With relatives 2) On my own 3) Organization approach	
12)	If no parents, when did your father or mother die?	1) Just after my birth 2) From 2 to 5 year 3) From 6 to 18 years	
13)	What problem did you face in the city	1) To difficult to get job 2) Problem of shelter 3) Food problem	
14)	Do you get the food you like most of the time in the home?	1) Yes 2) No 3) Sometime	
15)	How do you get entertainment?	1) Films 2) Excursion 3) Picnic 4) Other	
16)	How do you feel about doing your	1) Quit good	

	study?	2) Boring 3) Normal	
17)	How are you helped when sick?	1) Wardens take care 2) Doctor is consulted 3) Send to relatives	
18)	Which facility do you get from this home?	1) Education 2) Food 3) Shelter 4) Cloth 5) All the above	
19)	How do you feel to become member of this children home?	1) Like home 2) Like orphan age 3) Like other place	
20)	Did you feel lonely to become hear?	1) Yes 2) No	
21)	If, yes then how?	1) They do not care 2) I do not feel as home	
22)	If, no then why?	1) They take care of me 2) I feel as home	
23)	What you think to all the staff members of the home?	1) Like father/ mother 2) Like brother /sister 3) Like uncle/ aunty	
24)	Do you think the way you are brought up in the organization has been helpful for social integration?	1) Yes 2) No	
25)	Have you learnt about your cultural values while living in the organization?	1) Yes 2) No	
26)	Which religion do you follow?	1) Hinduism 2) Buddhism 3) Christianity 4) Islam 5) Others	

27)	Are you allowed to follow the religion that you want?	1) Yes 2) No	
28)	Have you learn to attend social ceremonies like marries and nwaran etc?	1) Yes 2) No	
29)	How do you visit your family or relatives ?	1) Once in a month 2) Once in 15 days 3) Once in six months 4) Once in a year	
30)	Why have you not been going to met your relatives?	1) No parents 2) No interested to meet 3) No any relatives	
31)	Have you learnt shopping, cooking, cleaning etc?	1) Yes 2) No	
32)	Do your relatives stay in the children home while they are visiting you?	1) Yes 2) No	
33)	Do you have any contact with other friends from another organizations?	1) Yes 2) No	
34)	Do you want to go away from this organization? Why?		