

CHAPTER I

INTRODUCTION

1.1 Background of the Study

In Nepal the first children's home which was established formally in 1953, was known as "Paropkar Anathalaya" Similar homes called "Dudh Khane Bachha Palne Adda" (office for care of infants) and "Charitable Society" were started informally in 1919 and 1904 in Sital Niwas and Tripureshwor of Kathmandu valley respectively. Besides this, a children's home called "Handikhane Pathshala" which started informally in 1914 is now one of the leading formal children's home in Biratnager, (Pradhan, 2001).

Anecdotal information provides a picture of an increasing number of children's home in the urban areas in recent years, especially in the Kathmandu valley where the number of children from outlying districts and specifically those impacted by the insurgency was increasing at an alarming rate. However, the extent of children displaced from their communities and being looked after in the children's homes are still not known since no survey has been conducted to a certain extent of the displacement problem. Similarly, the conditions in which children live in these homes are not also known well and the exact date when the first children's home in Nepal was established is also not known.

If we look at the condition of children homes in Pokhara, there are numerous children homes for those children who are displaced from their families; there are altogether 52 children homes. To take the name of them are Peace Child Orphanage, Annapurna Self-sustaining Orphan home, Happy Home Pokhara, Love Company Orphanage, Pokhara, Nepal Orphan and so on. Among them our research work will focus on Namaste Children's Home.

Namaste Children's Home (NCH), is a "home style" orphanage in Pokhara. Nepal has taken on the roll dozens of children like Ajbira, who for various reasons have come to join the NCH family. Approximately, the children most of which are between the ages of 3 and 10 years are currently living at this well run home. It provides with plenty of nutritious food, good health care, a safe and comfortable shelter for quality

life and other essentials most of which these children did not get in their previous lives. They come from all over Nepal such as from Ramechhap, Kaski and Chitwan.

When going through the history of the establishment of the Namaste Children's Home, thirty years ago Visma Raj Poudel, born in a small village near Chitwan National Park came up with the idea of helping unfortunate children living in poverty or living the life of orphans. It is related that one day, when Visma was 10 years old, he and some of his friends were playing in a nearby river. Suddenly, he was swept away by the waves. He might have drowned if a courageous man had not rescued him, carrying him to the safety of the river bank.

For Visma, this near death experience was life-changing. The little boy without anyone to take care of him in the world was replaced by one with a sense of purpose. He was inspired to use his gift of a second chance at life to improve the lives of others. This sense of purpose has stayed with him since then. When Visma was 20 years old, he was given the opportunity to work for a nonprofit organization in Pokhara that was dedicated to the welfare of poor and unfortunate Nepalese children. The seven years he spent with this organization again made an impact on him profoundly for it was there that he began to truly devote his life and career in helping these less fortunate ones. For several years Visma dreamed of establishing a new orphanage which could provide even more needy children with a home, healthcare and education. These children had lost their parents due to floods, landslides, disease, and drugs, as well as increasingly violent conflict between the Maoist insurgents and the then government of Nepal.

In 2003 Visma's dream was realized. With the help of many friends he established children's home in Pokhara Nepal. Namaste Children's Home is legally registered in Kaski affiliated with the Social Welfare Council in Kathmandu. The organization is dedicated to provide a loving home, proper nutrition and healthcare and good education to the poor and needy orphaned children of Nepal.

Definition

An orphan is a child permanently bereaved of his or her parents. In common usage, only a child who has lost both parents is called an orphan. However; adults can also

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

- (1) A child who has lost both parents.
- (2) Someone who lacks support or care or supervision.
- (3) A young animal without a mother. Among these the first two senses make more authenticity in our research work.

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

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

1.2 Statement of the Problem

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

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

Orphan children are displaced from their village into the cities in search of food and shelter. Many organizations are providing basic need to them. In the same way, Namaste Children's Home is one of the renowned organizations in the beautiful city, Pokhara which has become a place of hope for many orphan children in that area. Currently about 68 children are living under this institution. It provides them not only food, clothes and shelter but also provides their right to education by sending them to general schools or boarding schools for further study.

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

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

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

Problems

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

1.3 Objective of the Study

Nepal is a country with different geographical features and differences in climate, agriculture, production, industrial situation, urban areas as well as rural areas. So, we can see extremes in different situations, poverty, lack of education and ignorance create difficult situation for survival to many groups of people. Difficult situations make children to become orphan. The objective of the study is to analyze the socialization process in NCH and specific objectives are:

- To explore how the children became orphan.
- To explore children's situation in NCH.
- To explore the conditions and socialization process in NCH.

1.4 Importance of the Study

There can be no dispute in the saying that the future of any country rests on the shoulders of today's children. In this connection we can see that the children are going

to be healthy strength of the nation or unhealthy one depends on the present conditions of living under different compelling situations or otherwise in Nepal which half the populations are the children themselves. In a developing country like Nepal due to poverty it is difficult to fulfill even the basic needs of the children. It is seen that quite a number of children are growing up in bad situations of life being deprived of the proper love and instruction of their parents.

There are different orphanages in Nepal which are providing care for the growth of orphan children to produce them as able persons in society with the contribution of these institutions for the sake of the country. Through there are quite a number of such institutions devoting their service for the children the study made in this "Namaste Children's Home" which has been providing ample care to orphans with serious, broad and far sighted planning with great efficiency will be of valuable contribution for the society and the nation, it is felt.

1.5 Limitation of the Study

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

have been for better to know about the children but this activity has not been feasible so the facts related to such things are not included in this.

1.6 Organization of the Study

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

CHAPTER II

REVIEW OF THE LITERATURES

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

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

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

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

Review of Related Literatures International Labor Organization, Geneva has also published a book" Child Labor Targeting the Intolerable" which shows the child labor in the world context. The number of working children between the ages of 5 and 14 is at least 120 million in the world. The over whelming majority of those are in developing countries like Africa, Asia and Latin America. Many children work in dangerous and hazardous occupations. This book also shows that every country is facing with child labor problem. The most important reason of child labor is poverty mental abuse. (ILO Geneva, 1996). Every street child has a reason for being on the street. (CPCS Nepal 2007)

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

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

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

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

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

Family

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

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

Socialization

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

Without socialization an individual would bear little resemblance to any human being defined as normal by the standards of his society. The following examples though they lack the reliability demanded by today's standards of reporting, nevertheless

provide some indication of the importance of socialization. It is reported that Akhar, who was an emperor in India from 1542 to 1602 ordered that a group of children be brought up without any instruction in language to test the belief that they would eventually speak Hebrew, the language of God. The children were raised by deaf mutes. They developed no spoken language and communicated solely by gestures. There is an extensive, though somewhat unreliable literature on children raised by animals, one of the best documented cases of Midnapore. Two females aged two and eight were reportedly found in a wolf den in Bengal in 1920. They walked on all fours, preferred a diet of raw meat, they howled like wolves and lacked any form of speech. Whether their children had been raised by wolves or simply abandoned and left to their own devices in the forest is unclear. However, such examples indicate that socialization involving prolonged interaction with adults is essential not only for fitting new members onto society but also to the process of actually becoming human. (M Haralambos with RM Heald, 2004)

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

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

Education

In Britain it began in 1870 with the foster Education Act by which the state assumed responsibility for elementary education and in 1880 school attendance up to the age of

ten was made compulsory. Not until 1918 was secondary education clearly defined as the state's responsibility. The Fisher Education Act of 1918 made school attendance compulsory up to the age of fourteen. In 1947, the minimum school leaving age was raised to fifteen, and today it stands at sixteen. These developments were accompanied by a steady expansion of higher education. Education is one of the major growth industries of the last hundred years. Emile Durkheim: - Writing at the turn of the century, the French sociologist Emile Durkheim saw the major function of education as the transmission of society's norms and values. He maintained that, society can survive only if there exists among its members a sufficient degree of homogeneity, education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands. Without their essential similarities co-operation, social solidarity and therefore social life itself would be impossible. A vital task for all societies is the welding of a mass of individuals into a united whole, in other words the creation of social solidarity. This involves a commitment to society, a sense of belonging and a feeling that the social unit is more important than the individual. Durkheim argues that "To become and powerful, which dominates the person and to which he also owes the best part of himself. Education, and in particular, the teaching of history, provides this link between the individual and society. If the history of his society is brought alive to the child, he will come to see he is a part of something larger than himself, he will develop a sense of commitment to the social group.

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

and restraint simply because he should control and restrain himself. It is a first initiation into the austerity of duty.

Finally, Durkheim argues that education teaches the individual specific skills necessary for his future occupation. This function is particularly important in industrial society with its increasingly complex and specialized division of labor. The relatively unspecialized division of labor in pre- industrial society meant that occupational skills could usually be passed on from parents to children without the need for formal education.

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

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

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

Education of Street Children

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

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

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

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

Functionalism

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

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

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

Person's general assumptions:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Over 68 children are living in there two rented homes called Namaste children's Home and the home located in Lakeside, Jarebar, Pokhara .

Another one hundred twenty five children are supported by an education scholarship program is a program to empower single and desperate women, micro credit also started very recently. Some poor Nepalese family establishes small business for their future sustainability.

From the moment they registered they began searching for children and a suitable home to the organization. They put together an incredible staff and within three months they had lease furnished a large house which can accommodate beds for 65 children and also rented the playing ground. They hired and trained staff and proceeded to set up their office.

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

The children dearly love NCH chairman, Visma Raj Poudel and enjoy spending time with these children several little ones sit in his lap or hang from his arms. They know that Visma as well as the other staff volunteers here will always be there to perfect and care for them. According to Poudel, these children will not be away from Namaste Children's Home until they become self sufficient adults. They attend Step By Step Higher Secondary School classes and they also participate in additional morning and evening classes provided by the house can hold approximately 15 more children, but Poudel stresses that it is more important to quality of life for the children already living in the house and states that when they are sure this quality be impaired, they will bring more children into the family. Poudel and his staff also work to provide 25-30 other children who have loving homes but where families are too poor to send them to school.

Namaste Children Home is dedicated to providing a loving, supportive home for kids from all over continue to work toward their goal of helping as many abandoned children as possible. These children need a happy, stable environment with the knowledge that their future is now secure and someone will be watch over and assist them.

2.1 Conceptual Framework

Orphan and street children are treated differently in our society and they are socially and economically low in status due to different region. They are deprived to access to basic services like education, health and their rights to. They are deprived to access to basic services like education, health and their right to survive as a citizen of the nation. The social indicators viz. family relation, education, health, socialization etc.

embedded with economic status viz. daily income, saving etc are vital. The implications and consequences embedded with socio-economic status of the children on the street and of the street are also vital. The detail follows.

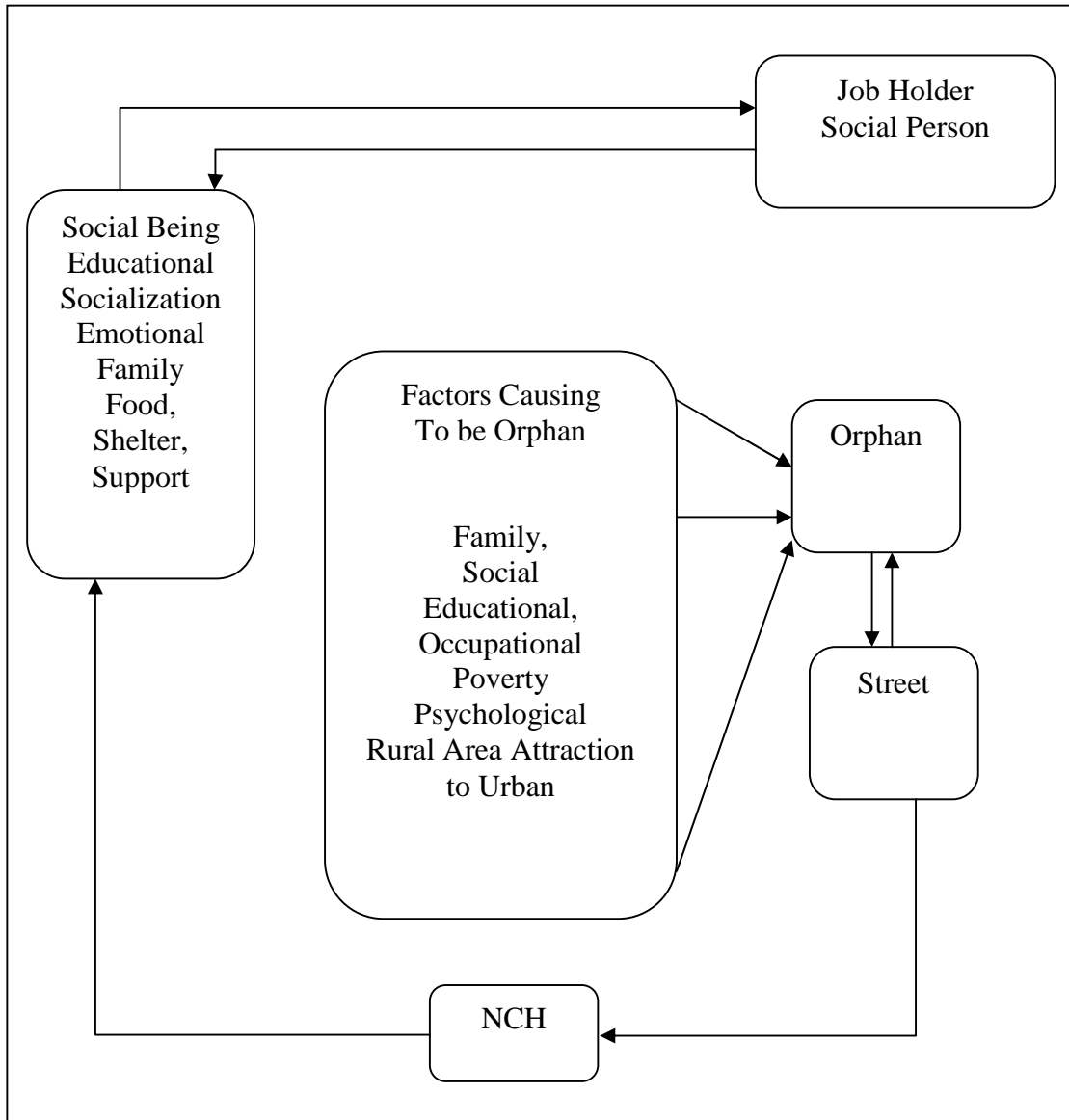


Figure 2.1 Conceptual Framework of Orphan

CHAPTER III

RESEARCH METHODS

3.1 Introduction

Since the objectives of the research required both quantitative and qualitative information, researcher has used various data collection methods and tools. This study mainly focuses on the children who live in Namaste Children Home Ward - 6, of Jarebar. The study has been designed to obtain information on their socialization process Socio-cultural values and also about the home. Therefore, this study has employed a broad framework and tried to apply a more holistic approach to fulfill its objectives.

3.2 Rationale of the Selection of the Study Area

Orphan and children are the phenomenon of urbanization in poor economic country. In poor households, parents are able to take care of their children properly. Children have to work from their early age. They don't get opportunity to attend school and poor economy may break their family bond. Therefore, they come to the city. In general Namaste Children Home Word - of Jarebar of Pokhara, which is situated Lakeside sub-metropolis of Gandaki Zone at Kaski district. There are 64 children in Namaste children home was specifically chaser to be the research site because of the following reasons:

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

Presently, the researcher is living in this city, so it would be easy to collect data and information about the subject. The researcher has personally visited many sites in Pokhara Metropolitan city where he has seen many orphan home. Because of familiarly with the sites, the researcher has obtained data that are more reliable on a short and limited time. Available resources in terms of time and budget have also

forced the researcher to choose Pokhara Metropolitan city as the research site, which is easily accessible and not expensive to carry out fieldwork.

3.3 Research Design

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

3.4 Nature and Sources of Data

Different types of quantitative and qualitative data and information were collected and analyzed relating to sociological, cultural and behavioral aspects of orphan and destitute children in Namaste Children Home.

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

3.5 Universe and Sampling

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

difficult for ordinary researchers. Only Government, NGO and INGO can carried out. In practice, here it is not possible to collect data of all orphan homes to study for a simple researcher. That is why the researcher has applied non-probability sampling for this study being a difficult task to take census of all orphans children home. Researcher has taken one orphan home of Pokhara Metropolitan city, the researcher has dividend whole children in different groups and collect the data from different group children. As in Namaste Children Home there are all together 64 orphans from them 39 children were taken for the data. The other children are small that they can't give the proper answer.

3.6 Methods of Data Collection

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

- Interview Schedule
- Observation
- Photographs
- Case Study

1. **Interview Schedule:** Interview schedule is one of the important methods for data collection. This method is used for collection of required data and information for the purpose of this research study. This method is used for getting more qualitative information about the orphan children.
2. **Observation:** This is the method of getting information by observing the objects. By looking their behaviours, living and working conditions, health, clothes, physique and their physical condition necessary information were collected. While interviewing children as well as the employers, the researcher has also observed the condition of orphan in orphans home.
3. **Use of Photographs:** Use of photographs is considered as an effective anthropological method of recording the actual situation of research

population. That's why photographs of some children, their dressing, living environment and their physical outlook have been captured.

- 4. Case Study:** There cases were collected to supplement information on the past and present of the orphan children who live in orphan home. The case studies were prepared by interviewing children themselves and recording their life story including their life experiences, feelings and aspirations.

3.7 Data Collection Techniques

Since the success of any research study depends on the appropriate technology of data collection the technology of data collection used by Sociologist and Anthropologist in this study also keep this means in view the methodology conducting interview with orphan children and interviews with experts of this field has been performed.

3.8 Reliability and Validity of the Data

Data collection in this research study has been done by using two sources. The primary source in this has been getting the questionnaire filled by the children in the Namaste Children's Home itself. At the same time, important persons of the institution has been consulted to get the authentic situation of the Children's Home as well as about different aspects of the children living in the Children Home. The second source includes articles published in different newspapers, magazines and data available from other different sources. Since the children are made to fill in the questionnaire this research will provide actual information, it is believed.

3.9 Data Processing and Analysis

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

CHAPTER IV

CONTRIBUTION OF NAMASTE CHILDREN HOME

4.1 Physical Setting of NCH

Namaste Children Home is being run in a nice big building of two Storey's. There are 19 rooms with attached toilet and bathroom. A new building is on the process of extension which is known as Namaste Children Village. This building is in the ownership of Namaste Children Home. The present Namaste Children Home is, however own rent.

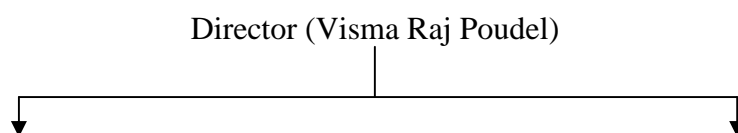
In each room is occupied by six children. In order to take care of the children and give them proper guidance there is one are captain and a vice-captain in each room. Besides above arrangements the organization has:

-) One well furnished kitchen.
-) One big dancing hall and T.V hall too.
-) One big library
-) Reception
-) One counseling room

4.1.1 Management System in NCH

The chapter is dealt with the overall management of Nepal Children Home with regards to children concern.

- a) **Food Management:** This organization has its own food routine. Children are feed according to the food routine. They eat breakfast, lunch, Tiffin and dinner. Children eat fruits twice in a week and their children who are week and need extra nutrition are given horlicks, viva and complain etc with milk every day. They have separate things in breakfast and Tiffin every day.
- b) **Work Division System:** Here at Namaste Children House. The work is divided according to the past. The system is as follow.



Program Manager
(Shushil)

Administration
(Man Singh Chaudhary)

- c) **System of admission of orphan and destitute children:** In Namaste Children Home children are admitted by the recommendation letter of VDC or Municipality.
-) Recommendation of District Child Welfare.
 -) Recommendation of government part bodies.
 -) Not only this it some cares come on news and some are really orphan and destitute NCH admit their children.
- d) **Departure of Children from the Institution:** When children passed their S.L.C. got skillful training and able to manage their own life. As well as, when children got their half or full and their condition is fine at that time also children can re-integrate.
- e) **Management of Education:** All the student study on reported boarding school of Pokhara, Step By Step Higher Secondary School. Morning and Evening classes at home by the teacher as like home tuition. The home provided all necessary things for education such as books, copy, pen etc.
- f) **Management of Clothes:** They provided every year new dresses like 2 pair. Give clothes for home. Provide all types of clothes and gift from volunteers and foreigners.
- g) **Management of Medicine and Clinic:** Time to time health checkup also they manage camp at Namaste Children Home. If anyone sick they took to Charak hospital and research center Pvt. Ltd. Also they provided health education and health day. They focus on "Prevention is better than care."
- h) **Arrangement of Entertainment:** They organize "Funny Friday" program every Friday. The children show cultural dance, sing and different types of their talent. They organize picnic time to time. Also they give entertainment by different program in different vacation time such as (debate, arise, dance competition, singing competition and different kinds of art).

- i) **Arrangement of Sports:** They provide different kinds of sports facilities. Such as football, table tennis, running competition. There is twice a week children have routine for sports. All the needed things for sports they provided.
- j) **Other Situation and System :** Children are allows to meet their relatives once in a three months. Children can visit their parents on Dashain only. Children who don't have parents can live with hours staffs. Children are concerned about moral duties and responsibilities. They are going to establish new children home at Ghachowk, Kaski. Also they provided scholarship program for the other children who stay with their parents.

4.2 Contribution of Namaste Children Home

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

4.2.1 Socialization

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

Purna used to reside in the street and it was his home. He used to think that life as the precious and the real one when he was beyond the reality. When he was brought up in NCH he attempted to run away many times due to that he was not happy in the world. Because in the street he had friends with whom he used to have cigarette speaking slang words. Later on he is forbidden in these all things hence it is very difficult to tolerate him in the beginning. After 4 years he has been socialized and he is willing to study and deserves the first position in the class as well.

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

4.2.2 Family

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

Box-1 NCH as family to Children

Talking with the members of the organization and Lalita Shah selected for the case study, it came to be known that Lalita Shah is a sweet girl rescued from the Saptari prison in Rajbiraj, which is in the eastern part of Nepal. When a chairperson of Namaste Children's House read the news heading, "6 - year - old Girl in Prison", in the national daily, Lalita's life took a very positive turn. After a few days, Namaste Children's Home became affiliated with the Social Welfare Council in Kathmandu and was able to bring her into a warm and safe home. Lalita had been in prison for almost a year with her father and step mother, who both had murdered Lalita's mother. She had not been able to go school and suffered greatly having a prison for her home.

It also came to be known that at first it proved difficult to socialize Lalita, as she did not speak Nepali and none of Namaste Children's Home staff spoke her language. Being the first child of NCH, however, she immediately received much love from uncles, mummies and didis and today has a lot of confidence. When talking to her I found that Lalita is a bold girl and likes to hang out with the girls in her age group. They love to run around the yard chasing each other and laughing. Talking with Lalita I came to know that she shows great interest in dancing and loves to watch dancing as much as she enjoys doing it herself. I knew from members that Lalita is a popular member of the house and can be seen any day chatting and socializing with just about anyone in the family. As a teacher I have seen that she is very dedicated to her studies and is one of the most talented students in her class. Lalita says that someday she would like to become a nurse.

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

4.2.3 Education

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

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

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

Likewise next example of Lalita is ample statement,

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

4.2.4 Cultural System

In Namaste Children Home they celebrate all kind of festivals such as (Dashain, Tihar, Teej, and Manghe Sankrrati). Children were sent to their relatives at Dashain only. They celebrate all festivals of all kinds of religion. At Namaste children home they organize different cultural program and different festivals. The children are socialized to mix up with every members of the Home. In different rituals all the children are taught.

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

CHAPTER V

SOCIAL CONDITION OF CHILDREN IN NCH

In this NCH children above 6 years of age are being kept and the children reach the stage of life when they can pass life on their own way they are allowed to depart from the orphanage. In this orphanage, only the children from 6 years and above are included as respondents which total numbers are 39 out of the total of 68 children in this NCH. It is difficult to get maximum response from the children below 6 years of age. It is thought that the children above 6 years are easier to get maximum responses than the children below 6 years.

Table No. 1: Age of the respondents

Category	Frequency	Percent
13-15	24	61.5
9-12	13	33.3
16+ above	2	5.1
Total	39	100.0

Source: Field Survey, 2011.

While analyzing the age of the respondents in terms of percentage it is found that out of the 39 respondents 61.5% belong to the age group from 13 – 15. The children of age group from 9 – 12 are found to be 33.3%. There are only 2 children of the age 16 and above.

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

Here in NCH there are all together 68 boys and girls. In which we have taken only 39 children we have taken only 39 children data. As from the table we define their gender. From the table we clarify it.

Table No. 2: Sex of the respondents

Category	Frequency	Percent
Female	21	53.8
Male	18	46.2
Total	39	100.0

Source: Field Survey, 2011.

Table no. 2 shows the sex of the respondent children who are participant in this study. Here male 18 mean 46.2% and female 21 mean 53.8%. So from the table use find that female are more than male.

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

While interview the selected children they give their name, caste. They give proper answer. Here in NCH Brahmin, Chhetri, Ethnic group and Dalit are found. Here in table 3 we define.

Table No. 3: Caste/ethnicity

Category	Frequency	Percent
Dalit	15	38.5
Brahmin	10	25.6
Ethnic group	9	23.1
Chhetri	5	12.8
Total	39	100.0

Source: Field Survey, 2011.

In table No. 3, we find different types of caste children are there. In which Brahmin 10 means 25.6%, Cheetri 5 means 12.8%, Ethnic group 9 means 23.1% and Dalit 15 means 38.5. Here are more Dalit than Brahmin, after that Ethic group and at last Chhetri.

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

Table No. 4: Religion

Category	Frequency	Percent
Hindu	32	82.1
All	3	7.7
Christian	2	5.1
No any	1	2.6
Muslim	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

The children who follow all religion are of 3 means 7.7%. As well as no any is 1 means 2.6% Hindu children are 32 means 82.1. As well as Muslim 1 means 2.65 and Christian 2 means 6.1. So, from this table we know that there are different religion children inside the NCH.

Table No. 5: Zone

Category	Frequency	Percent
Gandaki	24	61.5
Dhaulagiri	8	20.5
Narayani	3	7.7
Janakpur	2	5.1
Lumbini	2	5.1
Total	39	100.0

Source: Field Survey, 2011.

In table no 5 comes to be known that the sample numbers of children coming from Lumbini zone of Nepal are 2 out of 39. It means that only 5.1% of children living in NCH are from Lumbini. It also shows that the percentage of children in this orphanage is 7.7 as regards who have come from Narayani zone.

We can get a clear picture of the level of education of the children living in NCH. The frequency of children studying in Primary level is found to be 17 out of sample 39 nos. of children from total number of 68 children.

Table No. 6: Level of education

<i>Category</i>	<i>Frequency</i>	<i>Percent</i>
Secondary level	22	56.4
Primary level	17	43.6
Total	39	100.0

Source: Field Survey, 2011.

In table no 6, children in primary level are found to be 43.6%. It is a little less than 50%. In this table we find 56.5% of children of this orphanage. Study in secondary level. It is more than half the number of children who are getting the facility going through secondary level of education. It is a bright picture as far as children's educational status for the orphans and destitute children getting care from this NCH.

This table shows that almost all children residing in NCH come from very poor families. On the basis of the information gathered from the children themselves by visiting the NCH the above fact has been revealed. Out of 39 respondents 18 have total that their parents living or dead depends on agriculture. 18 out 30 from among 68 children have come from agriculture based families.

Table No. 7: Income sources of the family

Category	Frequency	Percent
Agriculture	18	46.2
Services	3	7.7
Labor	6	15.4
Other	12	30.8
Total	39	100.0

Source: Field Survey, 2011.

This is the highest percentage which comes to 48.2. The second highest number which is 30.8% is found to be of families depending on other sources. This shows the hardship faced by the children when young.

The third highest number is of children whose family occupation is as 15.4% depend on labor. It also indicates on labor. It also indicates their very poor family background.

Only 7.7% of children were found to have come from service holding families.

So, it can be clearly seen that most of the children had very low financial position of their family.

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

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

Category	Frequency	Percent
Mother	12	30.8
Father/mother	11	28.2
Other	11	28.2
Father	4	10.3
Father and step mother	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

Table no. 8 presents with who did the children lives before coming to orphanage shows that 28.2% of the children lived with their father and mother. And the same percentage of children lived with relatives or other people. The condition of children lived with relatives or other people. The condition of children living with father or mother logically must have been better than those living with other. Parental love and care must have been lacking to a great extent for the children who were forced by circumstances to live other. The number of children living with mother is seen to be highest 30.8% shows that the children must have been getting motherly affection but were deprived of the support that children where both father and mother live together.

It shows the sad picture of children who did not the proper care and facilities in their young age. A few children are seen living with father and step mother whose percentage is 2.8.

When looking carefully these data we also find the 10.35 of the children lived with father. It shows that quite a big number were deprived of the warm love and care found in motherly affection. This is also an example of the dismal situation of the children in their early days before they got the opportunity to come live in thin NCH for better and comfortable status life.

This table explains why the children were not in a condition to remain in their own homes and were in search of some better support for their life and growth. It shows the age group of children when mother or father died and became orphans. The highest who do not know properly when their father or died. This is shown system which happens to be 34 children out of 39 respondents selected from the total number of 68 children 87.2% of the children fall in the category of missing system.

Table No. 9: When did your mother or father die?

Category	Frequency	Percent	Valid Percent
Missing System	34	87.2	
Total	5	12.8	100.0
From 2 to 5 years	3	7.7	60.0
Just after my 7 birth	1	2.6	20.0
From 6 to 18 years	1	2.6	20.0
Total	39	100.0	

Source: Field Survey, 2011.

Children whose father or mother had died just after their birth are found to be 1 in frequency. It is 2.6% whose valid percent comes to 20.0%. 60% children were found to be such children whose father or mother had died within age range from 2 to 5 years. Such orphans percentage is found to be second highest which is 60%. There are children whose father or mother had died within age range of 6 to 18 years. The percentage of such orphans comes to 20.0% of the total number 63 living in NCH. In

one way or other at different age these children had lost their father had become orphan and had been living life with good support or in misery.

With the help of the questioner prepared while conducting interview with 39 children of NCH it came to be known that the second highest percentage is of those children who had come to the city with relatives.

Table No. 10: How did you come to city?

Category	Frequency	Percent
Organization approach	21	53.8
With relatives	13	33.3
On my own	3	7.7
Other	2	5.1
Total	39	100.0

Source: Field Survey, 2011.

It is 33.3% the highest percentage 53.8 shows that organizational approach had played a great role in bringing orphan and destitute children to provide them better life situations. It shows how the NCH has been taking pains to provide comfort and growth to poor children. It shows a really brilliant approach made by NCH to give new hope and better living and educational facilities to these unfortunate children.

However, this is one another interesting picture of their coming to city and getting refuge in NCH. Out of 39 respondents 3 children were found to be such who had come to city on their own looking for better life situation and ultimately they got the chance to get warm care of NCH. 5% of children came to city in some other way not specifically known.

This table displays about the problems faced by the children when they came to city. We find that they had left home for reasons such as to get job mainly so that they could pass happy life.

While asking questions about the problems faced by them in the city 2 out 39 told that they found it difficult to get job as they had expected. 6 children whose percentage from the total comes to 15.4 told that it had become very difficult table from them to

find shelter 2% of the children had to suffer for want of food. Other 7.7 p.c. of them told that they had food and shelter problems. Quite a big number 24 out of 39 respondents from the lot of 63 told that they did not find any problem. Still they preferred to be a part of Namaste children house for better living conditions, care and education. Some others such as 3 of them told that had to some kind of problem and the percentage such children came to 7.7%.

Table No. 11: What Problems did you face in the city?

Category	Frequency	Percent
No any	24	61.5
Problems of shelter	6	15.4
Food and shelter problems	3	7.7
Other	3	7.7
To difficult to get job	2	5.1
Food problems	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

Table no. 11 mentioned that the children had different kinds of problem most of which were so acute that they were passing their life in want and distress, NCH has now given them quality life and education which is found to be really admirable.

Food One Likes Most

This table is meant to know about the taste and choice of food for the children being supported by NCH. A very high percentage of respondent children numbering 35 told that they get to eat the food they like most. It shows that this children's house is careful to see that the children get the food of their orphanage is giving parental care, love and affection for the children.

Table No. 12: Do you get the food you like most of the time?

Category	Frequency	Percent
Yes	35	89.7
No	2	5.1
Sometime	2	5.1
Total	39	100.0

Source: Field Survey, 2011.

Table no. 12 shows that the children that get food they like 35 means 89.1%. No is 2 means 5.1 and sometime is 2 means 5.1 so all together 100%. However, some exceptions of 5.1% told that the food they get to eat was not available. Other whose percentage is also 5.1 said that sometimes they got to eat the food they liked most and sometimes not. They need some more attention to be paid in providing food of the children's liking as far as practically possible. It will keep all the children healthy and happy.

This table intends to find out the situation about entertainment provided by NCH for its children. Varieties of questions were asked such as if they got the chance to watch films, going for excursion picnic and taking part in some other kinds of entertainment program. It is gratifying to see that the highest percentage of students revealed that they were getting all the above kinds of entertainments the percentage being 53.8.

Table No. 13: How do you get entertainment?

Category	Frequency	Percent
All of above	21	53.8
Other	6	15.4
Films	5	12.8
Picnic	4	10.3
Excursion	3	7.7
Total	39	100.0

Source: Field Survey, 2011.

5, 3 and 4 students of the lot told that they got entertainment from films, excursion and picnic respectively. The second highest percentage 15.4 of children told that they were getting some other kinds of entertains besides films, picnic etc. It indicates the NCH management has been doing well to provide entertainment to its children in varied and conscious manner.

Feeling About Study

This table intends to find out how the children of NCH are going on with their study. The highest number of children numbering 18 out of 39 respondents from among 63 said that they were having very nice feeling about doing their study. The following table shows students who enjoy much in study.

Table No. 14: How do you feel about doing your study?

Category	Frequency	Percent
Very nice	18	46.2
Regular	11	28.2
Quite good	9	23.1
Disturbance	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

Table No. 13 shows that 46.2%, 28.2% of students did their study in a regular manner, the percentage of such students is found to the second highest i.e. 28.2%. A lot of students found to be in 23% that they had quite good feeling about their study. Only one student looked to be not enjoying his study whose percentage stands as 2.6. From this it can be well estimated that NCH has been providing very good educational training for all children.

Health Checkup / Care

In NCH for keeping its students from different kinds of sickness or diseases these is found provision made by wardens in taking care, consulting doctor combined care and check up by wardens and doctor. In some cases sick students are also sent to their relatives for psychological comfort and care according to the situation. If we look at

the percentage we find highest 41.0 in which wardens are conscious to give proper care. So that children get immediate attention when sick. The second highest situation of help provided is that of both wardens and doctor whose percentage is seen to be 38.5.

Table No. 15: Who help you when you are sick?

Category	Frequency	Percent
Wardens take care	16	41.0
Both wardens and doctor	15	38.5
Doctor is consulted	7	17.9
Send to relatives	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

In table no. 15, 17.9% situations doctor is consulted. Sending to relatives for care has record of minimum percentage which is 2.6. From this data it can be said that children in NCH get admirably good help and care which helps to remain healthy and free from any kind of injury in their health.

Feeling Lonely or Quite at Home

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

Table No. 16: Do you feel lonely to live here?

Category	Frequency	Percent
No	37	94.9
Yes	2	5.1
Total	39	100.0

Source: Field Survey, 2011.

In table no. 16, the highest percent 94.9 of students freely expressed that they did not feel lonely in their stay home. Only a few lie, 5.1% of the children said that they felt

lonely when living in this children's home. It can be seen that the overall situation for living is lively not lonely for almost all children. It gives a positive view about the homely environment provided to these children in NCH.

This table is constructed with a view to find out the reason from the children themselves why they did not feel lonely more specifically. In response to the question if you do not feel lonely, then how the explanation received was as follows: 20 respondents told that they were taken care of by the wardens and other members of the house and they felt as if they were living their own home. They felt as free, living and content as in their home.

Table No. 17: If no, no then how?

Category	Frequency	Valid Percent
Both	20	54.1
You feel as home	9	24.3
They take care you	8	21.6
Total	37	100.0

Source: Field Survey, 2011.

In table no. 17, the percentage of such children is 54%, 21.6% of children were happy living there. It indicates that the NCH is giving the children all kinds of care to keep them all the time fresh and cheerful.

Feeling of Children towards Staff (other members)

This table is intended to find out whether the children express their feeling and ideas about other members of the organization such as wardens, supervisions or some other officials. It is really admirable to find that the children do not feel much hesitation to be open with the other members of the organization because they feel them like father, mother, brother, sister, uncle and aunt according to their age and dealings. In all these kinds of relationship the percentage is the highest which is 46.2%.

Table No. 18: What do you think of other members?

Category	Frequency	Percent
All of above	18	46.2
Like father/mother	17	43.6
Like uncle/aunt	3	7.7
Like brother/sister	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

Table no. 18 shows that the children are quite big number as 17 out of 39 among the lot of 63 get affectionate dealing from the elderly members of the organization as they feel them like their own mother and father. There are some children who think of them as brother and sisters. It shows that the NCH has appointed very sensible staff to keep the children happy and free as in a homely environment. It can be an ideal example for other organizations also working for the welfare of the orphans and destitute children.

This table is intended to know how the orphans and destitute children living under the care of NCH are being socialized. For this specific purpose the children were asked to answer the question. "Do you think the way you are brought up in the organization has been helpful for social integration? On the basis of the answers received from them it is revealed that almost all children except one expressed positive feelings the percentage of which is 97.4.

Table No. 19: Do you think the way you are brought up in the organization has been helpful for social integration?

Category	Frequency	Percent
Yes	38	97.4
No	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

In table no. 19, 2.6% of the children that is one amongst the respondents told that he did not feel helpful in social integration. In spite of very bright picture emerging from this problem about social integration being developed in the organization there is room for improvement. It is to be borne in mind that one of the main purpose of the research is to find out about the contribution made by NCH on one of the most important aspect of children's growth in the values of social integration so that they can well a just themselves in the national stream of life. It is gratifying to see that NCH is doing its best in this important aspect of children's socialization so that they can show their responsibilities in the service to the country in future as able and conscious citizens. Since children of different castes, tradition, religion and ethnic groups are growing up and being educated under the same roof of the organization it gives conductive. It is to be borne.

This table and subsequent table 21 are constructed to get a close look at learning cultural values by the children while living in the organization. A specific question, "Did you learn about your cultural values while living in the organization" The answered received has shown that almost all children have the feeling that they are learning different kinds of cultural values while living there. Since the children belong to various economic classes, caste and creed it becomes really convenient for the children in learning cultural values which go to helping in their socialization as well as personality development and fostering unity among diversity. The number of children giving positive answer in aspect is 97.4% which is certainly admirable.

Table No. 20: Did you learn about your cultural values while living in the organization?

Category	Frequency	Percent
Yes	38	97.4
No	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

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

This table comes as a sequence of table 20 and it is intended to find out if the orphans and destitute children living in NCH are facing any difficulties in learning cultural values. From the answered gathered it becomes clear though some children had been feeling it difficult to learn cultural values whose percentages is 17.9.

Table No. 21: Are there any difficulties for not learning cultural values?

Category	Frequency	Percent
No	32	82.1
Yes	7	17.9
Total	39	100.0

Source: Field Survey, 2011.

However the number of children telling that they had no difficulties is very high which is 82%. We can make a point that in spite of the big majority of the children have expressed no difficulty in learning cultural values it becomes very pertinent more care and efforts are to remove whatever difficulties the children have in learning cultural values.

This table is intended to see how far the NCH community is fostering religious tolerance. It is to see whether the orphans and destitute children are allowed to following the religion they want to follow. In other words it wants to find out whether secularism is going on in practice in the NCH.

Table No. 22: Are you allowed to follow the religion that you want?

Category	Frequency	Percent
Yes	35	89.7
No	4	10.3
Total	39	100.0

Source: Field Survey, 2011.

From the answers received it is founded that a very big majority i.e. 89.7% of them were allowed to follow. However, there are some children having 10.3% of them who said that there was restriction in the matter of religion. Probably the NCH community

was not very much careful in removing this disparity as regards to following the religion of their choice. It may also be that the children who answered negatively what the question was meant to know. Some more sensible attempts are to be made to make sure that there is complete religious tolerance respect to others' religion while preserving their fully and freely to develop an healthy atmosphere of good religious tolerance.

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

Table No. 23: Did you learn to attend social custom such as marriage and baptism

Category	Frequency	Percent
Yes	28	71.8
No	11	28.2
Total	39	100.0

Source: Field Survey, 2011.

The percentage of children giving positive response is found to be quite high which is 71.5%. However some children having the 28.2% told that they did not get chance to learn such things in view of this organization needs to pay some more attention to maximize chances for the children to attempt marriage and baptism like ceremony so that all the children can get the valuable opportunity of socialization by attending such ceremonies as far as possible.

Table No. 24: When do you visit your family or relatives?

Category	Frequency	Percent
In a year	31	79.5
In one month	3	7.7
Once in a month	2	5.1
In fifteen days	2	5.1
Never	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

In order to find out how often the children were given the opportunity to visit their family or relatives. The most high % of children which is 79.5 shows that out of 39 respondents 31 children were found to be visiting their family or relatives in a year. However quite a number of children got the chance to visit there family or relatives once in a month or in 15 days. This record is quite conducive for allowing the children to remain in loving contact and memory of their family or relatives. Such arrangement made by the institution is admirable. It gives them a sense of psychological satisfaction that help in their normal and pleasant growth of the children in spite of all this bright aspects one child had said that he never visited his family or relatives it is to be seen whether he did not have any people worth visiting or he was somewhat neglected. The institution is expected to look into such matters in more careful and positives way for the normal and happy growth of all the children living in the institution.

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

Table No. 25: Don't you want to meet your relatives?

Category	Frequency	Percent
Want to meet	21	53.8
No	7	17.9
No parents	5	12.8
Not interested to meet	5	12.8
Not any relatives	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

In answer to this question maximum number of children having the percentage standing 53.8 told that they are eager to meet the relatives. 17.9% of the children, quite a considerable number seen as 17.9% told that they do not want to meet the relatives. It seems they were totally neglected or despised by the relatives. Some others said that they had no parents while some other said that they were not interested to meet. One of the children told that he had no relatives. This shows that more than half number of children had some loving memory of their relatives and wanted to meet them while many other gave different negative views to this question. This gives the suggestion that the institution has to give them the warm feeling of relatives in such a way that the void remaining in them about the wish to meet the relatives can be compensated in one way or another as far as possible for the all round development of the children.

This table is prepared to find out if the children are given some kind of training to make them self depended doing things like shopping, cooking and cleanings males on conscious, agile, practical and self – reliant pt a great extent. Such activities help in making able to take responsibility. It is like a part of pragmatism or in simple terms it can be known as 'Do it yourself' practices it is seen that in doing these things all the children living in NCH are found to have been given practice. The table shows that all the 39 respondents of out of the whole lot of 63 have been found doing shopping, cooking and cleaning.

Table No. 26: Did you learn shopping, cooking and cleaning?

Category	Frequency	Percent
Yes	39	100.0

Source: Field Survey, 2011.

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

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

Table No. 27: Were you allowed to keep your relatives in the hostel while they were visiting you?

Category	Frequency	Percent
Yes	35	89.7
No	4	10.3
Total	39	100.0

Source: Field Survey, 2011.

It is very satisfying to find that 89.7% of the children answered in the positive to the question, "Were you allowed to keep your relatives in the hostel while they were visiting?" It also shows the broadmindedness of the institution in the matter of providing accommodation for a short stay to the relatives of the children who come to visit them. However, there are exceptions who said that they were not allowed to keep their relatives. If it gives a faint feeling of some of the children were discriminated, it is a matter to be given attention by the organization.

In response to yes/no question, "Do you want to go away from this organization?" all the 39 respondents out of whole lot of 63 replied in the negative that is 'No'. To find the reason why they did not want to go away from the organization a subsequent question "If no, why?" was asked. Quite a big variety of replies came which are clearly shown in this table. There is not much imagine because the answer themselves are self-explanatory. For instance are of the children said the he did not want to go away from the organization because he wanted to develop his village by studying, being an educated person in course of time.

Table No. 28: If no, why?

Category	Frequency	Percent
i love this organization	12	30.8
want to read	5	12.8
enjoy a lot	4	10.3
because i want to develop my village by studying here	1	2.6
because i have to do something	1	2.6
chance of making good life and to be independent	1	2.6
good care	1	2.6
good facility, read and make bright future	1	2.6
good to study	1	2.6
i can fulfill my necessary	1	2.6
i have to learn more	1	2.6
i have to read	1	2.6
i should read and do hard for my happy life	1	2.6
i want to do something in my life	1	2.6
it is as like my home, want to learn more, want to be reach	1	2.6
its my home, i want to be a success	1	2.6
learn more, make future bright and want to do something to organization	1	2.6
study	1	2.6
they help me	1	2.6
want more education to be a successful man, want to help this organization	1	2.6
we have to read	1	2.6
Total	39	100.0

Source: Field Survey, 2011.

In table no. 28, 30.8% of the children expressed their admiration about the help they were getting about the help they were getting from the organization and said that they did not want to leave the organization because they loved it. In other words they were happy to be in the organization where they got love, affection and facilities for their happy, healthy, growth and future security. Likewise 12.8% i.e. 5 children said that they wanted to read and meaning they were getting educational environment. Some other 10.3% children said that they were enjoying a lot being in the organization. Getting inspiration to do something good care, fulfill their necessity, homely atmosphere and so on like answers coming from the children indicates that the NCH is providing facilities and care for all round development of all its children to sure. Their study progress and bright future so that they can be pride of the country.

This table is intended to find out whether the orphans and destitute children living in the organization value the work done by organization for them or to find out how many of them wanted to remain in the organization after the completion of the study. In other words it is to probe in depth what sort of long lasting impression of the organization was to be found in the children. It is seen that a big majority of children numbering 28 out of 39 respondents answered that they did not want to leave the orphanage even after the completion of their study. It might have two kinds of positive impact of the organization on them. They might be thinking to show their gratitude to the institution which had been doing so much selflessly for their healthy growth and educational uplifting. They also might have decided to work in the orphanage to help poorer and unfortunate children coming year after year to get help from the organization. It also can be assumed that they might be seeing better prospects of job opportunity in the organizational setup itself or to get chances of moving abroad for the organizational work or getting in touch with foreign volunteers coming in the organization from time to time and getting wider knowledge and ideas to left themselves in the wider and higher opportunities within and outside the country. This shows a very good impression made by the organization on its children.

Table No. 29: Do you want to leave the orphanage after the completion of the study?

Category	Frequency	Percent
No	28	71.8
Yes	11	28.2
Total	39	100.0

Source: Field Survey, 2011.

It is also seen that 28.2% children which is nearly 1/3rd told that they wanted to leave the orphanage after the completion of the study. This situation also can be interpreted in two ways. They might have been satisfied with what they got fill the completion of their study and did not see more point in passing there time in the organization. Some others might be looking for change in the environment and quick chances of getting better opportunities outside of the organization as some young people want just to see what they can do being away from the routine life of the organization.

Table No. 30: After your study where do you want to go?

Category	Frequency	Percent
Want to do job	37	94.9
With relatives	2	5.1
Total	39	100.0

Source: Field Survey, 2011.

This table comes in sequence to the foregoing table no 29. It wants to find out where they want to go after the completion of the study in the organization. Two categories of options were given, 1 with relatives 2 want to do job. Only a few children the % being 5.1 said that they would like to go with their relatives after the completion of their study. It may indicate that they might have been feeling some kind of home sickness and wanted to take life easily for some time. In some people such kind of nostalgic feelings comes and they are filled with past sweet memories of society, friendship and love and worm companionship with their relatives. A remarkably great numbers of children having 94.9% figure expressed that they wanted to do job by going out of the organization after the completion of their study.

This table is devoted to study caste and ethnicity by sex. Among the Brahmins out of 10 there are 3 children of male sex and children are of female sex out of 39 respondents Brahmins are found to be 25.6% which is the highest. The highest percentage of children in NCH is found to be that of Dalits which stands as 38.5%. Among Dalit children 10 are male and 5 are female.

Table No. 31: Caste/ethnicity by sex

Caste/ethnicity	Sex of the respondents		Total
	Male	Female	
Dalit	10	5	15
	55.6%	23.8%	38.5%
Ethnic group	4	5	9
	22.2%	23.8%	23.1%
Brahmin	3	7	10
	16.7%	33.3%	25.6%
Chhetri	1	4	5
	5.6%	19.0%	12.8%
Total	18	21	39
	100.0%	100.0%	100.0%

Source: Field Survey, 2011.

Table No. 31 shows that the percentage of male Dalit children is found to be 55.6%. From ethnic Group we find the 3rd highest number of children. Out of the 39 total respondents 4 are males and 5 are females. This figure shows that number of female children is greater than that of male children except in the case of Dalit children male children are found to be greater in number. Among the Chhetri caste also the number of female is found to be far greater than that of male. While examining the total number children from all the Brahmin, Chhetri, Ethnic group and Dalit we find that out of 39 respondents 18 are male children and the number of female children is 21.

There are 68 children getting care and education in Namaste Children House. This organization looks after both boys and girls in all matters of their growth and wellbeing. This table is intended to analyze 'Level of Education by Sex'. Out of the 39 respondent children in Primary Level there are 7 male and 10 female children. So, the

percentage of female children is slightly greater than that of male children. In view of educational level it is seen that 38.9% children are male and 47.6% of them are female in the primary level of education. As far of children studying in Secondary Level is concerned there is slightly greater number of male children whose percentage is 61.1 and female children are 52.4%.

Table No. 32: Level of education by sex

Level of education	Sex of the respondents		Total
	Male	Female	
Secondary level	11	11	22
	61.1%	52.4%	56.4%
Primary level	7	10	17
	38.9%	47.6%	43.6%
Total	18	21	39
	100.0%	100.0%	100.0%

Source: Field Survey, 2011.

This data is based on 39 respondent children out of the whole lot of 63 children in Namaste Children House. By cross examine it is also found that the number of female children is greater than that of male ones in the Primary Level where as the number of male children is greater than that of female ones in the Secondary Level. In this way it is found that there is difference in the number of male and female children as seen from the point of view according to level of education by sex in this organization.

Table 33 is designed to know about the age group of children as well as the different age as of male and female. The age of respondents defined by sex is shown here. In Namaste Children House there are different types of age group children by which they know everything there as age is that factor which makes humans know about the condition of things.

Table No. 33: Age of the respondents by sex

Age of the respondents	Sex of the respondents		Total
	Male	Female	
13-15	12	12	24
	66.7%	57.1%	61.5%
9-12	4	9	13
	22.2%	42.9%	33.3%
16+	2	0	2
	11.1%	.0%	5.1%
Total	18	21	39
	100.0%	100.0%	100.0%

Source: Field Survey, 2011.

By the table use know that different age group of children are of different sex. Such as from the age 9-12, male – 4, 22.2% female – 9, 42.9% total 33.3%. Now the age group 13-15 is male – 12, 69.7% and female 12, 57.1% total 60.5%. Now from age group 16+ male 2, 11.1%, female 0 is 0% total 51%. From this we can know that male 18 and female 21 total 39.

This table is intended to examine level of education by caste and ethnicity. It is studied in two levels:

- a) Primary Level
- b) Secondary Level

Out of 39 respondents we found that Brahmin there are 5 Brahmin children in primary level and 5 are in secondary level. Children of Chhetri caste are found to be 1 in primary level and 4 in secondary level. In the study children of ethnic group we find 3 children in primary level and 6 in secondary level. As far as the children of Dalit is concerned there are 8 children in primary level and 7 in secondary level.

Table No. 34: Level of education by Caste/ethnicity

Level of education	Caste/ethnicity				Total
	Brahmin	Chhetri	Ethnic group	Dalit	
Primary level	5	1	3	8	17
	50.0%	20.0%	33.3%	53.3%	43.6%
Secondary level	5	4	6	7	22
	50.0%	80.0%	66.7%	46.7%	56.4%
Total	10	5	9	15	39
	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2011.

From the point of view of percentage children in secondary level are found to be that of different caste which is 56.4%. There are 43.6% children reading in primary level which belongs to all caste and ethnicity coming from Brahmin, Chhetri, Ethnic group and Dalit. By the study of this table the children getting education are maximum from the dalit children. The second highest number of children is that of Brahmin and the third number of children belongs to ethnic group. The minimum numbers of children are from Chhetri caste. In other words there are 15 from Dalit, 10 from Brahmin, 9 from ethnic group and 5 from Chhetri.

This table is related to religion by caste. In the category (all) there are 1 from Brahmin and 2 from ethnic group. Not any religion we find 1 from ethnic group. Children following the Hindu religion are found to be highest in numbers which are from Brahmin, 5 from Chhetri, 4 from Ethnic group and 14 from Dalit. Only 1 child is found having Muslim religion belonging to ethnic group. The number of children following, Christian religion are found to be 1 from ethnic group and 1 from Dalit.

Table No. 35: Religion by Caste

Religion	Caste/Ethnicity				Total
	Brahmin	Chhetri	Ethnic group	Dalit	
Hindu	9	5	4	14	32
	90.0%	100.0%	44.4%	93.3%	82.1%
All	1	0	2	0	3
	10.0%	.0%	22.2%	.0%	7.7%
No any	0	0	1	0	1
	.0%	.0%	11.1%	.0%	2.6%
Muslim	0	0	1	0	1
	.0%	.0%	11.1%	.0%	2.6%
Christian	0	0	1	1	2
	.0%	.0%	11.1%	6.7%	5.1%
Total	10	5	9	15	39
	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2011.

The highest % of children having Hindu religion is found to be 82.1%. The second highest number having 7.7% belongs to the category mentioned has (all). Children following no religion and Muslim religion are found to be in 2.6% in number.

This table also shows that children following the Christian religion occupy the third highest number which is 5.1%.

In this table the age of the respondents is analyzed by caste has been explained. We find that children of the age group 9 to 12 there are 5, 2, 2 and 4 children belong to Brahmin, Chhetri, Ethnic group and Dalit respectively. Out of 39 respondents the total of this age group of children is 13. Children of age group 13-15 are found to highest in number. In other words there are 24 children of this age group which can be seen as 3 from Brahmin, 3 from Chhetri, 7 from Ethnic group and 11 from Dalit.

Table No. 36: Age of the Respondents by Caste

Age	Caste/Ethnicity				Total
	Brahmin	Chhetri	Ethnic group	Dalit	
9-12	5	2	2	4	13
	50.0%	40.0%	22.2%	26.7%	33.3%
13-15	3	3	7	11	24
	30.0%	60.0%	77.8%	73.3%	61.5%
16+	2	0	0	0	2
	20.0%	.0%	.0%	.0%	5.1%
Total	10	5	9	15	39
	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Field Survey, 2011.

The highest percentage which is 61.5% is of those children who belong to 13 to 15 age groups. The second highest 33.3% is that of those children who belong to 9 to 12 age group. Out of the total 39 respondent children only 2 from Brahmin caste are found to be belonging to age group 16 and above.

CHAPTER –VI

DISCUSSION AND ANALYSIS

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

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

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

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

2. From the facts found out of 68 children of which the selected 39 ones for the study it was seen that the children were getting proper care for their growth and bright future. It also gives a notion that the children in other such organizations also might be getting help for similar more or less for their better life. This is a bright indication for unfortunate children which found in the country. Even so we see quite a number of children in the society and streets which are in need of support from such children's home in coming days too.
3. Though there are sixty eight children in this organization for making the study effective thirty nine children were selected within the age group of nine to sixteen. It was done to get response clearly from the children because children below nine years are more or less unable to express their feelings and provide facts about them.
4. In order to get a distinct and maximum information about the cause of the children for coming to the orphanage, their family backgrounds and their present situation in the orphanage as well as the effort made by the organization for socialization as well as education and other facilities the case study has been made specifically about their children .It was done so because in researcher's observation and talks with the children these three children Lalita Shah, Dipak Pariyar, Anita Goley appeared to have under gone various hardships and misery before they came to this orphanage. Moreover, I found them answering my questions with good care, interest and understanding which help me to know what conditions are there in the society which make some children suffer and sick shelter or getting them brought in the orphanages.Since I am a teacher in the school this children get education, it became more convenient for me as well as for the children to conduct the study in a desirable manner. As a result of which the case study can effectively and clearly show the condition of the children prior their coming to the orphanage and after they got shelter in the organization. In other words, the children were found to be growing happily and being hopeful for their bright

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

5. In the study to find out the ratio of children as regard sex of the respondents eighteen were found males and twenty-one to be females out of the 39 selected children. It shows that the number of female children is higher than that of male children.
6. In view of caste and ethnicity the children of Dalit community were found to be the highest though there are children of other caste and ethnicity groups. It might be because of the fact that the living condition of Dalits are not as good as that of other groups of people.
7. From the study it is revealed that the children having Hinduism as their religion are found to be greatly higher in percentage which is 82%. Since Nepalese a country with people more of Hindu religion the number of children is found greater from the prospective of religion.
8. In the study made to find out children taking shelter in NCH .Children coming from different zones Nepal, the children of Gandaki zone were found to be the highest in number. It is because of the fact that this children's home is situated in Pokhara which is in Gandaki zone and the children got chance to get associated to this children's home .The list number of children are found to be coming from Janakpur and Lumbini zone because they are great distance from pokhara.
9. Out of the selected 39 children 17 were found in primary level where as 22 in secondary level. It shows that children in secondary level are higher in number seen from the point of education. It shows that children of higher age groups are more in number from the point of educational observation.
10. In order to find out why the children came to take shelter in the children's home the income source of their family was also taken into consideration. It comes to be known that most of the parents of the children depend on agriculture. It is well known to us that Nepal is mainly an agricultural country

and the higher numbers of people are having agriculture as their main source of income.

11. A prove was also made to find out how the children happened to come in the organization. It was found that the organizational approach was found to be playing greatest role in getting them shelter. In this organization however, the second largest number of children had come to live here being brought by their relatives. In short, the highest number with 53.8% got to get shelter by the approach made by the organization itself which shows the sense of love and care given by the organization for the unfortunate children of the society.

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

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

CHAPTER VII

SUMMARY AND CONCLUSION

7.1 Summary

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

After the establishment of the NCH in 2003 Mr. Vishmaraj Poudel along with other executive members of their organization has been found extending their dedicated service for the all around development of the children. From the selected children altogether there are 18 boys and 21 girls with age groups ranging from nine years old to sixteen years old. Though there are children of ages below 9 years also, data collection was made starting from 9 years old and above. It was done to get more accurate information as the minor children would not be able to give response in clear terms. The data presented in this research gives the full picture of different activities being conducted in the orphanage. The children are provided with wholesome meal, breakfast, tiffin, dinner and supper for good health. They are provided good medical service so that they are kept free from diseases and grow up in good health. There has been found provision of different in door games to keep them fresh and active. The children are given some time to watch T.V. and listen to music and other cultural activities during their leisure time.

Out of 68 orphans of this NCH 39 children have been selected for conducting the study. In the study the place of their birth, nationality, ethnicity, religion, mother-tongue, the reason for being away from the family, age group, description about their wish to go back to their home or willingness to continue living in the orphanage, educational status, their thoughts about their future and their present physical condition etc. are found out with the help of questionnaire to be answered by the children, interview and consultation with the authorities, wardens and teachers of the organization.

Out of the children selected for the study in view of caste or ethnicity 25.6% are from Brahmin, 12.8% Chhetry, 23.1%, Ethnic group and 38.5% Dalit. The number of Dalit is found to be the highest and that of Chhetri is found to be the lowest.

In the sphere of calculating number according to sex, out of the selected children 21 are girls and 18 boys of 39 total children. It is seen that the percentage regarding religion 32 are Hindus and 7 are of other religions such as Muslim and Christian.

While taking data regarding the place of birth orphans and destitute 39 are found taking their shelter in this NCH orphanage.

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

According to the data collected about the age group children from age 9 to 12 are found to be 13 in number or 33.3 in percentage. Children of age group from 13 to 15 are found to be 24 of which the percentage comes to 61.5% to be the highest. The children from age group 16 and above are found 2 in numbers the percentage of which stands as 5.1%.

Data collection made to find out children with no parents to look after them at home was found to be 5 in number children having no relative at all was to be 1 only the percentage of which is 2.6%. In order to find out whether the children in this orphanage wanted to meet their parents and relatives was found to be highest.

7.2 Conclusion

In order to conduct the research program "A case study of Namaste Children Home". Out of children 39 numbers of them were selected of which the number of boys has been 18 and girls 21 on the spot survey was made and other information has been taken from the second phase of study.

Out of the children selected from N.C.H. situated in Baidam, Pokhara data collected on the basis of caste and ethnicity the number of children of Dalit has been found to be 38.5 percent which is the highest one. The least 12.8% has been found to be of the children coming from Chhetri community. In the same time the religions' data shows that children of Hindu religion come to be 32 which is the highest one. Children having other religion have been found to be 7 percent of the total number of the selected children.

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