

# RADIO NAMOBUDHHA

Baseline Survey on  
**Consciousness and  
Viewpoint of Listeners**

Kavre  
**2009**

Research Team  
*Khagendra Prasai*  
*Raghu Mainali*



Conducted by  
**COMMUNITY RADIO SUPPORT CENTRE (CRSC)**  
**NEPAL FORUM OF ENVIRONMENTAL JOURNALISTS (NEFEJ)**  
WITH SUPPORT FROM  
**FREE VOICE THE NETHERLAND**



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## ■ From the publisher

We are very much pleased to see **Baseline Survey on Consciousness and Viewpoint of Listeners** which was conducted by Community Radio Support Centre (CRSC) under Nepal forum of Environmental Journalists (NEFEJ) and developed for Radio Namobuddha of Kavre district.

Baseline surveys are considered as the foundation for any plan or activities. It gives an idea how to implement the activities or plan in the best way possible. They also serve as measuring stick to gauge the progress achieved by comparing the previous and subsequent scenario.

The principal purpose of the survey was “to identify the impact made by radio on local people, after meticulous analysis of the situation existing before and after the arrival of Radio Namobuddha.” The analysis so arrived at would shape the policy of the radio and focus on the desired areas accordingly.

As a community, Radio Namobuddha has to be committed to fight out social injustice. It has to identify the areas where interventions are needed. We are very much confident that this baseline survey would give necessary inputs for Radio Namobuddha to design better and appropriate programs for social interventions for change.

Similarly, it indeed would help CRSC to measure the input of its community radio movement for social change under its slogan of “communication for development.” We would like to thank research team members which comprised of Khagendra Prasain and Raghu Mainali for their hard work which has gone into this survey.

We are very much grateful to Free Voice, the Netherlands for its generous support and Radio Namobuddha, our partner community radio station, for its willingness, cooperation and support to conduct this baseline survey.

**Om Khadka**  
Executive Director  
NEFEJ

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# CHAPTER 1

## INTRODUCTION

## 1.1 Background

As a general rule, growth of media and democracy are always reciprocally correlated with each other: one contributing to progress of other. This general rule, by no means, leaves any room for exception in Nepal. With an advent of democracy, mass media achieved a remarkable growth and in its turn contributed to progress and expansion of democracy. The growth and expansion of media has taken place under three sectors of ownership: state, community and private. A notable feature of present media is seen in its nationwide extension. It has taken roots and is constantly extending beyond capital center Kathmandu breaking its age-long character of being Kathmandu-centric.

Media, in the present day world, has two roles of enormous importance and effect. Firstly, it has emerged as so powerful agent of socialization the influence of which is unmatched. In this capacity, it instills value, goals and dreams of individuals and is significant in building, molding, shaping aspirations, personality, preferences, wants and inclination. Secondly, as *The Fourth Organ of the State* in democratic society, it has an enormously important role in building and strengthening democracy. In this capacity, its principal functions include informing and educating citizens and providing them with forum for expression and articulation of their concerns and voices.

Like other means of mass communication, FMs have also grown under three principal ownerships-private, state and community. It is obvious that state sector and state supported FMs have paid little attention to the true needs have people have not acted as *fourth organ*. The private sectors FM are widespread but are solely motivated by profit and act accordingly. Community radios seem to have different purposes and mission. They have become instrument and forum of local people bringing hitherto hidden issues to public, educating them on various social, cultural, political issues. Moreover, these radios have worked as motivator, inspirer and educator for the community and hence an agent of social and cultural change. They, however, have fallen short of the objectives and expectation laid down.

The Radio Namobuddha is one of such radios with both strength and weakness. It started its life with experimental broadcasting since 2064 Ashoj 7 and began regular broadcasting after three months. It has its broadcasting station at Devasthan Danda, Kavre 07 and recording studio and branch office at Bus Park, Dhulikhel Municipality.

With capacity of 100 watt, it has regularly been broadcasting its programs for thirteen hours a day on FM 106.7 mhz. Unlike many other FM, not only does it broadcast, it also produces its program itself. It is on air programs in eight ethnic language.

The Namobuddha Radio with resolute determination and commitment for progressive and democratic transformation of the communities, is set on contributing to such transformation through generation and proliferation of knowledge on matters such as education, health, agriculture, development, environment, human rights, gender equality, democracy, public empowerment and social inclusion.

As regards the fund, membership fee is its principal source. It has three types of membership: life membership, patron membership, and general membership which, at present, number 35; 5 and 105 respectively. With a view to establishing itself as community-owned radio, it has policy of continuous expansion of life membership. In addition it also collects fund by collecting donation from members and also from local people through social and cultural programs like *Deusi Bhailo*. It also collects fund from various charity shows. It has also own open theatre group named Selo Theatre.

It is sensible to believe that the Radio Namobudhha can perform its duties and responsibilities in the capacity community radio, only when it is supplied with necessary and relevant information obtained through scientific research. It needs this information to know and assess the needs of the communities and identify those areas on which it has to give relative weight and importance. By so doing, it can identify, formulate and design the substances and themes of program. Hence this research was conducted.

## 1.2 Objectives

The general objective of the research is to obtain information on consciousness and attitude on various social issues and the specific objectives are:

- a) to find out principal means of mass communication that the locals use and their trust on them;
- b) to find out locals' attitude towards education;
- c) to find out locals' attitude towards inter-ethnic and inter-caste relations;
- d) to find out locals' level of consciousness of and viewpoints on various tradition beliefs and superstition and associated practices;
- e) to find out role of mass communication on promotion of economic activities;
- f) to find out locals' knowledge associated with food;
- g) to find out locals' attitude towards public and political participation;
- h) to find out locals' consciousness and attitude on gender equality; and
- i) to find out locals' attitude on some health related practices.

## 1.3 Method of Study

This was a survey research blueprinted on descriptive design with the purposes of obtaining information as demanded by objectives laid down.

This research is entirely based on and has made use of primarily data obtained from the field. The people (sampled) inhabiting Kavrepalanchowk district were the sole source of data.

In this research, the people of Kavrepalanchowk district aged sixteen and above constitute the universe. As this is a preliminary baseline survey, five hundred (500) respondents were selected as samples from different municipalities and villages. In order to select individuals as samples, eighteen local bodies—three municipalities and fifteen VDCs were identified on the basis of population, geographical location and hearability. From each body, number of samples was determined in proportionate to population size which is shown in the following table. Each individual sample was randomly chosen in the field.

SN	Name of Local Body	Number of Samples
1	Dhulikhel Municipality	48
2	Banepa Municipality	66
3	Panauti Municipality	106
4	Panchkhal VDC	49
5	Devbhumi VDC	28
6	Chapakhori VDC	13
7	Sarsyu Kharka VDC	23

8	Shyampati VDC	18
9	Kahare pagu VDC	11
10	Katike Daurali VDC	16
11	Choubas VDC	10
12	Rabiopi VDC	18
13	Kusadevi VDC	31
14	Taldhunga VDC	7
15	Nayagaun VDC	21
16	Kharpachook VDC	7
17	Phalametar VDC	17
18	Ghartichhap VDC	11
	<b>Total Sample Size</b>	<b>500</b>

On random selection, demographic composition of samples came to be as follow:

#### Age Distribution

SN	Age Group	Number
01	16-25	192
02	26-35	119
03	36-45	112
04	46+	77
	Total	500

#### Sex Distribution

SN	Sex	Number
01	Male	291
02	Female	209
03	Other	00
	Total	500

#### Distribution by Educational Status

SN	Educational Status	Number
01	Illiterate	60
02	Literate	112
03	Under SLC	100
04	SLC/+2	156
05	BA/BA	71
06	Other	1
	Total	500

### Distribution by Residence

SN	Educational Status	Number
01	Urban	177
02	Rural	307
03	Other (Urbanizing)	18
	Total	500

Looking at these distributions of samples, we can regard the samples to be fairly representative.

Data was collected through interview technique. All questions in the interview schedule were close-ended. The entire field work was carried out by twenty two interviewers in team or in person who received one-day training and orientation on conducting interview prior to going to the field. All interviewers were staff of Radio Namobuddha. The field work took fifteen days.

After collection of data from the field, counting, tabulating and then analysis were carried. The findings have been presented in pie chart along with short description.

#### 1.4 Organization of the Report

This report is presented in four chapters. The first chapter introduces background, objective and method of the study. The second chapter presents Kavrepalanchowk at a glance. The third chapter deals with findings of study and the fourth presents summary of the same.



# CHAPTER 2

## KAVREPALANCHOK AT A GLANCE



## 2.1 The Political

Kavrepalanchok is a district of Bagmati Zone in Central Development Region. The headquarter of Kavrepalanchok is Dulikhel. It has ninety local bodies; three municipalities and eighty seven village development committees.

As regards neighboring districts, Ramechhap and Sindhuli lies to the east; Kathmandu, Lalitpur and Bhaktapur to the west; Sindhupalchok to the north; and Sindhuli and Makawanpur to the South.

## 2.2 The Geography and Climate

Kavrepalanchok is entirely a hilly district with an area of 1396 Sq. kms. located at latitude of 27 20'-27 35' and longitude of 85 24'-85 59' and has elevation of 1007-3018 meters. It has subtropical and temperate climate. Some major rivers that flow through this district includes Sunkoshi, Roshi, Indrawati and Kokhajor.

## **2.3 The Demography**

Kavrepalanchok has a total population of 383,479 with 187,068 male and 196,411 female population respectively. It has 70,466 households in total.

It houses various linguistic and ethnic groups. Some principal languages that are spoken as mother tongue include Nepali, Newari, Tamang, Magar, Rai-Kirati and Danuwar. Some of the major ethnic groups are Tamang, Chhetri, Bahaun, Magar, Dunuwar, Sanyasi, Thaluri, Pahari, Bhujel, Majhi, Gurung, Rai and Sherpa.

## **2.4 Literacy and Education**

Kavrepalanchok has a literacy of 57% in total and male and female literacy are 72% and 47% respectively. The formal educational institutions includes primary, secondary, higher secondary schools and university campuses,

## **2.5 Mass Communication**

The means of communication and mass communication are remarkably developing in the district. The principal means of communication includes post office, telephone (land and mobile), radio, television, FM and newspapers. These, however, are not equally or even equitably distributed across geography. In the recent years, FMs have made a significant presence and exercised considerable influence as means of mass communication in this district. Amidst these, the Radio Namobuddha is renowned as community radio owned and conducted by locals.



# CHAPTER 3

## FINDINGS

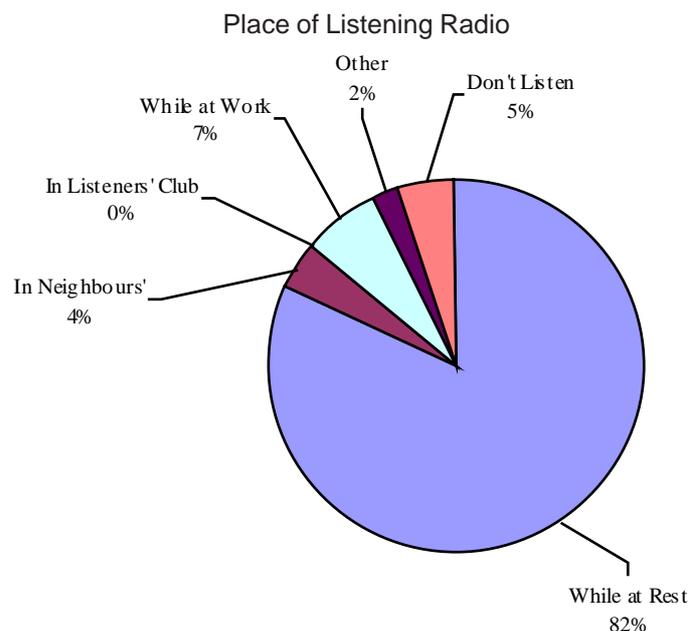
## 3.1 Means of Mass Communication

### 3.1.1 Possession of Radio

Needless to say that radio is the most popular and widely used means of mass communication. As shown in the figure, a great portion of the respondents (92 %) has radio set in their house. Still, that 8% does not have radio is surprising in an age of ours.

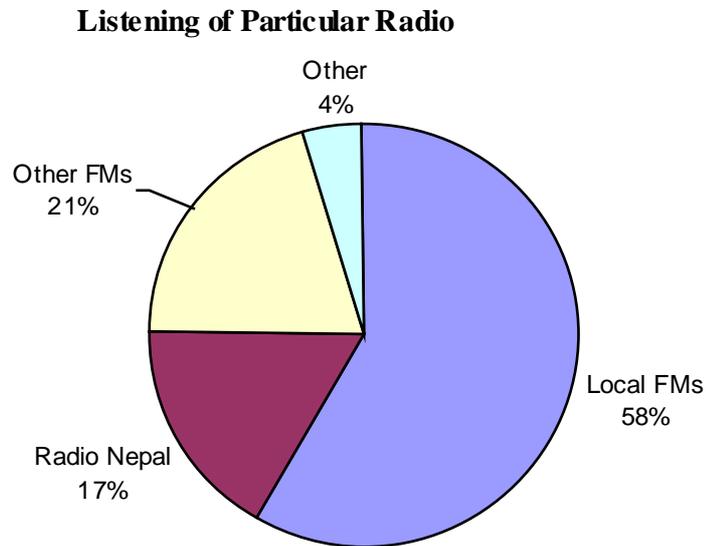
### 3.1.2 Place of Listening Radio

The following diagram shows the portion of people in terms of where they primarily listen radio. As shown below, the overwhelming majority of respondents (82%) listens radio while taking rest. Surprisingly, 5% of the respondents does not listen radio. The fact that radio is listened by majority of the respondents suggest that radio is not taken and used as useful means of obtaining information and mass communication.



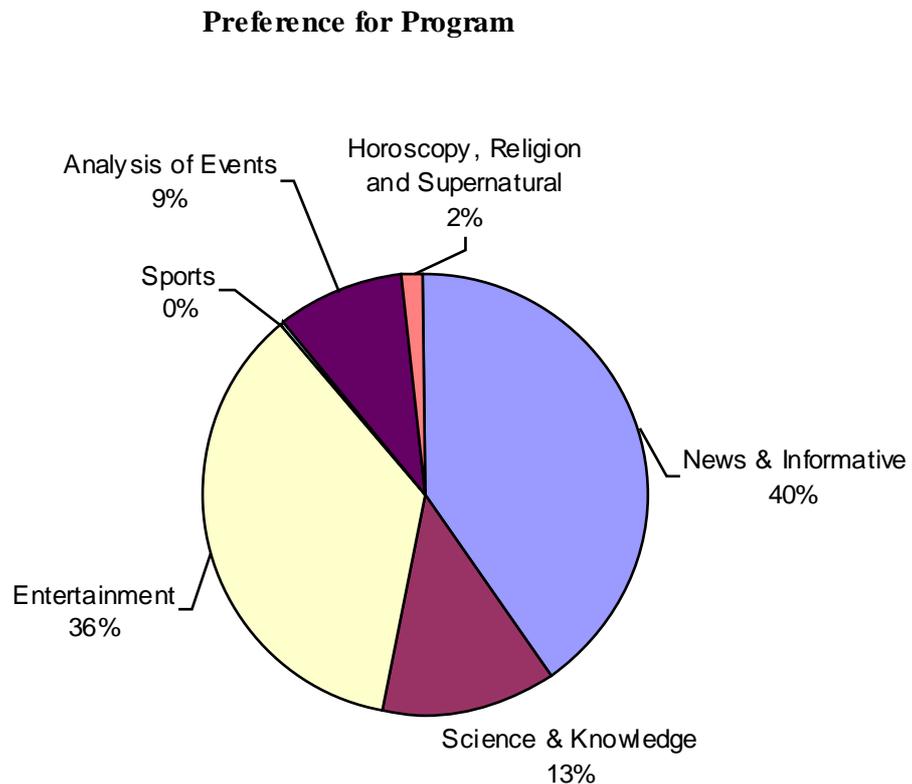
### 3.1.3 Listening for Particular Radio

The following diagram show the portion of respondents in relation to which radio they listen most. It was found that local FMs are listened by the majority of the respondents, i.e. 58%.



### 3.1.4 Preference for Program

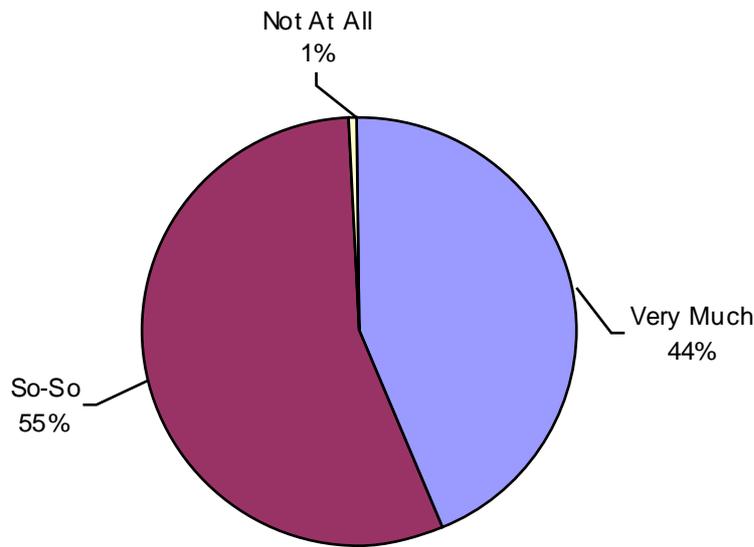
The following chart shows the portion of respondents in relation to the type of program which they like most. Here, for greatest portion of respondents (40%), News and Information Program is the first preference and second to it stands Entertainment with 36% of the respondents.



### 3.1.5 Trust on Radio

The following chart shows the portion of respondents in relation to their trust on radio. It was found that 44% trusts radio very much, 55% so-so and 1% not at all. The fact that majority of the respondents trust only so-so suggests that radio is not still a trustworthy means of communication.

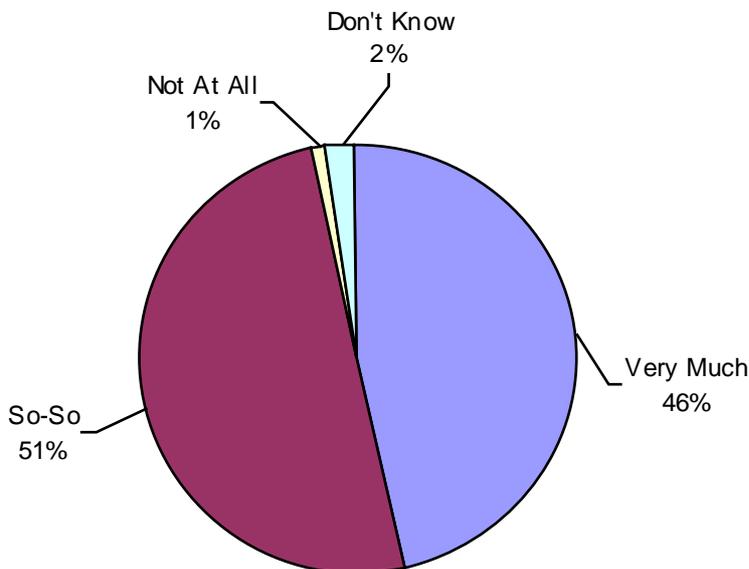
*Trust on Radio*



### 3.1.6 Trust on Local FMs

The following chart shows the portion of respondents corresponding to their trust on local FMs. As shown, 46% of the respondents trust local FMs very much but 51% so-so. With more than half of the respondents trusting only so-so, local FMs are not trustworthy means of mass communication either.

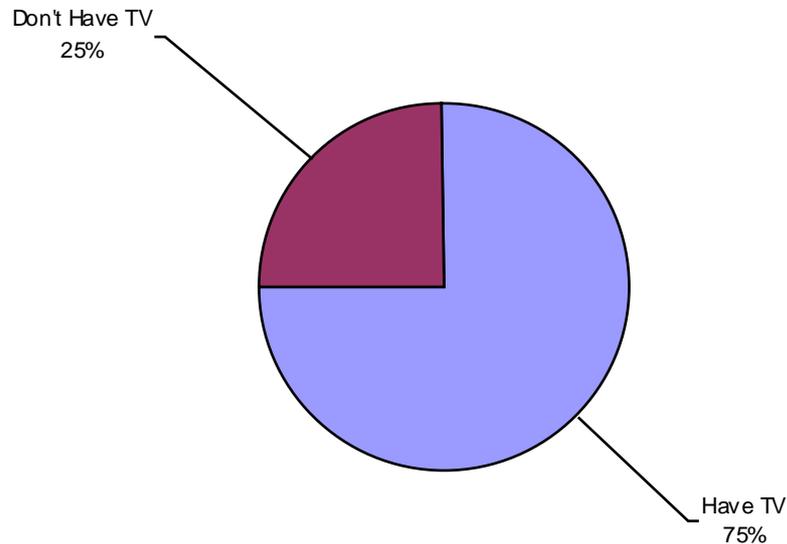
*Trust on Local FM*



### 3.1.7 Possession of TV

As shown in the following chart, a great majority of respondents (75%) have TV in their homes. The figure that 25% does not have is indicative of the fact that modern means of communication is not at the disposal of significant portion of the population.

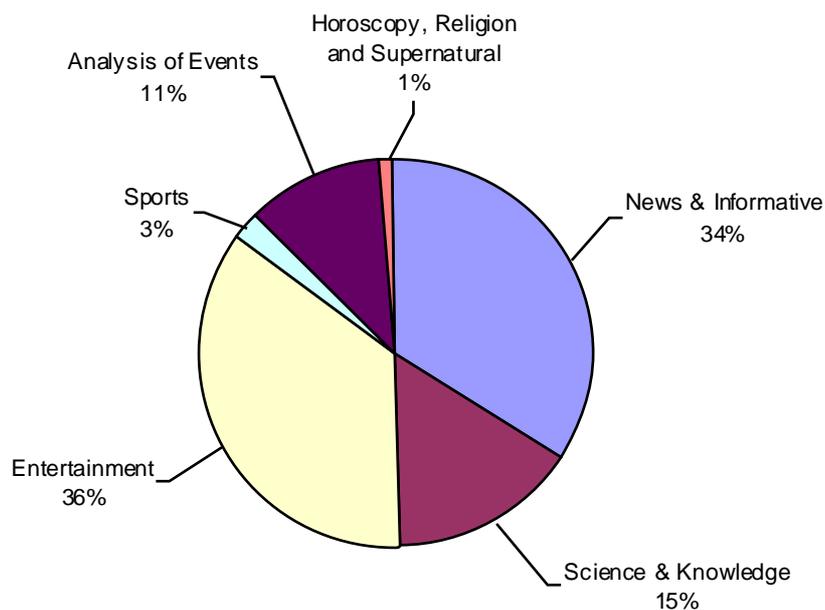
*Possession of TV*



### 3.1.8 Preference for Program

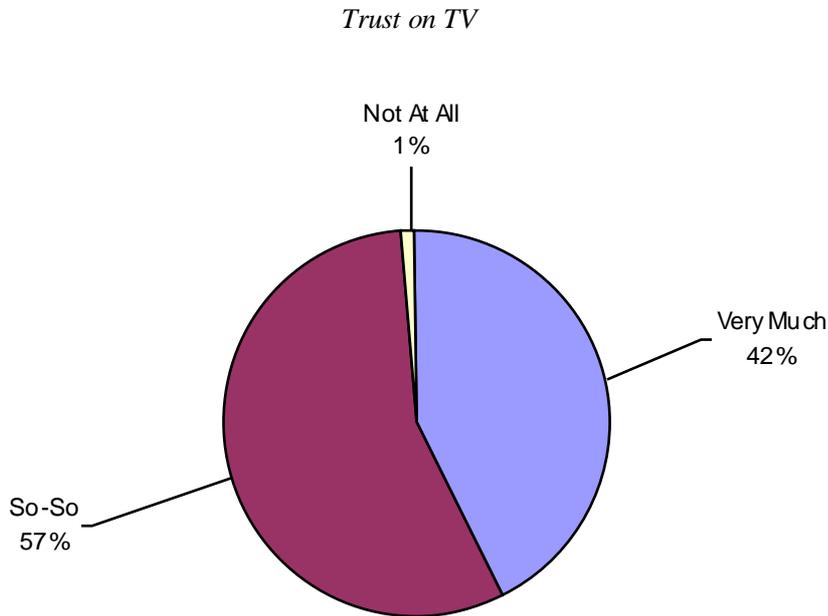
In the following chart is shown the portion of respondents corresponding to their first preference of type of program on TV. As shown, the greatest portion of respondents (34%) like entertainment and 34% prefers news and informative program.

*Preference for Program*



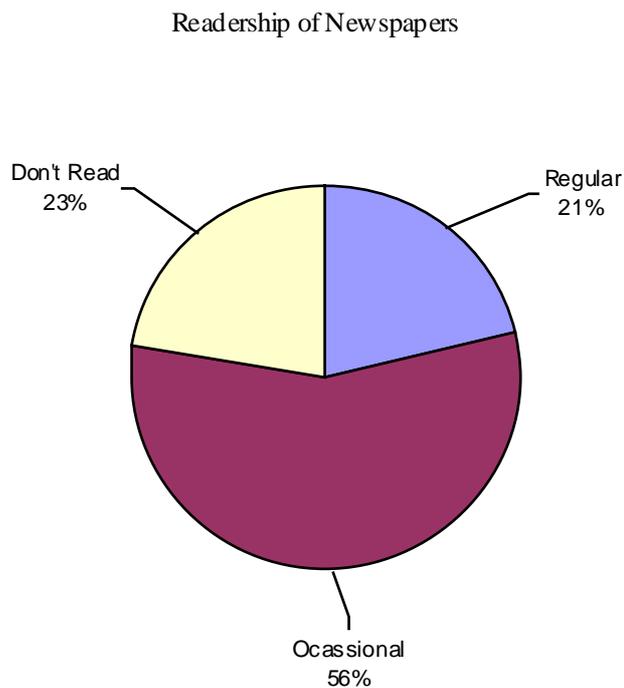
### 3.1.9 Trust on TV

It was found that 42% of the respondents trust TV very much but a majority i.e. 57% trusts so-so. With such portion of respondent trusting so-so, TVs are not dependable means of receiving information for majority of the population.



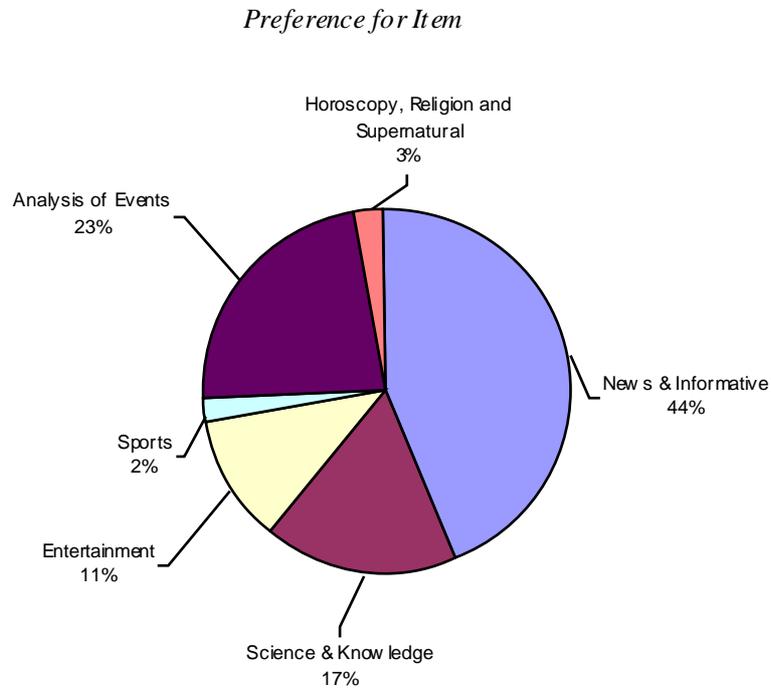
### 3.1.10 Readership of Newspapers

As is shown in the following chart, only 21% of the respondents are the regular reader of newspapers and a large portion i.e., 56% are read occasionally. It is worrying that a significant portion (23%) never reads newspapers.



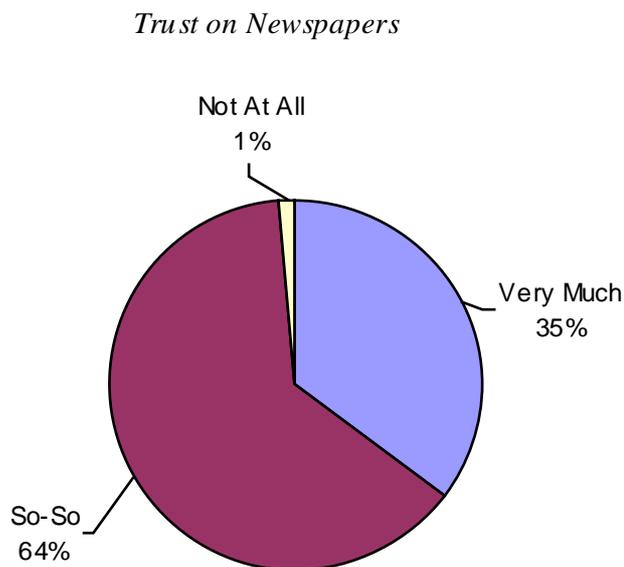
### 3.1.11 Preference for Item

The following chart shows the fraction of respondents corresponding to their first preference for the particular kind of item in the newspaper. Here, the news and informative items constitutes the first preference of greatest fraction of respondents. Encouragingly, analytical stories and articles are most preferred by a significant portion, i.e. 23%.



### 3.1.12 Trust on Newspapers

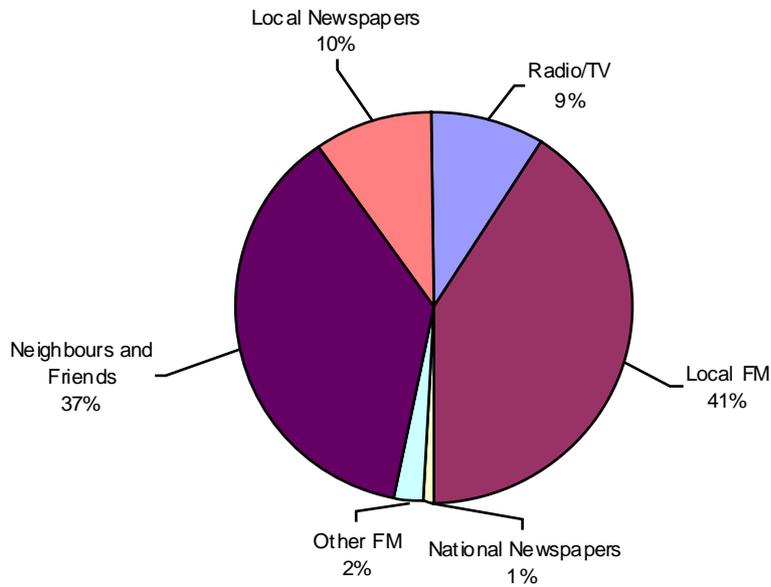
The following chart shows the fraction of respondents corresponding to the degree of their trust on newspapers. Only 35% of the respondents trust them very much and majority i.e., 64% trusts only so-so suggesting that even newspapers are not reliable means of communication for the people there.



### 3.1.13 Source of Local News and Information

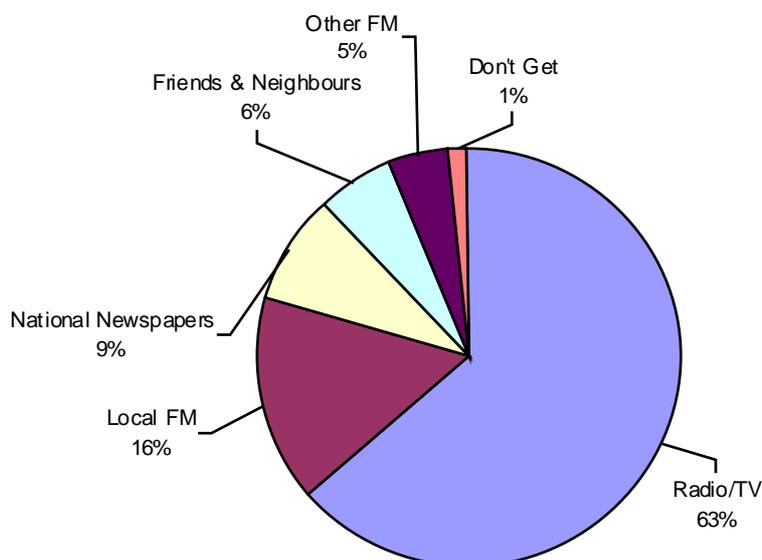
The following chart shows fraction of respondents in relation to the source of local news and information which they use most. Here, local FMs and Neighbors and Friends are the most widely used means of local information with 41% and 37% of the respondents respectively using them the most.

*Source of Local News and Information*



The following chart shows the fraction of respondents corresponding to source of national news and information used most. As shown, Radio/TV is used by the greatest majority of respondents (63%) and second to it stands local FM with 16% of respondents.

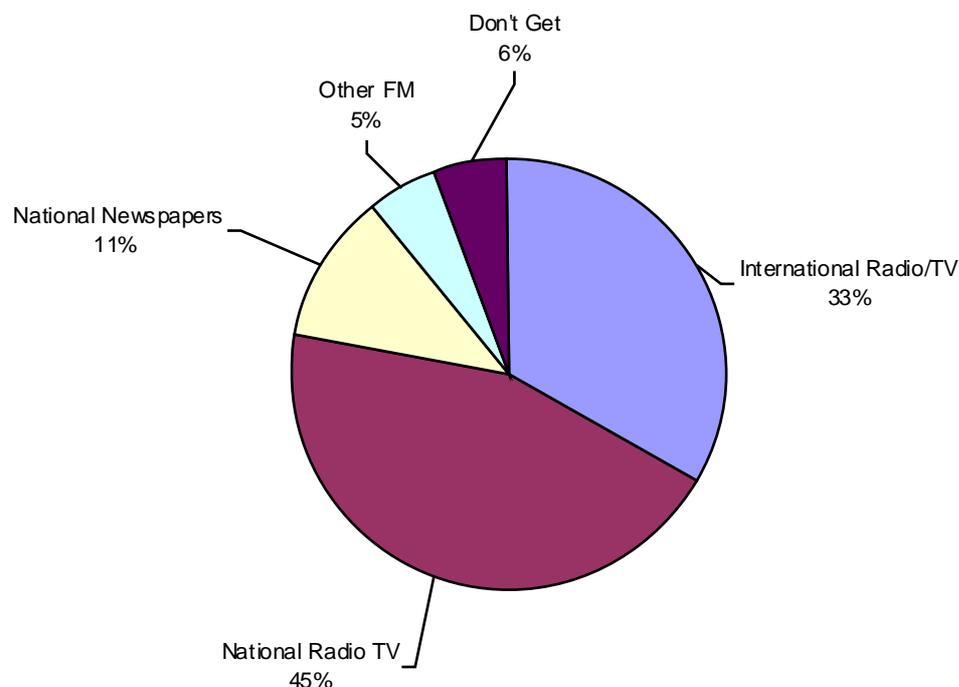
*Source of National News and Information*



### 3.1.14 Source of International News

The following chart shows the fraction of respondents corresponding to source of international news and information used most. As shown, national Radio/TV is used by the greatest fraction of respondents (45%) and second to it stands international Radio/TV with 33% of respondents.

*Source of International News and Information*

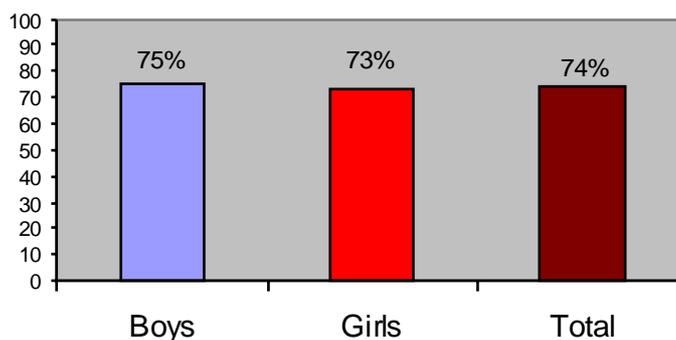


## 3.2 Literacy and Education

### 3.2.1 School Going and Non-Going Children

The following chart shows the fraction of school-going children out of total children of school-going age from the homes of respondents. As shown in the chart, out of 635 boys of school going age, 476 i.e. 75% are regular school-goers. Similarly, out of 577 girls of school-going age, 422 i.e., 73% are regular school-goers. In average, 74% of the children of school-going age are regular school-goers.

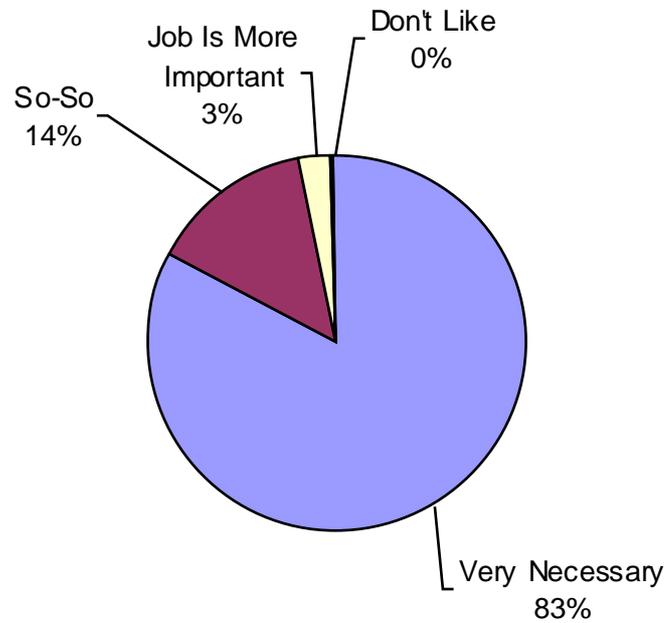
*School Going and Non-Going Children*



### 3.2.2 View on Need of Education

In the following chart, portion of respondents corresponding to their view on the need of education is shown. The vast majority of respondents i.e. 83% views education as very necessary and 14% as so-so. For a very small fraction (3%), job is more important than education.

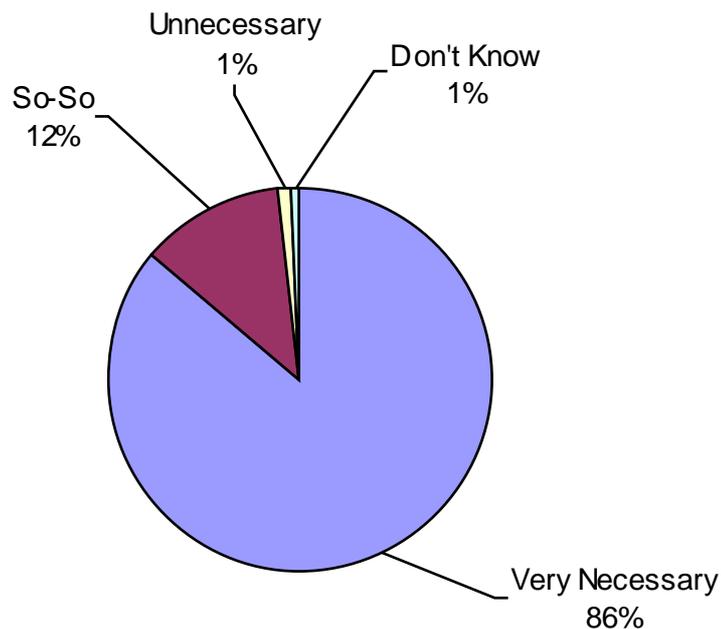
*Attitude Towards Education*



### 3.2.3 View on Need of Girl Education

As shown in the following chart, a large majority of respondents i.e. 86% view girl education as very necessary and a small fraction i.e. 12% view so-so.

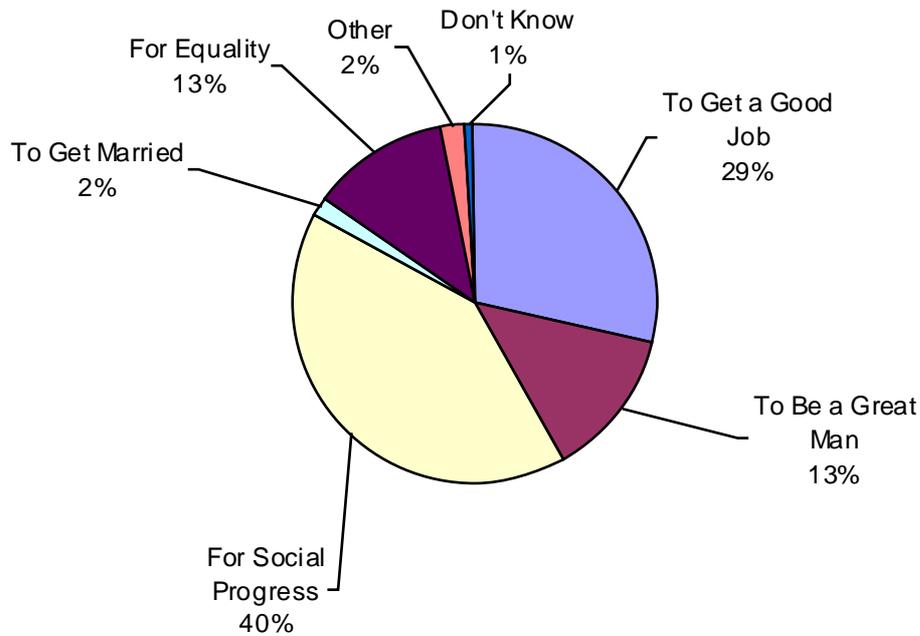
*View on Need of Girls' Education*



### 3.2.4 Perception on Reason for Girls Education

The following chart shows the fraction of respondents in relation to their perception on why girls should be educated. The greatest portion i.e. 40% perceive 'social progress' as reason for girls education and 29% perceive it as gateway to better employment.

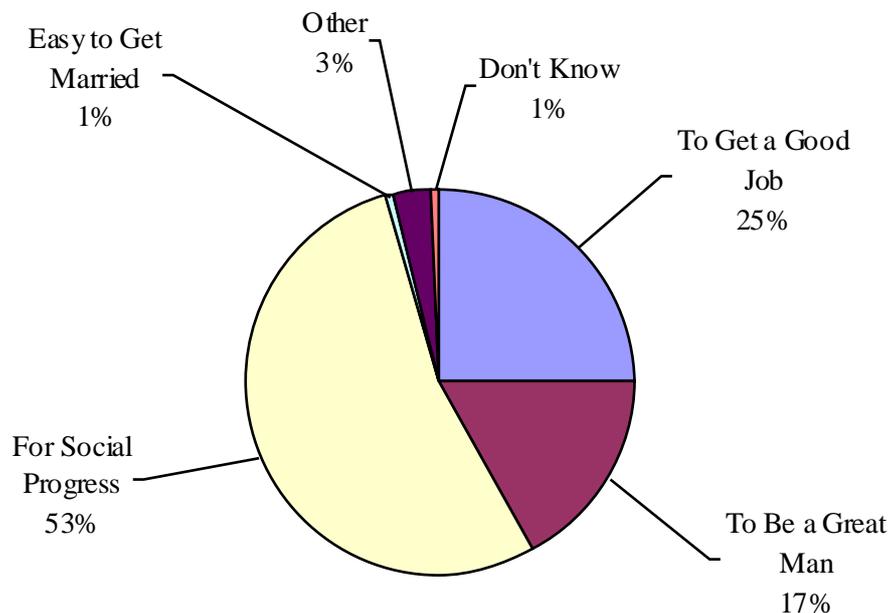
*Perception on Reason for Girls Education*



### 3.2.5 View on Principal Purpose of Education

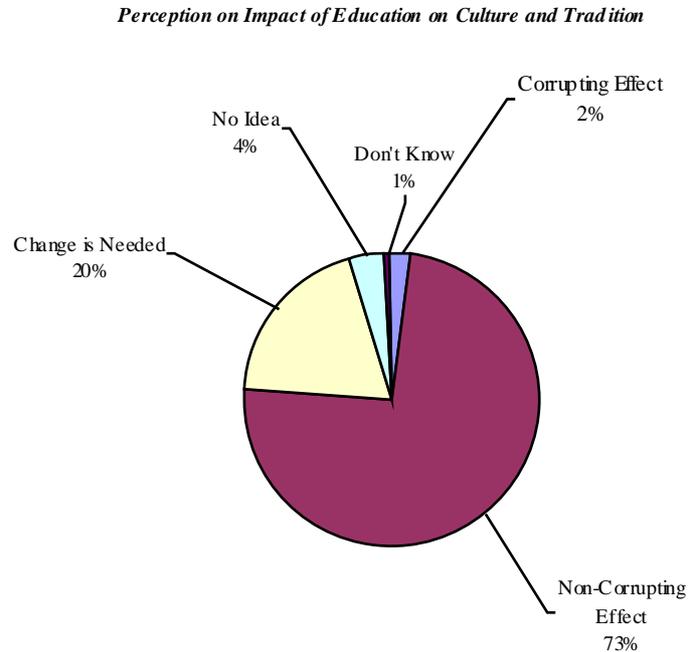
As shown in the following chart, majority of the respondents (53%) view social progress as principal purpose of education and 25% view that education is a gateway to better jobs.

*View on Principal Purpose of Education*



### 3.2.6 Perception on Impact of Education on Culture and Tradition

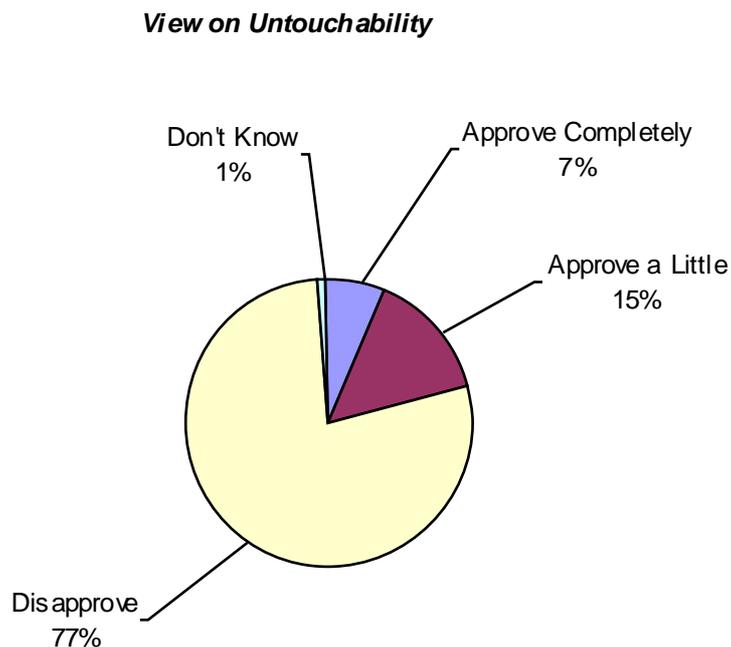
The following chart shows the fraction of respondents corresponding to their perception on the impact of education on culture and tradition. A great majority perceives that culture and tradition is not corrupted by education. Quite different from common view, a significant portion holds that change in culture and tradition is needed.



### 3.3 View on Traditional Inter-Ethnic and Inter-Caste Relations

#### 3.3.1 View on Untouchability

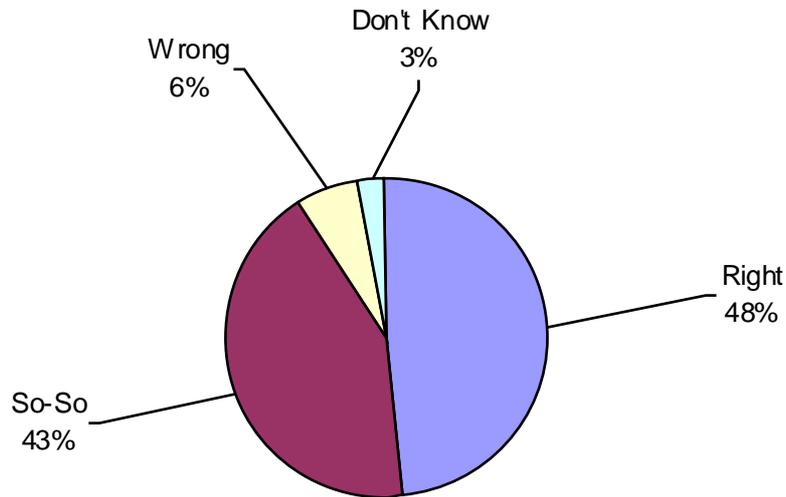
The following chart shows the portion of respondents corresponding to their view on untouchability. As shown, a great majority disapproves untouchability. Surprisingly, 15% disapproves it only half-heartedly and to 7% is in strong favour of the same.



### 3.3.2 View on Attending Rituals of Other Caste and Ethnic Group

As shown in the following chart, an large portion i.e. 48 % view attending rituals of other caste and ethnic groups as right and a significantly greater portion (43%) view it so-so. A small portion (6%) views such practice as wrong.

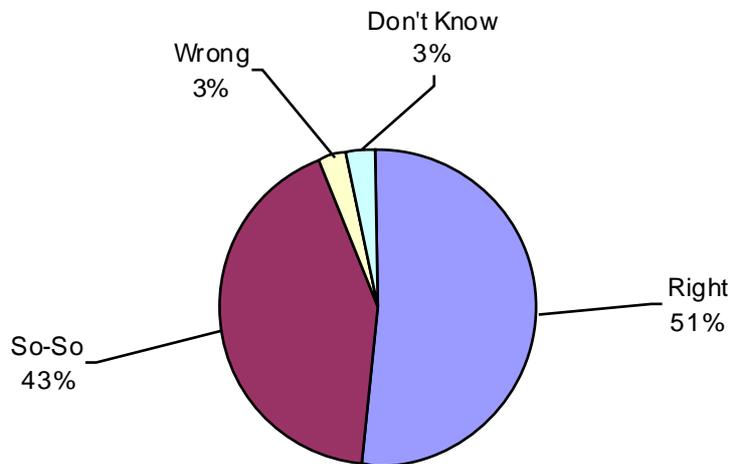
**View on Attending Rituals of Other Caste and Ethnic Groups**



### 3.3.3 View on Attending Funeral Ceremony of Other Caste and Ethnic Groups

The following chart shows the fraction of respondent in relation to how they view attending funeral ceremony of other caste and ethnic groups. As shown, though majority vies it to be good, still a significant portion (43%) views it so-so.

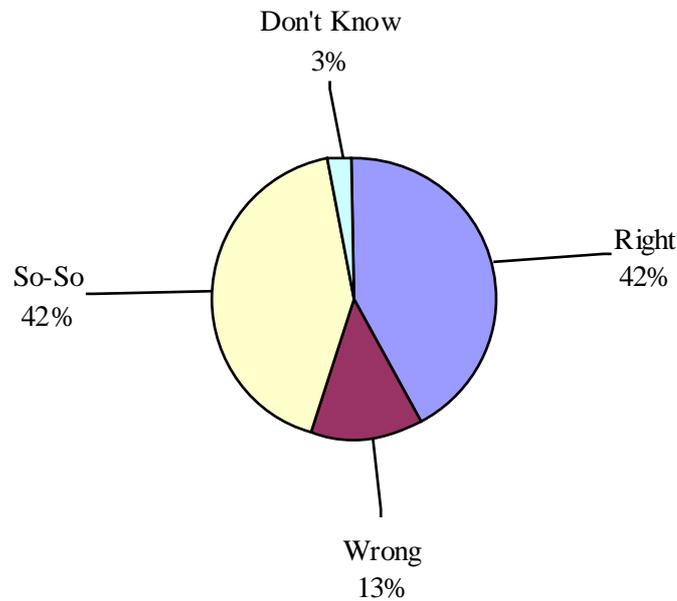
**View on Attending Funeral Procession of Other Caste and Ethnic Groups**



### 3.3.4 View on Inter-caste and Inter-ethnic Marriage

In the following chart is shown the fraction of the respondents in relation to how they view inter-caste and inter-ethnic marriage: 42% views it as right and equal portion views it so-so. Surprisingly, for a sizable portion (13%), inter-caste marriage is still wrong and objectionable.

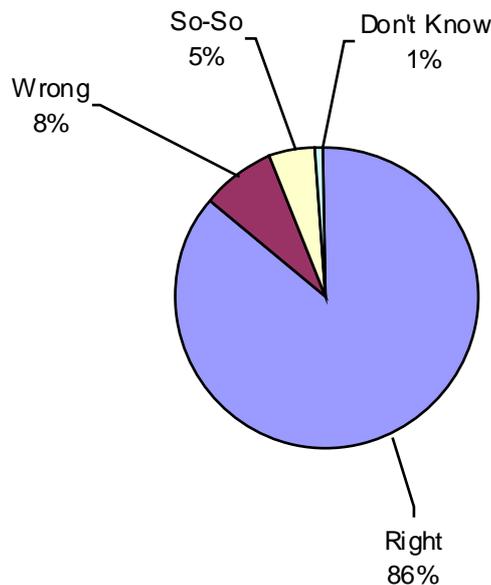
**View on Inter-Caste and Inter-Ethnic Marriage**



### 3.3.5 View on Education for “Low Caste”

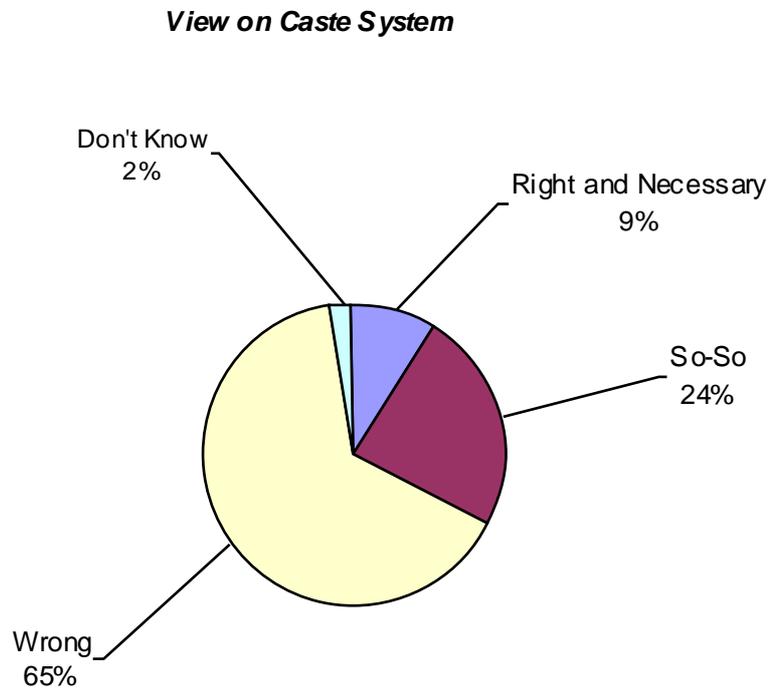
The following chart shows the portion of respondent corresponding to their view on education for low caste. For a great majority (86%), education for low caste is right. But surprising enough, 8% still view it as wrong and 5% so-so.

**View on Education for Low Caste**



### 3.3.6 View on Caste System

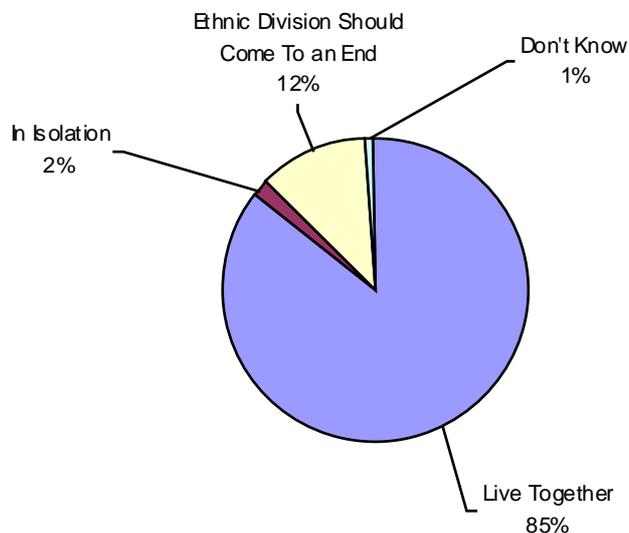
View held by respondents on caste system is shown in the following chart. Here, 65% view it as wrong. Shockingly, a noticeable portion (9%) holds it as right and necessary. A sizable portion (24%) views it so-so.



### 3.3.7 Viewpoint on How Various Ethnic and Caste Group Should Live

The following chart shows the fraction of respondents corresponding to their viewpoint on how ethnic and caste groups should live. A great majority 85% is of the opinion that all ethnic and caste group should live together and 12% goes still further and say that such social division should come to an end.

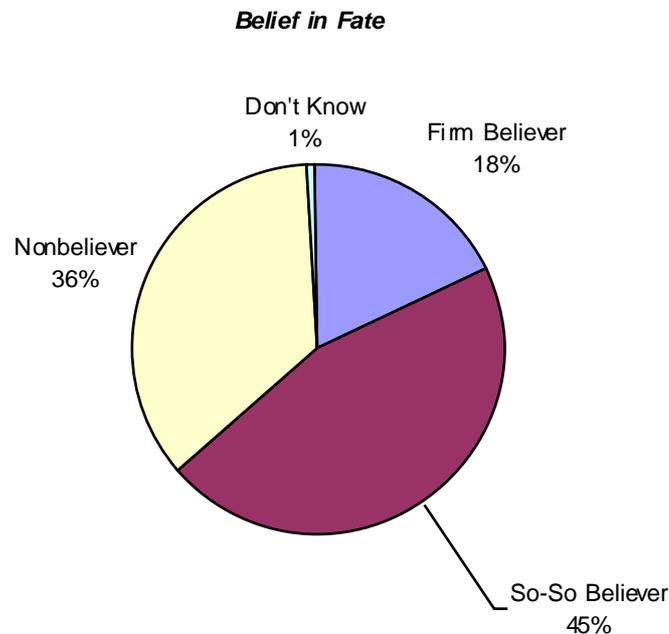
**Viewpoint on How Various Ethnic and Caste Group Should Live**



## 3.4 Viewpoints on Traditional Beliefs and Associated Practices

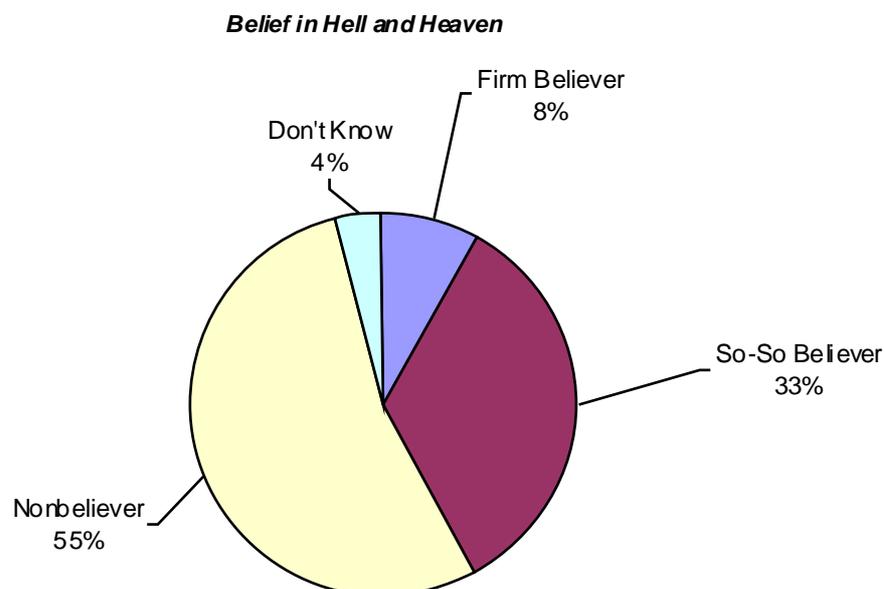
### 3.4.1 View on Fate

The following chart shows fraction of respondents corresponding to their belief in fate. As shown, 36% is nonbeliever; 18% firm believer; and 45% so-so. It can be inferred from these statistics that fate has a strong hold in the life of people here.



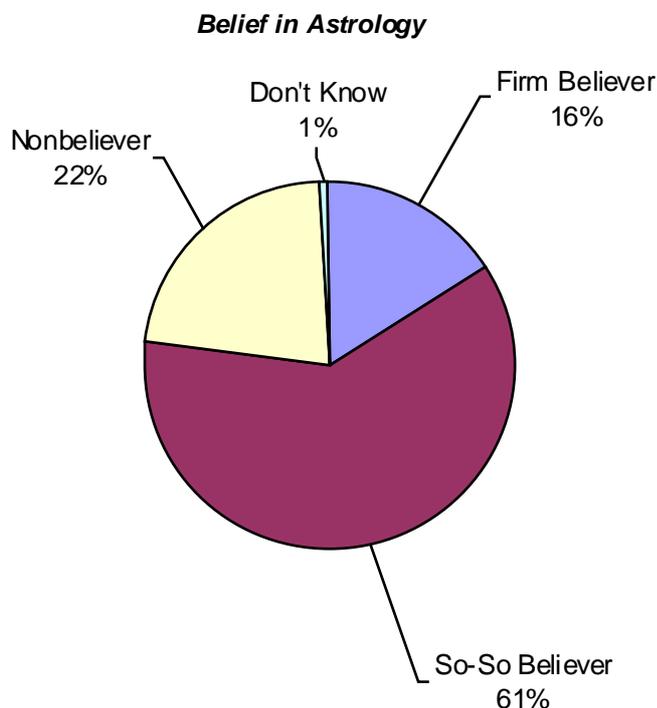
### 3.4.2 Belief in Hell and Heaven

As shown in the chart, majority of the respondents are nonbeliever in hell and heave. But a small fraction (8%) firmly believes and a sizable portion does so-so.



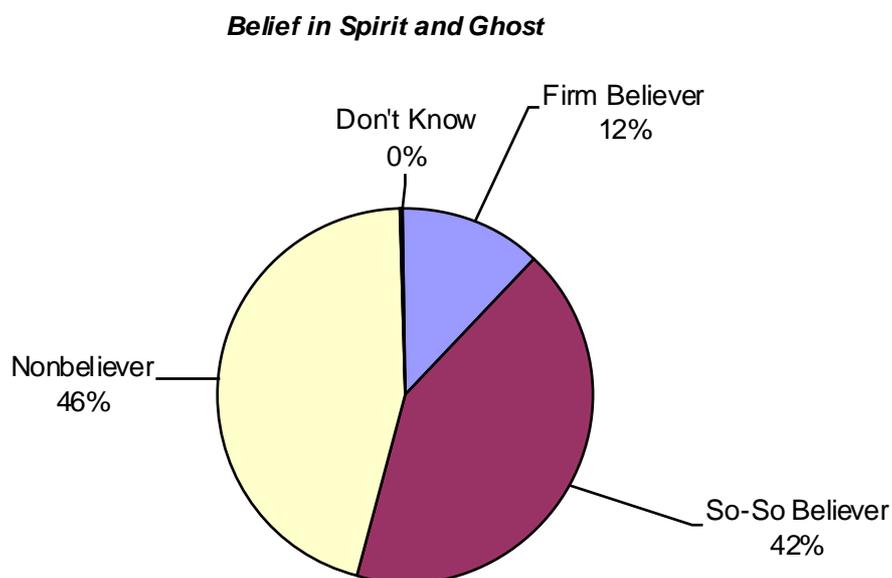
### 3.4.3 Belief in Astrology

The chart below shows the portion of respondents in relation to their belief in astrology. Nonbeliever and firm believer are relatively smaller fraction i.e. 22% and 16% respectively. But a great majority (61%) believe so-so.



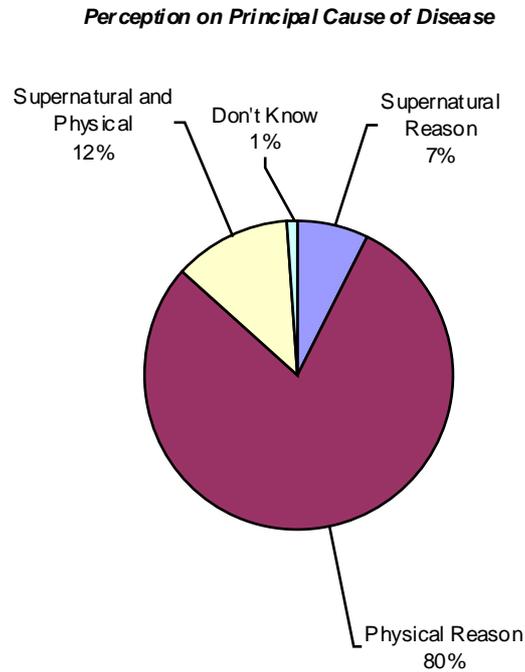
### 3.4.4 Belief in Spirit and Ghost

The chart below shows portion of respondents corresponding to their belief in spirit and ghost. As shown, a sizable portion (46%) is nonbeliever and a small fraction (12%) is firm believer. A significant portion (42%) believes so-so.



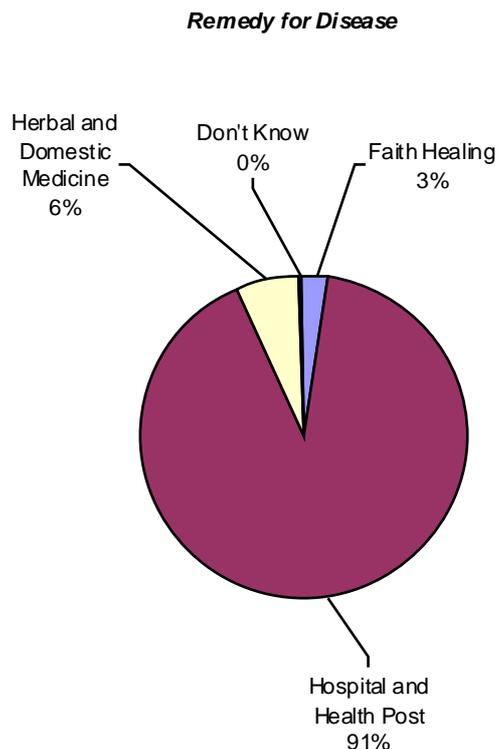
### 3.4.5 Perception on Principal cause of Disease

The following chart shows the fraction of respondents corresponding to their perception on one principal cause of disease. A sizably larger portion (80%) attributes disease to physical cause such as germs, food, and other physical factors and a small fraction (7%) to supernatural cause. But 12% hold both kind of factors responsible.



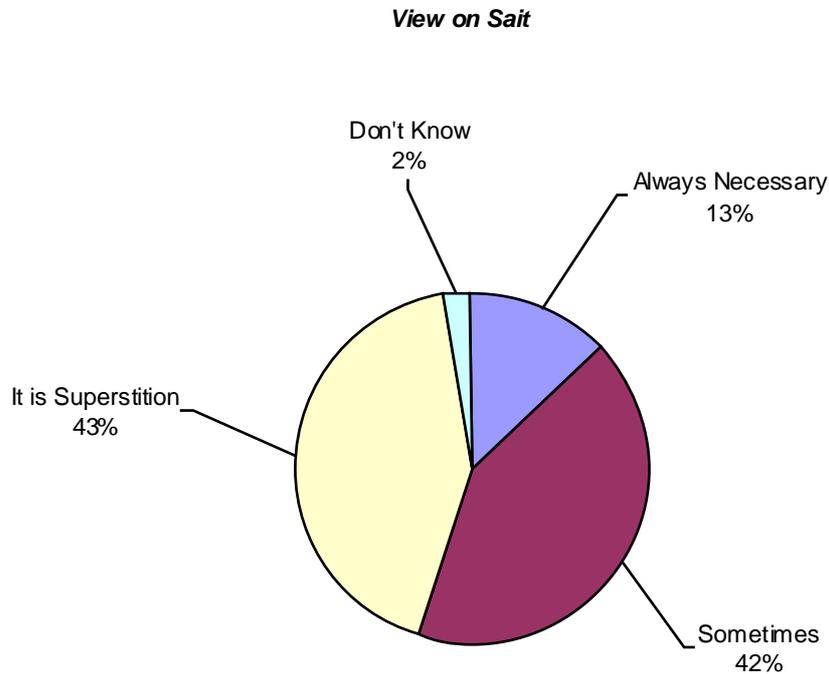
### 3.4.6 Principal Remedy for Disease

The following chart shows the fraction of respondents in relation to what they think should be done first when caught by disease. Hospital and health post is recommended by an overwhelming majority (91%) and only a tiny fraction (3%) has faith in faith healer. A small fraction believes that herbal and domestic medicine must be tried first.



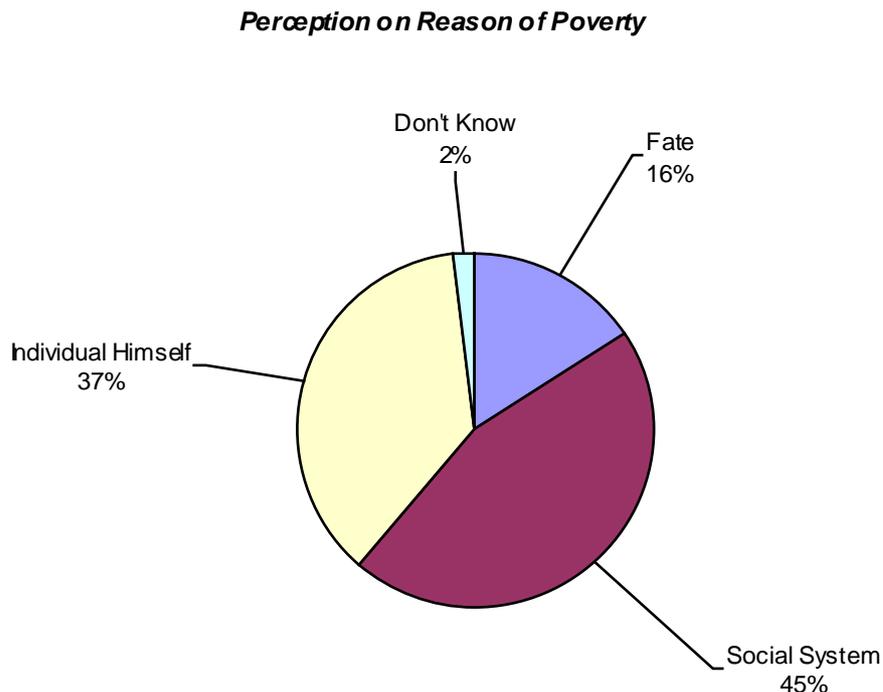
### 3.4.7 View on Sait

As shown in the following chart, a small portion (13%) of respondents believes *sait* seeking is always necessary and sizable portion (42%) believes it to be necessary sometimes . For a significant portion (43%), it is superstitious belief and practice.



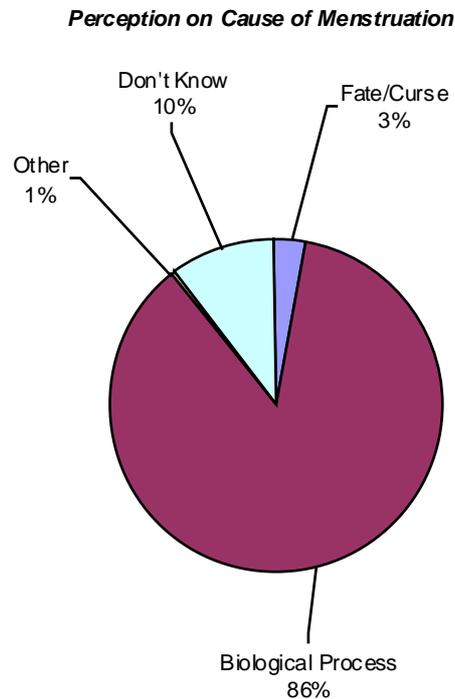
### 3.4.8 Perception of Reason of Poverty

The following chart shows the fraction of respondents corresponding to their perception of reason of poverty. Poverty is attributed to social system by the greatest fraction (45%) and to individual himself by 37% of the respondents. A significant portion (16%) holds fate or predetermination to be responsible for poverty.



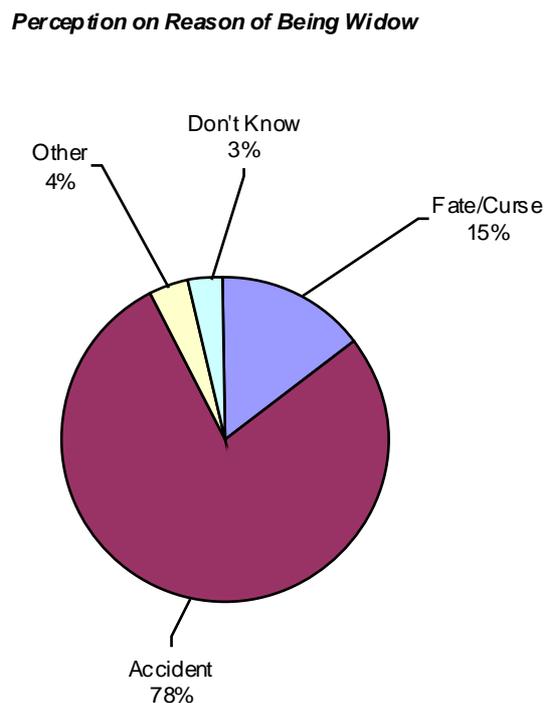
### 3.4.9 Perception on Cause of Menstruation

As shown in the chart, a great majority (86%) attributes menstruation to biological process. A small fraction (3%) considers menstruation caused by the ill-fate of women. Distressingly, 10% does not have any idea on the cause of menstruation.



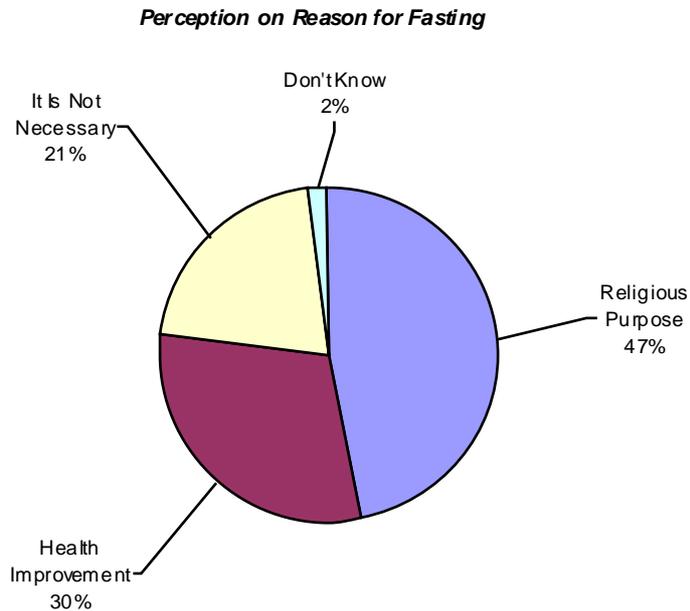
### 3.4.10 Perception on Reason for Being Widow

In the following chart, fraction of respondents corresponding to their perception on reason for being widow is shown. A great majority attributes being widow to accident. But shockingly, still a significant fraction (15%) believes it to be effect of ill-fate and curse.



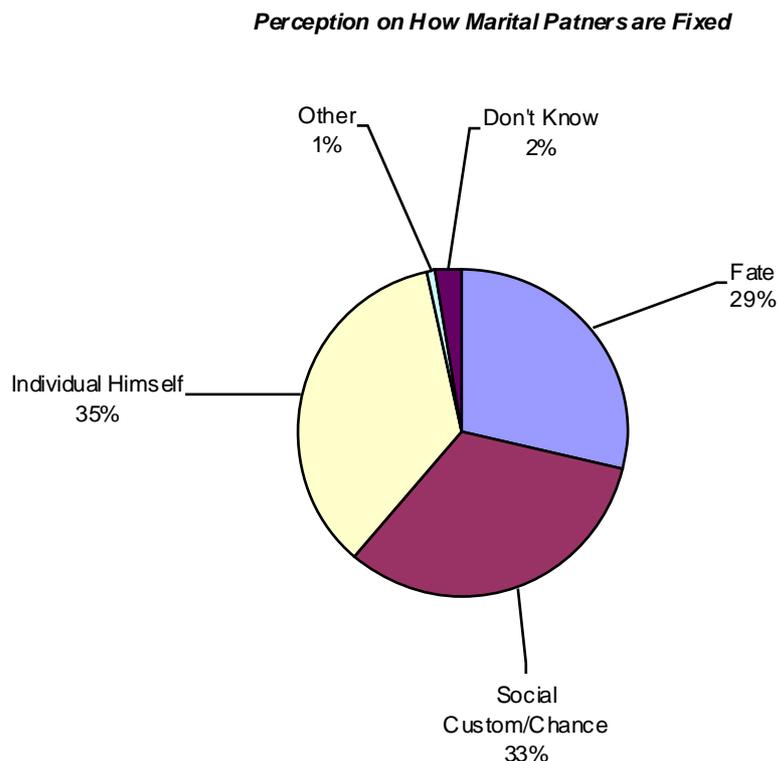
### 3.4.11 Perception on Reason for Fasting

As shown in the chart below, for a sizable fraction (47%) of the respondents fasting is done for religious purpose; 30% believes that it is good for health and 21% views it unnecessary.



### 3.4.12 Perception on Fixing of Marital Partners

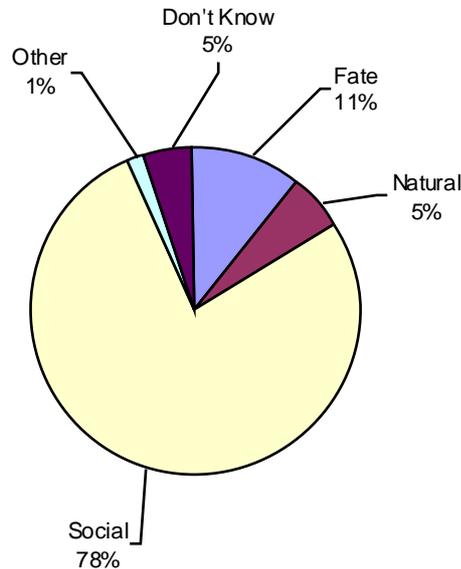
The chart below shows the portion of respondents corresponding to their perception on how marital partners are fixed. Individual himself or herself is perceived to be responsible by the greatest fraction, i.e. 35%; and social custom and system by 33%. Shockingly, a sizable portion believes the decisive role of fate in this matter.



### 3.4.13 Perception on Construction of Inequality

The chart below shows the fraction of respondents in terms of their perception on construction of inequality. A great majority (78%) views social inequality as social construction; a tiny fraction views it as natural. Distressingly, 11% perceives it to be effect of fate.

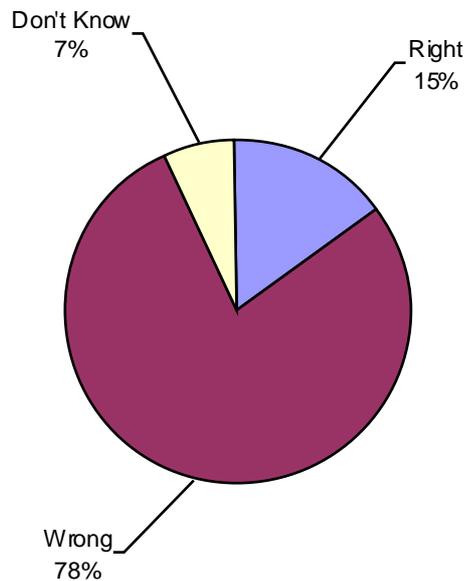
*Perception on Construction of Inequality*



### 3.4.14 Perception on Untouchability during Menstruation

As shown in the chart below, a great fraction (78%) perceives untouchability during menstruation as wrong and 15% views it as right practice. It is also found that out of those who view it as right, 75% holds necessity to continue and maintain tradition as the reason for justification of such practice.

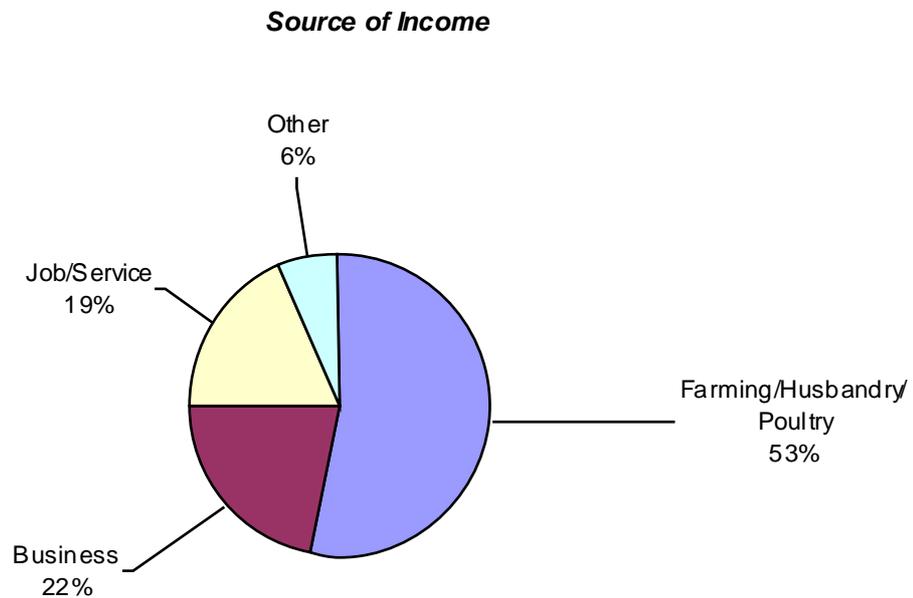
*Perception on Untouchability during Mestruation*



## 3.5 Mass Communication and Economy

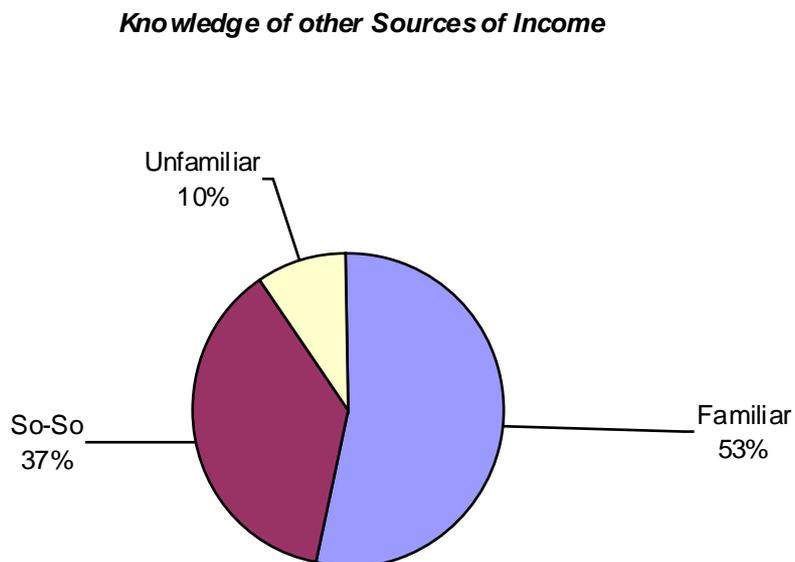
### 3.5.1 Source of Income

As shown in the chart below, most of the respondents (53%) have farming/husbandry/poultry as their occupation or one principal source of income. Likewise, business and service/job is principal source of income of 22% and 19% respectively.

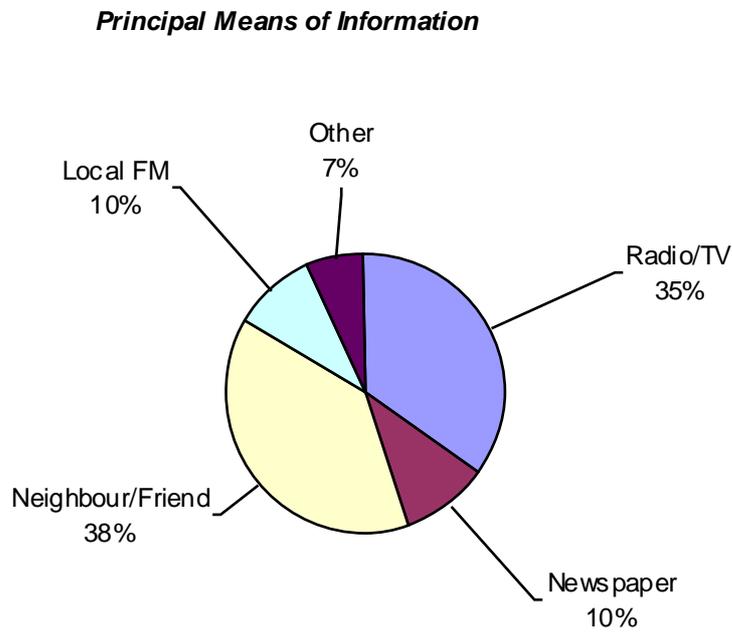


### 3.5.2 Knowledge about other Sources of Income

The chart below shows the fraction of respondent in relation to their knowledge of other sources of income. As shown, 53% are well familiar and 37% are so-so. A notable portion (10%) is unaware of such sources



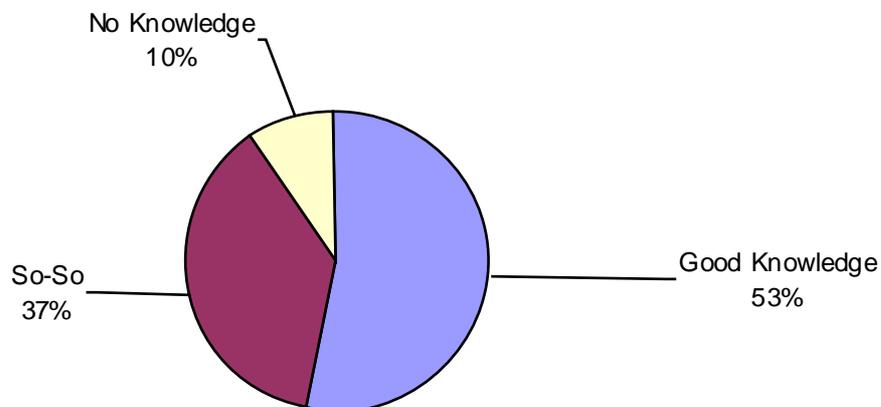
As shown below, for the greatest (38%) portion of the respondents, the principal source of getting information about other sources of income is neighbors/relatives/friends and for 35% radio/TV. Dis-tressingly, local FMs are principal source for only 10% of the respondents.



### 3.5.3 Knowledge about Whereabouts of Market for Products

The chart below shows that 53% of respondents have fairly good knowledge of whereabouts of markets for their products; 37% have so-so and surprisingly 10% have no knowledge at all.

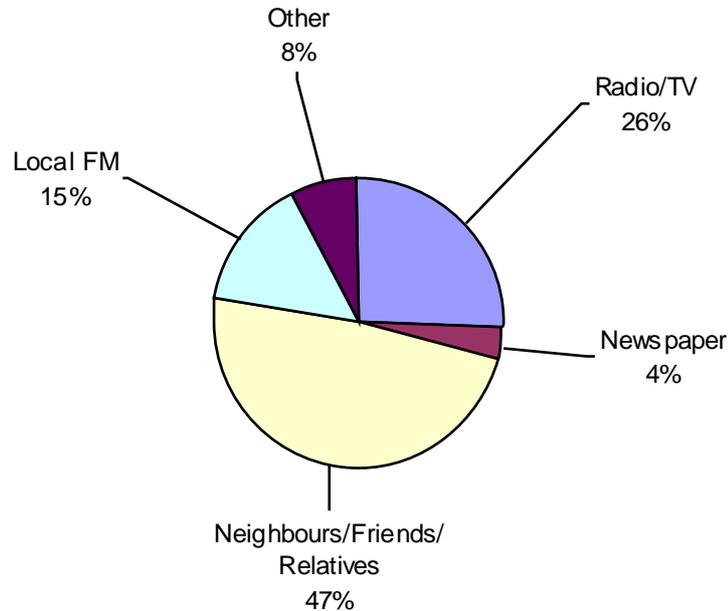
**Knowledge about Whereabouts of Market for Products**



### 3.5.4 Principal Means of Information about Whereabouts of Market

As shown below, neighbor/friend/relative constitutes the principal source of information about whereabouts of market for the greatest fraction of respondents (47%) and radio/TV for 26%. Distressingly, local FM is principal source for only 15%.

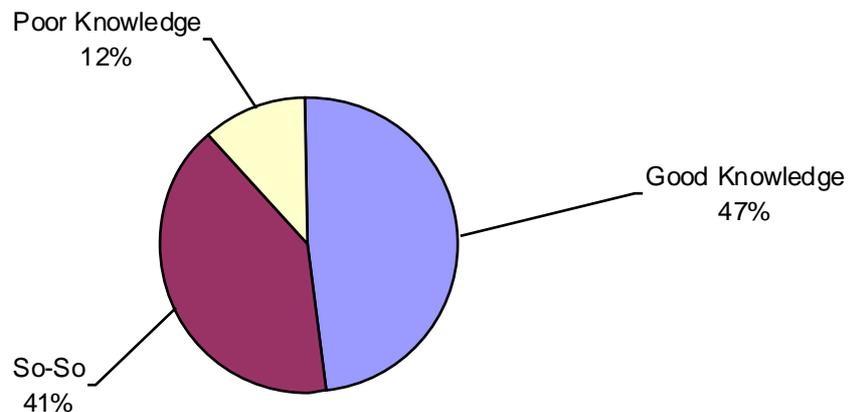
**Principal Means of information about Whereabouts of Market**



### 3.5.5 Knowledge about the Function of Bank

The following chart shows the fraction of respondents corresponding to their knowledge of function of banks. The respondents were asked some questions related to what banks do and on the basis of the answers they supplied, their knowledge was categorized. As shown, 47% has fairly good knowledge and 41% has so-so. Surprisingly, 12% does not have any knowledge.

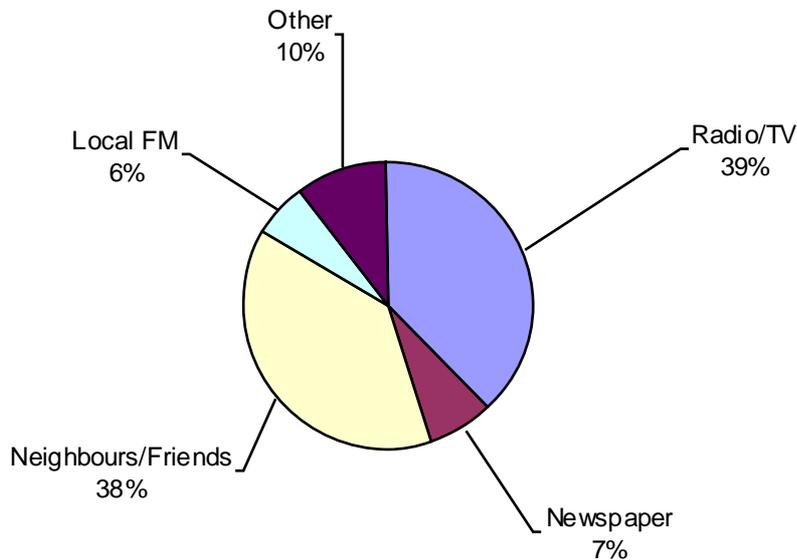
**Knowledge about the Role of Bank**



### 3.5.6 Principal Means of Information about Role of the Banks

As shown in the chart radio/TV and neighbors/relatives/friends are two principal sources of information for respectively 39% and 38% of the respondents. Quite distressingly, local FMs are principal source only for 6% of them.

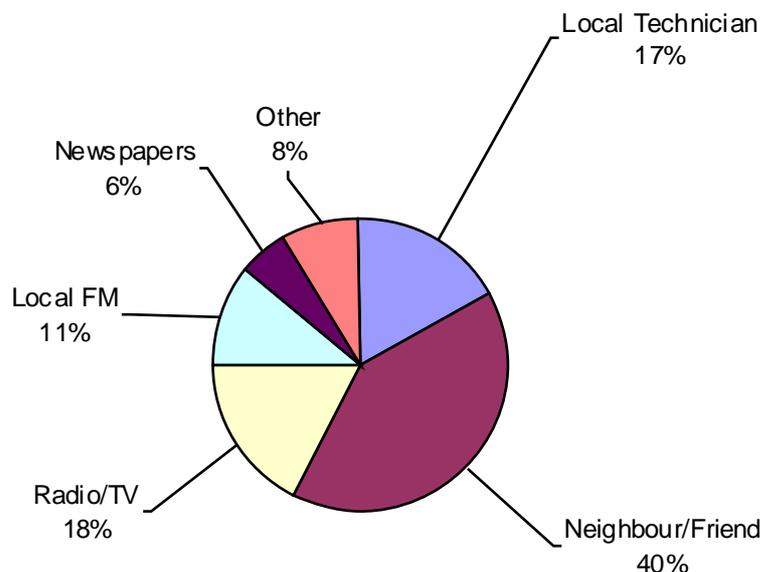
*Principal Means of information*



### 3.5.7 Principal Means of Information on Matter of Occupation

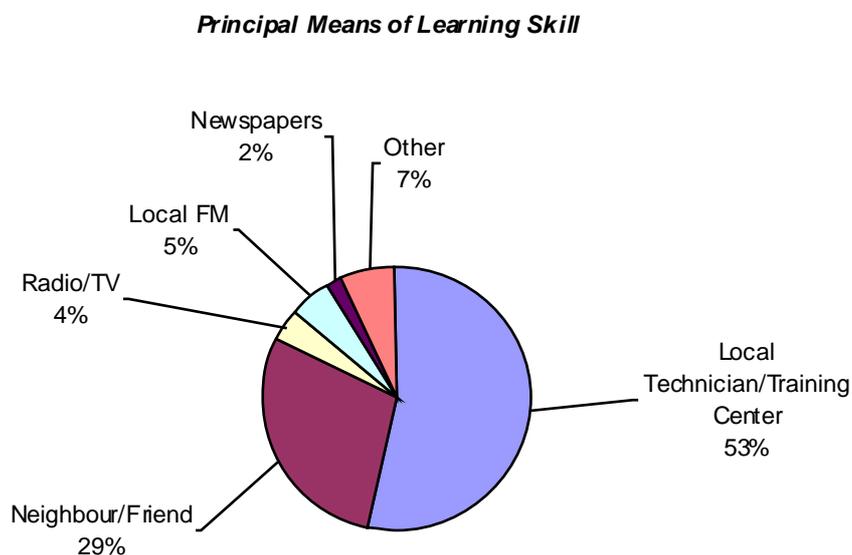
The chart below shows the fraction of respondents in terms of one principal source from which they obtain information on matters of occupation. Here, the greatest portion (40%) obtains information from neighbors/relative/friends; 17% from local technicians; and small fraction (11%) from local FMs.

*Principal Means of information*



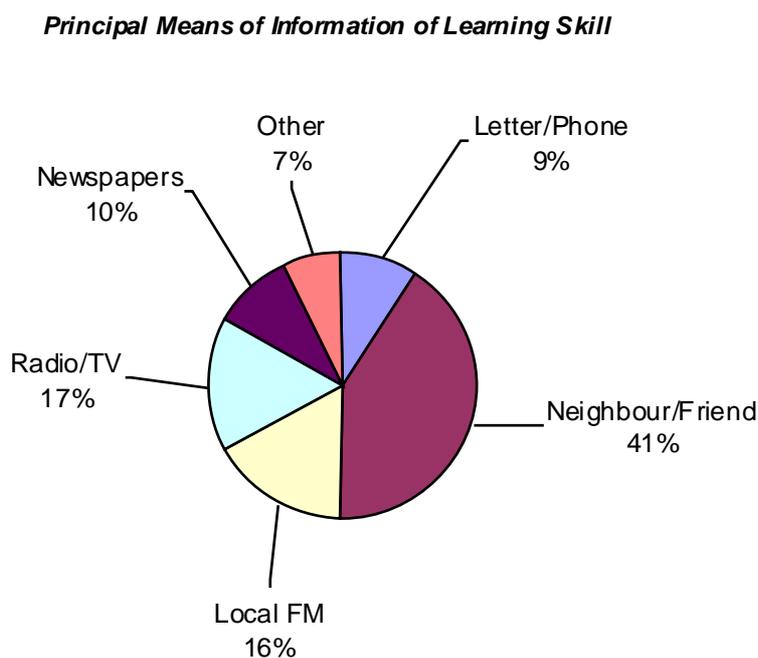
### 3.5.8 Principal Means of Skill Learning

Out of 500 respondents, only 290, i.e. 58% have received training on occupational skill. The following chart shows the portion of respondents in relation to the principal means from which they have learned such skill. The majority (53%) have opportunity to learn from local technician and training center and 39% from friends/relatives/neighbors. Distressingly, only a tiny fraction (5%) has learned such skill from local FM.



### 3.5.9 Principal Means of Information about Training Programs

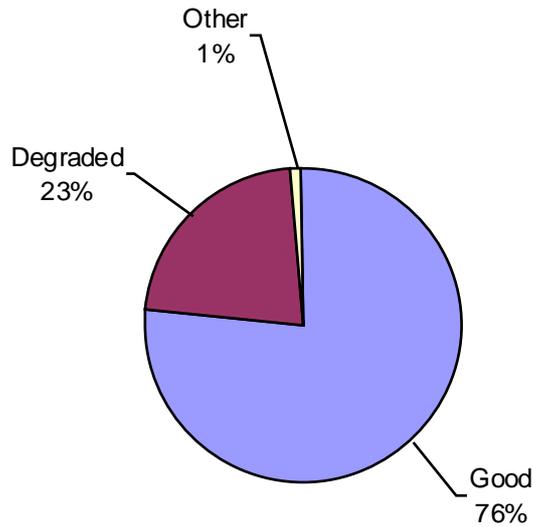
In the chart below, fraction of respondents in relation to one principal source of information to obtain information on training programs. The biggest fraction (41%) has relatives/friends/neighbors as one principal means of receiving information about training programs. For only a small fraction (16%), local FM constitutes the principal means.



### 3.5.10 Attitude on Work

The following chart shows the fraction of respondents corresponding to their attitude towards work. As shown, a great majority view work as good and glorified. But for a significant portion (23%), work is degraded.

**Attitude on Work**

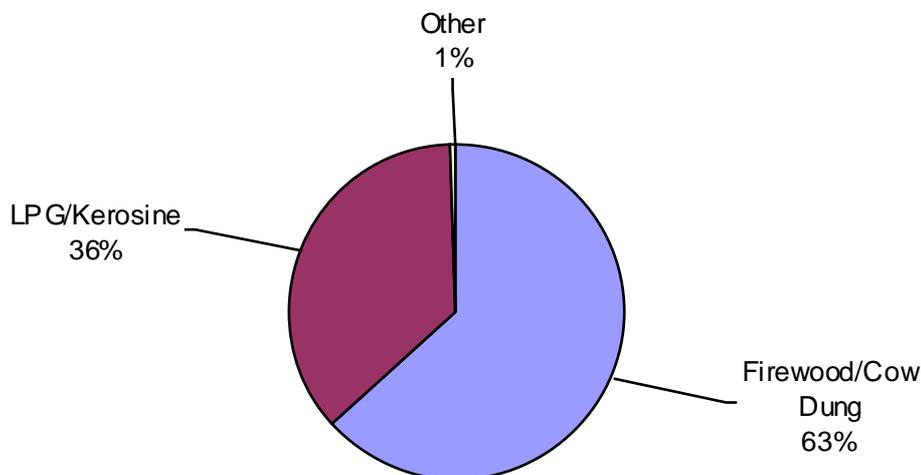


## 3.6 Consciousness concerning Foods

### 3.6.1 Type of Cooking Fuel

As shown in the chart, 63% of respondents use traditional fuel such as firewood/cowdung and 36% use LPG/Kerosene.

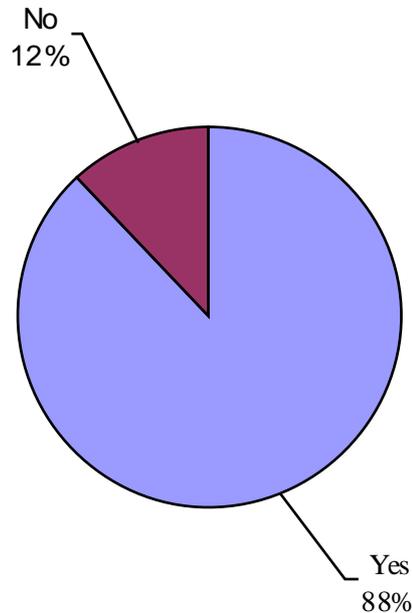
**Type of Fuel for Cooking**



### 3.6.2 Knowledge about Alternative Cooking Fuel

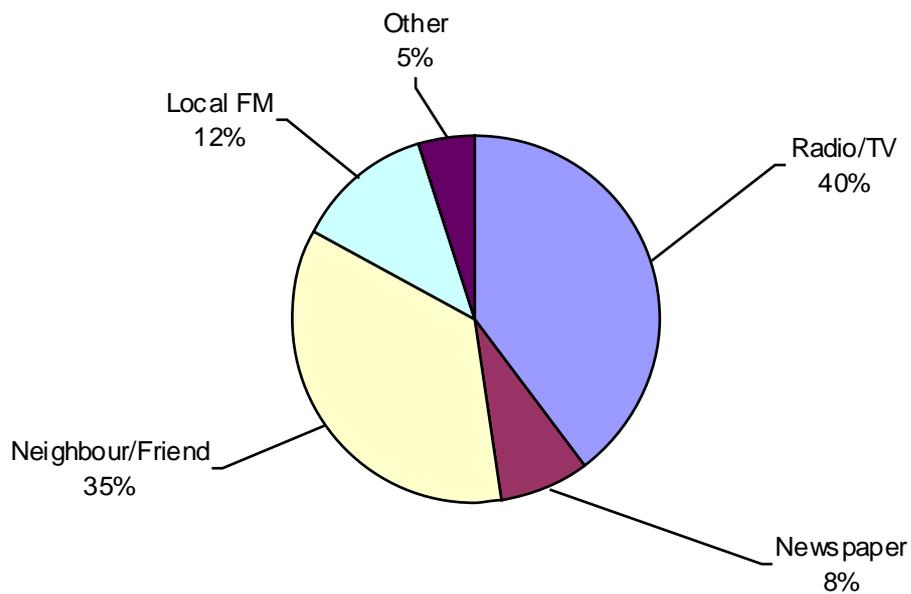
The chart below shows the fraction of respondents in relation to whether they have knowledge of alternative cooking fuel. A great majority (88%) knows about alternative fuel.

**Type of Fuel for Cooking**



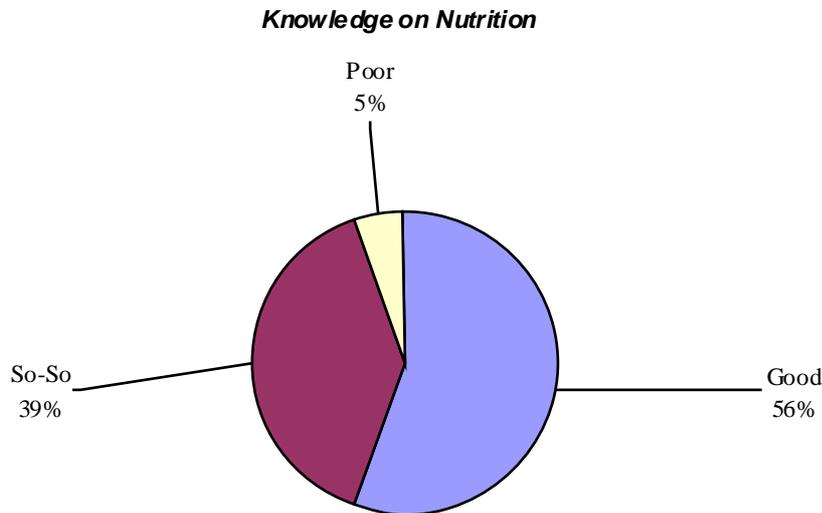
As shown below, radio/TV constitutes the means of information for the greatest fraction of respondents and neighbor/friends/relative for 35%. Only a small fraction (12%) uses local FM as principal means of communication.

**Principal Means of Information**



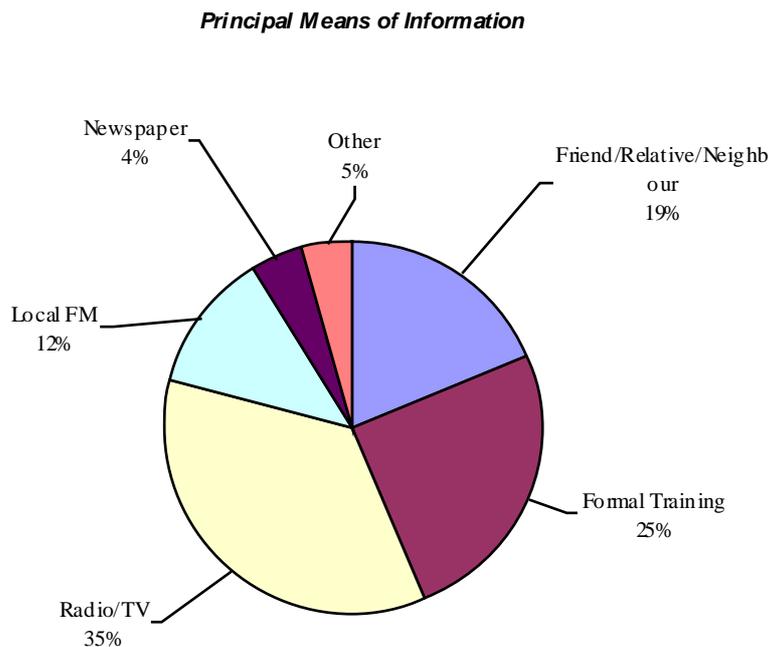
### 3.6.3 Knowledge on Nutrition

The chart below shows the fraction of respondents in terms of their level of knowledge on matter of nutrition. In order to measure the knowledge, respondents were asked some basic question related to food and nutrition. As shown, majority (56%) has fairly good knowledge, 39% so-so and 5% poor.



### 3.6.4 Principal Means of Information on Matter of Nutrition and Food Hygiene

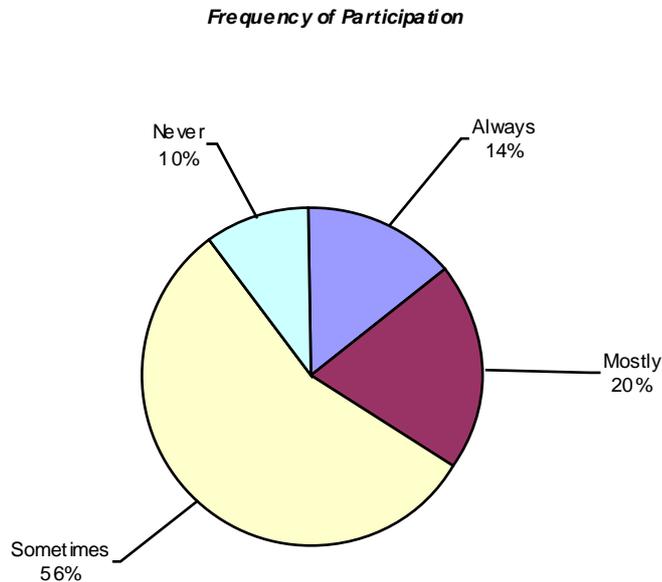
It is found that a great majority of respondents 84% has received information on matter related to food nutrition and hygiene. What were the means through which such information was received? The chart below shows the fraction of respondents corresponding to the one principal means of information. As shown, the greatest fraction 35% receives such information through radio/TV; 25% through formal training; and small fraction (12%) through local FM.



## 3.7 Views on Social and Political Participation

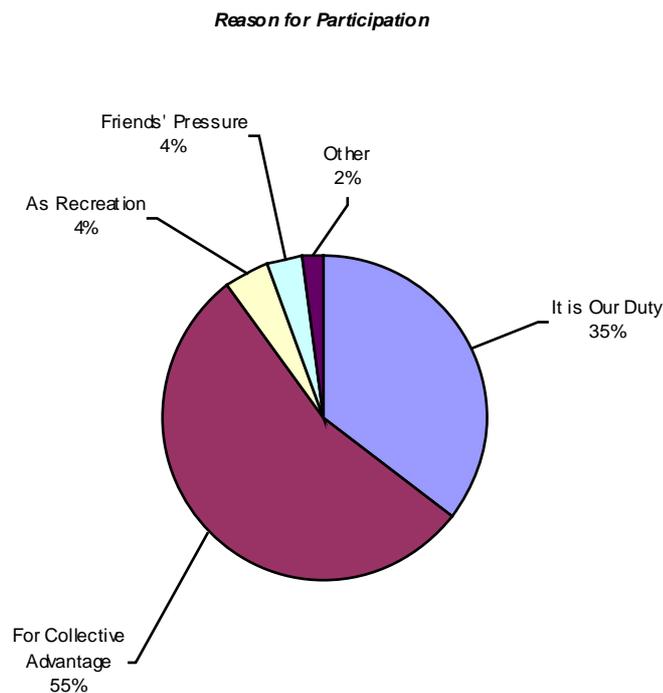
### 3.7.1 Frequency of Participation

The following chart shows how frequently the respondents participate in public and political activities. This is based on the information supplied by the respondents themselves. As shown, only a small fraction (14%) attends public and political gatherings always; 20% mostly; 56% sometimes and 10% never



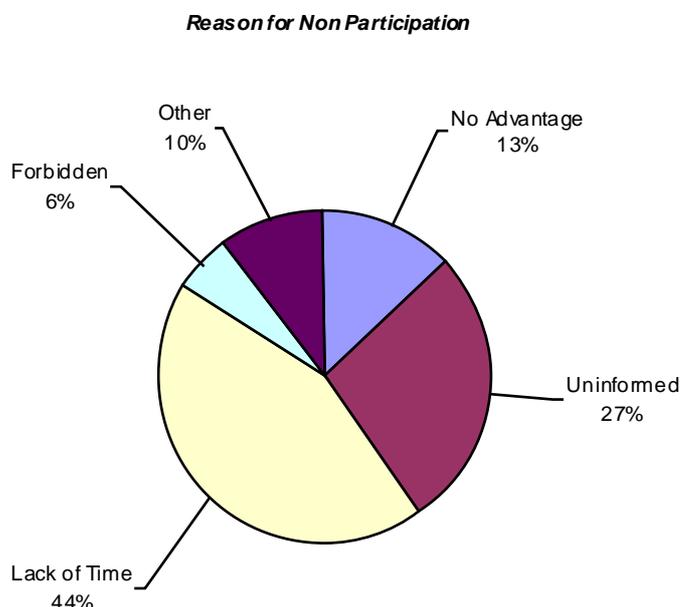
### 3.7.2 Reason for Participation

The chart below shows fraction of respondents in relation to the reasons for their participation as supplied by themselves. The greatest fraction (56%) considers participating for collective advantages; for 35% it is part of social duty.



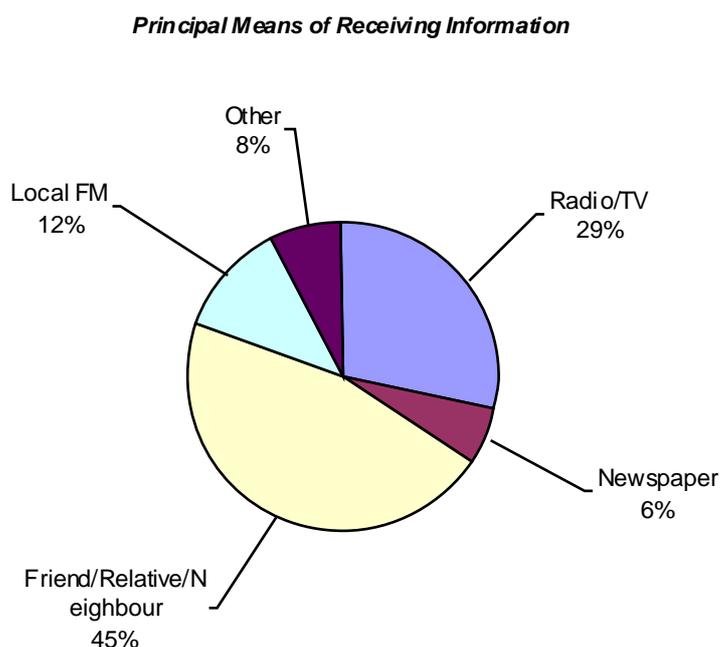
### 3.7.3 Reason for Non Participation

The following chart shows portion of non participating respondents in relation to the reason for non participation as supplied by themselves. The greatest fraction 44% says that they have not time and 27% mentions that they do not get notice about such meeting and gathering.



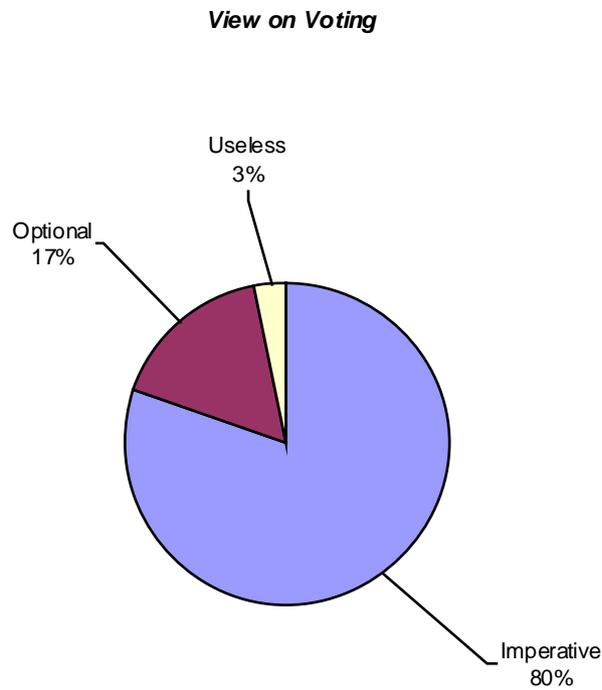
### 3.7.4 Principal Means of Receiving Information

In the chart given below, fraction of respondents in relation to the principal means of receiving information about public meeting and gathering is given. For the greatest portion (45%) the principal means of information are relatives/friends/neighbors; for 29% radio/TV and for a small fraction local FM.



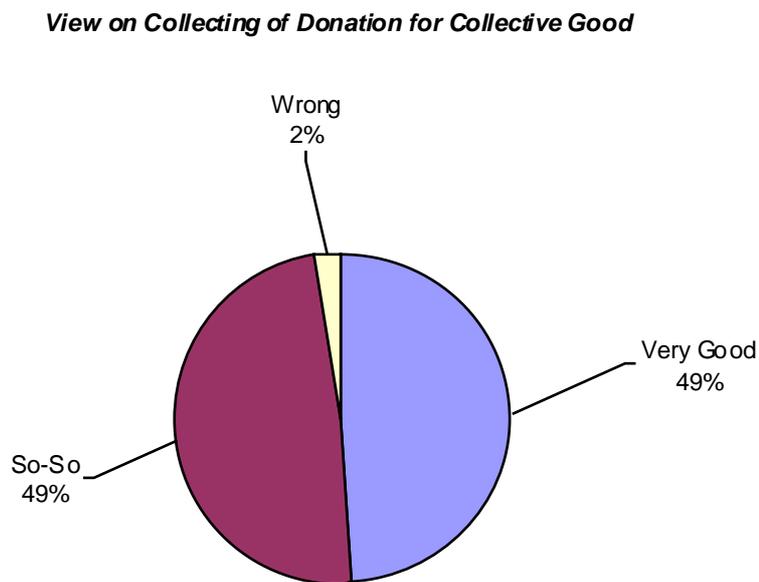
### 3.7.5 View on Voting

The chart below shows the fraction of respondents in relation to how they view voting in election. For great majority (80%), voting is imperative; for 17% optional and for



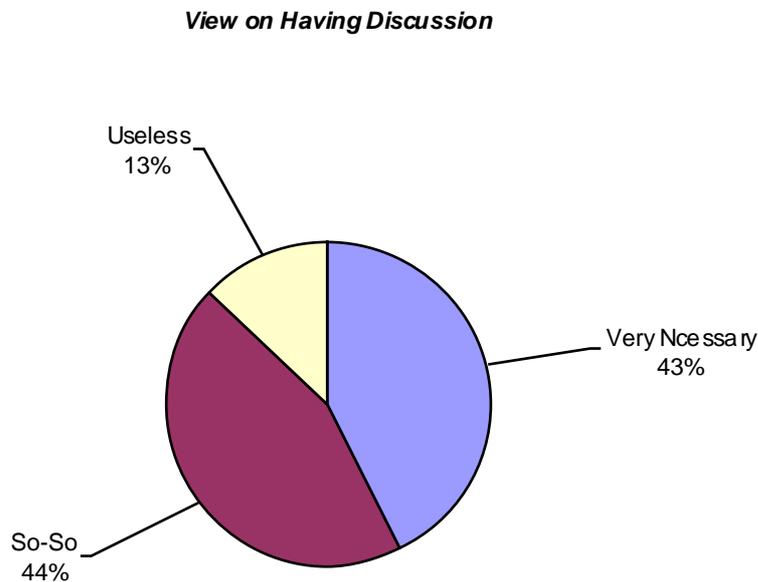
### 3.7.6 View on Collecting Donation for Collective Good

As shown in the chart below, 49% views collecting donation as good and the fraction views it so-so. For a very tiny fraction (2%) it is wrong.



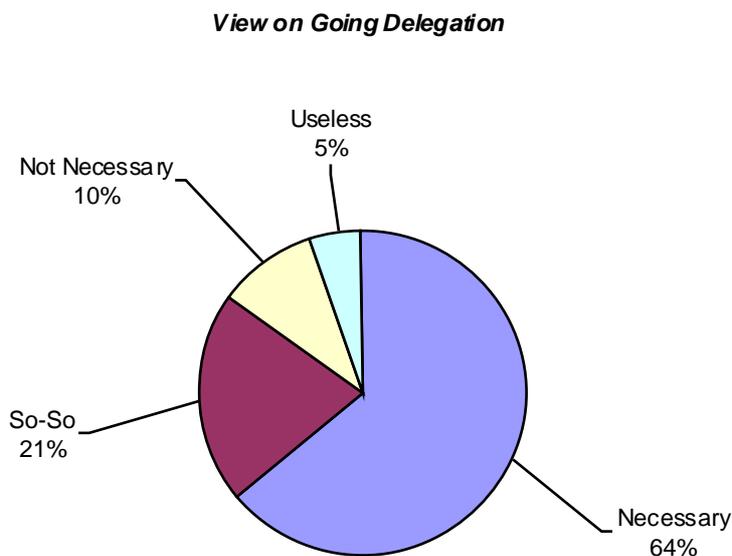
### 3.7.7 View on Having Discussion with Political Leaders and Representatives

The following chart shows the fraction of respondents corresponding to how they view the usefulness of having discussion with political leaders and representatives. As shown, for 43% it is necessary and useful; for 44% so-so and for 13% useless.



### 3.7.8 View on Going Delegation to Leaders and Representatives on Public Matters

In the chart below, the fraction of respondents corresponding to how they view going delegation to leaders and representatives on public matters is shown. Majority (64%) views it necessary and useful; 21% so-so and 5% useless. A small fraction (10%) is of the opinion that it is not necessary with idea that such matters have to be understood by leaders and representatives themselves.

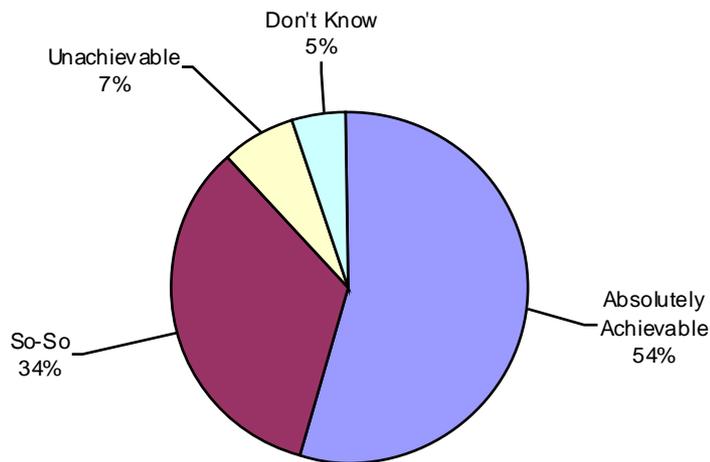


### 3.8 Consciousness of and Attitude on Gender Equality

#### 3.8.1 View on Achievability of Gender Equality

The chart below shows the fraction of respondents in relation to their views on achievability of gender equality. For the majority of respondents (54%), it is absolutely achievable; for 34% so-so; for a small fraction (7%) unachievable and 5% does not have any idea.

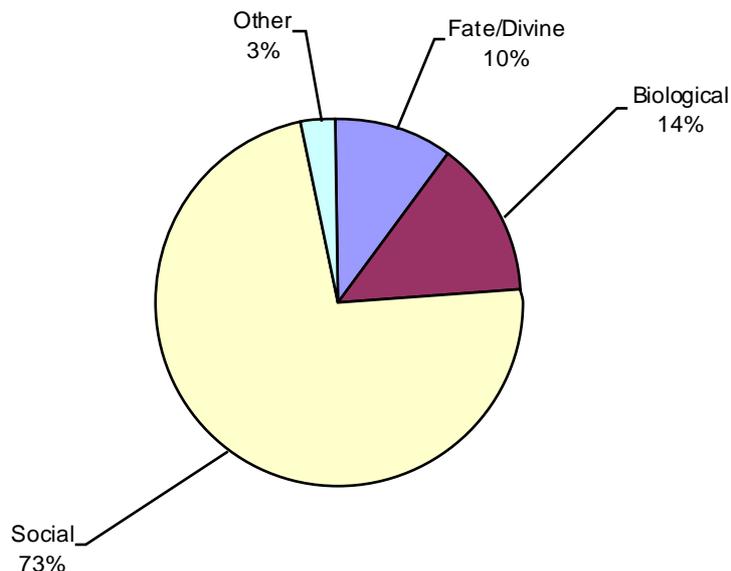
*View on Achievability of Gender Equality*



#### 3.8.2 Perception on Construction of Gender Inequality

The chart shows how respondents perceive construction of gender inequality. For a large majority (73%) gender inequality is social construction; for 14% natural; and for 10% it is effect of ill-fate earned in 'previous life'.

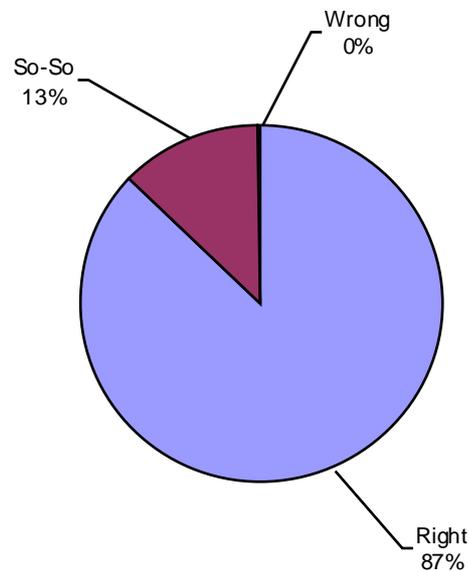
*Perception on Construction of Gender Inequality*



### 3.8.3 View on Equality of Education to Boys and Girls

The chart below shows how respondents view equality of education to boys and girls. As shown, a great majority (87%) views equality of education as right and a small but significant fraction (13%) so-so.

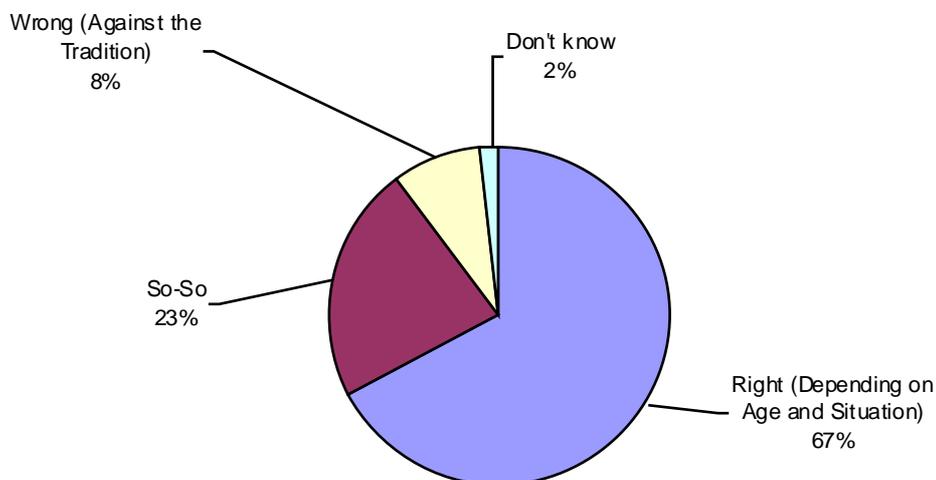
*View on Equality of Education to Boys and Girls*



### 3.8.4 View on Remarriage of Widow

The chart below shows how respondents view remarriage of widow. For a great majority (67%) it is right depending on age and situation; for 23% so-so; and for 8% it is wrong as it is against the tradition.

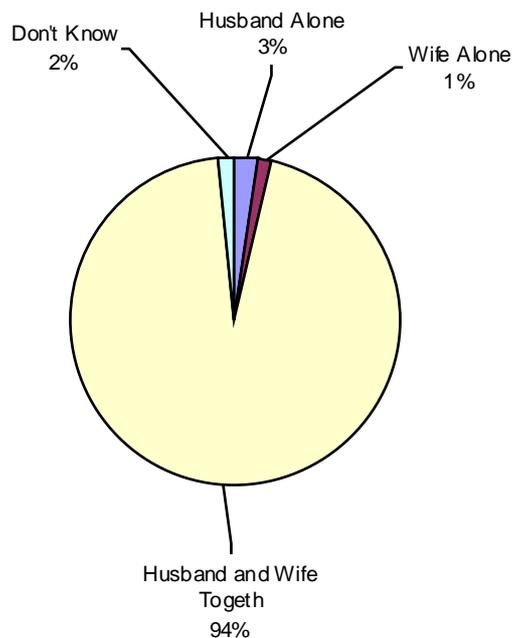
*View on Remarriage of Widow*



### 3.8.5 View on Who Should Decide on Bearing Children

The following chart shows fraction of respondents corresponding to who they think should decide on bearing children. As shown, overwhelming majority (98%) is in favour of joint decision by husband and wife.

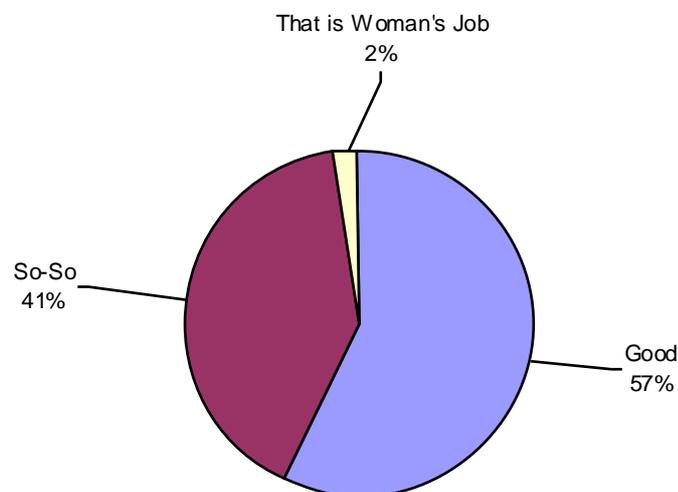
**View on Who Should Decide On Bearing Children**



### 3.8.6 View on Rearing of Children by Male Members

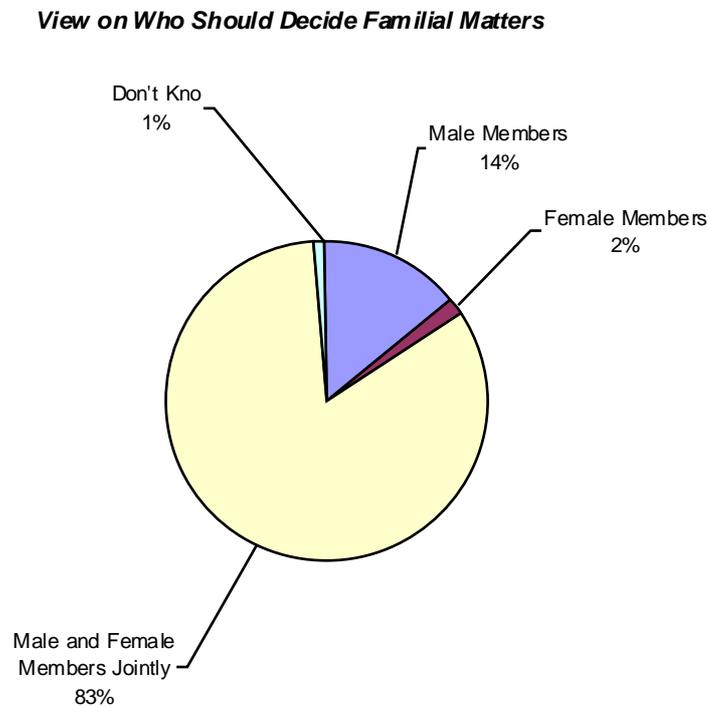
The following chart shows how respondents view rearing of children by male members of family. For a large fraction of respondents (57%) it is good; for a significant portion (41%) so-so and for a tiny fraction it is the job of women.

**View on Rearing of Children by Male Members**



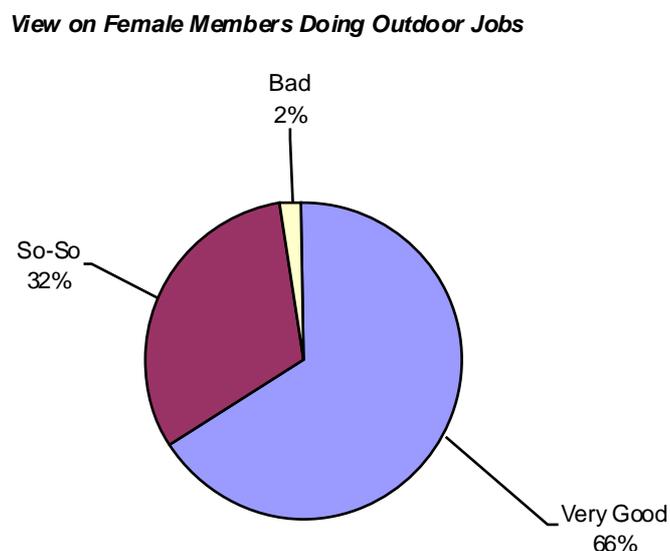
### 3.8.7 View on Who Should Take Decision on Familial Matters

The following chart shows the fraction of respondents in relation to who they think should take decision on familial matters. It is found that a large majority (83%) is in favour of joint decision by male and female members and small though sizable (14%) opines that such decision must be taken by male members alone.



### 3.8.8 View on Female Members Doing Outdoor Job

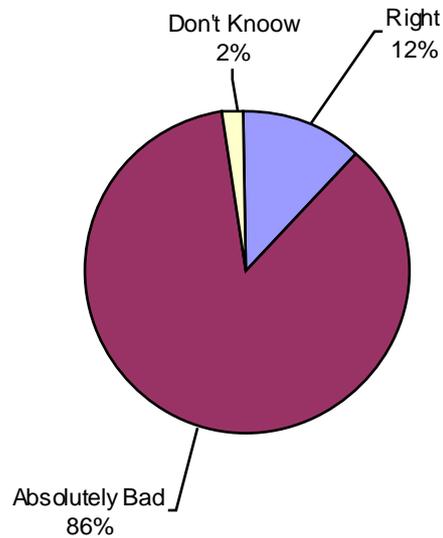
In the chart below is shown the portion of respondents in relation to how they view female members doing outdoor jobs. A large portion (66%) views it as very good and 32% so-so.



### 3.8.9 View on Early Marriage of Daughter

The chart below shows fraction of respondents corresponding to their views on early marriage of daughter. A very large portion (86%) is of the opinion that such marriage is absolutely bad. There is, however, a notable fraction (12%) which believes such marriage to be right.

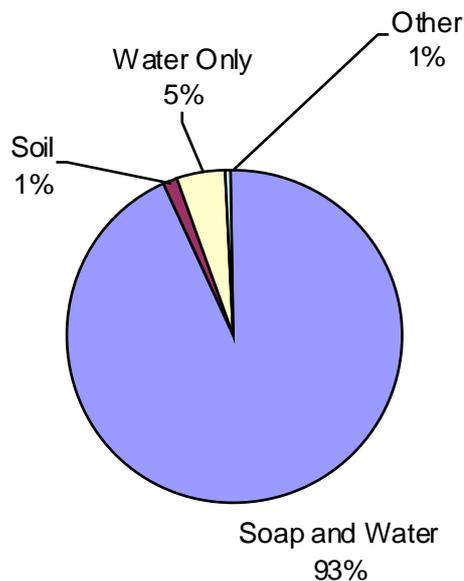
*View on Early Marriage of Daughter*



## 3.9 Consciousness on Health Related Habits and Practices

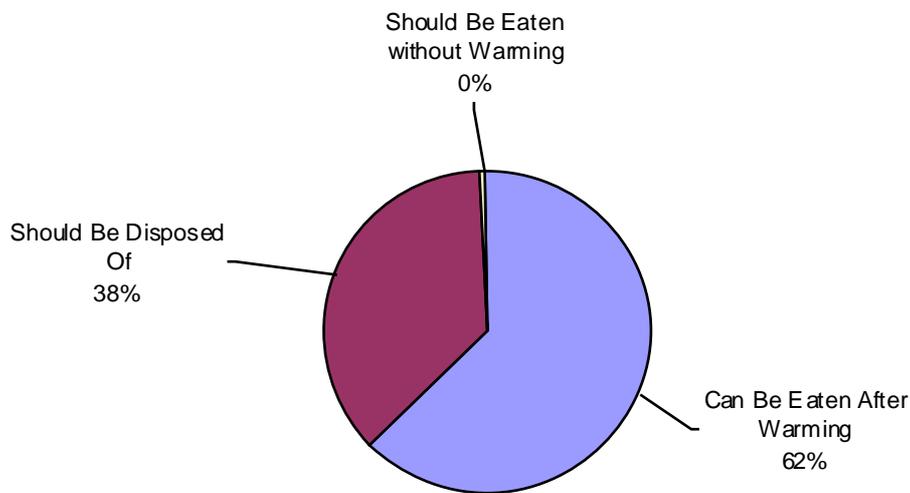
### 3.9.1 Consciousness on What Should the Hands Be Washed with after Toilet

As shown in the chart below, an overwhelming majority (93%) says that after toilet hands must be washed with soap and water. Some people, though very few (1%) still think that soil should be used.



### 3.9.2 Use of Stale Food

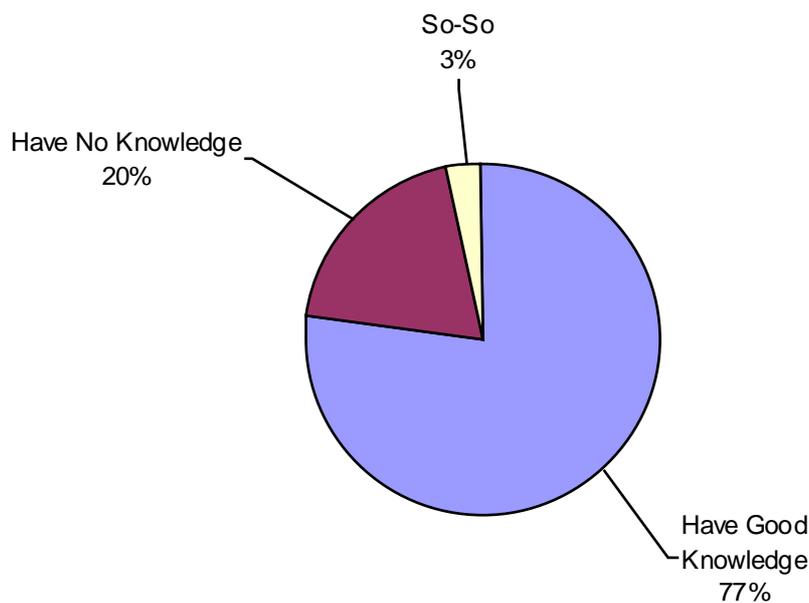
As shown in the following chart, majority of the respondents (62%) thinks that stale food can be eaten after proper warming and 38% think that the stale food should be disposed of.



### 3.9.3 Consciousness about Water-Communicated Disease

The following chart gives the fraction of respondents in terms of their level of consciousness on water-communicated disease. To measure the consciousness, some related questions were asked to them and on the basis of the answers and information they supplied, their level of consciousness was categorized. A great majority (77%) has a fairly good knowledge; 2% so-so and distressingly 20% has poor knowledge.

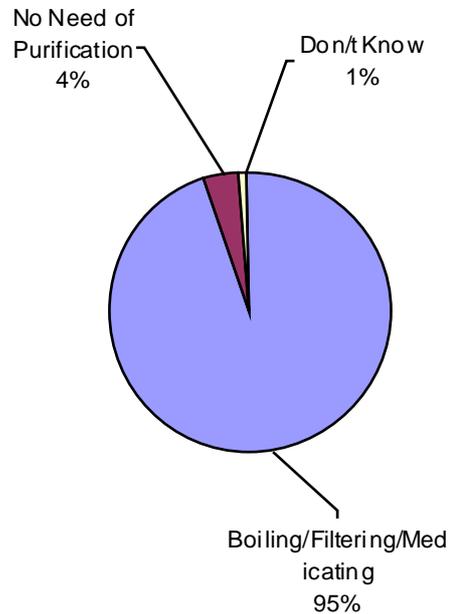
*Consciousness on Water-Communicated Disease*



### 3.9.4 Knowledge on How Contaminated Water Should Be Purified

As shown in the chart an overwhelming majority of the respondents (95%) knows that contaminated water must be purified. Still, a tiny fraction (4%) thinks that water does not need purification.

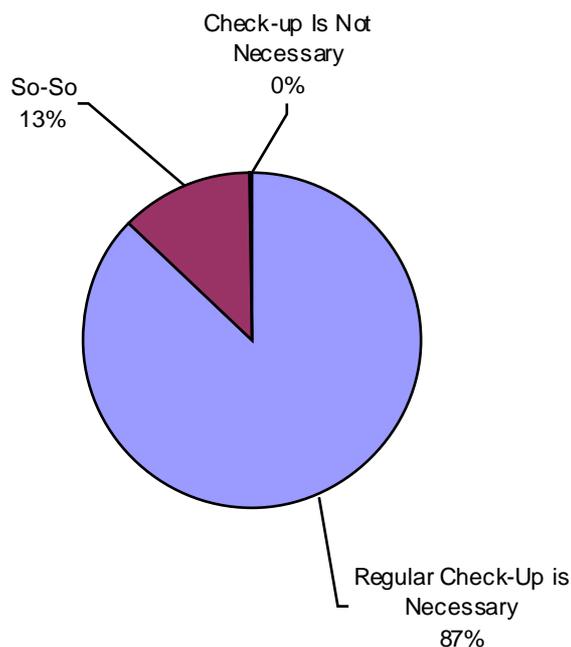
**Knowledge on How Contaminated Water Should Be Purified**



### 3.9.5 View on Regular Check-up of Pregnant Women

The following chart shows the fraction of respondent in relation to their view on whether regular check-up is necessary for pregnant women. A great majority (87%) think that it is necessary but still a sizable portion (13%) says that it is needed so-so.

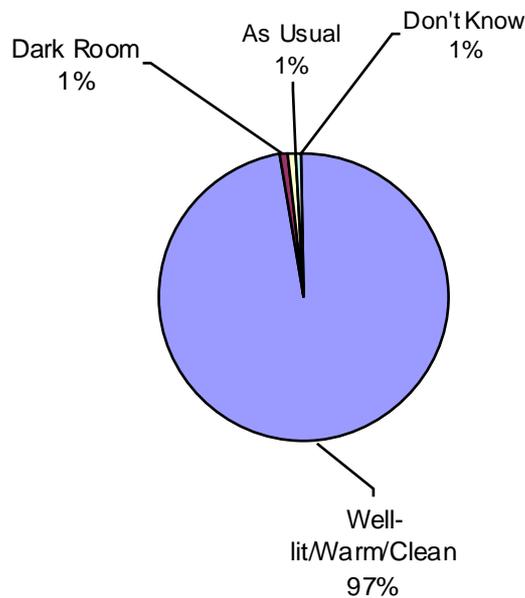
**View on Regular Check-up of Pregnant Women**



### 3.9.6 Place of Postnatal Caring

As shown in the chart below, an overwhelming majority (97%) is well conscious that postnatal caring of mother and children should be done in well-lit, warm and clean room. A very tiny fraction (1% each) says that such caring should be done in dark room and as usual.

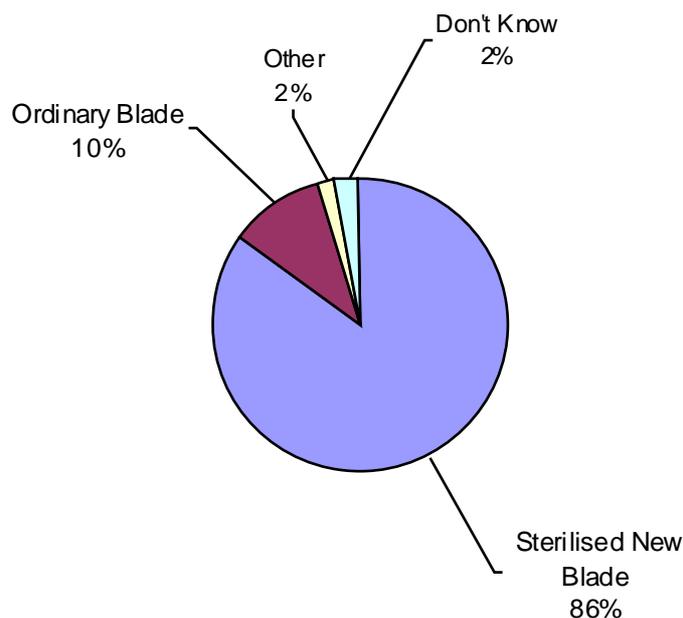
**Consciousness on Place of Postnatal Caring**



### 3.9.7 Knowledge on What Should Umbilical Cord be Cut With

As shown in the following chart, a vast majority of the respondents (86%) have idea of what the umbilical cord should be cut with. But distressingly, a noticeable portion (12%) still thinks that an ordinary blade can be used for the purpose.

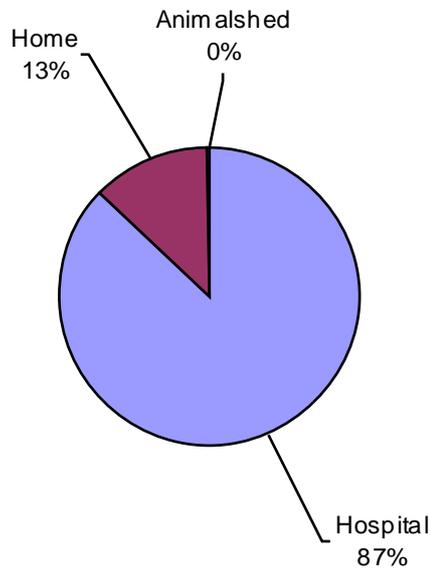
**Knowledge about What the Umbilical Cord Should Be Cut With**



### 3.9.8 Idea on Place of Delivery

As shown in the chart below, a great majority (87%) opines that delivery should be performed in hospital but still as a sizable portion (13%) prefers home for the same purpose.

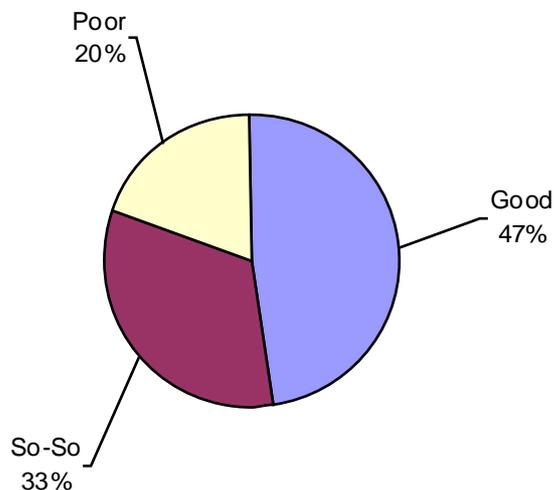
**Idea on Place of Delivery**



### 3.9.9 Consciousness of STDs

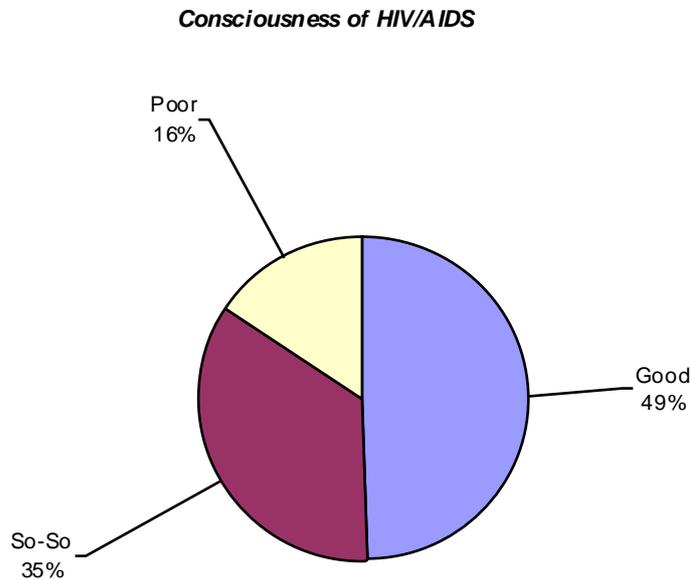
The chart below shows the fraction of respondents corresponding to their level of consciousness of STDs. To measure the consciousness some relevant questions were asked to the respondents and on the basis of the information and answers they supplied, their level of consciousness was categorized. As shown in the chart below, 47% has fairly good basic knowledge; 33% has so-so and 20% has poor knowledge on the basics of STDs.

**Consciousness of STDs**



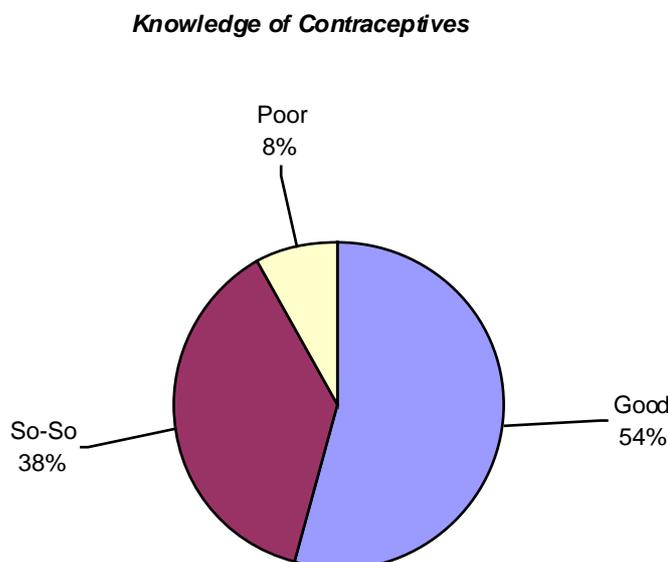
### 3.9.10 Knowledge of HIV/AIDS

The chart below shows the fraction of respondents corresponding to their level of consciousness of HIV/AIDS. The categorization of knowledge was based on the answers and information supplied by the respondents in response to some questions that were designed to test basic knowledge of HIV/AIDS. As shown in the chart below, 49% has fairly good; 35% has so-so and 16% has poor knowledge on the basics of STDs.



### 3.9.11 Knowledge of Contraceptives

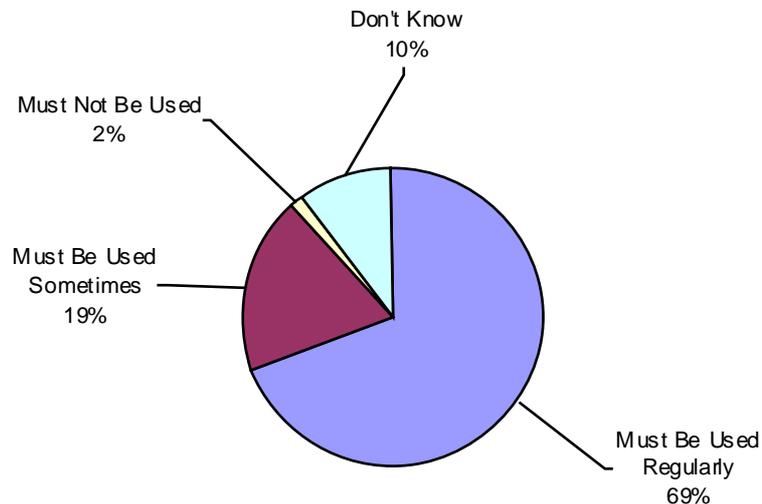
The chart below shows the fraction of respondents corresponding to their level of consciousness on contraceptives. The categorization of knowledge was based on the answers and information supplied by the respondents in response to some questions that were designed to test basic knowledge of contraceptives. As shown in the chart below, majority (54%) has fairly good; 38% has so-so and a small fraction (8%) has poor knowledge on the matter.



### 3.9.12 Opinion on Use of Contraceptives

The chart below shows the fraction of respondents in relation to their opinion on use of contraceptives. A great majority of respondents (69%) is of the opinion that contraceptives must be used regularly and 19% think that they must be used sometimes. Distressingly, a notable fraction has no idea about it.

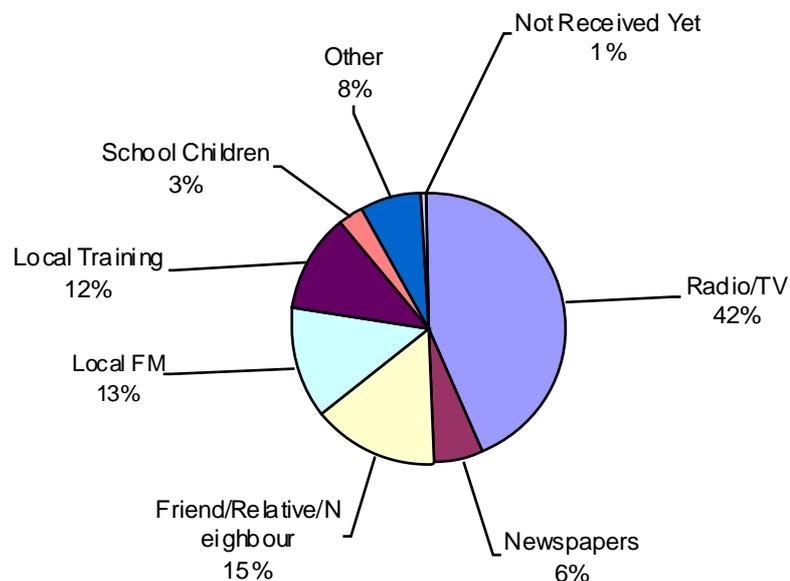
**Opinion on Use of Contraceptives**



### 3.9.13 Means of Receiving Information on Health Related Matters

The following chart shows fraction of respondents corresponding to one principal means from which they have received information on health related matters. As shown, for the greatest fraction (42%), radio/TV constitutes the principal means; for 15% friends and relatives; and for 13% local FMs.

**Means of Receiving Health Related Information**





# CHAPTER 4

## SUMMARY

The Radio Namobuddha was established in .2007 to serve all those all functions and purposes that are expected of a community radio in principles and practice. It is possible to measure and judge the performance of this radio only when we have pool of information on before and after situation. With this in mind, a scientific undertaking to find several aspects of the social and cultural life was deemed necessary hence this research project. The findings of this project had two principal purposes: firstly, it will supply information on before-situation of subject which will be compared with after-situation so that evaluation of impact of radio can be carried out. Secondly, it will also help radio to identify those areas on which the Radio has to focus and give due importance to fulfill its social responsibilities assigned to it. The findings of the research are summed up below.

**Mass Communication:** An overwhelming portion listens radio while taking rest from work. A great majority prefers local FM. Among programs, news is the first choice of the greatest portion, though less than half. Less than half trust radio and local FM very much. Unlike in radio and FM, the greatest portion prefers entertainment on TV but as in the case of radio and FM less than half trust TV very much. Only a small portion is the regular reader of newspapers and much less than half trusts them very much.

**View on Education:** A great majority views education to be very necessary. It is, however, worth noting that a sizable portion still views it to be only so-so necessary. More or less, similar views are held on the need for girls' education. It is also notable that for more than half, the general purpose of education is social progress but it is only so for much less than half when it comes to girls' education. A great majority holds that education does not have corrupting effect on culture and tradition but a noticeable portion has an entirely different view that there is a strong need to bring about changes in the same.

**View on Inter-Ethnic and Inter-Caste Relation:** A great majority utterly disapproves untouchability but it is surprising that a noticeable portion disapproves it only so-so and shocking enough a small fraction is in its strong favour. Less than half views attending rituals and funeral procession of other caste and ethnic group right. For less than half, inter-ethnic and inter-caste marriage is right and shockingly a noticeable portion still views it to be wrong. An overwhelming majority holds that education for 'low caste' is right but a small fraction still holds it to be wrong. Likewise, a great majority views caste system wrong and sizable portion so-so but for a small fraction it still necessary and right. An overwhelming majority contends that all ethnic groups should live together. A sizable portion has further progressive view that ethnic division should come to an end.

**View on Traditional Beliefs and Practice:** A small fraction believes in things such as fate, hell and heaven, astrology, ghost and spirit. But it is to be noted that a significant portion is so-so believer and noticeable portion, though small, is a firm believer. A great majority holds are diseases are principally caused by physical factors. A small fraction, however, attributes them to supernatural forces. An overwhelming majority recommends going to hospital and health post in when attacked by disease. For a sizable portion, *sait*-seeking is superstitious practice. Though approximately half attributes poverty to social system, a notable portion believes it to be caused by fate. Similarly, diverse opinions

and beliefs are held in the matter associated with belief and practice on menstruation, widowhood, fasting, getting marital partner and construction of inequality.

**Mass Communication and Economy:** The majority has knowledge of other sources of income but small fraction is absolutely unfamiliar with these sources. A great many people get information about other sources of income, market for products, roles and functions of bank and matters related to occupation from neighbor/friend/relatives. A small fraction receives such information from local FMs. A great majority views work as good but still a noticeable portion takes it as degraded.

**Consciousness on Food and Nutrition:** The majority seems to have fairly good knowledge food nutrition. Radio/TV is the principal means of obtaining knowledge on this matter for the greatest portion and FM for a small portion.

**View on Social and Political Participation:** A great majority prefers to participate in social and political activities. The principal reason for participation is collective advantage for the majority. For the greatest fraction of those who do not participate, the principal reason for nonparticipation is lack of time. A sizable portion does not take part in such activities because it does not see any advantage. The principal means of receiving information about such activities is friend/relative/neighbor and local FMs lags much behind in this matter. For an overwhelming majority, voting is imperative. People ideas on collecting donation for collective good are divided; approximately half view it good and half so-so. Similarly, having discussion with political leaders and representatives is viewed by some as very necessary and by other so-so. A noticeable portion views it absolutely useless.

**Consciousness of and Attitude towards Gender Equality:** For the majority, gender equality is absolutely achievable but for a noticeable fraction unachievable. A great majority perceives inequality as social construction but there is still a noticeable portion for which inequality is determined by fate or biological. For an overwhelming majority, equality of education to boys and girls is good thing. Similarly, an overwhelming majority holds that decision on bearing of children and also for other familial matters must be jointly taken by husband and wife. But a bit surprising, a significant fraction views caring of children by male members only so-so. Similarly, a notable portion views women's working outdoor so-so. Early marriage of daughter is viewed by a great majority to be absolutely bad. Shocking enough, a noticeable portion still contends it to be right.

**Consciousness on Health Related Habits and Practices:** Though a great majority has fairly good knowledge about water-communicated diseases but still a sizable portion knows nothing. An extremely huge portion knows how contaminated water must be purified. Similarly, an overwhelming fraction has fairly good idea on whether pregnant women should be regularly checked-up, where postnatal caring should be done, with what umbilical cord should be cut, where delivery of child should take place. A sizable portion has so-so and noticeable portion has poor knowledge in the matter of STDs, HIV/AIDS. Though majority opines that contraceptives should be regularly used, a noticeable portion still is reluctant on this matter. Radio/TV is the most used means of receiving information on the matter of health but FM lags much behind.

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अक्सफाम-नेपाल र राष्ट्रिय श्रम प्रतिष्ठान नेपाल । २०६१ । जिल्लाका गाविस स्तरीय तथ्याङ्क र नक्साहरू । काठमाडौं ।



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