

**ENCULTURATION OF CHILDREN IN HOSTEL**  
**(AN ETHNOGRAPHIC STUDY OF PESTALOZZI CHILDREN'S EDUCATION**  
**CENTRE, POKHARA)**

A Thesis

**Submitted to**

The faculty of Humanities and Social Science

The Department of Anthropology, Prithvi Narayan Campus, Pokhara in

Partial Fulfillment of the Requirement for the Degree of

Master of Arts

In

Anthropology

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August, 2019

## **LETTER OF RECOMMENDATION**

It is with great pleasure that I recommend for the approval of the thesis entitled **“Enculturation of Children in Hostel (An Ethnographic study of Pestalozzi Children’s Education Centre, Pokhara)”** carried out by **Ajay Shrestha** under my supervision for partial fulfillment of the requirement for Master of Arts in Anthropology. Therefore, this thesis is recommended for its evaluation.

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## **LETTER OF APPROVAL**

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## ABSTRACT

Enculturation is a life-long process of inculcation whereby an individual learns the principles, values and symbols of social system in which he participates and the expresses them in the roles he enacts. Hostel is the social agent away from home, would definitely play important role in Enculturation process of the children.

The study was conducted in Pestalozzi Children's Education Centre, Birauta-17, Pokhara which was established in 2016. It is an INGO, non-religious, non-profit organization and provides scholarship to high aptitude but socioeconomically deprived children from government schools of rural areas of different districts of Nepal. It tenets the principle of 3Hs (Head, Heart and Hands) principle of Pestalozzi.

The objectives of study were to explore the hostel life of children and to examine the hostel strategies in an enculturation process of children in PCEC hostel. Census method was used for sampling because the population was only 30 children (10 boys and 20 girls) aged between 11-14 years old. The research is qualitative in nature. Qualitative data were used. Secondary data comprised books, journals, articles and websites. Primary data was collected through interview with children and staff, observation and Focus Group Discussion with parents. Data was analyzed through qualitative method.

The children were from rural villages of 9 different districts of Nepal and belongs to different ethnicity/caste. The hostel teaches responsibility, adjustment, adaptability, punctuality and acceptability among the children. Friends and staff plays important role for sharing feeling, learning, making safe environment of hostel. Hostel has formal structure and has lots of strict rules regarding timetable, food, manner, punishment and rewards to keep the children in discipline.

The children miss the family the most during festivals, excitement and low times. Hostel provides self-development classes like carpentry, knitting, computer and gardening. To make children independent, they have regular duties like cleaning, washing, helping in kitchen in the hostel. The children learns about gender equality in hostel practically as boys and girls participate in all the activities equally.

## ACKNOWLEDGEMENT

I am grateful to all those people who directly and indirectly involved and supported me to carry out this research and extend my sincere gratitude to all of them

My due respect goes to **Mr. Janardan Thapa** who guided and provided feedback on my research paper continuously. Without his frequent comments and suggestions, perhaps, it would have been impossible for me complete the research. His continuous support helped me to complete the research on time.

I am equally grateful to **Dr. Prakash Upadhyay**, who was external examiner, for giving valuable feedbacks and pointing out various places to improve my thesis. Without his suggestion the thesis would have not taken this shape

I am grateful to **Pestalozzi Children's Education Centre, Birauta-17 Pokhara**, for giving me an opportunity to conduct my research on the children staying in hostel. I would like to thank all the staff and children of PCEC for sharing their experience about hostel honestly with me without which the research would have never taken this shape. My sincere thanks to **Mr. Phunstok Tashi**, consultant of PCEC and **Miss Sabita Bhandari**, Acting Chief Administrative Officer for allowing me to research on this organization and all the supports during my research. I would also like to thank housemothers **Miss Debika Nepali** and **Miss Sabina Ali** for allowing me to take their interview and to be part of hostel activities to understand hostel properly during my research.

I would also like to express my gratitude towards my professors of Sociology and Anthropology Departments of Prithvi Narayan Campus, Pokhara for providing workshop on research right after our exam. The workshop helped me a lot to understand different aspects of research and shaped my research into current state.

At last, I thank my family, especially my eldest brother for supporting, guiding and pushing me time and again to complete my thesis. Without which I would not be able to devote long hours for this thesis work and finish on time.

11<sup>th</sup> August 2019

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**Ajay Shrestha**  
2019-08-9

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## ACRONYMS/ABBREVIATIONS

CRC	Convention on the Rights of the child
ECD	Early Childhood Development
FY	Fiscal Year
UNESCO	United Nations Educational, Scientific and Cultural Organization
NER	Net Enrollment Rate
UNICEF	United Nations International Children's Emergency Fund
NGO	Non-Government Organization
INGO	International Non-Government Organization
PCEC:	Pestalozzi Children's Education Centre
FGD:	Focus Group Discussion
3Hs:	Head, Hands and Heart
MC:	Master of communication

# CHAPTER-I

## INTRODUCTION

This chapter provides an introduction to the research. It is divided into various sub-topics. In a background of the study, the researcher has plotted the current situation of education in Nepal. It covers history of education in Nepal and its different aspects related with child development. The second part deals with the statement of the problem i.e. children's life in hostel. It provides a background of Pestalozzi Children's Education Center and the reason behind the selection of this research site. The chapter contains the research's objectives, significance and its limitations.

### 1.1 Background of the Study

Human infants are born without any culture. They must be transformed by their parents, teachers, and others into cultural and socially adept animals. The general process of acquiring culture is referred to as socialization. During socialization, we learn the language of the culture we are born into as well as the roles we are to play in life (Koirala, 2013).

Socialization is basically the learning of socially desired values, norms and roles by the members of a particular group or society. It may be defined more comprehensively as a life-long process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. Education is a social process, which prepares individuals to lead a meaningful and dignified life. Together with other social forces it plays an important role in shaping the structure of society. Through education society imparts its knowledge, skill, values and behavioral patterns to its younger generations. The goal of the socialization process are to teach us to control biological impulses as children, to develop a conscience that fits with the norms of society, to teach and develop meaning of social life (Cole, 2019).

While much of human personality is the result of our genes, the socialization process can mold it in particular directions by encouraging specific beliefs and attitudes as well as selectively providing experiences. This very likely accounts for much of the difference between the common personality types in one society in comparison to another. Successful socialization can result in uniformity within a society. If all children receive the same

socialization, it is likely that they will share the same beliefs and expectations (Koirala, 2013).

The characteristics of socialization are a) it is a lifelong process b) it helps in the inculcation of principles, values and symbols of a social system c) it enables a person to enact certain roles d) The roles that one enacts are in accordance with what he has learnt from the process e) The roles a person enacts are the expressions of his social nature f) The development of the social nature enables the person to participate in social life g) The nature of what one communicates in society is determined by the influence of one's interaction with the society g) Most human behavior is learned, not instinctive. The capacity of the child to learn and to internalize is called the plasticity of human nature (Sharma, 2017).

All types of socialization may be classified into two broad groups, viz. primary socialization and secondary socialization. This division is based on the primary and secondary needs of individuals. The basic physical needs such as thirst, hunger etc. are called primary needs while secondary needs are those which emerge to meet primary needs e.g. the need for learning skills to earn livelihood. Family satisfies the basic needs of human beings, therefore, it is called primary institution whereas a school is a secondary social institution because it meets the derived needs of the children (Sharma, 2017).

The parents are primary socializing agents of the child whereas the school teachers are the secondary socializing agents. Inculcation of norms and values within the family is called primary socialization while the process of imbibing norms, values and behavioral patterns of school may be called secondary socialization. Primary socialization takes place in infancy and childhood. This is the most crucial stage of socialization as the child learns basic behavior pattern at this stage. Secondary socialization starts from the later stage of childhood and goes up to maturity. However the process of socialization never stops in life (Sharma, 2017).

Socialization and education cannot be separated - they overlap and intermingle from the first step in the classroom. From the teacher/student relationship to the relationships between students each one affects how children feel about themselves, learning and their ability to learn. Learning to work in a group is a lesson within itself. Being able to stand up for oneself, to stand up against peer pressure (Shrider, 2018).

Education plays an important role in shaping, molding, sharpening and directing an individual, the society and the nation towards achieving the desired goals. A good education gives cognitive tools to students to solve real-life problems (Gnawali, 2018).

In early days, before the foundation of democracy, the education in Nepal was based on home schooling and gurukuls. Of course, only the higher caste and rich people were provided education at gurukuls. Later, during Rana regime, Dev Shumser established hundreds of schools for the public, but his effort was banned and was dethroned as education was not provided to the public. The birth of democracy in 1951 led to the diversification of education system in Nepal and the higher education shared a huge chunk of importance among the Nepali community (Phuyal, 2018).

After the arrival of democracy in Nepal in 1950, there was need of education throughout the country. Back then the education level was so backward that not less than two percent of the total population were able to read and write. Hence there was a requirement for the mass literacy and spread of education all over the country, from Mechi to the Mahakali, and the Himalayas to the Terai.

Only seven out of ten children enrolled in grade 1 in Nepal's schools reach grade 5, and more than half of them quit school before reaching the lower secondary level. This is one of the sobering results of the recently released Flash I Report 2011-12 (2012) which was prepared with UNESCO's technical support.

It is also difficult to bring the quality of Department of Education public schools in line with private schools. Lack of dutiful qualified subject teachers and their absenteeism; poor teaching practices (rote-learning, teacher centered, exam-oriented, donor-driven among others); delayed or non-availability of text-books; lack of adequate financial support; poor and insufficient physical facilities; lack of basic requirements (pure drinking water, hygienic school environment, separate toilets for boys and girls), problems regarding roads and bridges, difficult weather and geographical conditions, poor socio-economic conditions, high drop-out rate; negative influence of culture; donors' dominance and unnecessary influence of foreign programs and institutional competition; and lack of technological support and quality teaching-learning practices are some long-standing problems in Nepal's education sector (Gnawali, 2018).

Educational budget has also increased but still the economic status, family background, access and equity, quality degeneration, lack of school community relationship, public-

private dichotomy are some of the reasons behind high dropout rate (Devkota and Bagale, 2019). Household poverty and economic hardships are important reasons behind the high dropout and low retention of children in primary education (Kushiyat, 2007), cited by (Devkota and Bagale, 2019).

Immediately after the people's movement in 1990, Government of Nepal ratified the United Nations Convention on the Rights of the Child, 1989 on 14th September of 1990. The CRC has ensured 40 fundamental rights of the children following the four fundamental principles of child rights, namely the best interests of the child, right to life, survival and development, non-discrimination and respect for the views of the child.

In Nepal, both government and non-government organizations run institutional care facilities, with over 95 per cent being run by NGOs, Existing regulations related to the management of childcare agencies only apply to those established by the government. There is, therefore, a legal vacuum with respect to institutional care facilities run by NGOs. A study conducted by USAID shows that there has been a dramatic growth in the number of institutions caring for children in Nepal in recent years; over 50 per cent of such institutional care facilities have been in operation for less than four years (UNICEF, 2006).

Many institutions operating in Nepal provide only the most basic care for children, with untrained staff, crowded conditions, and little chance for recreational activities. Individualized long-term planning for children is rarely undertaken, and a child's placement and progress by relevant professionals is not reviewed regularly (UNICEF, 2006).

Although there are no recent studies, it is widely accepted that in general girls experience heavier household workloads than boys. Girls are often expected to look after younger siblings (while their mother is engaged in other chores) and to perform household tasks such as collecting water and fuel wood. These household duties can prevent girls from attending school or socializing with other children (UNICEF, 2006).

Many girls have their childhood cut short, as they take on responsibilities associated with adulthood such as working for a living or caring for their family. Indeed, more girls work than boys. Although fewer girls than boys are found in the worst forms of child labour, working girls experience harsher conditions than boys, working longer hours for poorer pay.

Work on child-rearing has also illuminated many aspects of children's lives and is vital to understanding children themselves and their wider social relationships. The newer studies of

childhood anthropology, based around child-centered or child-focused, work with the assumption that the children themselves are the best informants about their own lives.

The principal reason children are placed in formal alternative care in Nepal is the direct consequences of poverty and, most especially, the belief of parents and other family members that children will be the recipients of better living conditions within a residential. The most common form of care is informal care within extended families. This is mostly undocumented and unregulated. Lack of research means it is not possible to identify the benefits and challenges of this form of care offers children in Nepal. Use of residential facilities is the primary form of formal alternative care in Nepal, usually managed by non-state providers. Admission to a residential facility is by means of a recommendation letter from a mandated authority at the district level. Between 2008 and 2015, the number of residential facilities rose from 454 to 585. The number of children reported to be living in these facilities rose from 11,969 in 2008 to 16,400 in 2015 (Gale and Khatiwada, 2016).

## **1.2 Statement of Problem**

Socialization is basically the learning of socially desired values, norms and roles by the members of a particular group or society. It may be defined more comprehensively as a life-long process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. Socialization is the process through which people are taught to be proficient members of a society. It describes the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values. Socialization is critical both to individuals and to the societies in which they live. It illustrates how completely intertwined human beings and their social worlds are. First, it is through teaching culture to new members that a society perpetuates itself. If new generations of a society don't learn its way of life, it ceases to exist. Whatever is distinctive about a culture must be transmitted to those who join it in order for a society to survive (Little and McGivern, 2012).

From the moment a child is born, his or her education begins. At first, education is an informal process in which an infant watches others and imitates them. As the infant grows into a young child, the process of education becomes more formal through play dates and preschool. Once in grade school, academic lessons become the focus of education as a child



moves through the school system (Little and McGivern, 2012). Education plays an important role in shaping, molding, sharpening and directing an individual, the society and the nation towards achieving the desired goals. A good education gives cognitive tools to students to solve real-life problems (Gnawali, 2018).

The main goal of education is to encourage the individual to acquire tasks, knowledge, facts, and traits which were previously not obtained. Human society depended to learn, where parents and other members from our society can facilitate the process of learning (Callaway, 1979).

The care of young children is considered to be primarily the mother's responsibility, often helped by older siblings. Fathers' involvement in young childcare is very limited. Care during the period between the first and fifth birthday is critical for a child's psycho-social development, such as emotional, cognitive, sensory-motor, linguistic and social developments. This requires that the child feels loved and secure, and receives various kinds of stimulation, response and attention (UNICEF, 2006).

Nepal does not have a fully functioning child protection system. There is no formal social work system and no accredited profession for social workers. The Ministry of Women, Children and Social Welfare is the principal ministry with responsibility for child protection and the practical role of oversight and administration is provided by the Central Child Welfare Board. At district and community level there are several different government bodies each with responsibilities for child welfare, but none of whom provide specific children's social work services. Major concerns are the overlapping responsibilities of these bodies, confusing reporting lines to different ministry departments, and poor capacity to respond to protection cases (Gale and Khatiwada, 2016).

There is a complete lack of Government endorsed gatekeeping procedures and case management tools including those that would facilitate comprehensive assessments, case monitoring, and review procedures. As a result, all that is required to place a child in a residential facility is a letter from a local authority body. No systematic assessments are undertaken with children and families to ensure that a placement in alternative care is truly necessary and in the child's best interest (Gale and Khatiwada, 2016).

There are passionate, knowledgeable, and experienced people working in the alternative child care sector in Nepal, especially in NGOs. There is also evidence of the implementation of high quality work and innovative pioneering programs by NGOs.

However, at the same time, there are also reports of the poor quality of child protection services, and the manner in which children are so easily placed in residential facilities. There has been a significant increase in the number of residential facilities opening up across the country, particularly in the past ten years. These facilities vary in size and quality, and despite Government-issued standards and guidance, there are still reports of children being 'trafficked' into terrible circumstances. Furthermore, facilities that are of a high quality, act as magnets to families who believe relinquishing their children will offer them the opportunity to live in better circumstances than in their own home (Gale and Khatiwada, 2016).

A small number of national NGOs, supported by international NGOs, have been piloting such tools and applying them in communities where they are supporting families at risk of separation or reunifying children from residential facilities (Gale and Khatiwada, 2016).

The hostel is a place where students stay for the pursuing formal education away from their homes. But the concept of hostel is not only limited to place of residence, hostel is a human practical laboratory. The children are expose to different cultural practice in hostel. They have to adjust many things in hostel. The children live in hostel in care of warden away from family.

A hostel is not just a place for living, it is also an important center of education. A group of young men and women coming from different background, both domestic and educational are expected in hostel in hostels to imbibe the attitudes and qualities necessary for living together. Students often learn as much or more from each other than from their teachers and thus, education truth can be realized in a large measure through living in the hostel (Mishra, 1994).

Hostel life expands the social circle of the hostel students, because hostel is a combination of multicultural social group.

The personality characteristics associated with the hostel students are such as they are considered to be confident, punctual, social, realistic, compromising, responsible, and sharp in many domains of life. During hostel stay, students learn to live with different types of individuals, and hostel life also increases the students' level of patience. It prepares students to accept challenges in practical life. Human personality is shaped by the experiences of life. When a child is born the family provides a protective environment for the child, at the

beginning the interactions are limited but slowly social interactions increase, and the process of socialization starts (Iftikhar and Ajmal, 2015).

Students learn as much as from their teachers as well as fellows during hostel stay. Students in hostel not only learn the theoretical material, they also learn how to enhance their personal abilities and learn to live independently (Mishra, 1994). Living away from family for a specific period of time leaves some enduring experiences in the life of the students. In this new life style student learns to live independently, and learns how to compromise with the other students and roommates (Khozaei et al., 2010). Hostel environment gives an opportunity for socialization among students (Mimrot, 2012).

It is a common perception that, hostel life has a unique impact on the pattern of students' life. Living in the hostel makes students socially and behaviorally different. Hostel life is going to change the way a student is - it affects the student's personality, behavior, thinking, and dressing as well. In hostels, there is fixed schedule which students need to abide by, through which they are able to discipline themselves and learn to value time (Iftikhar and Ajmal, 2015).

Personality is a mixture of various different traits of a person. Personality is about what a person actually is, which can be easily seen when he/she interacts with other people. The perception of an individual is a result of the thinking process. Behaviors and thinking can be differ from one individual to another individual. Behaviors also can be changed from social life experience, which comes from the result of transferring the knowledge, experience and values (Sharma, Tekchandani and Afreen, 2018).

There is an academic gap in perceiving the strategies applied by the hostel runner to socialize children. There are studies being done on the students who have passed out from the hostel but not a single study has been conducted on the children who are still living in the hostel. The children's view on the hostel life is the central point in knowing the success or failure of the institution. Unlike many other hostels, Pestalozzi Children's Education Centre, Pokhara is a hostel which provides full scholarship to the bright children from rural areas of the country. This study aims to answer following questions - How is the hostel shaping the children? What kind of strategies has the hostel applied to provide proper environment for their development? What are the challenges faced by both the children as well as the organization in keeping the children from different areas together? What techniques are the organization applying to handle the different problems related to

children, especially in their teenage years? How does the absence of parent affect the child development, psychologically and emotionally? Can the hostel, as an institution, function as a family for the children? How are the children socialized at hostel?

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

The general objective of the study is to explore the enculturation process of Pestalozzi Children's Education Centre hostel children. The specific objectives are as follows-

- To explore the hostel life of the children at PCEC.
- To examine the strategies used by hostel in the enculturation process of children.

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

The study helps both the parents and students to understand the significance of the hostel life. This can be beneficiary to other organizations and institutions working in child development field to know the possible strategies for proper enculturation process. The study attempts to reflect the children's experience in hostel. It helps the hostel to understand its own weaknesses as well as strengths from the students' perspective.

The study is useful for those individuals and institution, who are interested in working in hostel sector. It directly helps the PCEC to understand the perception of children about hostel and their loop hole in their functioning. It is useful to parents to understand the hostel life for their children.

### **1.5 Limitation of the Study**

The study was conducted among only 30 children on PCEC, so it may not be appropriate to generalize. It was conducted on the children who are staying in the hostel. The perception of the respondents on hostel might change once they leave the hostel. The strategies used by hostel to socialize the children might differ when they grow up.

### **1.6 Operational Definition**

**Hostel-** In my study, a hostel is an organization supporting education of children. Both boys and girls stay together in same house as one batch. Hostel is the institution where children

stay and go to different schools. It provides for an accommodation and all the needs of children. It manages the children and enhances the enculturation of the children. It has its own rules and regulations, norms, values and different modes of punishment and reward.

**Hostel life-** Hostel is not just the place to stay but a social laboratory to learn many social norms, values and rules. Hostel life was given operational meaning as all the aspects of children's life during his/her stay in hostel. It includes all facilities, entertainment, programs, activities, duties conducted in hostel. It also consists of restrictions, limitations and withdrawal of things during the stay in hostel. It also includes relationship and interaction among children as well as staff, volunteers and parents. Everything associated with children's life during the stay in hostel is termed as hostel life.

**Enculturation-** Exclusive to this study, enculturation refers to what children are learning during the stay in hostel. It also includes the following- 'How are the children learning those things?', 'How is the hostel shaping the children, their social, physical and emotional development during their stay in hostel?', and 'How are the hostel rules and regulations molding the life of the children?'

**Housemother-** The term 'Housemother' is given an operational meaning as a female employed by Pestalozzi Children's Education Center and she is responsible for taking care of the children. She is the main in-charge of the hostel. She is responsible for maintaining discipline, managing whole hostel, implementing all rules and regulation in hostel. She also takes care of the overall development of children, which includes their emotional and psychological development. She is also a bridge between office members and children. She has the power to give punishments and rewards to the children. She observes all the festivals, organizes programs and activities for the children. She makes sure that no child is bullied or experiences any kind of exploitation in the hostel. She is also in-charge of children's personal money and is responsible for maintaining all the assets in good condition.

**Teenage-** Just for this study 'teenage' term was used for the children staying in Pestalozzi Children's Education Centre, aged between 11-14 years old. The children spend their teenage in hostel life. During their youth, they are guided by the hostel rules and regulation. The children stay in hostel and go to different schools. They are full of energy and have potential to learn many things.

## **CHAPTER-II**

### **LITERATURE REVIEW**

In this chapter, secondary data has been collected to gather what previous researchers have found out about the enculturation process. It is divided into mainly two parts, the first one is conceptual/theoretical review and the second one is a review of previous studies. In first part enculturation and its different aspects are covered in detail. Whereas the second parts contain recent works done in social science, focusing on the enculturation process in hostel by various researchers.

#### **2.1 Concept/ Theoretical Review**

##### **2.1.1 Anthropological Perspective on Enculturation**

The concept of enculturation has been developed within the discipline of cultural anthropology and was first defined and used by Herskovits (1948) cited by (White et al, 2002). The term enculturation interchangeable with socialization. Enculturation is mostly used by anthropologist. Cultural anthropology has a rich methodology, including participant observation (often called fieldwork because it requires the anthropologist spending an extended period of time at the research location), interviews and surveys. The rise of cultural anthropology took place within the context of the late 19<sup>th</sup> century, when questions arose on which cultures were “primitive” and which were “civilized”. Cultural anthropology is a branch of anthropology focused on the study of cultural variation among humans. Early cultural anthropologist were Lewis Henry Morgan and Franz Boas. The major anthropologist who contributed on the study of enculturation were John White, Ruth Benedict, and Margaret Mead. Mead’ *Coming of Age in Samoa* (1928) and Benedict’s *The Chrysanthemum and the Sword* (1928) remain popular in discipline of anthropology.

As the term suggests, an individual is encompassed or surrounded by a culture; the individual acquires, by learning, what the culture deems to be necessary. There is not necessarily anything deliberate or didactic about this process; often there is learning without specific teaching. The process of socialization involves parents, and other adults and peers, in a network of influences (vertical, oblique, and horizontal), all of which can limit, shape, and direct the developing individual (White et al, 2002).

The life-history of the individual is first and foremost an accommodation to the patterns and standards traditionally handed down in his community. From the moment of his birth, the customs into which he is born shape his experience and behavior. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities. Every child that is born into his group will share them with him, and no child born into one on the opposite side of the globe can ever achieve the thousandth part. There is no social problem it is more incumbent upon us to understand than this of the role of custom. Until we are intelligent as to its laws and varieties, the main complicating facts of human life must remain unintelligible (Benedict, 1934).

Mead proposed that “an individual whose temperament was incompatible with the type (or types) emphasized in the culture in which he was born and reared would be at a disadvantage – a disadvantage that was systematic and predictable for that culture” (Mead, 1972); and Benedict (1934) went so far as to suggest that mental illness itself might be an extreme example of misfit between the individual and the demands of the cultural milieu.

Benedict introduced the idea of “patterns of culture” and Mead showed how children’s life and development varied with the larger ethos of the parent society. Anthropologists of the “culture and personality” school that followed (although there was some historical overlap) were concerned with finding psychological explanations for cultural variability. We should note that this work was focused not on understanding why childhood enculturation practices vary across cultures, but rather how such practices might lead to culturally shared differences in adult personality and beliefs.

Benedict (1934) said “any society selects some segment of the arc of possible human behavior and in so far as it achieves integration its institutions tend to further the expression of its selected segments and inhibit its opposite expression.”

Neither race nor common humanity can be held responsible for many of the forms which even such basic human emotions as love and fear and anger take under different social condition (Mead, 1928).

Why does a particular society select child training practices which will tend to produce a particular kind of typical personality? Is it because this kind of typical personality is functional for the adult life of the society, and training methods which will produce it are thus also functional? (Barry et al., 1959, p. 51) cited by (White et al, 2002).

Samoans do not keep track of birth days, and they judge maturity not on actual number of years alive, but rather on the outward physical changes in the child. As a child gets bigger and stronger, he or she gets more work and responsibility (Mead, 1928).

One culture's madman can easily be another culture's saint or prophet. Among The Dobu, the man who is friendly is a deviant, while the man in the highest esteem among the Plains cultures would be the deviant among the Pueblos (Benedict, 1934).

Culture determines personality, people from different cultures therefore act, feel and think differently. The implication here is that cultures are not only entities unique unto themselves but also that they are incommensurable with one another (Benedict, 1934).

### **2.1.2 Theories on Enculturation in Other Fields**

“Socialization” is a term used by sociologists, social psychologists, anthropologists, political scientists, and educationalists to refer to the lifelong process of inheriting and disseminating norms, customs, and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society. Socialization is thus “the means by which social and cultural continuity are attained” (Little and McGivern, 2012).

In 1924, psychologist James B. Watson (1878-1958) cited by (Semones, 2014) made his famous statement about the primacy of “nurture” over “nature” in human behavior: Give me a dozen healthy infants, well-formed, and my own specific world to bring them up in and I'll guarantee to take any one of them at random and train him to become any type of specialist I might select—a doctor, lawyer, artist, merchant, thief, yes even a beggar man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and the race of his ancestors.

Through exposure to a culture we are provided with a set of socially accepted patterns for thinking and acting that gives our lives order and predictability. Enculturation is the process through which culture is transmitted to the individual and the personality and self-concept are developed.

“Socialization also provides the individual with a sense of identity in terms of “Who am I?” “What am I worth?” and “Where am I going?” The sociologists call this identity or self-image we each possess the self-concept – it is the personal assessment people have of their own identity and self-worth and how they fit into the larger community and society.



William James (1890) cited by (Semones,2014) developed a concept of social self, rooted in the idea that the way people see themselves is greatly influenced by how others interact with and see them. Cooley built on this foundation to argue that, just as we see a physical reflection when we look at ourselves in a mirror, we also see a social reflection of how we look to others as we interact with them.

There are three key methods of family socialization: reward and punishment, imitation and modeling, and didactic teaching. A combination of each of these methods occurs to some degree in almost all families as children progress through infancy into childhood, and then move into and through the years of adolescence. The dominant method of socialization is reward and punishment- it is the primary tool used to establish and enforce behavioral boundaries and standards for the children.

George Herbert Mead cited by (Semones, 2014) developed a theory of social behaviorism to explain how social experience develops an individual's personality. Mead's central concept is the self: the part of an individual's personality composed of self-awareness and self-image. Mead claimed that the self is not there at birth, rather, it is developed with social experience.

The looking-glass self is a social psychological concept, created by Charles Horton Cooley in 1902 cited by (Semones, 2014), stating that a person's self grows out of society's interpersonal interactions and the perceptions of others. The term refers to people shaping themselves based on other people's perception, which leads people to reinforce other people's perspectives on themselves. People shape themselves based on what other people perceive and confirm other people's opinion on themselves.

Socialization is the process through which people are taught to be proficient members of a society. It describes the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values (Little and McGivern, 2012).

There is a functional relationship between particular kinds of societies as characterized by their mode of subsistence and the ways that children are socialized (Little and McGivern, 2012).

Through exposure to a culture we are provided with a set of socially accepted patterns for thinking and acting that gives our lives order and predictability. Enculturation is the process

through which culture is transmitted to the individual and the personality and self-concept area developed.

Enculturation is an important part of the process of personality formation in every individual. It is true that genetics is the reason behind the structure of human personality, but enculturation is the one that causes this personality to be molded to specific directions through the process of accepting or rejecting beliefs, attitudes and societal norms. Because of the dynamics in enculturation, we tend to have different personalities although we are living in the same society.

Growing up in any culture, all humans go through the process of enculturation. This process is the way in which we obtain and transmit culture. It describes how each individual comes to terms with the already set ideals that their culture has established, and how each person adapts to prohibited behaviors and beliefs, which are 'proscribed', versus encouraged behaviors and beliefs, which are 'prescribed'.

Parents and other authority figures in young children's lives are usually the initiators of this process, steering the children toward activities and beliefs that will be socially accepted in their culture. Through this process, these authority figures definitely shape the child's view on life. Enculturation results in the interpretation of these ideals established by our culture and the establishment of our own individual behaviors and beliefs.

(Herskovits, 1984) cited by (Javier, 1995) described enculturation as the process of socialization to, and maintenance of, the norms of one's indigenous culture, including the salient values, ideas, and concepts.

### **2.1.3 Different forms of Enculturation**

Group socialization is the theory that an individual's peer groups, rather than parental figures, influences his or her personality and behavior in adulthood. Adolescents spend more time with peers than with parents. Therefore, peer groups have stronger correlations with personality development than parental figures do. For example, twin brothers, whose genetic makeup are identical, will differ in personality because they have different groups of friends, not necessarily because their parents raised them differently.

Gender socialization Henslin (1999) contends that "an important part of socialization is the learning of culturally defined gender roles" (p. 76). Gender socialization refers to the

learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys, and girls learn to be girls. This “learning” happens by way of many different agents of socialization. The family is certainly important in reinforcing gender roles, but so are one’s friends, school, work, and the mass media. Gender roles are reinforced through “countless subtle and not so subtle ways,” said Henslin (Henslin, 1999).

Cultural socialization refers to parenting practices that teach children about their racial history or heritage and, sometimes, is referred to as “pride development.” Preparation for bias refers to parenting practices focused on preparing children to be aware of, and cope with, discrimination. Promotion of mistrust refers to the parenting practices of socializing children to be wary of people from other races. Egalitarianism refers to socializing children with the belief that all people are equal and should be treated with a common humanity.

#### **2.1.4 Enculturation in Hostel**

The Encyclopedia Britannica (1964) refers to ‘Hostel’ as the old name for an inn, later used to describe a building providing lodging for students and other groups. The word ‘hostel’ may have been taken from ‘host’ the literal meaning of which is, ‘person who entertains guests’. The term ‘hostel’ might have been used for an inn because inn is the place where people from anywhere could stay. Later on “hostel” was used strictly for a place where the students resided for the purpose of learning. The Advanced Learner’s Dictionary of Current English defines “hostel” as a building in which board and lodging are provided (with the support of authorities concerned) for students (Mishra, 1994)

The world's first hostel was established in 1912 at Altena Castle in Germany by Richard Schirrmann. The first Youth Hostels were an exponent of the ideology of the German Youth Movement to let poor city youngsters breathe fresh air outdoors. In 1932 the first international hostel conference held in Amsterdam aimed at uniting hostel groups from across Europe. After the first US hostel was established in Northfield, Massachusetts the concept of modern hostels culture for students began to pick up and resulted in modern hostels of the present (Sharma, Tekchandani and Afreen, 2018).

## 2.2 Review of Previous Studies

The hostel is usually used for the residence of students and travelers in some countries, but especially in our country, the hostel residential students of the universities and the warden & the other staff who are managed the hostels (Memon and Solangi, 2018).

The Hostel atmosphere provides associate degree chance for the best behavior in among students. While living in a hostel, students share their private problems and issues with each other and learn innovative thoughts from their hostel mates. A hostel is like a family of students with the warden as the head. Students build up a sense of closeness and fellow impression. Students learn the value of regulation. It teaches them a good judgment of liability in matters of taking heed of books, clothes and health (Memon and Solangi, 2018).

“A hostel is not just a place for living, it is also an important center of education. A group of young men and women coming from different background, both domestic and educational are expected in hostel to imbibe the attitudes and qualities necessary for living together. Students often learn as much or more from each other than from their teachers and thus, education truth can be realized in a large measure through living in the hostel (Mishra, 1994).

Acquiring the skills and information necessary to get along with others and survive in society begins at birth and continues throughout the life cycle. Enculturation is broadly defined as a process in which an individual acquires the attitudes, behaviors and knowledge needed to successfully participate as an organizational member. In the process of enculturation of person, his/her environment plays vital role.

In addition to meeting emotional needs, enculturation also teaches the individual how to behave in a disciplined manner by placing behavior within certain boundaries. Undisciplined behavior is self-centered behavior that operates for the most part on impulse. Living in a society requires each person to control impulses and act according to social rules.

Socialization, therefore, is a cultural process through which the developing child becomes equipped with guidelines for acceptable behavior. Socialization can occur at any point in the life cycle, childhood is a particularly malleable period, and it is the period of life when enduring social skills, personality attributes, and social orientations and values are laid down (Maccoby, 1992).

Students learn many things like social, moral and spiritual values in hostel. The boarder gets a chance to share the similarities and dissimilarities of each other's culture. The exchange and sharing of thought enhances the knowledge and widens the mental horizons of the students (Kales, 2014).

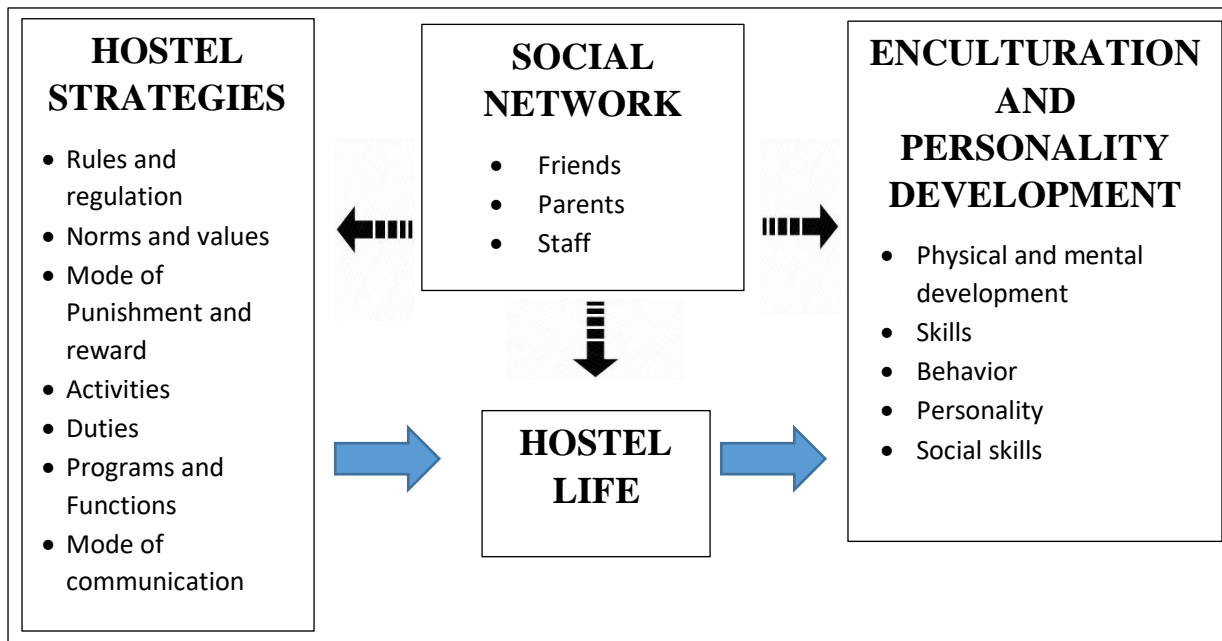
According to Kales (2014) the hostel warden is the guardian of the whole family residing in the hostel. He is the main motivating force behind the hostel life. The success of the hostel depends upon the personality status and qualification of the hostel warden. It is he who determines the good and bad character of the hostel.

According to Iftikhar and Ajmal (2015) Hostel life expands the social circle of the hostel students, because hostel is a combination of multicultural social group. Human's lifestyle and personality are affected by his/her surroundings. Therefore the social structure plays a vital role in the development of personality and behavior.

### **2.2.1 Research Gap**

Most of the researches are conducted on the students who have passed the hostel life. In my review, I did not find significant research works conducted on students living in the hostel particularly focusing on enculturation process. Only hostel impacts were the focus of the reviewed studies. The researchers are limited on those hostel students directly associated with academic institution, either university or schools. The researches were done on those students who have passed from hostel and where boys and girls used to live separately. The hostel warden used to be male and hostel was directly monitored by the university. There is research gap studying the holistic education provided by the hostel. Not just looking at hostel as place of stay but social agent away from home. There is a lack of research on the students living in hostel to gather the true experience of them about the hostel.

## 2.2.2 Conceptual Framework



**Figure 2.1 Conceptual Framework**

The hostel life of the children depend on many factors. Hostel is not only the place of residence but central zone for enculturation for many children. Hostel strategies have direct influence in the hostel life of children living there. Basically strategies mean plans of actions to achieve certain goals. The hostel definitely has certain plans to gain something.

The first element of the strategies is the rules and regulation of the hostel. The places gain their values by the rules and regulations maintained at those places. Certainly hostel has rules and regulation regarding many things. For example the children are not allowed to go outside the gate without permission, they have to follow timetable all the time, they are not allowed to bring electronic gadgets, they have to use spoon and fork to eat. The hostel rules and regulation directly affects the life of children in hostel. If they can follow them it would be easy to stay but if they fail to follow then they find it difficult to stay in hostel.

The hostel has its own norms and values which guides the people staying in it. The children are expected to behave properly, respect each other and be polite. The hostel gives value to overall development of the children and therefore the children have to participate in all the programs and activities organized by hostel. The children’s life in hostel is affected by the norms and values of hostel.

Hostel life of the children is controlled and managed by the mode of punishment and rewards. They do not get corporal punishment at hostel. As a punishment the hostel children

get three kinds of punishments, namely pocket money cut, movie cut and extra duties. The hostel only cuts the privileges of children and do not harm them physically, mentally or emotionally. As a reward they get pocket money raised. It would encourage the children to remain disciplined.

The hostel life is full of activity and excitement. The children in the hostel are engaged in various activities. In regular school days, children do not get much free time. For about an hour they play indoor games like table tennis, chess, carom board and monopoly. But every Saturday they go to a nearby field to play football. All 30 children, both boys and girls, play football together for an hour. Besides football, sometimes they go for swimming in Furse Khola. Apart from playing, children are engaged in different activities like drawing, reading story books, dancing, singing and acting.

In hostel children learn many things. Hostel life would be dull if children do not have duties. Each one of the children are assigned with particular daily duties. Duties include sweeping rooms, washing dishes, washing clothes, table laying and table clearing. Apart from daily duties they have to help in the kitchen once a week. They cut vegetable, roll rotis and help the cook in different tasks. Once a week, on Saturdays, children engage in the deep cleaning of the house. These regular duties help the children in being more responsible.

Programs and functions make hostel life very exciting for children. They organize different programs on various occasions. Occasions like birthdays, farewells and festivals are always observed with functions. The children participate in dances and sings songs. It builds cooperation and ability to work in a team. The children also have regular extracurricular skill-based classes. They go for carpentry or gardening classes once a week.

Mode of communication is very important for the smooth functioning of hostel as well as development of the children. In hostel, children are encouraged to always speak in English, not only with the staff members but also among themselves. These factors directly affect the hostel life of children.

The hostel life is going to affect the children directly or indirectly. The effects can be observed in various things. There is a direct effect on the physical and mental development of children. At hostel children are provided with balanced diet, regular exercise and proper time table for everything. These things will have positive effect on their overall growth. The children are exposed to many different things for their development. They communicate in

English, watch English movies and have plenty of books in library to read, which help in mental development.

The hostel life is going to teach them many skills. These children have carpentry class, gardening class and computer class once a week. In holidays they learn knitting.

Hostel life is going to influence their behavior also. In hostel they have to follow certain rules and regulation. This will help instill discipline in them for life. Living with different people helps them to develop adaptability and acceptability. Both boys and girls learn many things from each other. The children in the hostel become more focused on their study.

Hostel life is going to shape the personality of children. They become punctual, responsible, confident and able to work in a team. In a hostel life, they are exposed to different games, programs, volunteers, functions and activities which help them to develop their personality. The children in the hostel can easily express themselves to other. Hostel life makes them more logical and practical.

Hostel life influences their social skill a lot. The children have to live with any children with different personality and interest. They would learn to adjust with each other. The children can easily express their emotions and ideas to other. They learn how to talk politely.

Besides these factors, hostel life is sometimes affected by the social network of children. Because children spend lots of time with their friends in hostel, they can easily share their experience with friends. They share similar background so it would be easy to make friends in hostel.

Hostel life is affected by the staff members as well. The nature of staff members directly affects the life in hostel. If staff members are understanding, caring, unbiased and trustworthy, then children feel safe and secure at hostel. When staff members become partial and begin to practice favoritism, then children would not enjoy hostel life. Hostel life could be good or bad depends on their relation with housemother also. If the children are in good terms with housemother then they would feel comfortable to stay in hostel. But if they do not like housemother or she does not like the children, then it might be very difficult for the children to stay at hostel. As housemother holds lots of power, she can control many things in hostel which affects the hostel life.



Interaction and relation with parent also has an enormous effect in hostel life. If parents are supportive, then children feel secure and feel encouraged to learn things in hostel. But if the parents are not understanding, then children might feel difficult to adjust in hostel.

Hence, various factors such as hostel strategies and social network affect the hostel life of the children, which in turn affects various different aspects of children, such as their enculturation and their personality development.

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

This chapter deals with the methodology adopted in the study. The chapter provides introduction to the organization where the study has been conducted. It contains the selection of study area, sampling procedure, research design, source of data collection, data collection tools and technique and data analysis process.

#### **3.1 Site and Rationale for Site Selection**

Pestalozzi Children's Education Centre, Birauta-17, Pokhara is chosen as the study site. The hostel was established in 2016. PCEC is an INGO, non-religious, non-political organization which aims to change the world through better education. It is a program under Nepal Pestalozzi Foundation (NPF) which is based in Kathmandu. PCEC is financed by PestalozziWorld, in UK. PCEC which provides scholarship to high aptitude but socioeconomically deprived children. It selects children studying in class 6 in government schools of rural villages of different districts of Nepal. It provides 5-6 months intensive coaching class before sending to different English medium schools in Pokhara. That period is called Foundation Period. It is the only time when children stay for a whole day in the hostel. The hostel is both a school and a home for children during Foundation Period but once they start going to regular schools, the hostel functions only as a home. Though it's just been 3 years since its establishment, it has 30 children. These children live in the hostel as a family and go to different schools. The reason behind choosing this hostel is that these children are in full scholarship and from rural area. The operation model of the hostel is unique in a sense that both boys and girls are kept in the same house. And they all are from a similar age group. The children in the hostel are not from the local area and so they can't meet their parents regularly. It was an ideal hostel to study the enculturation process of children living in hostel, since the hostel would play a significant role shaping their personality and growth.

#### **3.2 Sampling Procedure**

Universal population of the study is 30 children (10 boys and 20 girls) living in the hostel. The organization has two buildings consisting of 12 children in one and 18 children in

another. These children were brought in the hostel in different years. Census method was used to collect data because the quantity of respondents was quite small i.e. only 30 students. These children are arranged according to the batches based on year they joined the hostel. There are 3 batches consisting of different number of students. In 2016, 1<sup>st</sup> batch children joined the hostel which comprises of 12 children (4 boys and 8 girls). 11 children (3 boys and 8 girls) joined the hostel as 2<sup>nd</sup> batch in 2017. The 3<sup>rd</sup> batch consists of 7 children (3 boys and 4 girls), who joined the hostel in 2018. Out of 30 children, 8 falls into the age group of 11-12 whereas remaining 22 are in age between 13-14 years old.

**Table 3.1 Number of children in the hostel**

Batch	Year joined in hostel	Class	Gender		Total number of student	Percentage of student
			Boys	Girls		
1	2016	8	4	8	12	40.0
2	2017	7	3	8	11	36.7
3	2018	6	3	4	7	23.3
<b>Total</b>			10	20	30	100

**Source: Fieldwork, 2019**

### **3.3 Research Design**

This research was exploratory in nature. It was to explore and investigate the strategies used at hostel in enculturation process of the children. This research was descriptive in nature as well as analytical which means that the observation and data interpretation was done through explanation.

### **3.4 Nature and Sources of Data Collection**

The study is qualitative in nature because it aims to explore the hostel life of children. Children's experiences and their perceptions about hostel are gathered through unstructured interviewed. The research contains both primary as well as secondary data collection. The secondary data were collected through books, journals, research papers and websites,

whereas the primary data were collected through interview with children and staff and Focus Group Discussion with parents.

### **3.5 Data Collection Tools and Techniques**

The data collection technique plays vital role in research. Most of the data and required information were collected through the primary source. Data collecting methods are as follows:

#### **3.5.1 Interview**

The researcher interviewed all 30 children of the hostel to collect data. Since the researcher aims to gather children's perspective on hostel, the questions are set to meet their level of understanding. The interview covered different aspects of the hostel life.

The researcher interviewed three staff, two of whom worked in the organization since its establishment. One of the staff is office member who is responsible for social wellbeing and education and other two were warden (Housemothers). The interview covered both strategies used by hostel to socialize children as well as their perspective of hostel.

#### **3.5.2 Observation**

The researcher used the observation technique to collect data for research. The researcher visited the hostel for a period of six months and engaged with children during that time. He focused his observation on the physical structure of hostel, power relation in hostel, relation between the children, behavior of children, cleanliness, and overall enculturation process.

#### **3.5.3 Focus Group Discussion**

The researcher conducted a FGD with seven parents of hostel children from different districts. FGD was focused on the parent perspective of hostel, their opinion on enculturation process of children.

### **3.6 Data analysis**

The researcher collected the data through interview of the children and staff, observation and Focus Group Discussion with parents. Both of the interviews were unstructured in nature because researcher wanted to collect their experience and opinion regarding hostel. Only some of the interviews with children were recorded, while all of the interviews with staff were recorded. FGD with the parents were also recorded.

The researcher had maintained a diary about the observation in hostel. The areas of observation were relationship among children and with staff, effect of hostel rules on children, events, festivals, celebrations and different aspects of hostel life. The central focus of observation were hostel children.

The recording of both interview and FGD were transcribed in simple English. FGD recording required translation because it was conducted in Nepali. The interview with the children were also recorded in the Microsoft Word.

Once all the data were available in the word file, the themes for the research were generated based on the objectives of the study. Once the themes were finalized, the collected data were segregated according to the themes. These data were then analyzed into qualitative method based on the objectives. Most of the data analysis were qualitative in nature.

Some of the data were quantitative in nature. The researcher used Excel Microsoft to analyze these data. The researcher generated all the chart and tables using MS Excel and then copied them in Microsoft Word. These data were then interpreted accordingly.

## **CHAPTER-IV**

### **BACKGROUND OF THE RESPONDENTS**

This chapter deals with the introduction of respondents. The main respondent of the research are children living in hostel. It covers socio-economic and geographic diversity of these children. A simple analysis of their diversity based on gender, address, class, parent's profession and caste/ethnicity helps to understand the background of children. Besides children, it covers the introduction of 7 parents who participated in FGD and 3 staff members who gave interview for the research.

#### **4.1 Background of Pestalozzi Children's Education Centre**

Pestalozzi Children's Education Centre, Birauta-17, Pokhara is chosen as the study site. The hostel was established in 2016. PCEC is an INGO, non-religious, non-political organization which aims to change the world through better education. It is a program under Nepal Pestalozzi Foundation (NPF) which is based in Kathmandu. PCEC is financed by PestalozziWorld, an INGO in UK. The organization follows the tenet of Johann Heinrich Pestalozzi (1746-1827) about holistic education. Pestalozzi, known as the father of modern pedagogy, was born in Zurich, Switzerland on 12<sup>th</sup> January 1746. He dedicated his life to the pursuit of truth for mankind. PCEC inculcates the principle of 3Hs (Head, Heart and hands) in hostel in order to provide holistic education. In Pestalozzi's principle of 3Hs, Head stands for academic education, Heart stands for service/sharing and Hands stands for various skills.

Pestalozzi Children's Education Centre, Birauta-17, Pokhara provides scholarship to high aptitude but socioeconomically deprived children from government schools of rural villages of different village of Nepal. The scholarship is provided from class 6 to 12. It conducts selection test before bringing the children. Currently PCEC has 30 children from different districts of Nepal. These children are sent to different schools of Pokhara. The hostel is run and managed by the alumni of Pestalozzi Children's Village Society (PCVS), Dehradun. All of the staff has gone through the similar hostel life in PCVS.

## 4.2 Student's Socio-Demography

### 4.2.1 Age Distribution and Gender Distribution of the Students

There were total 30 children taken as the respondents for the research. Total children aged 11-12 are only 8 (3 boys & 5 girls) whereas aged 13-14 are 22 (7 boys & 15 girls). Girls are two times the population of boys. Children aged 13-14 are 73.3% and 11-12 are 26.7 %.

**Table. 4.1 Age group and gender distribution**

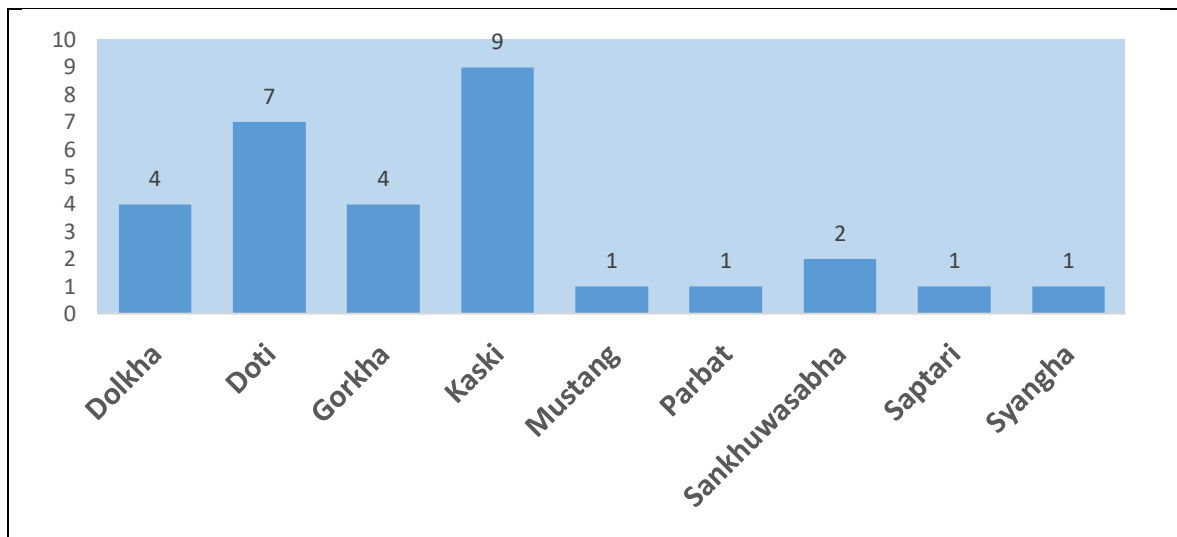
Age group (year)	Gender				Total	
	Boys		girls		Number	Percentage
	Number	Percentage	Number	Percentage		
11-12	3	30.0	5	25.0	8	26.7
13-14	7	70.0	15	75.0	22	73.3
Total	10	100.0	20	100.0	30	10.0

**Source: Fieldwork, 2019**

Out of 30 children, 10 are boys and 20 are girls. The hostel selects the boys and girls in the ratio of 1:2. It is to promote girls' education more efficiently. Only 8 children are aged between 11-12 indicates that they are selected in 2018 as age limited for selection is 10 years which was mentioned by Sabita Bhandari one of the office staff. Other children in aged 13-14 came in the organization in 2016 and 2017. The children maintain this age group in order to provide healthy environment in hostel. Having same aged children lessens the chances of harassing and bullying in hostel. They effortlessly become friends and are easy for the staff to manage.

### 4.2.2 Children' Address

The Figure 4.1 below demonstrates that the children came from different districts of Nepal. Most of the children are from home district i.e. Kaski, which is 9 out of total 30. The second highest number of the children are from Doti district which is 7. Dolkha and Gorkha districts has 4 children each respectively. Rest of the districts have only one child in hostel except Sankhuwasabha, which has two.



**Figure 4.1 Address of the informants**

**Source: Fieldwork, 2019**

The above Figure clearly shows that these children are not from single districts. Within a period of three years they have students from 9 different districts of Nepal, which clearly shows that the organization wants to recruit students from diverse places. Sabita Bhandari, office staff has mention that the organization focuses on rural parts of country irrespective of any district. She also mentioned that it's advantageous for children to learn about different places when their origin are different. It is also good for the healthy growth of the children. They conducted test in Kaski district for three continuous years. So, student's pool appearing for test being higher from Kaski district, students from this district is higher than other district. The children from the Doti stated that there is Pestalozzi's hostel in Doti district as well. The organization had connections with that hostel to bring children here. Staff stated that they bring children from earthquake affected areas. They have children from Gorkha and Dolkha districts which were highly affected by the earthquake of 2015.

### **4.2.3 Class and Started Year**

The following table shows that it has been just three years since the students came to stay in hostel. The students were divided into batch wise. In the 1<sup>st</sup> batch there are 12 students who came in 2016 and currently studying in class 8. Likewise in 2017, 2<sup>nd</sup> batch consisting 11 children were selected and are now studying in class 7. In the recent year there were only 7 children in 3<sup>rd</sup> batch studying in class 6 and were brought in 2018.



**Table 4.2 Class and started year**

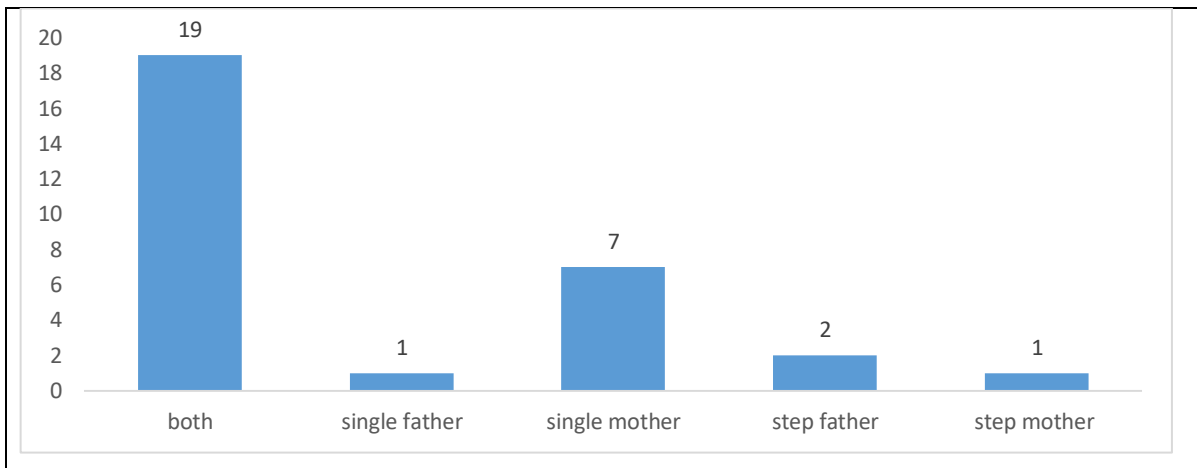
<b>Batch</b>	<b>Started year</b>	<b>Class</b>	<b>No. of students</b>
1 <sup>st</sup> batch	2016	8	12
2 <sup>nd</sup> batch	2017	7	11
3 <sup>rd</sup> batch	2018	6	7
<b>Total</b>			<b>30</b>

**Source: Fieldwork, 2019**

The project was started in 2016 with 12 children. Every year they have been bringing children since that time. There are total of 30 children with three batches. Number of children is slightly different in each batch. While talking with Sabita Bhatadari, office staff mentioned that one of the child from 2<sup>nd</sup> batch left the hostel. The reason was that hostel rule was too strict for the parents to follow. She stated that it's difficult to convince parent to follow the rules. Especially they are not allowed to meet the children except on the first Saturday of English month. So to balance out the number they selected 7 children in 3<sup>rd</sup> batch. Sabita Bhandari explained that the reason behind bringing small number of students each year is to provide them with a family environment and nurture them with proper manners. They are very concerned about their group diversity and respect their individual growth within their group. They support secondary education (from class 6 to 12) of these children. So every year they select certain number of children.

#### **4.2.4 Number of Parents Alive**

Following chart shows that 19 out of 30 children have both of their parents alive. 8 children are raised by a single parent - 7 children by single mother and one by single father. Two children have step-father and one child has a step-mother.

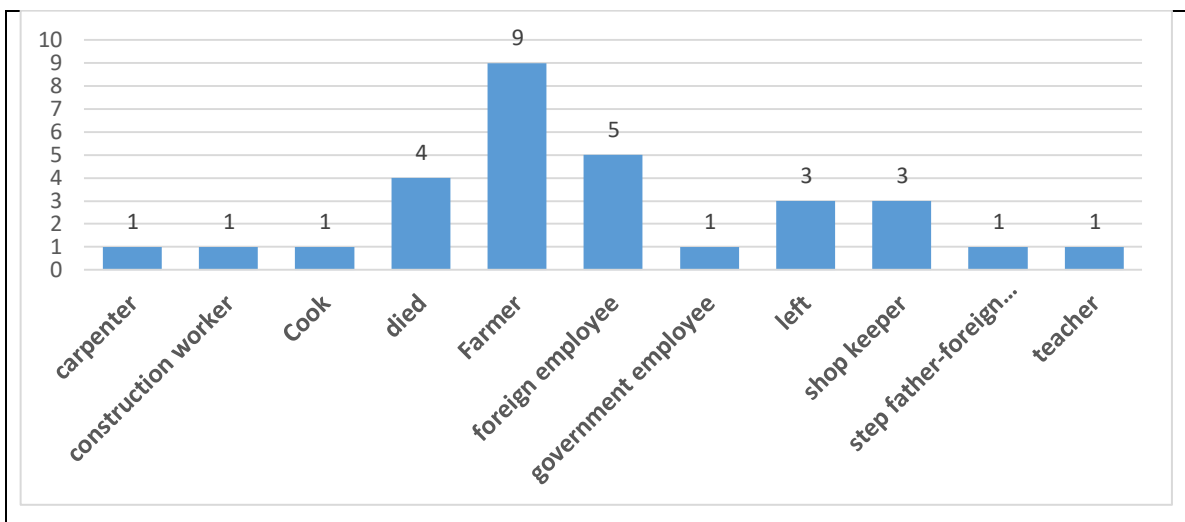


**Figure 4.2 Number of parents alive**  
**Source: Fieldwork, 2019**

The program supports the bright and socioeconomically deprived children. Number of parents directly affects the socio-economic condition of the children. One third of the children are raised either by single parents or have a step parent.

#### 4.2.5 Father's Occupation

The following chart shows that a majority of the children's fathers are farmers. 5 children's father are employed in foreign countries which includes India, among other countries. Four children do not have father and 3 children's father left them. Three children's fathers work as shop keepers. One of the child has step father who works as in a foreign country.

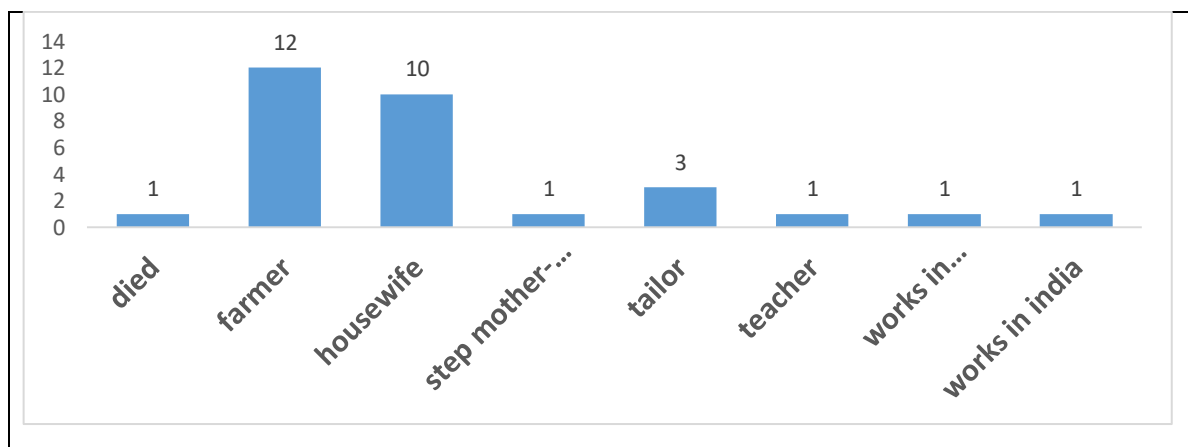


**Figure 4.3 Father's occupation**  
**Source: Fieldwork, 2019**

The children's fathers belong to different occupations. Since they all came from rural areas, most of them were farmer. It is difficult to expect high income in village area with farming profession. Some of the children do not have father either died or left. Absence of father in the family would make them socio-economically disadvantaged. It might be the reason for some of them to go abroad for job. Out of 5 foreign employed fathers, 3 of them working in India belong to Doti district whereas other two working in gulf country belong to Dolkha. After the earthquake their economic condition has suffered. Some of them are working as a manual labor as construction worker, carpenter or cook.

#### 4.2.6. Mother's Occupation

The following chart shows that one third of the mothers belong to farming occupation and two third do not engage in economic activities as they are housewives. Remaining one third works in different professions. One child's mother died and one's mother left. Only 6 out of 30 mothers' work in other profession than farming. Three of them are tailors, one is a teacher, one works in India and the last one works in a health post in a village.



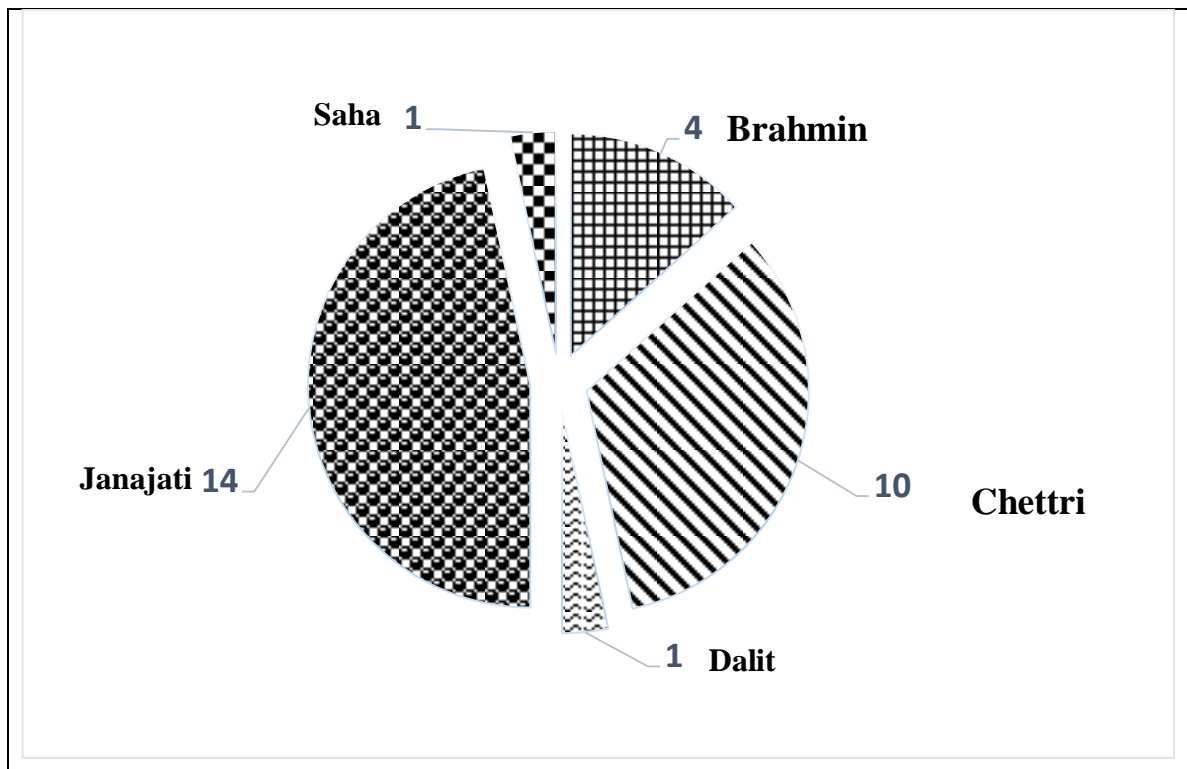
**Figure 4.4 Mother' occupation**  
**Source: Fieldwork, 2019**

Economic condition of any family is determined by many factors. One of the major factors is the parent's occupation and number of dependents on it. It affects the family's wellbeing and socio-economic status in the society. High earning occupation and less number of dependents makes the family economically strong. But above chart makes it clear that except for few exceptions, all of the parents have low earning occupation. Most of the children's mother are not economically active. Those who are farmer by profession mostly just assist their husband. They do not possess any land but works in other's field. Those

three mother who works as tailor are single mother. Either their husband left or died. It shows that they are economically not strong.

#### 4.2.7 Children's Caste/Ethnicity

The following chart clearly shows that children in hostel belong to different caste/ethnicity. There are 10 children belonging to Chettri and 4 children belonging to Brahmin community. Children belonging to Janajati are 14. Within Janajati, the children have different castes such as Baram, Magar, Sherpa, Tamang, Thami, Rai and Gurung. The hostel also has one child belonging to Saha Community of Tarai whereas one child from Dalit community.



**Figure 4.5 Caste/ethnicity of informants**  
**Source: Fieldwork, 2019**

The children in the hostel are diversified on the base of caste/ethnicity. Sabita Bhandari, office member of PCEC, mentioned that the selection of these children is totally based on their aptitude and their socioeconomic condition. While selecting they do not focus on their caste/ethnicity but rather their financial situation and ability. Inside the hostel, they hardly ever talk about caste and ethnicity. They might belong to different caste/ethnicity but they are taught to live with love and respect inside the hostel. Having diversity is better for the children to learn about different culture and to understand differences as well as similarities

between various ethnic groups. The children are inspired to respect each other regardless of caste/ethnicity other belong.

### **4.3 Introduction of Parents**

Seven parents took part in FGD conducted in the hostel. FGD was conducted when they came to meet the children in hostel. These include mothers of four children from 3<sup>rd</sup> batch and three children from 2<sup>nd</sup> batch. Three of them are Nepali (Caste), two are Brahmin, one is Chettri and another is Gurung. They belong to different caste/ethnicity. All of them follow Hindu as their religion. Four of them are farmer, two are tailors and one of them is a shopkeeper by profession. Four of them are from Kaski, two are from Gorkha and one of them is from Sankhuwasabha.

### **4.4 Introduction of Staff**

For the research purpose I took interview with threes staff working in Pestalozzi Children's Education Centre. Though all of them are female, position and responsibility at hostel differed. One of them was Education/Pastoral Care Officer and in the other two were Housemother. Sabita Bhandari, Education/Pastoral Care Officer, completed her bachelor from Jaipur, India and is currently doing MBA. She follows Hindu religion. She has been working in the organization from its inception period.

Both of the Housemothers completed their 12th class from Dehradun, India and are currently pursuing bachelor's degree in Pokhara. One of them was working in the organization from the beginning while another has been working for 6 months. Debika Nepali is the housemother of 2<sup>nd</sup> and 3<sup>rd</sup> batch children whereas Sabina Ale is the housemother of 1<sup>st</sup> batch group.

## **CHAPTER-V**

### **HOSTEL LIFE OF THE CHILDREN IN PCEC**

Hostel is a social unit, away from home, where children spends most of their teenage life. This chapter tries to understand the hostel life of children -their behavior, activities, emotions and overall growth as well as their losses and despair while being in hostel. The chapter attempts to look at the hostel from children's eye without having any preconceived perceptions. It has gathered the experience of hostel life of 30 children age between 12-14 years. Their happiness, sorrow, achievement and despairs has been plotted in this chapter.

#### **5.1 Comparison between Hostel and Home**

Children staying in hostel can give a clear picture about the commonality and differences between home and hostel. Though the comparison between them may differ from person to person and their background, some fundamental elements are the same for everyone.

##### **5.1.1 Number of People Exposed**

At home, only family members stay in one house, may it be joint or nuclear family. But in the hostel, children coming from different background and places stay in one place. The children in the hostel have more company of friends of same age, rather than elder or younger people. At home, children are limited to know their own relatives and family members. At hostel they make friends with people from different places. At home they are visited by only relatives during festivals and especial occasion. But at hostel they are exposed to volunteers coming from different countries. They come to know about different and new things from these volunteers.

##### **5.1.2 Timetable**

Normally at home people do not have fix timetable for anything. Fix timetable in hostel makes it much different from home. At home people mostly take time for granted. But at hostel, timetable binds everyone together. They all have to follow set of rules and regulation

based on timetable. Hostel is like some corporate or business farm because it has a strict timetable. But at home, it is more relax and casual.

### **5.1.3 Responsibility**

At home, children are given less responsibility in our Nepali culture. But when children stay at hostel, they are expected to be responsible for themselves. At home they are not expected to do many things. But at hostel they have various duties to accomplish. They are responsible for their cleanliness, have to do their own dishes, wash their own clothes and have many duties at their hand.

### **5.1.4 Enclosed Environment**

At home children are exposed to many outside things. The children are engaged in many other activities other than study. There are many distractions at home but at hostel, these children are expected to study hard and that is their major task. They are not allowed to go outside hostel without permission, so they are less exposed to outside world. They are kept in a control environment in the hostel. It has a positive as well as a negative effect on children. These children are less exposed to outside world which is negative while the advantage is that they can focus on their study which is considered to be the most important thing in their life at that time.

## **5.2 Hostel Food**

Food plays an important role in the proper growth and development of children. Normally Nepalese are very much concerned about the types of food given at hostel. The issue of healthiness, variety, freshness and quality should be properly checked regularly to provide proper food. Mostly mother plays such role at home. Hostel food is definitely different from the home food. All the children were questioned about the difference between home food and hostel food. Some of them criticized hostel food whereas some children praised it. Their opinion regarding food has been categorized into three broad areas as follows:

### 5.2.1 Menu of Food

The major difference between hostel food and home food is the menu. None of them have a set menu at home. At home there are less people and normally people cook whatever is available at home or in the market. But at the hostel they have to plan ahead of time. Groceries and other food item should be stocked enough to last for a certain amount of time. So hostel prepares menu which makes it easy for staff to manage things. *“We are free to eat anything and anytime at home but at hostel there is a set menu and timetable. One has to eat a particular food at particular time”* said Kalyani Adhikari (changed name), 2<sup>nd</sup> batch girl. Hostel has timetable for everything.

The children mentioned that they bring vegetable for whole week at hostel. The housemother conducts meeting with children once a week. In that meeting they are allowed to change menu. The children are allowed to put forward their opinion regarding food in the meeting in front of housemother. If possible they make changes in the menu.

### 5.2.2 Food Habit

*“We eat rice, dal and vegetable every day at home but we have balanced food in hostel”* said Ravi Thami (changed name), 1<sup>st</sup> batch child. All the children had same answer as him in the hostel. At hostel they do not eat rice/dal for both meals but rice/dal one time and chapatti in another. They get chapatti mostly at night. But most of the children do not like chapatti.

*“My mother grows dal and vegetable for ourselves and we sell extra”* said Deepa Balayar, the 1<sup>st</sup> batch girl. Most of the children mentioned that in village, they do not buy food from outside but rather they grow it themselves. The hostel does not have garden to grow food for these children. The village food is much fresher than that of hostel food. The village food is definitely much different from the city food. Some of children think that home food is better than hostel food because it is fresh.

Normally these children eat 5 times a day. In school days they eat rice, dal and vegetable/salad in the morning and takes tiffin along with fruit/ biscuit in the school. They have a particular menu for the tiffin as well. When they come back, they get snacks around 5 and have dinner around 7 in the evening. They provide variety of dal to them. They get a



non-vegetarian meal only on Saturdays, which includes chicken or fish. They get milk every day.

When children were asked about the food that are available only at home but not in hostel they have different answers.

*“We eat Kafal (bay-berry), aaiselu (rubus ellipticus) and chitro (berberis aristata) in forest. They are not available in hostel. Whereas we don’t eat chow mein, kheer (rice pudding), haluwa (halva), momo at home.”* said, Pratikshya Thami (name changed), 1<sup>st</sup> batch girl.

The food in the hostel is different from the home. Sujal Ghatane, her batch mate said. *“We eat chicken twice a week but at hostel we get it only once a week.”* But Gokul from 2<sup>nd</sup> batch said, *“We eat chicken once in two weeks but here once a week.”* The type of food children eat at home is different. Ravi Thami (changed name) (1<sup>st</sup> batch boy) mentioned that at home he does not get all kinds of fruits that he gets at hostel. Hostel provides the same food to everyone. But their interpretation of food as good or bad depends on their background.

At home these children have freedom to eat whatever they desire. Manisha Gurung, 2<sup>nd</sup> batch girl said, *“I eat junk food every day at home but I don’t get to here.”* These children are not allowed to eat much of outside food. Only once a week, they get pocket money which they can use to buy junk food. The amount of junk food consumption is much less among hostel children. Some children like it but other feel bad about it. Regardless about children’ opinion on this, hostel’s practice is much better than at home in this case because junk food is not good for health.

### **5.2.3 Way of Taking Food**

*“At home we eat with hand on floor but we have to eat with spoon and fork on the table in the hostel. At home we are free to eat anything and at any time but in hostel we have fix menu and timetable.”* said Kiran Adhikari (name changed), 2<sup>nd</sup> batch child.

At hostel, everyone is taught to eat on table with proper table manner. The staff constantly teaches them about table manner. Before every meal, table is laid by the children having the table laying duty. One has to put table cloth on table, place plate in front of the chair on

right position. Spoon and fork are placed on right and left side of the plate respectively. They put napkin on the right side below spoon according to the names. Along with that tumbler is placed in the center with water filled jug on the table. The children are allocated particular seats by the housemother for meal and they have to sit on their respective seats.

“Tine..... Dinner time” shouts housemother from the dining hall. Within few minutes empty hall is filled with the children standing right in front of their respective seat. After everyone is standing quietly, the housemother speaks out, “*stand straight, join your hands, and say your grace,*” “*Thank you God for...*” all the children begin their grace together and then sit down in their respective seats after finishing the grace. It is a normal routine for any meal time in the hostel. Bell is rung to indicate particular activity in the hostel. “*Don’t throw anything, finish the rice on your table. Take your second service*” tells housemother during the meal time. Housemother always guides the children during meal time. Children are not allowed to get up unless everyone finishes eating on their table. The children become accustomed to using spoon and fork properly. The hostel allows them to use their bare hands (as is traditional in Nepal) to eat only on Saturday which is optional. They are even taught to use chop stick to eat chow mien. The hostel staff encouraged them to learn new things.

“*My mother allows me to choose food but Hostel staff does not allow*” said Sandhya Nepali (name changed), 2<sup>nd</sup> batch girl. The hostel staff are very much strict about food matter. They want to instill value for food in these children so they encourage children to eat whatever available to them. Sometimes it’s not easy for the children to eat everything. But slowly they learn to respect food and its value. In the hostel, children are not allowed to waste food. These children are encouraged to finish whatever food is available on the table.

“*When I tell her to drink milk at home she refuses. But now she has to drink diluted milk. Village milk and city milk is different. Even if it is less healthy compared to village milk they are drinking. I like it*” said mother of Ashmita Nepali’s mother in FGD.

Like her other also said that at home it is difficult to make the children eat everything. The parents were quite satisfied that hostel is making the children realize the value of food and teaching them to eat everything despite their preferences.

### 5.3 Festival Celebration in Hostel

Festival is the time when relatives come and gather at home. People take out time for their loved ones and spend time with them. Children are the ones who get over excited about festivals. It is not different for the children staying at hostel. Festival celebration at home and hostel is quite different.

*“I feel different at hostel while celebrating any festival. At home, relatives gathered during festival. At home people follow particular rituals during festival which is completely missing at hostel. I do not enjoy much at hostel during festival.”* said Kusum Dhakal, 2<sup>nd</sup> batch girl.

Maybe festival is the prime time they miss their family the most. The major difference is the rituals which is followed at home strictly which might be ignored casually at hostel. Other children also might have similar feelings toward festivals. There is no doubt that the celebration of festivals at home and home is different.

*“In our culture, female plays an important role. When any puja or festival happens she (her daughter) is required. When we cannot celebrate with her we feel little bad about it”* said Asmita’s mother during FGD.

These children are not allowed to go to their house during any of the festival except Dashain and Tihar which falls into their vacation. The parents feel little bad about not being allowed to take their children home during the festival time. The children also feel sad during festivals. The hostel staff are pressured to keep these children happy during festival time. They organize programs to distract them from missing their family. But the success of these programs depends on the children’s mood and feeling.

*“I like to celebrate festivals which are not celebrated at home”* said Alisha Katuwal, 3<sup>rd</sup> batch child. These children are exposed to different festivals at hostel. Most of them came from Hindu religion so they are expose to particular religious festival. But at hostel they are exposed to different religion festival as well. They participate in festivals like Christmas and Losar which they have never celebrated at home. And at hostel, they not only celebrate different festivals but also conduct different programs in different occasions.

### 5.3.1 Celebrating Hindu Festivals

After talking with these children, it was confirmed that even at hostel they celebrate many festivals. It might not be similar to programs at home but hostel has its own way of celebrating.

*“We celebrate all major festivals. We used to celebrate Dashain and Tihar which is one of the most important festival in Nepal. We celebrated them only on our first year. But since the children have holiday from the school around that time, they now can go home. Christmas, when everyone is present then becomes our major festival. We don’t celebrate other small festivals but we observe it”* said Sabita Bhandari, office member.

Holi is another special festival for these children. These children celebrate Holi with color and water. They also make special dish called gujiya (sweet deep-fried dumpling) in Holi, which is a new dish for everyone in the hostel. *“I never played Holi at home”* said Sandhya Nepali (name changed), 2<sup>nd</sup> batch child. The children enjoyed playing Holi at hostel. They get to go to Furse Khola (river) for swimming after playing in hostel. These children feel safe playing with each other. Most of the girls have never played Holi in their community because they were scared. In hostel they are able to enjoy with full freedom and feel safe at the same time.

They observed most of the festivals at hostel. These children celebrated many Hindu festivals like Magesankranti, Rakshabandhan, Krishna Janmasthan, Saraswati puja, Shiva Ratri and Teej in hostel. These children are taken to nearby Ram Temple or Gupteshwor temple during any Hindu festivals. Though they celebrate these festivals differently than in home, they are provided with special foods related to the festival. They get sweet potato during Magesankranti. The girls tie rakhi to boys during Rakshabandhan. They are not forced to put rakhi as they are given their own choice to choose brother. Hostel does not interfere in it. *“I use to fast at home during Krishna Janmasthan but it’s not allowed at hostel”* complained 12 year old Yubraj Adhikari from 3<sup>rd</sup> batch. In Shiva Ratri these children are taken to outside to show firework nearby at night time and provided with sugarcane to blast. Normally, they are not allowed to go outside. During Teej, they are provided with music to dance and they watch movie.

### **5.3.2 Celebrating Other Religious Festival**

The hostel organizes few programs on Christmas. The youngest batch put up a nativity play in front of the seniors. The organization is not a Christian organization. The children in Foundation Period learn to speak in English and it is just a part of the Spoken English class. The children celebrate Christmas by acting, singing choral, and dancing. They all exchange gift among each other as hostel. The hostel also manages to turn someone into Santa Claus to give gifts to the children. “I never celebrated Christmas at home. I think my parents are happy that I am exposed to different festivals here” said Niruta Bhandari, 1<sup>st</sup> batch girl.

In Losar children prepare guthuk (noodle soup), a Tibetan dish as dinner. There is only one girl who belong to Sherpa community but the hostel organizes special dish for everyone. Losar is the New Year Day according to Tibetan calendar. In Losar everyone gets separate dough along with guthuk. That dough contains hidden chit inside the dough. After the meal, one by one, everyone opens up the dough and read out the chit. Various one-worded items are written on that chit. These words carry particular meaning based on Tibetan culture. For example, if someone gets chilly it means that person is mean whereas if someone gets moon that indicates that the person is kind hearted. These children had never celebrated Losar at home.

### **5.3.3 Festival Related to Pestalozzi**

The hostel conducts program on Founder’s Day, farewell, children’s birthday and Pestalozzi’s birthday. Pestalozzi’s birthday is celebrated on 12<sup>th</sup> January every year. Founder’s Day is marked on 26<sup>th</sup> August, when this organization was established. These occasions are mentioned as festival by most of the children. On Pestalozzi’s birthday children get sweets and sings birthday song for him. Founder’s Day is something special in hostel. These children have month long tournament before final celebration. The hostel organizes programs on Founder’s Day and give out prizes to the winner of tournament. These functions and programs are totally lacking at home.

## **5.4 Likes and Dislikes of the Hostel**

Likes and dislikes of the person tells many things about his/her personality and about their environment they are living in. Some people might openly state about their like/dislike but

other may not express them at all. It depends on person's closeness with another person to express ones like and dislike. The children staying at hostel have their own likes and dislikes regarding hostel. It is completely their personal judgment. It gives a clear picture regarding their view on hostel as well as types of children in the hostel. Their opinion regarding hostel has been categorized into 3 parts as follows. The first part is people which I have divided further into friends and staff to make it much easier.

### **5.4.1 People**

It is human psychology to segregate anything between likes and dislikes. It happens with everyone, with some being upfront about it while others not. Even within the family, people might have their own likes and dislikes. It is obvious that in a place like hostel where people come from various place and try to form new family, these children will have likes and dislikes among each other. With many children with diverse nature staying in one house, there is a high possibility that they develop strong likes and dislikes among themselves.

#### **5.4.1.1 Friends**

When children were asked what they liked in hostel, all of them answered "friends". For the children who stay at hostel, friends plays very important role in their life. Especially if they share the same age, background and interest. All of them are away from the family, community and village. So friends become their means to share, learn and their supporting shoulder. Unknowingly, the children at hostel create strong bond among their peers. Friends are their family as long as they stay in hostel. It is not easy to express in words, the value of friends in hostel. Pratikshya Thami (name changed), 1<sup>st</sup> batch girl said, "*I like my friends because if I do anything wrong my friends suggest nicely and they convince that I was wrong.*" Children at home might get many people around to gain suggestion and share but in hostel the possibility of that is too low. It is wrong to state that they get suggestion only from friends but friends' suggestion is vital in hostel. Because at that age they trust their friends. S/he believes that friends knows him/her and would not give bad suggestion.

*"I like cooperation with friends"* said Roshani Thami (name changed) from 1<sup>st</sup> batch. Whereas Pramila from the same batch states that some boys are cooperative with girls. It shows in hostel that the children find cooperation from friends. When boys and girls stay

together in hostel it has completely different environment. Gender wise they might be different but staying together will help them to understand each other well. Cooperation between boys and girls in the hostel helps in the growth of an individual. Ravi Thami (changed name), 1<sup>st</sup> batch boy said, *“In hostel, I like that friends from different districts”*. It is also important part for their learning. Normally children at home are not exposed to people from different other districts. Here children can learn many things from each other.

*“I don’t like boys when they are rude. They do not behave nicely with us and they behave badly. They fight with each other too”* said Roshani Thami (name changed), 14 year old, 1<sup>st</sup> batch girl.

*“Some boys behave rudely. Boys don’t listen to others. When they are asked to do something they don’t do. But some boys cooperate with girls.”* Said Pratikshya Thami (name changed), 1<sup>st</sup> batch girl.

Both of these girls are from 1<sup>st</sup> batch house studying in class 8. Other batch girls have not directly expressed their dislike of the opposite sex.

Boys are naturally more aggressive and power oriented whereas girls are cooperative and people oriented. Boys question regarding authority, more logical and straight forward than girls. There are only four boys and eight girls. Influence from each other is much higher among boys than in girls. While in their teenage years, both boys and girls are in learning phase. The rudeness, fighting nature and not listening to other people at teenage boys should be taken as sign of growing up. Maybe due to the presence of girls, the level of rudeness is not high among hostel boys. But one thing is sure that girls in the hostel are not happy with boy’s bad behavior. But none of the boys complain about girls.

*“I do not like it when friends do not take care of each other”* said Nirmala Bhandari from 1<sup>st</sup> batch. It is quite possible for one to not find supportive friends in the hostel. This could lead to him feeling loneliness in the hostel. It is be possible that in hostel’s busy schedule one is not able to help other. Kusum Dhakal stated that she does not like snitching, teasing, and friends saying bad things about staff. Aarati Ranabhat, from 2<sup>nd</sup> batch said, *“Friends tease each other by formulating fake relationships with others from opposite sex.”* Children have different personality to each other. Some children are emotionally strong whereas others are not. Some children cannot handle other teasing them and feel alone. There is also a possibility of groupism in hostel, where few friends gather and tease a particular person.

### 5.4.1.2 Staff

Most of the children mentioned that they like the hostel staff. The hostel staff are the local guardian of these children. *“I like staff because they want us to be healthy and provide us with good food”* said Niruta Khatri, from 1<sup>st</sup> batch. The child innocently displays her adoration for the staff. They understand by now that staff wants well for them and they care for them. These children put their trust on the staff. *“I like staff member because they are friendly”* said Kiran Adhikari (name changed), 2<sup>nd</sup> batch child. There is not a huge age gap between the staff members and the children. Most of the children find it comfortable to share their experience at school and day to day activities with their staff. Due to the friendliness exhibited by the staff, children do not hesitate to share their problems with them. *“I like how staff treat us”* said Nirmala Bhandari, 1<sup>st</sup> batch child. The children like how they are treated by the staff. *“I prefer strict housemother”* said Pratikshya Thami (name changed), 1<sup>st</sup> batch child. The nature of the staff might be different from person to person. The housemother plays important role in the hostel as she stays with them in the hostel. When she is strict, hostel rules are followed properly. She enforces the discipline in the children so that the hostel rules are properly followed by the children.

*“I don’t like it when housemother does not control the boys properly. Housemothers are scared of the boys”* said Roshani Thami (name changed), 1<sup>st</sup> batch child. It is very sensitive issue in the hostel. Maybe she felt this because housemother is not much older than them. When staff are not more mature than them, there is high possibility of the children trying to dominate her. The housemother is not as old as their mothers and also not mature enough to handle these children. *“I do not like it when house mother discriminates between the boys and girls while giving punishment”* said Niruta Khatri, 1<sup>st</sup> batch child. She feels that girls get more punishment than boys. But Khem Raj Bhatta from the same batch mention that he does not like the housemother because she doles out harsh punishment for even minor offences. One thing is certain that both girls and boys are not happy regarding the punishment given out by housemother. Housemother might be taking strict actions to control these young teenagers.

The nature of the staff, especially housemother, impacts the hostel environment very much because she is present 24 hours a day in the hostel with the children. She has a lot of influences in the children’s life. She could be role model for the children. Children learn many things from their housemother. According to the personality and interest of the housemother, her focus varies. If the housemother is active then she expects the children to



be active too. But if she is lazy then she does not take active role in the hostel affairs. If the person is too interested in food/kitchen then she invests more time in preparing good food for the children. If she gives importance to study, she encourages the children to focus on their study and help them. The housemother plays key role in determining the environment in hostel.

### **5.4.2 Food**

The children are very much satisfied with the food provided in the hostel. *“I like the way of eating (on table with spoon and fork) at hostel”* said Niruta Khatri, 1<sup>st</sup> batch girl. It must be true for all the children. At home they eat with hand, sitting cross-legged on floor as is prevalent in Nepali culture. They are content in learning something which they would have never learnt back at home. Ravi Thami (changed name) (1<sup>st</sup> batch boy) mentioned that he likes variety of food in the hostel. At home, they eat rice, dal and vegetable for both meals but at hostel there is lot of variety. *“I like that the hostel provides healthy food”* said Aarati Ranabhat, 2<sup>nd</sup> batch child.

Some children do not like particular food in the hostel. Khem Raj Bhatta does not like chapatti and pancakes whereas his batch mate Deepa Balayar stated that she does not like milk in the hostel. The children might have their own likes and dislikes about certain food but overall they understand that it is healthy and good for them.

### **5.4.3 Facilities**

When they were asked about likes and dislikes about hostel, most of them mentioned that they like good education provided in hostel. *“I like the fact that the boys and girls play together”* said Niruta Khatri. Some of the girls have never played at home with boys. The girls like that they are competing with boys in sports.

*“I am happy that the hostel provides us various necessities like toiletries, pocket money, English movies and also sends us to the carpentry class”* said Khem Raj Bhatta 1<sup>st</sup> batch boy.

The children are provided with everything in the hostel. These children are happy with the facilities provided by the hostel.

## **5.5 Incidents**

### **5.5.1 Regarding Punishment**

Once the library cupboard's lower shelf glass broke in the 1<sup>st</sup> batch house. The children were given two days to discuss among themselves and own up. None of the children did so. They had two weeks holiday during that time. Instead of giving them physical punishment, mental torture or financial burden, the hostel staff decided on a constructive method to punish them. The children were given gardening chores two hours every day until the end of their holidays. Everyone knows that gardening chores won't repair the broken glass but it irks the guilty child's conscience on seeing his/her friends being given the punishment for his/her mishap.

It often occurs in the hostel that if some mishap happens, then the authority demands for the name of culprit. It is not easy to own up to one's mistake. As children grow up together, their friendship becomes rather strong. It is rare to find friend disclosing their friend's mistake to the authority. Rather he/she is ready to share the punishment with the friend. This plays an important role in strengthening the friendship among the hostel mates. The authority might not like it but it has completely different meaning among the friends. The hostel staff thinks that the children are being naughty, dishonest and undisciplined, which is not wrong but it holds different meaning for the children. For the children, it is the matter of choosing sides between the authority and friends. If one supports authority, the person is going to lose the trust of his/her friends. In hostel, losing a friend's trust is worse than being bad in front of the authority. So most of the time, children in their teenage years support their friends rather than the authority.

### **5.6 Incident Regarding Gadgets**

It is a hostel rule that no one is allowed to bring electronic gadgets to the hostel. All the parents are informed of this rule right from the beginning. One of the hostel staff caught Dipti Gurung, 2<sup>nd</sup> batch girl red handed, getting her mobile from the neighbor. The staff immediately took her mobile from her. The girl tried to explain to the staff that her parent forgot the mobile when they came to meet her the previous day. The staff called the parents and inquired about the mobile. The parent gave an excuse that they forgot to take back the

mobile with them. The staff directly informed the parents that since they found it with child, it would be confiscated from her.

The staff decided to break the mobile in front of the children in order to threaten them from committing similar mistakes. None of the children could imagine that the loving and caring staff would turn out to be so strict and rigid regarding the electronic gadgets. It was on a Sunday evening, after the normal family meeting, that the hostel staff showed the mobile to everyone and warned them to not bring any electronic gadgets. He broke the mobile with stone as if it was a little child's toy. All the children were shocked.

*“We discussed in the meeting on what to do with mobile. I am sensitive about it, I suggested not to break but to sell it. But some of my colleagues had strong opinion that they would commit similar offences if we become lenient, and so we took that decision”* said Sabita Bhandari, office member.

This shows that the staffs are quite strict regarding few issues. They know full well that some children might get hurt emotionally if they undertake such extreme actions but it was necessary to teach them a lesson. They may hate this hostel rule now but later on in life, they might come to appreciate these decisions.

## CHAPTER-VI

### STRATEGIES OF ENCULTURATION PROCESS IN PCEC HOSTEL

This chapter includes the analysis of strategies used by the hostel in the enculturation process of the children. It explains the enculturation process in hostel and its different aspects. It explores the rules and regulations implemented in hostel and analyzes its impact on the children. To understand the true essence of enculturation process in hostel, it triangulates the information given by children, parents and staff.

#### 6.1 Student Selection

When the children were enquired on their choice to come to this hostel, most of them had a similar opinion on that it was a scholarship where they could study and learn new things for a brighter future. It was very clear from their answers that they have high expectation from the hostel and for a better future. 14 year old, Purnima (name changed) shared the time during her selection with mixed feeling of joy and sadness and said in her innocent voice, *“Earthquake destroyed my house. My family faced financial problem. I took the exam and was selected.”* There are many students in the hostel who share the similar story.

The children present in this hostel were selected through various test and selection process conducted by the organization. Sabita Bhandai, Education/Pastoral officer clearly stated that the children should be from a remote village and economically deprived. They should be of a certain age, around 10 years old and they should be studying in class 6. They do not have specific area for selection as the area for selection is decided in the selection committee meeting. Every year, the committee tries to explore a different area for selection. They try to focus on Earthquake affected areas. So the organization selects high aptitude children whose socioeconomic condition is weak.

The children studying in the hostel already have high expectations of themselves and others. The reason behind coming to this hostel was mentioned by Prakriti Thami (name changed), *“I came to the hostel to become a better person in life, for better education, and to help my mother and father.”* Full scholarship was the most attractive part of the hostel for all the

children. There is certain amount of pride in the children on the fact they they were chosen from a vast pool of children who participated in the selection test.

## **6.2 Adjustment at Hostel**

### **6.2.1 Homesickness**

Feeling homesick is having a nostalgic feeling of longing for one's home he/she experiences when he/she moves to a new accommodation. Children at hostel also go through this kind of feeling because they have to live away from home and adjust in a new environment. When asked about their earlier days in hostel, they share different experiences. Most of them had experienced homesickness but it lasted for different period for different children.

*“When I came to the hostel for the first time I was homesick for about month. I shared these feelings with friends and staff, their support and understanding helped me to overcome it.”* Said Kumari (name changed), 14 years old girl from Doti.

Similar to her, many of her friends in the hostel experienced homesickness in the initial period.

*“I was able to adjust easily. It was not difficult. I shared my feelings with friends and there was a housemother who consoled me. To overcome these feelings, we used to play many games, dance and sing songs. I read story books and practiced my handwriting”* Parvati (name changed) shares her earlier days.

Similar experience is shared by her friends also. In the initial stage, children feel difficult to adjust in the hostel. The company of their friends and staff's care plays an important role in consoling them. Some children might adjust easily and move on with time. Activities in the hostel keep them busy and help them to overcome homesickness. In the earlier days, staff plays a crucial role by involving them into various activities to divert their mind.

Some children cannot show these feelings and try to overcome these feelings by themselves. They may not be comfortable to express their feelings with others. “I felt homesick for a period of one month. I could not express it and I cried when I was alone”, said another 1<sup>st</sup> batch girl from Dolkha. They might be showing joyful face in front of others but become sad and cry when alone. It may be depend on their personality. Being alone in a new place is not so easy for them. In order to endure homesickness, one has no option than to cry.

What do you do when any child feels homesick in hostel? When this question was asked to the housemother, Debika Nepali replied

*“We go to them, talk to them. Try to make them happy. Try to play new games with them. We try to mingle with them with games or other things. Our first and foremost effort is to make the children happy so that they won’t miss their parents much.”*

Children miss home mostly when they are sad. The staff is much concerned to make them happy at hostel.

Homesickness does not just happen in the starting phase. Children who have adjusted comfortably in the hostel environment might also feel homesick. Some events or incidents might trigger these strong feelings in the children. *“I feel homesick when someone scolds me or something exciting happens that I want to share with my mother”* said Sandhya Nepali (name changed), 2<sup>nd</sup> batch child. Homesickness is an emotional condition. It seems that in the later phases, homesickness is not taken seriously at the hostel. Staff as well as children handles it quite casually. Children adapt to the hostel environment and can console themselves as they spend more time in hostel.

But sometimes homesickness cannot be taken quite casually. When it doesn’t only affect the child emotionally, but also physically and medically, hostel staff takes necessary action.

*“When I feel homesick, I tell housemother. Once, I got seriously sick missing my family and I was sent back home for a week. Since then I have not had similar situation”* said with a little laughter, Aarati Ranabhat, 13 years old child when asked about being homesick.

It just happened to her once and she thinks that it won’t happen again. In this case, staff has an opinion that she might be hiding something from them as well as from her parents. Because during that time, they spoke with their parents and they also have no clue why she got homesick to such extend.

### **6.2.2 Missing Family**

Staying away from family is not easy for both children and parents. Hostel tries to provide family environment for the children’s wellbeing and growth but cannot stop them from missing parents. It is important to understand how often and when they miss the parents. Children have different answers when they were asked about how often they miss their

family. It is interesting to notice that these 30 children mention very diverse answers. In their answers, very few events coincide when they miss their parents. I have categorized their answers into three broad areas as follows:

### **6.2.2.1 Emotional Attachment**

People normally think that the children living in the hostels miss their family all the time. But that is not the case. When they are happy in the hostel environment they really do not miss their parents. Few children mention that they are so happy in hostel that they don't miss their family at all. But some children mentioned specific events and times when they miss their family. "I miss my family when I am sad or excited. especially when somebody scolds me" said Pasang Doma Sherpa, 14 year old girl. Whereas her batch mate Roshani Thami (name changed) mentioned that she only misses her family during sleeping times and on Saturday. "*I really miss my mother when I feel alone at hostel*" said Aarati Ranabhat. It is clear that when they most want to share their stories but do not find the right person, they miss their parents. Maybe their staff and friends do not have equal emotional bond as they have with their family members. When they are emotionally hurt or excited about something, it reminds them that they are in hostel and they begin to miss their loved ones.

### **6.2.2.2 Rules and Regulations of the Hostel**

In this section, I explore those events or times related to hostel rules and regulations which make them miss their parents. "*I mostly miss my family during festivals like Mother's Day*" said Ravi Thami (changed name), 1<sup>st</sup> batch boy. These children are allowed to go back home only during Dashain vacations. Their parents are allowed to visit only on the 1<sup>st</sup> Saturday of the English month. These rules are strictly followed by the staff. It shows that the children cannot meet their family quit often. So it is obvious that these children miss their family especially during the festivals. During festivals, they have holidays from their school and thus have to stay in hostel for a whole day. It gives them much free time which provides them a reason to miss their family members.

During festivals, not only do the children miss their family members but their family members back home also miss them a lot. . Asmita's mother, one of the parent in FGD said, "*In our culture, female plays an important role. When any puja or festival happens she (her*

daughter) is required. When we cannot celebrate with her we feel little bad about it.” The staff members do empathize with both the children and parents but do not want to change the hostel rules.

“Since the children have long holidays from the school during Dashain and Tihar, they are allowed to go home. We cannot celebrate these festivals in the hostel. Christmas, when everyone is present in the hostel becomes our major festival. Other small festivals we don’t celebrate but we do observe them” said Sabita Bhandari, office member.

She also mentioned that they cannot send children as per demand of the parents because it would be difficult for us to maintain rules in the hostel later on.

*“I miss my parents when they don’t call on Saturday”* said 13 year old, Puja Ranabhat. They are allowed calls from their family only once a week. And if they don’t get calls from their parent for a whole month, then the staff calls their parent to call their ward. The rules are clear to both the children and parents. It shows that staff is also concerned about the children’s attachment with their parents. It is really important for them to get regular phone calls from their parents. Especially for those children whose parents live far away and cannot visit them. The depth of the relationship between parents and children differ in each case. Some children might have closer relationship with their parents than others. No matter the degree of closeness, hostel tries to keep their relation as strong as possible.

Yubraj Adhikari, 3<sup>rd</sup> batch boy said, *“I miss my parent the most when I don’t like the food and hostel staff forces me to eat it.”* Sometimes children find it difficult to accept the hostel rules, and they miss their family at that time. Hostel has strict rules about food. The children are encouraged to eat whatever is provided on the table. They do not have choice regarding food and they cannot throw away food. Some children do not eat vegetable, milk or anything at home but they aren’t allowed that behavior in the hostel.

### **6.2.2.3 Personal Feelings**

Every individual has their own attachment with their family members. It is totally personal to them. What encourages them in their daily life to miss their family is difficult to determine. The various factors could be place, person, or even simple activities. When one is away from family, anything can resemble a familiar event with their family. *“I miss my*



*family when I face difficulties in studies”* said Sujal Ghatane, 1<sup>st</sup> batch boy. Niruta mentioned that she misses her parents while visiting new places. She feels that there is a difference in going out with friends at hostel to new place and going out with family. Hostel staffs are more restrictive than family members. Whereas Pramila, their batch mate said, *“I miss my parent when my friends’ parents come to receive them in school.”* In the similar way 2<sup>nd</sup> batch Sudip Thapa Magar said in a serious tone, *“When no one comes to fetch me from school even during heavy rains.”* The children mostly miss their parents when they see other children with their parents. *“While watching movie, some family scenes reminds her of her family”* said Puja Ranabhat.

## **6.3 Share Feelings**

### **6.3.1 Sharing with Friends**

Children in the hostel have more people to share with, unlike the children at home who are limited to only their parents and friends in the school. Friends in the hostel are quite different from the friends in the school. They develop strong relationship with the friends in the hostel. There might be a relative difference in sharing their emotions between the same sex and the opposite. Sujal Ghatane, 1<sup>st</sup> batch boy said, *“I feel comfortable sharing my problem with Rupesh, my best friend but not with the girls.”* In the same way, Keshari Saud girl from the same batch said, *“I feel comfortable sharing with all the girls.”* Children have freedom to choose friends, no one puts pressure on their friendship. While sharing, one always should have trust, maybe it is easy to have trust on same sex than on opposite. Since they are in their teenage years and are undergoing several biological, psychological and emotional changes themselves, they are not able to build trust enough to share their personal feelings with those of opposite sex. When they grow up they might be able to but for time being, sharing of feelings is limited to friends from the same sex.

Sharing with friends depends on person to person and their friendship with each other. In the hostel children might not share their inner feelings because of the perception that it might not remain a secret. While staying in the hostel, children develop various social skills much quicker than the children living at home. The simple reason is that they have to adjust to so many different people in the same house.

*“I feel comfortable sharing with Passang. I share when boys hurt me. I am not much friendly with other colleagues. Sometimes I do not trust them. While sharing with friends, I have to be careful that she/he does not spread what I’ve shared with her/him to everyone in the hostel”* said Pratikshya Thami (name changed), 1<sup>st</sup> batch girl.

Sometimes it is difficult to build complete trust with friends, reasons for which may vary. They may be very careful while sharing their feelings. It may also be due to lack of confidence or deep insecurity within themselves.

Some children share their feelings with same sex whereas other may choose a friend carefully to do so but there might also be an individual who does not share his/her feelings with anyone.

*“I do not share my problems in hostel. I do not share about family problem with anyone. I only share my achievements from school, not the punishments”* said Khem Raj Bhatta, from 1<sup>st</sup> batch.

Nirmala from the same batch said, “I do not share my problem with anyone. I do not trust them.” One cannot generalize that every children staying in hostel have friends to share their problems. There might be an individual who feels alone even in the crowded hostel. These are at least two children who keep their problems to themselves. It might be possible that they are well aware of their family problem but do not want to share them with anyone in the hostel.

Sometimes the batches they belong to also plays important role determining the relationship between each other in the hostel. Parvati Nepali (name changed), 1<sup>st</sup> batch girl said, *“In front of house mother they are happy but they don’t share. When we talk to 2<sup>nd</sup> batch girls we do not share our feeling with them.”* There is some kind of disparity between the two batches. It may be due to her not getting the expected respect from the junior.

### **6.3.2 Sharing with Staff**

It is not right to state that the children have same kind of relation with staff. There are many factors determining their relationship. Some children are closer with staff whereas other do not share much with them. It is a subjective matter as to how the children maintain their relationship with staff and it is a two way process.

*“I feel comfortable sharing with staff. I am equally closer to my mother. I do not share with my hostel friends. I share only good things and happy moments from school with my friends”* said Kiran Adhikari (name changed), from 2<sup>nd</sup> batch.

She regards housemother as close to her as her own mother. She is also closer with the housemother than her friends. There are also other children who feel comfortable sharing with staff. Some children share only good things with staff. Puja, 2<sup>nd</sup> batch girl said, *“I do not share my issues with hostel staff. I only share my achievements, not bad things.”* It might be to keep her image clean and good in front of the staff. Deepa from 1<sup>st</sup> batch said, *“I do not share if I receive punishment at school. I share if I achieve something with friends and staff.”* Children at the hostel do not want to spoil their reputation by sharing stories about their received punishments. They might be doing so to avoid being admonished by the staff.

Even while staying in the hostel some children cannot get as close to the staff as they are with their parents. Some children have strong support from their parents, and henceforth they do not find it necessary to have similar relationship with hostel staff.

*“I feel comfortable sharing with my mother. I am closer to my mother than my friends. When I get a phone call, I talk with my mother for about 45 minutes. I am very selective while sharing with hostel mates. I share only those feeling which does not harm others in the hostel. I feel more comfortable sharing with my mother than with friends even though I trust them”* said Sandhya Nepali (name changed), 2<sup>nd</sup> batch girl.

It depends on the personality of the children. But other children may not share with staff, not because they are closer to their parents but are closer to their friends. Sudip from same batch said, *“I share my problems with my friends. Most of the time, I do not share with staff. They are not of my age. I also think that staffs do not take my problem seriously.”* The children do not share with staff because they do not feel comfortable.

## **6.4 Difference between Previous School and Current School**

These children studied till class 6 in the village and then came to Pestalozzi hostel. Hostel is like home where they stay and go to different schools in Pokhara. 30 children are sent to 8 different schools in Pokhara. In Kumudini Homes there are two children (1 boy and 1 girl).

In SOS Hermann Gmeiner School, Chhorepatan, there are 6 children (2 boys and 4 girls). In SOS Hermann Gmeiner School, Gandaki, there are 4 children (2 boys and 2 girls). In Shishu Niketan Higher Secondary School, there are 4 children (1 boy and 3 girls). In St. Francis School, there are 5 children (1 boy and 4 girls). In Global Collegiate School, there are 5 children (2 boys and 3 girls). In Motherland Secondary School, there are 2 children (1 girl and 1 boy).

**Table. 6.1 Children go to different schools**

S.N	Name of schools	Gender		Total
		Boys	Girls	
1	Kumudini Homes	1	1	2
2	SOS Hermann Gmeiner School, Chhorepatan	2	4	6
3	SOS Hermann Gmeiner School, Gandaki	2	2	4
4	Shishu Niketan Higher Secondary School	1	3	4
5	St. Francis School	1	4	5
6	Global Collegiate School	2	3	5
7	St. Mary's Secondary School	-	2	2
8	Motherland Secondary School	1	1	2
<b>Total</b>		<b>10</b>	<b>20</b>	<b>30</b>

**Source: Fieldwork, 2019**

All the children came from government schools of different districts and currently go private schools of Pokhara. When the children were asked to make the comparison between the previous school and current school, the answers looked like a general comparison between government and private schools of Nepal. These comparison are simply reflection of the children's experience in two different schools. It is interesting to observe that these children have noticed minute differences between village school and city school. This analysis is totally based on their experience. In order to summarize and explain in a systematic manner, I have divided their opinion into various sub topics.

### **6.4.1 Medium of Communication**

The basic difference children pointed out between their previous village school and current school is the medium, language based, in which they are taught. Schools back in their villages are Nepali medium with only few books in English whereas the current schools in the city are English medium with only few books in Nepali, rest being in English. The children feel proud to study in English medium school. One might think that the difference is only language in which they are taught but it is not so the context of Nepali society. Though it can be perceived as wrong, every parent wants to send their children to English medium schools.

English is not only limited in the text books but the schools expect the children to communicate in English throughout the school premises. Some of the schools appoint language monitors in the class to check if anyone speaks in Nepali. Even though the schools try to restrict Nepali in many ways, children speak in Nepali at their home. So other children in the schools speak in English only inside the school premises or in front of their teacher. But in this hostel, children communicate in English even at the hostel. They try to find English speaking environment in their schools are generally disappointed. When they join the schools, the hostel children get into dilemma regarding language. Hostel staff encourages the children to speak in English whereas everyone in the school speaks in Nepali, barring few.

*“I don’t like friends in the current school because they tease me by calling ‘Anragy’ or ‘English by nationality’ as I always speak in English with school friends. I think I will forget how to talk in English if I start talking in Nepali. I only recently learnt how to speak in English during my Foundation Period which lasted for 5 months. ” said Bishal from 3<sup>rd</sup> batch.*

### **6.4.2 Infrastructure**

These children are very much happy with the infrastructure of their present schools while comparing it to their previous schools. The village schools are much smaller the city schools and the population of students also vary a lot. Bishal, 3<sup>rd</sup> batch student said, *“The total number of the students in my previous school was 150 whereas in my present school, only one single class has that many students.”*

*“After earthquake destroyed the village school, we studied in a temporary house. There was not a proper class room. It was very bad situation. But here, everything is in proper condition”* said Passang Doma Sherpa, 14 years old girl from Dolkha who shares the differences between her village school and her present school.

Most of the children pointed out that their village schools did not have basic infrastructure. They are very happy to see clean toilet, water facilities, and electricity in the current school which were missing in their previous one.

### **6.4.3 Facilities**

There is a vast difference in the facilities provided by the village school and the city school. Children in the hostel come from different places and schools and they go to different schools. Therefore it might not be correct to generalize the facilities available in their village school as being the same. Some schools in the village might even have few facilities that the current schools have. But generally, schools in the village lack most of the facilities provided by schools in city.

Some of the basic differences in facilities are transportation, library, playground, extracurricular activities and computer class. There is also difference in the organization of programs and celebration of festivals. Some of the children share that village school organize more programs than current school but all agree that current schools have more exposure in various different fields than previous school. The current schools have more sports and other competitions than their previous ones.

It is very much clear that the children’s present schools have more facilities than their previous schools. These children are satisfied with the facilities of the current schools and feel proud to be a part of these schools. They are content with the opportunity to study in good schools. The children feel that the current school is better than previous school.

### **6.4.4 Studies**

Some of the children mentioned that the marking system between previous school and current school is totally different. In the previous schools, children have to give exam of 100 marks whereas in their present schools they take exam for only 75 marks while remaining 25 marks are in the hands of subject teachers. He/she gives out those marks based

on project work, personal hygiene, neatness in work and class participation. Due to the difference in the marking system, the children are willing to participate more in class. They feel less pressured about exams and focus on other tasks to gain marks. In their current schools teacher are friendlier and are much concerned about the children's understanding of the subject matters. The class is more interactive and the children enjoy various class activities.

Principle complaints that the children have about their current schools is that they receive more homework as compared to their previous schools. The text book is also harder than in previous schools. Nirmala, the 1<sup>st</sup> batch girl said, *"Sometimes we get so much homework that we cannot get enough sleep at night."* Even the hostel staff have the same view. These children have 3 study periods in a day. In a regular day, they don't get any time to play. They have an hour long study period before going to school in the morning and then study periods before and after dinner in the evening, both two hours long. Study period is mostly used for the completion of their homework and they do not have time for self-study. Bishal, 3<sup>rd</sup> batch boy explained that his current school teacher gives too much homework and expects long answers. Similar is the case for everyone in the hostel.

The children appreciate different practical activities in the present school. Most of the schools have art, music, computer and other classes besides studies which was not available in their previous village schools. They also find difference in the programs organized between their schools. In their previous schools, they organize program only during Dashain whereas in their current schools, they have lots of programs like poetry, speech. These programs help them to build their confidence and enhance their talent. Village schools completely lack these features in their curriculum.

Another major difference these children find between their previous schools and current schools is the use of technology in study. Most of the children are very happy that their schools have projectors and computer labs. *"Sometimes my teacher show videos related to study which makes it easy for us to understand. It happens mostly in English and Science period"* said Pramila, 1<sup>st</sup> batch girl. These facilities cannot be expected of the village schools.

#### **6.4.5 Teacher**

The hostel children have common opinion about their old teachers that they were not as good as teachers in their present schools. They mentioned that the teachers in their previous

school had high absence record, did not explain the lesson nicely and used violence a lot. The children explained that the teachers in the current schools are very much concerned about the students. They also find difference in their teaching methods. The children stated that teachers in their previous schools used to just read the book and go but in current school they explain nicely. They are more interactive, focused on the students' cleanliness, motivate them to study hard and are more understanding. They find their current teachers friendlier than in their previous schools. But some student have different opinion about current teachers. Some students find teachers in their present schools scary, serious and are afraid to ask questions.

The major difference between teachers in their previous schools and current schools is the medium of communication. In their previous schools, teachers used to explain in Nepali whereas in their present schools they explain totally in English. They find teachers in their current school smarter and more encouraging than their village teachers. Tej Saud, 1<sup>st</sup> batch child said, *"In previous school, the teachers discriminate among students based on their caste and intelligence whereas in their current schools, teacher don't do that."* He is from Doti- the society in the village could be different but what is mentioned could be applied to many schools in other villages. Partiality among the children by the teachers in their current school is rare.

#### **6.4.6 Rules and Regulation**

All the children in hostel agree that the students in the current schools are more disciplined than their previous schools. The students are more conscious about their hygiene and cleanliness in their present school. *"I didn't use to iron my uniform in previous school but here I have to do it regularly"* said Yubraj Adhikari, 3<sup>rd</sup> batch child. The students in the previous schools lacked discipline in many other things too, such as being polite, following rules and regulation, and respecting their teachers. Ravi Thami (changed name) (1<sup>st</sup> batch boy) said, *"In my previous school, students used to eat their tiffin when the teacher was teaching. I have never seen that happening in my current school."*

The environment in the village and city is very different, which could impact school discipline. There are many factors that affect the disciplinary issues in these schools. While it is very difficult to pin point the causes for less discipline in the village schools and more in city schools, the major role is played by the principals and teachers in maintaining the



discipline in the schools. The children' background, home environment and their parents' role also play an important role in disciplining the children in the schools.

#### **6.4.7 Mode of Punishment**

When the children were asked about the difference in the modes of punishment between their previous schools and current schools, the answers were almost identical. They used to get a lot of physical punishments and the teachers were very strict in their previous schools. However, in their current schools, teachers rarely raise their hands on them. The mode of punishment is very different. Some teachers make the students stand outside the class for whole period of one class, give them extra homework as punishment, and suggest student to improve without harsh scolding. Teachers threaten students by calling their parents and sending the students to the Principal. The teachers in their previous schools were very commanding and authoritative while in their present schools, teachers are liberal and constructive in nature. They try to understand the nature of students before punishing them.

#### **6.4.8 Friends**

It is difficult to generalize the kind of friends these children make in the schools. These children have distinct feeling regarding friends in their previous schools and current schools. Each child has his/her own explanations related to their friends. But their experience of difference in friends is quite interesting to understand. Most of them mentioned that friends in previous school were not interested in their studies, did not care about their hygiene but were comfortable to talk and very friendly. But in their present schools they find students to be more disciplined and highly competitive. They find groupism among the friends and find it difficult to talk to them. The children find their friends in the current school as more reserved and selfish. *“Students in the present school are very selfish because they only become friends to receive help”* said Nirmala Bhandari, the 1<sup>st</sup> batch child.

*“In my previous school, most of the students used to play outdoor games but in the present schools, they only talk about PUBG and other internet games”* said Tej Saud, another 1st batch child.

This could be due to the difference in the environment. In the village, they have large grounds and are more active in physical games but in the city area, there are fewer grounds to play on and there is high prevalence of mobile and the internet games. Tej Saud mentioned that the students in his present school do not understand, make fun and are mean to each other. He finds them to be more intelligent than his village friends but lacking in sincerity and friendship.

### **6.5 Major Difficulties in Studies and Their Solution**

All of these children came from government schools in different villages. Though they have received 6 months of intensive coaching class inside hostel before joining the school in class six, they face difficulties in adjusting to the new school. Text books are much difficult than in their village schools. Most of the students mentioned Mathematics, Science, English and Social studies as being difficult subjects. In the hostel, they help from each other. All the students mentioned that the staff also helps them in their studies. The weak students in the hostel mentioned that they also receive tuitions in the hostel. When they have difficulties in the Science and Mathematics, they ask for help from their tuition teacher.

### **6.6 Pestalozzi Pedagogy Adopted in the Hostel**

Staying in the hostel is much different from staying in home. At home, they are not as exposed to outside programs as they are in the hostel. Hostel is not only limited in academic progress but overall development of the children. *“Self-development means being independent, disciplined and helping other for me”* said 13 year old Aarati Ranabhat from 2<sup>nd</sup> batch. Most of the children had similar answers when they were asked what they understand by the term self-development.

*“I think self-development means being confident, understanding and having high positive thinking. Hostel provides many different programs like farewells, playing football, speaking with other people, tuitions and also helps to develop various skills”* said Keshari Saud from 1<sup>st</sup> batch.

When Sabita Bhandari, the office staff was questioned about the programs besides studies in hostel, she said *“We try to focus on principle activities related to ‘Head, Hand and Heart’.”*

She further explained the meaning of Head as academic, hand as Skill and heart as Service. The hostel has its own way of self-development principles and programs.

### **6.6.1 “Head” Academic Activities**

Hostel takes Head as the academic progress of hostel children which is their prime focus. Along with the academics in school, these children are exposed to different programs related to Head part in the hostel. While interviewing children, it was clear that the hostel organizes various programs for the children. The children attended few programs organized by outsiders. Kiran Adhikari (name changed), 2<sup>nd</sup> batch child said, *“For our self-development, Arambha Foundation organized Dental camp and awareness program on menstrual hygiene in the hostel.”* When asked about Arambha Foundation, Debika Nepali, housemother stated that it was a local youth organization working for youth. The hostel staff went out of their way to find other organizations to conduct necessary programs for the children. Passang Doma Sherpa, 1<sup>st</sup> batch child said, *“Sujal, Ramita and I went to the radio station to prepare radio program for few months before our vacation.”* Besides hostel’s internal program, these children had an opportunity participate in the programs conducted by outsiders.

*“We often have foreign volunteers in the hostel. They teach us many different things for our development. I clearly remember learning Rock and Water, which helped us to build confidence and improve our concentration”* said 1<sup>st</sup> batch girl, Pratikshya Thami (name changed).

Rock and Water is a psycho-physical training for young people and adults which paves a pathway to self-awareness, increases self-confidence and social functioning. It was developed by Dutch educationalist Freerk Ykema. Ravi Thami (changed name) mentioned that some volunteers organized debate programs for them. These children are exposed to people from different countries that come to volunteer at the hostel. In their stay at the hostel, the volunteers teach many things to these children.

### **6.6.2 “Hands” Skill**

The hostel provides several programs for the development of various skills to these children. The hostel staffs have opinion that only academic qualification is not enough to

become educated. One should have knowledge of other different skills. When house mother was asked about self-development program for the hostel children she replied

*“For their development, besides studies, every Saturday we go out for playing. Once in a while, we go out for picnics. We also have extra curriculum activities like knitting and carpentry. They have carpentry classes once a week. 3<sup>rd</sup> batch go for gardening while 1<sup>st</sup> and 2<sup>nd</sup> batch children are learning basic carpentry. We teach them knitting in the winters. We teach both boys and girls these skills irrespective of their genders.”* said Debika Nepali, housemother of 2<sup>nd</sup> and 3<sup>rd</sup> batch children.

The staffs do not discriminate between the children based on sex regarding skills. It is a compulsory class for everyone once a week. If the children in their teenage acquire these skills along with academic qualification then they will develop a certain respect for all the professions. Along with these regular vocational classes, the hostel also arranges other skill learning programs for these children.

When Kiran Adhikari (name changed) was asked about self-development, she answered *“Regular simple tasks inside hostel also helps in self-development like kitchen helping, gardening, and carpentry and computer classes provided by hostel.”* These children have to assist the cook in the kitchen. Some of the children have never worked in kitchen at their home, especially boys. While observing their regular duties, it is clear that these children are responsible for most of the things in hostel. They clean their own room, help in kitchen, wash their own clothes and do their own dishes. Although some people may not consider these simple tasks as self-development, it plays an important role in their later life. By the time they pass out from hostel, they will be much independent than the children staying with their parents. These children will have respect for all the work and will not have concepts of different classes of profession, which is strongly prevalent in our society.

### **6.6.3 “Heart” Service**

Once a year, the hostel organizes the Foundation Day. All the children stated that the Foundation Day was special for their self-development. These children are divided into three teams and they take part in various indoor and outdoor game in the tournament in the hostel. The hostel staff believe that these children learn many things from the tournament. They learn teamwork, cooperation with peers and true sportsmanship, which are very important for being successful in life. Though the sports are physical aspects, they teach

children lots of things about moral values. “*We want them to learn to win with pride and lose with grace through the tournament.*” Said Sabita Bhandari.

Manisha Gurung, 2<sup>nd</sup> batch child, mentioned that the hostel organizes different programs in various occasions where they participate in dancing, singing, acting and becoming an MC also. Other children also stated they have culture of organizing farewell ceremonies for the volunteers in their hostel. In these farewell programs, children get the chance to participate in various performances. These programs help them in showing off their talents, which is important for their self-development. The children conduct community cleaning once a month i.e. they clean the surrounding area around hostel. It is one of the important activity for the Heart part.

## **6.7 Relation with Parents after Joining the Hostel**

Parents play a vital role in the proper growth of the children. Relationship between the parents and the children is not same for everyone. There are many factors affecting their relationship. Financial condition, location, the parents’ age, parents’ education level, their professions and many other related factors affect the relationship between the parents and the children. When the children stay in hostel, the relationship between the parents and the children plays a special role in the growth of the children. Questions were asked to all the children, parents and even staff regarding their relationship after they began staying in the hostel. It was interesting to know that we got all possible answers from the children. I have divided their answers as follows.

### **6.7.1 Strengthen**

*“Najik ko tirtha hela (the nearby shrines are ignored). When I was at home I use to feel sad about staying at home alone while my parents go to work in the field. I did not use to miss them. But now that they are far away, I miss them and I worry if they are having proper meals.”* said, 14 year old, Passang Doma Sherpa compares her relation with her parents before and after staying in hostel.

Other children also have similar feelings. While staying at home, they did not have as strong an affection towards their parent as they have while staying away. Hostel stay has strengthened the relationship between the children and the parents.

For some parents, new hope has arisen due to the hostel. They believe in their ward more than ever. When the children started staying in hostel, parent's perception and expectation from them has changed drastically.

*“When I was at home, they did not ask about my studies. I was busy with the household work. They didn't share much about the problems because I would be worried. Now they have high expectations from me, more than my brothers and sisters. When they advise to study hard, I become more concerned about my study”* said Pratikshya Thami (name changed), 1<sup>st</sup> batch child.

It is a positive change in the relation between the parents and children.

*“Since I have joined hostel, my mother's scolding has decreased. My mother thinks that I am far from her, so she does not share many things with me. She does this to keep me safe and away from worries.”* said Sandhya Nepali (name changed), girl from 2<sup>nd</sup> batch.

### **6.7.2 Weaken**

Relationship with the parents is not the same for everyone. Human relationship demands constant nurturing and care for a healthy growth. At hostel, some children feel that their relationship with their parents has weakened after joining the hostel. They point towards the inability to meet them regularly as being the major reason for that.

*“My parents don't share all things with me. I also do not tell my parents if any bad things happen in the hostel. I feel my relationship has weakened because I do not meet them much. Once a year I meet my parents in Dashain vacation.”* said, Ravi Thami (changed name), 1<sup>st</sup> batch boy.

Distance between the children and the parents might have increased due to the hostel. Both sides want to keep the other away from worry. Therefore they do not share their problem with each other.

Mabina, 2<sup>nd</sup> batch child said, *“My relationship with my parents has weakened. I use to play with my father and sister at home, which I cannot in hostel.”* When children stay away from home, they miss many activities which they partook with their parents. Constant absence from both sides can be little difficult in the beginning but they learn to adjust without each other. This adjustment to live without other's company creates distance in relationship.

### **6.7.3 No Change**

Some of the children feel no difference in their relationship with their parents after joining the hostel. The amount of sharing and caring is equal to what it was before. They feel that if any big problem occurs at home they won't share because it might affect their studies. Some of the children understand this and do not view this as a cause for change in their relationship.

When the staffs were asked about the effect of the hostel on relationship between the parents and the children,

*“I think it depends on what relationship they had with their parents before coming to the hostel. Some of the children I know are very close to the parents. I don't know if they were as close before.”* said, Sabita Bhandari, office member.

It is important to understand the relationship between the children and the parents before joining the hostel to know the impact of hostel on their relationship.

## **6.8 Hostel Rules and Regulations**

Hostel has certain rules and regulation to maintain the discipline in the children and function smoothly. Rules and regulations of the hostel is much different from those at home. Hostel rules and regulations can help the children to grow into independent beings.

At hostel, children are restricted from many things in order to build onto their discipline. The rules and regulations are in place in order to improve their behavior and develop good habits in them. The unwritten but clearly understood rules guides the children to stay in hostel. In this section I have divided rules and regulations into two parts. The first part is the rules that restrict children do certain things and another is the expected behavior from them.

### **6.8.1 Restricted Behaviors**

Many things are prohibited in the hostel. The children are time and again reminded these rules and regulations to shape their behavior. When they were asked about the items not allowed in the hostel, most of them have similar answers. Some of the rules were explained to them before joining the hostel, such as not being allowed to speak in Nepali, not being allowed to bring electronic gadgets and jewelry. Even parents are made well aware of these

rules. They are not allowed phones or any electronic gadgets which hostel staffs consider as the elements that distract the children. They are restricted to bring any expensive items like watches or jewelry because hostel cannot take responsibility of these items. Therefore, the parents are expected not to leave any valuable goods with the children at the hostel.

Once children begin to stay in hostel, many rules are required to run the hostel smoothly. Many rules are established to guide their behavior and instill good manners in them. It might not be easy for the children coming from different backgrounds to live in a single house. They can have different personalities and interests. In order to create a homely and safe environment, hostel staff has installed some fundamental rules for all the children. The children are not allowed to go outside the hostel without permission, fight with each other, discriminate against each other based on caste, creed, religion or even capabilities, and harass or bully others.

The hostel has certain set of rules to enhance their personality and develop the children as a good human being. Many things in the hostel are completely different from their home. At home, the children eat sitting cross legged on the floor with their hands, but at the hostel they have to eat on the table with spoon and fork. So, the hostel teaches them the table manners accordingly. At the hostel, they are not allowed to throw away or disregard any food.

There are some restricted areas inside the hostel where they are not allowed to go. The hostel has strict rules that the boys are not allow to go to girls' room and vice versa. It is to maintain their privacy. Children are not allowed to go to staff room without permission.

### **6.8.2 Expected Behaviors**

The hostel has certain expected behaviors from the children. The most expected rule is to follow the timetable properly. Timetable is stuck on the soft board in the dining hall to remind them of the children's schedule. In order to guide the children according to the timetable, house mother rings the bell. The bell has particular meaning attached to it depending on the time. The children learn to follow the bell accordingly. The bell at 6 o'clock in the morning means that it is time to wake up while the one in the evening at seven o'clock means that it is time for dinner. So, the bell plays significant role in the hostel. In order to gather the children for any reason, house mother rings the bell. Thus the children are taught to follow the timetable properly.



The children are expected to speak in English all the time. Some of the children said that staff jokingly says that they won't mind it even if the children fight and argue as long as it is done in English. English is given much priority in the hostel in that if anyone is caught speaking in other languages than English then they would get black dot or black worm on their pocket money chart which means cutting off of a portion of their pocket money. The hostel staff wants them to thrive in an English speaking environment and therefore the staff communicates with them in English. This encourages the children to speak in English.

*“We cannot afford expensive English speaking coaching for them. And it is done to make them confident and adapt in English medium schools as quickly as possible. It is the cheapest and the most efficient way to be proficient in English. And thus we have this rule in the hostel”* said Sabita Bhandari, the office staff.

The children are expected to study hard and respect each other. The organization does not allow for any kind of violence against the children, whether physical, mental, emotional, psychological or spiritual. The staff keep close attention on these matters. The children are respected as an individual person so that they also learn to respect others in similar manner. The staffs do not use any kind of physical, verbal or emotional hurtful behavior against the children. Rather the children are continuously reminded that they not allowed fighting or using foul words. They are reminded that the staff does not use violence against them and that they should do the same with each other. Staff tries to teach all the expected behaviors of them by being a role model for them, whether it be talking in English to behaving nicely.

The children are expected to be polite in their manners. They are constantly reminded to use magic words (please, thank you, I'm sorry,) among themselves in their daily life. It is easy to teach younger children when they come to the hostel the first time. But they stop doing so as they grow up into the senior years. Therefore, it is the duty of staff to remind them time and again in order to build these good manners as their natural habit.

## **6.9 Sustainability in Children's Life**

The project supports the children from class 6 to 12 but after that they have to go back to their parents. The project aims to bring a positive change in the world with better education among the young minds. So they bring children from the government schools of rural villages and send them to good English medium schools in Pokhara. The project is doing a good job but one can still be a little doubtful about the sustainability of the children's life.

For about 8 years children study in good schools but after that they go back to their village. Most of the parents cannot afford their further education in good institutions. With just the certificate of class twelve, they might not get reliable jobs.

In the context of Nepal, many colleges provide full scholarship to the children coming from government schools. Had they been studying in the government schools, they would have had an opportunity for such scholarships easily. Same cannot be said after graduating from the private schools. The organization could send them to good government schools in Pokhara so that they have a chance to garner such opportunities.

Still one should not forget the attraction towards the private schools in Nepal. The quality of government schools and private schools varies a lot. The project could promise to send the children to government schools keeping their future in mind but the parents could disagree. They could think that if the children are sent to the government schools in Pokhara, then the situation of education is the same as it was back in their villages. They might not be interested to send the children to the hostels.

However the project supports the children who are in need and provides them with solid foundation. The hostel staff believes that children will be able to garner scholarships or other supports in future.

## **CHAPTER-VII**

### **SUMMARY AND CONCLUSION**

#### **7.1 Summary**

The study was conducted in a hostel named Pestalozzi Children's Education Centre, Pokhara that provides full scholarship to the bright children from rural areas of the country. The main objectives of the study were to explore the hostel life and to examine the strategies used by the hostel in the enculturation process of the children. Census method was used to collect data as the universal population of the study was only 30 children (10 boys & 20 girls). The unique model of the hostel was that both the boys and the girls were kept in the same house. Both the primary and the secondary source of data were used for the research. The secondary data comprised of books, journals, research papers and websites. To collect primary data, interview, observation and Focus Group Discussion techniques were used. Interview with the children and the staff as well as FGD with parents was conducted. The research was descriptive, and therefore a qualitative method was mostly used to analyze the data.

#### **7.1.1 Main Findings of the Study**

##### **7.1.1.1 Background of the Respondents**

- The ratio between the boys and the girls in the hostel was 1:2. Out of the total 30 children, 10 were boys and 20 were girls. Only 8 children were aged 11-12 years old and rest of them were in aged 13-14 years old.
- These children are from rural villages of 9 different districts namely Dholkha, Doti, Gorkha, Kaski, Mustang, Parwat, Sankhuwasabha, Saptari and Syangha.
- The hostel has divided these children into three batches according to their starting year. 1<sup>st</sup> batch has 12 children, 2<sup>nd</sup> batch has 11 children and 3<sup>rd</sup> batch has 7 children. Children in 1<sup>st</sup> batch study in grade 8, 2<sup>nd</sup> batch in 7 and 3<sup>rd</sup> in class 6.
- These children belong to different caste/ethnicity. 4 children are Brahmin, 10 are Chettri, 14 of them are from Janajati, one is a Shah and one belongs to the Dalit community. Children belonging to Janajati are from different castes like Gurung, Sherpa, Tamang, Rai, Magar and Baram.

### **7.1.1.2 Hostel Life of the Children in PCEC**

- There are certain differences between the home and the hostel. At home, the children are exposed mostly to the family members and relatives whereas in the hostel, they make friends from different places. The children are also exposed to volunteers from different walks of life. At hostel, the children have to strictly follow timetable which is very much casual at home.
- At home, children have more freedom than at hostel. The children are kept in an enclosed environment at hostel, with limited exposure to the outside world, and less choices regarding food, entertainment and interest. They also have longer study period in the hostel than at home. There are people constantly observing their behavior at hostel.
- The children have to eat particular food at particular time. They cannot eat junk food like they can at home. The children eat on the table and follow proper table manners at hostel. At hostel, they are not allowed to throw away food which is not as strict at home.
- The children learn about various cultures in the hostel by celebrating different festivals. Though children learn about different religion at hostel, they do not learn in-depth rituals like at home. The children are taught to accept and respect different cultures and religions at hostel.
- Friends play important role in the hostel life. Friendship is special because everyone is away from home and share same living space at hostel. Over a period of time, the children develop favorable or unfavorable relationship among each other and slowly create intimacy as well as distance from each other. Personal intimacy depends on personal likes and interests.
- The children get plenty of opportunities to participate in various functions and programs at hostel. Throughout the year, the hostel organizes programs where the children take part, which helps them to build their confidence and enhance their personality. Both the boys and the girls are made to participate equally in various programs and activities in the hostel for proper growth of the children.

### **7.1.1.3 Strategies of Enculturation Process in PCEC Hostel**

- The hostel teaches the children to adjust with different people and situation much quickly. The children have to live with the friends with different backgrounds, interests and personalities. Adaptability capacity of the hostel children is very high. They may like or dislike people in hostel but understand deeply that they have to live together with them. So they learn to accept the differences.
- The children at hostel mostly miss their family when they are either excited or are feeling low. Especially when someone scolds them in the hostel, they miss their family. On regular days, they are occupied with different tasks and therefore they don't miss their family much. During festivals, they miss their parents a lot.
- It depends on children's personalities to whom they want to share their feeling with at the hostel. Mostly the girls feel comfortable sharing with someone from the same sex. It depends on their relationship with their parents. Some children feel very much comfortable sharing with staff whereas others do not. Most of the children find it difficult to make trustworthy friends. So one finds it difficult to share secrets with friends. Some children do not want to expose their weaknesses and do not share bad experiences to maintain a good image at hostel.
- The children are exposed to different self-development programs at hostel. To make the children independent, the children have lots of duties related to various household tasks like cleaning, washing and helping in the kitchen. The children are sent for various classes such as carpentry, gardening and computers to develop their skill.
- The hostel is not solely responsible for changing the relationship between the children and parents. Some children's relationship has strengthened, some weakened and some did not have any change. It depends on the children as well as the parents on how efficiently they communicate that plays an important role in their relationship.

## 7.2 Conclusion

The enculturation process among the hostel children is much different from those living at their homes. The hostel holds immense potential to teach many things to the children. The children in their teenage years living in hostel directly and indirectly learn many things that are not easily learnt at home. The hostel helps the children to be independent and punctual, and enhances their adaptability and acceptability in life. While living in the hostel, the children learn to do various tasks like cleaning, making beds, washing and various other practical works. These tasks might look simple but have great values in life. When they are exposed to these simple tasks at hostel, these children will appreciate any and all work when they grow up.

The hostel teaches them the lesson of equality between boys and girls. Theoretically, the children learn about gender equality in the schools but coed hostel is the perfect place to teach them. At hostel, everyone is treated equally. The boys and girls are taught similar tasks, given same duties and are exposed to the same entertainment source. The hostel does not provide classes based on gender. Boys are also taught knitting which are traditionally a girl's skill whereas girls also take carpentry class with the boys. Both boys and girls watch the same movie. Although there is a conflict in their interests regarding the genre of the movie, the hostel provides opportunity to see diverse kinds of movie. While they are staying together, the children learn many things about themselves from each other. While staying at the hostel, due to the presence of opposite sex, the boys are less aggressive whereas girls are more confident and friendly.

The hostel deprives the children from many things likes junk food, electronic gadgets and outside world. The children do not have much freedom at the hostel. They cannot eat anything they like or at any time. They cannot go outside as they wish. It definitely has some disadvantages but is generally more advantageous for the children at this age and time. The hostel teaches them to prioritize their time, energy and interest. In order to maintain the safety of the children, the hostel keeps the children in an enclosed environment which can be considered good for that age. At the same time, hostel provides many things to the children for their development. They are engaged in various sports, regular exercises and with volunteers from different countries. The children are exposed to story books as the source of entertainment.

The hostel teaches the children to be strong not only physically but also mentally and emotionally. It is not easy for children to leave their family and come to a completely new place for studies. It must be hard for both the parents and the children to be apart from each other. But their bold decision at such young age makes these children emotionally very strong over a period of time. They find encouragement to study harder than other students as their parents hold high expectations from them. The children focus more on their studies than when they were at home because their success is directly associated with family pride. The children become emotionally strong.

The children are raised in an English speaking environment. It becomes easy for the children to adapt in the English medium schools. The hostel has created this environment in order to teach English as quickly as possible and it has proven to be very effective method. The children do not just pretend to talk in English but also they use the English language in their normal communication. While growing up in this environment, it is important to teach the importance of other languages also. The ability to speak in English boost their confidence but at the same time, they should not judge others who cannot.

The children learn about different religions and values at the hostel. Had they still been living at home, they would have never celebrated Christmas and Losar. When the children are exposed to different cultures and tradition, they gain respect for them. The children learn to respect others belonging to different caste/ethnicity.

### **7.3 Suggestions for Future Research**

There is an ample amount of things to be studied regarding hostel life which this research could not cover. Few suggestions for future research are

- a) Comparison between two or more hostels
- b) Impact of volunteers on children at the hostel
- c) Relationship between housemother (warden) and the children and its effect on the hostel
- d) Research could be focused on the relationship between hostel and academic performance of children.

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## ANNEX-A

### INTERVIEW SCHEDULE FOR CHILDREN

Name..... Age..... Sex: M/ F  
Permanent Address..... Hotel started year.....  
Parents' occupation ..... Total members in your family.....

1. How did you come to this hostel?
2. How often do you miss your family?
3. Did you have homesick when you came to hostel?
4. What are your likes and dislikes about the hostel?
5. Do you feel comfortable sharing your problem with staff?
6. Does the hostel cater all your needs?
7. What is your timetable in hostel?
8. Who helps you in studies?
9. Did you find any difference in the schools in the village and here?
10. What kind of differences do you find between home and hostel?
11. How do you would be if you were not in hostel?
12. What kind of behavior is prohibited in hostel?
13. Do you feel comfortable sharing your problem with staff?
14. Do you get proper attention form staff while staying with so many children like you in hostel?
15. What differences do you feel between hostel friends and school friends?
16. Does the hostel provide any program for self-development?
17. What difference do you find between your parents and hostel staff?
18. What do you miss the most in hostel?
19. How do you celebrate any festival?
20. How often do you go for outing?
21. Are you involved in any kind of community activities?
22. Do you take your friends as your brother/sister?

## **ANNEX-B**

### **INTERVIEW SCHEDULE FOR STAFF**

1. What are the criteria while selecting a child?
2. Areas or districts considered while selecting a child? Why those areas or districts?
3. What are the initial difficulties that child face to cope with the hostel environment?
4. How do you handle those difficulties?
5. What are the reasons for those difficulties?
6. What is the normal activities in the hostel? What are activities that a child should involve?
7. What are difficulties that you face to make the children follow the routine or hostel activities?
8. What are activities follows for enculturation of children?
9. What is the challenge as well as benefited of keeping both boys and girls together in the hostel?
10. Do you have some special program for the weaker children?
11. What method do you apply to minimize the any misconduct or misbehavior among children in hostel?
12. Have you notice any significant behavior change between academically weak and strong children?
13. What are the significant change found in the children?
14. What difference did you see among your children before and after joining hostel?
15. What is the biggest challenge to run hostel?
16. Besides your regular routine do you organize any program for their development?
17. How do you celebrate any festivals hostel?
18. Are your children allow to meet parents in the festival time?
19. In which community activities your children are involved?
20. Do you allow your children to have phone in hostel?

## **ANNEX-C**

### **CHECKLIST OF FGD WITH PARENTS**

- 1.How did you come to know about Pestalozzi program in Nepal?
- 2.Duration of engagement in Pestalozzi program?
- 3.How do you take the concept of Pestalozzi program?
- 4.What are the change do you find in your children?
- 5.Do you think hostel is taking good care of the children?
- 6.What does your child say about the hostel?
- 7.Does your child complain anything about hostel?
- 8.Do you think your child is learning necessary life skills in hostel?

## ANNEX-D PHOTOGRAPHS



**1<sup>st</sup> batch children**



**2<sup>nd</sup> and 3<sup>rd</sup> batch children**





**Children playing tug of war during sports tournament**



**Staff helping the children to chop vegetable**



**Girls with wooden products prepared in carpentry class.**



**Children learning dance from volunteers**





**Researcher taking interview with hostel student**



**Researcher taking interview with hostel student**





**Children playing indoor games**



**Children are helping in kitchen to prepare momo**





**Children washing dishes**



**Children working in the carpentry class**