

**Tribhuvan University**

**Parent-Child Relationship: A Study of Psychological Impact of Stories in**

***Hajuraamako Lauro***

**A Thesis Submitted to the Central Department of English, T.U**

**In Partial Fulfillment of the Requirements for the**

**Degree of Master of Arts in English**

**By**

**Samiksha Pandit Kshetri**

**T.U. Regd. No.: 6-2-238-64-2010**

**Central Department of English**

**Kirtipur, Kathmandu**

**August 2018**

## Acknowledgements

My sincere gratitude goes to professor and supervisor Mahesh Paudyal for his scholarly supervision and encouragement, which helps this dissertation to come in this present shape.

I am equally thankful to Dr. Amma Raj Joshi, Head of Central Department of English, Tribhuvan University for providing me to carry out this research. In addition to this, I have gratefulness to all the faculty of the departments who have directly and indirectly supported me in the course of my thesis.

Never forgetting an extreme contribution of my mother Mrs. Mana Devi and my sisters, I am always being loaner of them. So completely thank you all for succeeding my academic desire. Similarly I owe my highest gratitude to my husband Mr. Surendra Adhikari and his family members for their patients and inspirations to complete this study. I would like to also thank all my relatives whose support and inspiration made me possible to achieve this success.

At last, I am thankful to my near friend Miss Nabina Khadka for her support in each and every academic situations and also thankful to other colleagues of Tribhuvan University for their direct and indirect support in academic endeavor.

August 2018

Samiksha Pandit Kshetri

# Parent-Child Relationship: A Study of Psychological Impact of stories in

*Hajuraamako Lauro*

## Abstract

*This research entitled “Parent-Child Relationship: A Study of Psychological Impact of Stories in Hajuraamako Lauro”. This research reports the parenting process of child through Ramdev Pandey’s child literature book. Parenting is psychological issue. This paper focuses on the psychological connection between the elder generations and children. Grandparents are experienced. So their role is to bring next generation towards bright future. This study has tried to show what great parenting in family is. Good parenting is disappearing in societies. It is very demanding issue today. The stories are narrated by grandparents in most of the societies which carry different impacts in child psychic. It has importance in various cultures for guiding new generation. The issue of grand parenting is discussed by different scholars through various logics but the researcher has tried to focus on the hidden intension of grand parenting and its importance in different societies. Mutual understanding hardly can be found between child and parents today. So the aim of this study fills the gap of good parenting is necessary for the entire development of the children. Furthermore, it also has studied about good parenting is succeed in those family where elder generations are prioritized. Elderly people understand the psychology of children through their experience. Their experiences are narrated as stories for child. So the storytelling is necessary job for today’s generation to lead them towards cultural values and on right path. Thus oral tradition is helpful for raring and caring children to lead them towards moral ethics.*

Keywords: Psychology, Grandparents, Grandchild, Psychoanalysis, Parents,

Stories, Technology

## Introduction

Ramdev Pandey's *Hajuraamako Lauro* is a collection of stories for children. His book portrays the relationship between grandparents and grandchildren. The relation between grandparent and grandchildren as depicted in Pandey's book *Hajuraamako Lauro*, shows the living reality of society today. This thesis connects numerous ideas for grandparents who do not only bring new generation towards moral conscience but also teach them to be socializing in the community through oral tradition. The oral tradition includes folktales, myths, stories and so on. Each and every story is taken by the elders to bring child at moral conscience. To adopt positive vibes, children are forced by parents. In this sense, grandparents have very good bonding and also have huge emotional attachment towards their grandchildren. So the researcher has series of questions on it and wants to research on: What is the effect of story in child psychic? Why parent and child have good bonding and attachment? What is the contemporary understanding of parenting? Why good parenting is necessary for today's generation?

This child literature book demonstrates a beautiful relationship between grandmother and her grandchild Chhaya. Both characters in the beginning live with normal familial environment. This story reflects emotional bond between Chhaya and her grandmother. Her grandmother shows moral issues and ethics while narrating stories. Story inspires Chhaya. She also loves her grandmother. One day Chhaya is sent to the hostel by her parents. Similarly, Chhaya's parents also fetch her grandmother at elderly home. Her parents want freedom from traditional way of living in society. When Chhaya is in hostel far from home, she does not have remembrance for her father and mother but she often remembers her grandmother. She often remembers the stories, love and caring of her grandmother. In course of

many days left in hostel, one day she hears about her grandmother. Her grandmother stays at elderly home and to find her, she plans to leave hostel. She finds her grandmother and stays at elderly home happily but after some days, both are captured by media. Chhaya's parents start getting worried. Grandmother and Chhaya are requested to come back their home. With the understanding of both, they return to village with Chhaya's parents. And at the end they live happily.

The present story *Hajuraamako Lauro* by Ramdev Pandey has presented grandparents are established as caretaker, helper and idol of family in many traditions. Similarly, grandchildren have emotional bond with the parents in terms of nurturing and caring. Because of the stories narrated by their parents, they are attached. In *Hajuraamako lauro*, grandmother instructs Chhaya morally and ethically. This text reproduces real and good means of parenting by elder member of family.

Stories replicate human civilization. It is believed that stories are encouraged and shaped from epic, nature, religion, practices and histories. Every story grows some similarities and differences of the society. Stories illustrate previous history of human being. There are many scholars who have given their importance elaborating value of stories in human life. Critics C M Bandhu, Dr. Laxman Prasad Gautam, Gyanu Adhikari and Dr. Ram Prasad Gyawali have offered numerous ideas on stories. The importance of stories, their evolution and their impacts on human life has been interestingly shown by these critics. Among them, CM Bandhu is one of the renowned personalities. He has touched research activities in folklore. He gives details of important issue Folktales, "Often grandparents tell stories to the children in bed. People of all ages listen to the folktales and enjoy them while some people develop skill to tell the tales and keep the listeners spellbound" (164). Practices of

narrating stories make bridge between elder generation and new generation. Stories do not entertain people only rather it precedes messages of human history of early era. For generating social harmony, oral tradition has practiced.

Story manipulates human psyche. Story also proves human development process from primitive age. These old issues have been discussed by experienced old people of the family. Here another critic Dr. Laxmi Prasad Gautam and Gyanu Adhikari who have elaborated story in *Nepali Kathako Itihaas*, “It is believed that story has been started telling and hearing of human civilization” (1). To get enjoy or, show importance of cultural values and also manipulate to human psyche, people have started narrating stories. Elders of the family have always aimed their child to be a great position one day. So to meet goal, old member of family carry experiences in oral tradition to strengthen child. Furthermore there is not limited definition of story. Stories are defined in various literatures such as in *Nepali Literature*, Laxmi Pd. Devkota defines, and “it is a kind of window from where a small world has seen”(7). Diverse group of people stay here. People are rich in customs, beliefs, ethnicity, languages, religion and prosperity in nature from primitives. At beginning of human existence, stories are created for expressing one’s emotions. Stories are made also on the basis of myth, legends, historical, political, scientific sphere, daily issues and comedian issues.

In this story, the writer has focused on mutual relationship between grandparents and grandchildren in family. The psychological attraction can be found between grandchild and grandparent. The bridge of the family is grandparents who inspire and support their children. Next generations get identified when they follow steps of their elder generation. This paper also deals value and importance of grandparents in family who provide their children numerous experiences, various

information and knowledge from the stories, folktales, fairy tales, magic tales and myths, love and care environment. *Hajuraamako Lauro* helps to sketch the outline for the intellectual debates from different perspectives. Thus grandparents share information and experiences what they have achieved.

Dr. Ram Prasad Gyawali has elaborated on story, “The explanations of stories have some features, power and beauty from primitive period” (56). Stories are not created today. Stories portray human ideologies. Human ideologies develop social aspects from decades. Though stories are brought from some epics, religion, from movement, war or, entertainment, every story has same perspective in human psychics. Perspective is to identify and find reality of listener’s own life through stories. Gyawali emphasizes further, “Stories show the path to the readers who are lost enjoying from this creation and also identified solo of them related to his knowledge and realities in certain period” (128). Stories do not only entertain readers rather it shows even hidden realities of human life. For example, In *Hajuraamako Lauro*, character Chhaya has heard stories from her grandmother. Within stories she remembers the importance of goddesses. Hindus worship goddesses during Dashain. She talks about stories of goddesses when she is not inspired to play ‘Saraya’ (game is played by wooden sword in Dashain) by the villager. Chhaya revolts wrong deeds and identifies herself as strong character at that time because of inspirational stories by her grandmother.

There are some reviewers who have written about Ramdev Pandey’s biography. Some reviewers also have given description and evaluation on child literature. Ramdev Pandey has written books from various perspectives but mostly his writings focus on social and professional development of child through his published child literature. His literary works are on these fields, stories, essays and

poems etc. and among them he is brilliant in writing stories for child. His books are published in Nepali, Hindi and English languages. Though some academics have researched partial study on Pandey's lifestyle and his way of writing on child literature, the specific and focused study is not sufficient. Some views on Pandey's writing have been presented by Kamala Gaire and Bhawani Prasad Nepal here.

Kamala Gaire has studied the life style of Ramdev Pandey and praised his skilful writing. According to Kamala Gaire, "While writing story, poem for children, and the writer should understand their age, hobbies, capacity, level and the psychology. Giving statement without knowing the psychology of children may not provide them intellectual understanding" (85). In this statement, Gaire has presented the level of parents' understanding which determines the interest of child.

Understanding psychology of children has great parenting system in Nepalese culture. While going through the text *Hajuraamako Lauro*, Pandey has also portrayed the reality of Nepalese children. The interesting stories by Chhaya's grandmother lure her and in contrast Chhaya's mother does not show any interest in these things. So it is clearly explained by Gaire, skillful and acceptable writings are welcomed by children. Similarly, Chhaya is simply attracted and connected towards her grandmother through narrated stories. Pandey's given text has drawn the picture of narrating stories, guiding for good path by Chhaya' grandmother is best example of psychological reading.

The next researcher Bhawani Prasad Nepal considers, "Story writer Ramdev Pandey has aimed to provide different types of education through his stories. In serial, while writing stories, he has portrayed accordance with reality. Along with this, his purpose is to provide an environment for children who can learn easily with playing and enjoying" (132). Nepal has elaborated on writing of Ramdev Pandey.



Ramdev Pandey has involved studying child psychology. According to him, children psychic is lured by small caring, attachments and love by their elders.

Daniel Mahler has established concepts upon grandparents who try to bring positive and good thoughts in child psychology. According to Daniel Mahler, children are more influenced by their parents, “In many parts of the developing world, grandparents play a crucial role in the upbringing and development of their grandchildren and their social status and connections can influence the life prospects of grandchildren” (8). The reality of human life is guided either by good families or, events. Mahler has proposed grandparents in most of developing places, have played valuable and thoughtful perspectives for grandchildren. Whatsoever parents have achieved in their personal and professional life in society, the activities of parents follow them. Hence grandparents provide courage to their grandchildren. Grandparents have gone through various ups and downs in previous life style. Moreover they have wisdom, cultural values, passing down wealth, heritage and social motivations for providing across generations.

Similarly several critics have examined the emotional relationships between grandparents and grandchildren where grandparents have become caretaker of child in family. And in Nepal, there is less increasing number of families today maintained by grandparents who are raising their grandchildren in one hand and there is also less blessed family which is handled by grandparents from financial, cultural and ongoing moral values and ethics. Among the critics, Joy Goodfellow, Rachel A. Pruchno and Katrina W. Johnson, Stine Mollegaard and Mads Meier Jaeger, Deborah Sampson and Katherine Hertlein, Karen Glaser, and Bridget Jenkins have elaborated on grand parenting.

Goodfellow explores the importance of grandparents and their role,

“Feelings of closeness are evident when the grandchild feels they are valued; the grandparent is perceived as an enjoyable person to be with; and grandparents’ words and attitudes convey affection and respect” (7). According to Goodfellow, behavior of grandparents has been changing because of need of their grandchild. While talking about Nepalese society, grandparents also do the activities in which their grandchildren feel comfortable. At the same time, grandchildren have also dedication to their grandparents when their thoughts and ideas are valued by the parents. For example, in Ramdev Pandey’s *Hajuraamako Lauro*, once when Chhaya leaves hostel to search her grandmother without noticing anyone and she finds her grandmother at elderly home. And Chhaya locates a condition with her grandmother that she would stay shut her mouth and grandmother never speaks to anybody till truth reveals itself. At this statement, the researcher finds similarity on parenting in Joys’ and Nepalese culture.

Similarly, Rachel A. and Katrina have explained grand parenting in their *Research of Grand Parenting: Review of Current Studies and Future Needs*, “grandparents are not defined by their age- they can be 30 or, 110 years old” (65). In their view, grand parenting is an actively satisfactory issue. It is a kind of not only satisfactory issue where the issue of benefits and loss are seen but also the psychological issue of grandmother which elaborates in *Hajuraamako Lauro* also. While examining the story of Pandey’s *Hajuraamako Lauro*, Chhaya’s mother (Nirmala) seeks benefits for her. It is because of contemporary world where satisfaction of one’s never dies. Pandey’s this child literature book displays the social reality of parenting in Nepal.

Stine and Mads have discussed critically on the effects of grandparent’s economic, cultural and social capital on grandchildren’s educational success, “the

grandparents' capital in grandchildren provide to support the familial environment which shapes the cultural activities or, as a role model of the family" (13). This is the matter of giving importance to the family history. Stine and Mads has explained in their research about the familial support and more than the grandparents' economic support deserves the way of adopting cultural and social values in the community. It is right to say without money, grandparents feels less like to carry burden of the family but sometimes having money creates extra environment among members in family. In Nepal, some families belong to high class and if a grandparent or, elder one in family, those families are recognized very well managed. In these families, the values of elder always founds in high. For example, if Chhaya's grandmother belongs to high class, her grandmother is never hated by her daughter in law and neglected by her own son. The value of elder becomes get down in *Hajuraamako Lauro*.

Deborah and Katherine have been structured on the issue of grand parenting according to the qualitative study in America and have brought the conclusion, "The grandparents' attachment with their grandchildren results a kind of emotional and social health problem" (76). Furthermore, the description of this statement brings to further study and that is "The custodial grandparents face the emotional problem, a kind of depression and insomnia than the grandparents in traditional roles" (77). Chhaya's grandmother always nurtures her granddaughter with happily because she belongs to traditional consumer where the burden for nurturing the grandchildren becomes the matter of nothing. Grandmother of Chhaya does not seem to carry the custodial concept. Custodial grandparents are suffered by the familial tension. In this sense, grandmother of Chhaya is attached with her granddaughter emotional problem which is not dealt with real health problems.

Karen and her collaborators in *Grand Parenting in Europe*, take the point of the separated grandparents who also have not able to be closed to their grandchildren. They further explain, “Divorced grandparents, or those who have previously been divorced and since remarried, tend to have fewer contacts with their grandchildren, take part in fewer activities with them and say they feel less close to their grandchildren than grandparents who have never been divorced” (3). Karen and her collaborators’ major argument in their research is the role of grandparents in the family and society has been taken as the greater placement. In *Hajuraamako Lauro*, Nirmala (daughter in law) and Bimal (son) of grandmother understand the value of their mother when their own daughter stays leaving to them. So with the idea of Karen and her colleague, it can be assumed that the parents generation is also being understood the value and importance of the grandparents in the family and society. And the major issue of Nepalese grandparents, they are mostly widow rather than divorcee. So here the research of Karen and her collaborators have taken the standpoint of divorcee grandparents and the understanding between grandparents and grandchildren in western countries whereas in Nepal or, Asian countries, the number of widow grandparents is there and the understanding between grand parents and children are differ than Karen has established her concepts.

Bridget’s *Grandparent Childcare in Australia* has seriously discussed regarding the benefits of grand parenting and middle parenting to the grandchildren. Furthermore, he also explores the concept of pressure while involving in bearing a child by elder parents. Grandparents have pressure to bear child, “Grandparents who babysit are able to develop meaningful, long-lasting relationships with their grandchildren whilst providing significant assistance and help for their own children” (12). In this sense, Bridget has pointed the major idea of caring children. If

grandparents show their responsibility to care and share the experience to the grandchildren, at the same time the parents get lesson from grandparents for how to care their own children. Even in Pandey's story, grandmother takes care much to Chhaya than her mother. From the beginning Chhaya's mother is not giving attention towards her. Chhaya's mother has focused on her entertainments and freedom. But at the end of the story, Chhaya's mother cares her because of her grandmother. Her grandmother at this time plays as role model of family.

Above some critics have discussed about the role and experience of grandparents in the family and some of have discussed on Pandey's writing on child story. Given description and evaluation on Ramdev Pandey's writing is leading to ponder on his writing issue which is clearly related to understand child psychology. His writing has focused on social aspects. Moreover, other critics have examined the custodial and traditional role of grandparents and custodial effect for grandparents. Grandparents also play as economic, cultural and social supporter for the grandchildren. Not only these things but also the issues of satisfaction while involving as grand parenting have been examined by these researchers. These researchers' observation has provided numerous ideas and concepts towards grand parenting. This paper will try to concentrate on the psychological issue which has been left in previous research. Moreover, this thesis also examines how technology has worked very special role in child psychology today. Because of being the part of technology, child has lacked some emotional bond towards their older generation.

While touching other critics' perspective on parenting, Chitra Jha has given new insights of looking good parenting is what today? Chitra Jha describes about true meaning of conscious parenting , "When parents set up a family structure with vision, clarity, consistency, and, love, honoring the highest 'self' in their children, the

children easily accommodate family vision and rise up to meet it” (17). Parenting a child is both an enjoyable and responsible job for human. Parenting is necessary in human life to guide the generation at proper stage. Meaning of great parenting has succeeded to change the concept of parents’ psychology today. Changing patterns of partnering is somehow new subject for society nowadays. Child-bearing is not new concept. Parents and other social relationships have led society towards new way of parenting. Teachers, parents, grandparents all can be parents.

The relationship between grandparents and grandchildren is an altruism relation. Child parent relation is based on emotional bond. That’s why this is beautiful and closes relationship rather than other social relationships. Attachment between grandparents and grandchild helps to develop their personal and professional life together. For children, grandparents are foundation and role model of the family. They copy entire activities of their parents. They learn behavior, rules and manners by parents. So parents are the first teacher of children at home.

Within parenting, the story telling or, oral tradition has played an important role. Because of the stories narrated by parents, children decide to follow positive sense. Love is not only the part that grandparents provide but also scolds at their mistakes. Punishment is not also the solution for everything. Punishment creates disconnection between parents and children. Children have dreams, hopes, good and bad experiences. Parents have to appreciate both strength and points out weaknesses. It helps to develop the inner and outer strength of children. Children are taught discipline which is structurally organized in family by grandparents. Furthermore, when the children grow up, they automatically follow the manners. They know how to unit family members together. Whatsoever they have been learnt from their early hood, they try to follow and stay bound in relationships. After all, to be socialized

and further social development, great parenting is necessary agenda for today's human civilization.

Along with this, they learn how to face bad situations. They learn to manage conflicts in relationships and in society. The pros and cons have been experienced by parents tutor child life in new directions. Stories connect parents and children emotionally and socially. Stories are created by parent. Parents aim to provide good education and culture to their children. Grandparents motivate children by showing and showering love and care to children.

This research paper tries to analyze Ramdev Pandey's *Hajuraamako Lauro* on the issue of parenting by applying theoretical tools of Lev Semyonovich Vygotsky's *Mind in Society: the Development of Higher Secondary Processes*. He is Russian psychologist. He is an established personality in developmental psychology. *Mind in Society* presents modern psychological thought. Human being uses his/her language, speech and technique of communication. L. S. Vygotsky has discovered in his book, the relation between human beings and their environment are both physical and social. According to Vygotsky, H. Hetzer experiments in some children's activities during games. Children use mimicry act of their parents in the functions of symbols. He has explored diverse phenomena here such as memory, inner speech, and play. The next theoretical concept includes perspectives of Carl Gustav Jung, *Development of Personality* (1954). Jung has portrayed the importance of psychology in developing process of child. To develop personality of child, there is the responsibility of both parents and teacher. Behind being a good or evil human, there is hand of parents. If parents want their children at right path and have aimed to develop their personality, children follow the same psychological impacts of parents. Though these both theories have little bit differences, Vygotsky illustrates

the connection between human beings is basis of language and speech technique.

These languages and communication connects human with their cultures, traditions and rituals. Hence children use the act of copying by their parents because of symbolic work. So Vygotsky explores the perspectives on connectivity.

Connectivity is found between parent-child on the basis of imitate the activities. And Carl Gustav Jung is somehow differing from Vygotsky. He has looked at the psychology of children which is based on activities done by the parents. He further adds the personality development of child. Parents' relation always helps to assume how the psychology of child is working. Child-parent relation gets smooth when child's personality seems to be bright.

This research paper outlines the quest for parenting, psychological attachment between parents and children. It also studies traditional approach of parenting in Nepalese society. So the primary research will be textual analysis. The researcher is going to deal with this text as grand parenting is necessary for today's generations.

Ramdev Pandey's *Hajuraamako Lauro* describes about old parent who is sent to elder home age. They are badly neglected by their own child when they reach at helpless situations today. He further talks about the contemporary families. In modern days, couples become supportive to narrow concept. They want freedom from their old parents and children. This situation misguides today's children. The nurturing a child is not a cup of tea for today's parents. So in this place, the elder generation of the family members is well experienced to keep children well mannered today. Here Ramdev Pandey's child literature portrays the hidden life story of Nepalese society. Grandparents are role model of the family. Every family carries different aspects such as some family resembles discipline and somewhere families follow the cultural



values. Every tradition has carried different meaning in Nepalese society. All meaning is clarified through the stories narrated by grandparents of the family. The psychological attachment can be found between elder generation and child. Stories resemble human development. Stories are the pain healer sometimes. The techniques and languages are used in stories for showing the importance of social norms and values. Here Pandey's child book shows the concept and environment of parenting kids in Nepalese society. Ramdev Pandey has raised very general but demanding social issue through *Hajuraamako Lauro*. In *Hajuraamako Lauro*, the character grandmother is story narrator and next character Chhaya is listener. Grandmother belongs to elder generation who carries experiences of society. When Chhaya is in hostel, she often remembers her grandmother and her stories. She desires the same attachment by her grandmother at hostel but it is impossible for her.

One day she finds library of school. There she gets lots of story, poem and prose books. She starts feeling happy after reading books one by one. She has already heard most of the stories from this book by her grandmother. She thinks, "mother used to scold grandmother for her illiteracy but grandmother had been narrating the stories are published in these books, how is it possible?"

(34)

Stories touch heart and psyche of child. When Chhaya is apart from her grandmother, she still remembers her grandmother's stories. The stories are created for her by grandmother, some stories have been published in book. So she gets surprised. At this time, these stories of books make her nostalgic towards her grandmother. Her psychological impacts can be found between her and grandmother. Stories in books are inspired from primitive human and their actions. So these stories are loved by the people. Their existence from decades is reflected in those stories.

Carl Gustav Jung describes about child parent relation, “There can be no doubt that it is of the utmost value for parents to view their children's symptoms in the light of their own problems and conflicts. It is their duty as parents to do so. Their responsibility in this respect carries with it the obligation to do everything in their power not to lead a life that could harm the children” (42). In *Hajuraamako Lauro*, Chhaya is motivated by her grandmother. After leaving hostel, Chhaya and grandmother are staying at old age home. When they both are caught in camera and Chhaya’s parents come to take both, grandparent does not want to go but she thinks about her grandchild’ future. So grandmother goes with her grandchild and son. In this sense, grandmother does not want Chhaya’s destruction. Clifford T. Morgan articulates, “The same principles apply to both animal and human learning, but human learning is largely verbal, using words as both stimuli and responses” (115). The effect of stories in human being derives from the knowledge, motivations and responsibility. Human are conscious to their family and expresses in verbal languages whereas animals do same but cannot speak out like human. Hence both human and animal have psychic of handling conflicts responsibly.

Mythical stories are helpful for understanding the beliefs of society. Parents are good narrator for guiding children. Kelsey Thill reported “Grandparents might experience difficulty with their child rearing practices, in the ability to cultivate healthy attachment with their grandchildren, an ability to seek out community support or to utilize social service resources in ways that fits their no normative role” (2). These kinds of support from a grandparent to grandkids solve their problems and help them to be socialized in the community. In this case, children know about the cultural values and ethics of human life from their elders. For example, in *Hajuraamako Lauro*, Chhaya remembers the story told by her grandmother and explains about the

value of girls to Uncle who is against of playing Saraya by girls,

Who did you explain that ladies should not play ‘Saraya’? Whom would you worship till nine days? Do you worship ladies or, gents’ remembrance? We celebrate Dashain on the basis of bravo stories created by the ladies such as Durga, Kaali, Chandi, Mahakaali, the people like you make rules for girls that what to do and what not to do? (36)

Vygotsky, “Children can imitate a variety of actions that go well beyond the limits of their own capabilities. Using imitation, children are capable of doing much more in collective activity or under the guidance of adults” (88). Whatsoever activities are done by the elders, youngsters imitate it and they flourish it towards new directions. Similarly, Chhaya has been paying attention about various stories such as the history of Indian lady, Laxmi Bai. She is inspired by these stories and applies in her life. ‘Saraya’ (a kind of wooden made sword) is a game played at Dashain. While practicing this game, Chhaya’s friend is scolded by a villager. At the mean time, Chhaya remembers the story of bravo ladies of the history and the Goddess of Hindus who have fought against the evils. So she critically analyzes about why not to play Saraya by girls. Chhaya has proved the historical perspective in new ideas like girls’ power in every evil and good situation of life.

Today we basically find some kids of the family seem to be stubborn, competitive, not socialized and somehow selfish behavior but in well maintained family, the kids are very frank and has mind to help others. Similarly, if there is a grandparent in family, the kids are very socialized in this case. Ngwenyeni Hardson points out the issue, “Grandparents develop identities of their socially constructed beliefs of what it means to be a traditional grandparent. When they assume the role of a full time caregiver for their grandchildren both identities are then activated” (17). In

this sense, grandparent provides the grandchild full of attention to develop their personality. In *Hajuraamako lauro*, when Chhaya speaks loudly and rudely to her mother, her grandmother teaches by interrupting her, “No my child no, whatsoever come to your mind, do not forward to the elders. This is not the way you should talk like to the elders my child” (15). This statement by grandmother teaches Chhaya to be polite and respect to her elders. Hardson has also tried to explore the entire development responsibility is taken by the grandparents. Grandparent is being a caregiver who belongs to third generations always wants to pass the social implications and beliefs to the next and third generation. Samjana Thapa has also opined in her reading, “There are many things that can be learnt from the elderly people due to the fact that they are elders and have seen and experienced the life more than the youngsters” (27). So in Nepali culture, like grandmother of Chhaya, she thinks there is not good enough to speak loudly or, reply the answer very rudely to the elders. It is the manner to respect elders in Nepalese culture.

Hardson also points out “Each social role is a set of rights, duties, expectations, norms and behaviors that a person has to face and fulfill. The model is based on the observation that people behave in a predictable way, and that an individual’s behavior is context specific, based on social position and other factors” (15). These behavior, rights and duties do not come by reading books rather it is a kind of feeling and having a choice to implement in one’s life. Talking about Nepali context, mostly the bread owner would not able to provide their time to their kids. And the grandparents have leisure time. Grandparents utilize the leisure time and spend more time parenting the kids. There is misconception that there are worthless grandparents who have no earnings but have the huge experiences of the previous life and these experiences shares with grandchildren.

Chhaya declares to the guard Bhimsen of her hostel, “I can leave everything but I cannot stay by forgetting grandmother. I have studied a lot of stories. I have also studied fairy tales from my grandmother” (67). There are both receiver and sender of knowledge. Nepalese culture has also practiced this tradition of handing old views, concepts and beliefs from generation to generation. Kirby Deater-Deckard points out, “In the development, human interaction in predictable, long lasting interpersonal relationships is an essential part of the implementation of psychological systems of self-control” (76). There must be interaction in any relationship for the development process of person. Grandparents use to communicate their thoughts and feelings through using interesting languages. In *Hajuraamako Lauro*, there is interpersonal relationship between grandmother and granddaughter.

It is not sufficient to say well done grandma. I would not sleep till I hear two stories today. I have not forgotten, you have told me that when I passed the class, I will be listened two stories. I also have not forgotten! I will tell you very long stories today. And you are also not allowed to sleep before I finish the stories. (14)

This conversation between Chhaya and her grandmother shows they have intimate relationship. Stories are the only way to combine both. Chhaya has hoped that when she would pass with good ranks in the class, her grandmother narrates stories for her. So in this situation, it can be said that the close relationship guide person at good path or, at developing path. Grandparent can give their special ideas and thoughts to the grandchildren. Dignity is very important aspect of Nepalese family. Interesting languages diverts child psyche. That’s why grandparents are close to heart of child. In this sense, grandparents are expert in parenting from ancient. Carl Gustav Jung clarifies about grandparents, “We ought rather to say that it is not so much the parents

as their ancestors-the grandparents and great-grandparents-who are the true progenitors, and that these explain the individuality of the children far more than the immediate and, so to speak, accidental parents” (44). So to praise Chhaya, her grandmother guides her through condition of narrating the stories if Chhaya gets passed. The entire development such as in education, wealth, business and health of family creates dignity and respect at community in society. So here grandmother of Chhaya is praising her.

Critic Clare Crellin has discussed will power directs human to adopt cultural values and moral education in society, “Jung did not deny a role for social factors, experience, and learning in the development of personality. He stated, for example, the will is a psychological phenomenon that owes its existence to culture and moral education” (6). According to Crellin, Jung accepts the involvement of social factors and experiences are derived from psychological phenomenon. Within society, there are some beliefs, moral conscience and ethics which affect the psychological state of human. In *Hajuraamako Lauro*, child character, Chhaya is affected by the Education Minister’s personal and professional life. Minister is invited at her school for giving award to Chhaya. Before taking any rewards, Chhaya says how she is affected by Minister and starts asking the question.

Where is your own mother? Do you have kept at home or, elderly home? Why are you rewarding me, do you know? . . . My grandmother is sent to the elderly home because the news published where your mother is already sent to elderly home . . . I have found the safely kept under my mother’s pillow cutting paper from newspaper. That’s why, most of Nepalese women are misled by your thought, understood Minister? (100)

Above statement displays Chhaya’s anger. She is not happy by the Minister. In her

statement, her mother is distracted by the news published on Minister's personal life. Behind sending her grandmother at elderly home by her mother is inspired by Minister's life. Moreover, her hostel life also shows her mother will power of getting freedom. According to Chhaya, these all events occurred in her life because of Minister. So Chhaya here is disturbed by the social factor and now she is psychologically affected according to Crellin. Children are important part of the society. Whatever they learn from the society and the family, children copy it and that becomes the education for whole life.

Every parenting is different from each other. Some parents are not dedicated to rear children and some of the parents are too much attentive and excited to be parenting. Kirby Deater-Deckard, "Parenting stress does not necessarily end when children grow up and move out of the home, it can be part of a parent's experience until the end of her or his own life" (123). Parenting a child does not end till they settled down their social and personal life. Chhaya has said on the occasion of full moon Dashain, "Grandmother I have to go to hostel. My study is going down". Everybody has been surprised after understanding Chhaya's intension to join again hostel. So here firstly, grandmother speaks, "why you talk about hostel and all, study here. Please, do not go to hostel" (105). At this moment, grandmother worries for what would happen if Chhaya would have gone to the hostel. This is the matter of considering to the needs and desire of child. Even every obstacles end with of uniting Chhaya's family, her grandmother is still getting worried for Chhaya's future. On the first hand, this is what the Nepalese society display. While parenting, every parent is conscious to keep the children nearby them. And on the second hand, like children, parents are also excited to grab love and affection in return from their children. Samjana Thapa has explained about there is not one sided need of parenting a child

rather it is the need of understanding the value and emotions of the elder parents, “This shows elderly parents are not wishing to live with their children just to cover their basic needs which they can get even from the elderly home, their deep desire is to get the love and affection from their children and family which is not possible to get in the elderly care home” (31). In *Hajuraamako Lauro*, though Chhaya’s grandmother is sent to the elderly care home, she has not got the family like before she had. Her grandmother misses all the moments that spends with Chhaya. Each coin has two parts, same like, every relationship can get succeeded if both side have healthy patch up and interconnectedness. So parenting is a kind of understanding each other’s values which is still alive in Nepalese community and somewhere it has been disappearing.

Thus, parenting is not what we understand only the father and mother. It is the matter of the nature. Nurturing a child is very challengeable today. It is not defined from traditional point of view. Under parenting, any relationship could fall in such as grandparents, sister and brother, teacher or, uncle and aunt etc. Though it is a relationship bound concept but it is a responsibility in practically. It is beyond traditional concept. In traditional concept, parenting is carried out by one relation. Some scholars have studied on the issues of custodial parenting, abandoned elderly people, and grandparents as primary care giver and so on but this research provides psychological statement of parenting a child in Nepalese society which helps to know the reality of today’s generation. Grandparents are the guider of next generation. They are experienced so that the next generation can get success in professional and personal life. The value of grandparent has decreased day by day. Behind decreasing the value of grandparent, there are various reasons such as technology. Technology has the biggest space in child psychology today. The use of equipment such as face book leads the children towards



narrow world. They follow these trends by avoiding culture, norms and values of society. They are getting deprived of being socialized at community. At this situation, the grandparents can play major role in family. Grandparents get succeed because they know whom to be punished and how to reward the strength of children.

There are various conflicts between parents and child. In some cases, parents lack to understand child's desire and sometime, child also has the complication for making parents understand for their life purpose. Today's generation has some psychological problems where they need solution from their elder. To go through problems, parents need to feel the same way as their child has faced out the situation. To understand the psychological issues, grandparents are experienced. Moreover, today's children want more attention from their parents. It is fair to say, today's generation want friendly behavior from parents. It is also assumed in Nepalese perspective, if a man/ woman cross his/her adulthood and enters into old age, they are more likely to behave as small child. The point to be noted, the child plays with another child rather than adult group people. It is because, they are asking for friendly relationship. Here in *Hajuraamako Lauro*, Chhaya is more attached with her grandmother rather than to her mother. Her grandmother teaches to be humble, show some respects to her elders and also grandmother narrates stories for her but Chhaya's mother has no intention to these things.

Parenting process is very tough job. To the entire development of child, some parents are conscious. Nevertheless to run out as bread owner, parents are less likely to be spend time with their parents. So at this situation, child may adopt unusual activities such as having drink and smoke, being in relationships at early age and spending money for unproductive things. These things are if habituated, the life of a child would spoil. These smoking and being in relationships bring serious and harmful issues of health as well as psychological problem. The major point is that, grandparents do not wait till the

family gets ruined. They see the strength and weakness of each and every member in family. Grandparents flow the positive vibes. Grandparents fill the mind of children with inspiration. They feel the vulnerable situation that the children have gone through.

In Nepal, currently popular parenting is mixed one. Somewhere it is done on the basis of strict rules and regulations and somewhere it has seen very practically. Parents' psychology affects children. Parents though teach them how to respects elders, children have always gone forward when they are cared with love. Parents have to match their level of understanding with their children. Without being loved and cared, children cannot move ahead in their life. Lots of decisions are taken by the parents in Nepalese society but kids' own interest may disappear in their life. This is not the way of parenting in elder's eyes rather grandparents have experiences in parenting throughout their life. After all they have crossed at second generation. So in Nepalese families, the researcher has found very mutual and loving connections between grandparent and grandchild. In this sense, parenting is not only providing all their needs and desires which incompletes the meaning of parenting. So good parenting is that where both side parents and child's thought and attentions are shared. Within parenting, in Nepal most of the family background belongs the old concept of controlling the kids from their rules and so called familial values. Controlling nature may spoil the life of children. Discipline, obey, respect nature is necessary for Nepalese children in spite of ruling over them. In *Hajuraamako Lauro*, Grandmother always inspires Chhaya through stories. Chhaya is also well known about the rituals and festivals of Nepali through narrated stories by her grandmother. Thus here the best example of good parenting is portrayed by the characters Chhaya and her grandmother in Ramdev Pandey's *Hajuraamako Lauro*.

## Works Cited

- Adhikari, Gyanu. "Kathako Saidhantik Swarup." *Nepali Kathako Itihaas*. Nepal Pragma Prathisthan, 2069.pp. 1-7.
- Bandhu, CM. "Folklore Education in Multicultural Nepal." *Aspects of Nepalese Folklore*. Nepal Academy, 2073.pp. 199.
- . "Folklore- Its Domains and Genres. *Aspects of Nepalese Folklore*." Nepal Academy, 2073.pp. 23.
- Crellin, Clare. *Jung's Theory of Personality*. Routledge, 2014.
- Deater-Deckard, Kirby. *Parenting Stress*. Yale University Press, 2004.
- Gaire, Kamala Kumari. *Ramdev Pandey Ko Jiwani, Byaktitwo and Kritiswo Ko Adhyaan*. T.U.L: Ratna Rajyalaxmi Campus. 2068. Pradarshani marg, Masters dissertation.
- Glaser, Karen, et al. *Grand parenting in Europe*. King's College London, 2010.
- Goodfellow, Joy. "Grandparents and family separation, Literature Review." *Targeting grandfathers and moving forward*. The University of Newcastle. Feb 2010.
- Gyawali, Dr. Ramprasad. "Hiranyakumari Pathak and Duswapna ka Kathaharu." *Katha Samalochana*. Bhadrakali afset press. Magh 2070.pp. 56.
- . "Samajik Samasyaharuko Saral Pratibimban Samjhera Auda." *Katha Samalochana*. Bhadrakali afset press. Magh 2070. Pp.128.
- Jenkins, Bridget. *Grandparent Childcare in Australia: A Literature Review*. University of New South Wales, 2010.
- Jha, Chitra. *The Art of Conscious Parenting*. Hay House, 2016.
- Jung, Carl Gustav. *Development of Personality*. Ed. Gerhard Adler and Michael Fordham, et.al., editors. Princeton University press, vol. 17, 1954.
- Mahler, Daniel. "Role of Grandparents." *The Himalayan Times Blog Surf*, 18 July.

2018, pp. 8.

Mollegaard, Stine, and Meier Jaeger, Mads. "Research in Social Stratification and Mobility." *The effect of grandparents' economic, cultural and social capital on grandchildren's educational success*. Denmark, 2014. Web.  
<<https://www.journals.elsevier.com>>

Morgan, Clifford T. *A Brief Introduction To Psychology*. Tata McGraw Hill Education Private Limited. 1974.

Nepal, Bhawani Prasad. *Ramdev Pandey Ko Baalkathakarita*. T.U. Ratna Rajyalaxmi Campus. 2074. Pradarshani marg, Masters dissertation.

Pandey, Ramdev. *Hajuraamako Lauro*. Erawoti Publication, 2068.

Pruchno, Rachel A., W. Johnson, Katrina. *Research on Grand parenting: Review of Current Studies and Future Needs*. Spring. 1996, pp. 65.

Sampson, Deborah, Hertlein, Katherine. "Grand Families: The Contemporary Journal of Research Practice and Policy". *The experience of grandparents raising grandchildren*, Vol.2, no.1, University of Nevada, Las Vegas, 2015, pp. 76-77.

Vygotsky, L.S. *Mind in Society: The Development of Higher Psychological Processes*. Michael Cole and Vera John-Steiner, et al., editors. Harvard University Press Cambridge, England. 1978.