

UNIVERSITY OF TAMPERE

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COMMUNITY RADIO FOR DEVELOPMENT

A case study of Radio Lumbini in Nepal

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ABSTRACT

Media uses in Nepal especially in the rural parts of the country are dominated by radio. There are three main reasons behind the popularity of radio in Nepal: one is because it is affordable by both rich and poor, second is because it can be wireless and work without the facility of electricity and the third one is because it is appropriate for the illiterate population too. In this context community radios are seen as even better genre because it works within the community taking care of the needs of the people. This thesis is a case study about a community radio station called Radio Lumbini located in the western region of Nepal.

Radio Lumbini was founded in February 2000 with the support of UNESCO now run by the locals. Its main broadcasting language is Nepali with some programs in the local Tharu and Magar languages. It transmits 18 hours a day and its programs vary from current news affairs, educational programs to entertainment and social awareness.

The aim of the study is to explore on how important role does a community radio play in the overall development of a community. The concrete study questions are how does Radio Lumbini meet the needs of Manigram village community and how does it work with grassroots development motives within the community?

Data of this study includes personal interviews with the staff of Radio Lumbini and local authorities, focus group discussions and a survey questionnaire. Apart from this I have also included the outcome of my own observation and information collected from other sources.

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1 INTRODUCTION

Radio has been around us for a long time. It is one of the greatest successes in the history of mass communications. There have been more discoveries and developments in the field of mass communications since the first radio was tuned. However, radio's popularity has not faded a bit. The development of community radio in developing countries has led to the hope that it might help in the social development of those parts of the world. Thus, the study of community radio is very important.

Community media: people, places and communication technologies, written by Kevin Howley (2005) shows that community communication is a widely studied area. The writer refers to community media as grassroots or locally oriented media access initiatives dedicated to the principles of free expression and participatory democracy, and committed to enhance community relations and promoting community solidarity. The book especially tells us how the local populations come together to make use of various technologies like radio, television, print and computer networks for the purpose of community communication.

Another useful study was done by Arjun Banjade in 2006, the title of the journal was "Voice to the Voiceless in Far Western Nepal". The study states that although communication technology has already sky rocketed in the global scenario; radio is still the most effective medium in the context of developing countries. The lack of access to electricity and poverty are the main causes of such conditions. However, we cannot deny the fact that radio is the only medium which can reach to every community and every individual because it is cheap and can work with power batteries. He further writes that there are radio stations which serve local minority language populations, and special interest group, and so on. It seems from his piece of work that community radio offers a model that is very grass root and that is very democratic. It provides access to information to the marginalized section of the population and gives the voice to the voiceless and serves as the mouthpiece of oppressed people and most important as the tool for development.

Mario Antonius Birowo's study called *Community radio movement in Indonesia: a case study of Jaringan Radio Komunitas Yogyakarta (Yogyakarta community Radio Networks)* is interesting mainly because this study was also based on a developing

country. The author emphasized that the emergence of community radio in Indonesia at the end of the 1990s can be seen as a part of a social movement that supported grass-roots people in gaining more power, and in participating in the decision making process at the village level. According to the researcher, community media, especially community radio is teaching the grass- roots people how to participate in the communication process, via community radio, especially in making important decisions for their own future. It was pointed out in the report that apart from just providing a platform for debate and discussions on social issues community radio is providing information to the village people on political and other news from every corner of the world. Educational programs on farming and health practices make people learn their importance.

Community media can help in the development process even in the countries having civil war and terrorism. The case of Afghanistan can be a very good example of the effectiveness of community media. Eight years after the Taliban, it is a country still in conflict, from economic, social, security and development point of view. It remains dependent on the outside world for economy, wages, police and army. Despite all the problems and challenges in post Taliban Afghanistan, the media remain something of a national success. Literacy rate is so low that many of the people cannot read newspapers and they are too poor to afford to buy television sets. In such a condition, radio remains the most popular media in the country. There are very few radio stations in the country and all of them can be categorized under community radio stations. After the Taliban, community radio and other media stations facilitated the democratic election process, healed some of the old ethnic divisions fostering a sense of national unity among the people and most important they taught people how to vote. Although there might be many political reasons behind the problems which my study is not aiming to be, the case of Afghan community media convinced me of importance of specific case studies.

Many research and studies have already been conducted on radio. Studies related to community radio are at the top of the list. Although there are lot of studies done under community media or community radio, communication in individual village especially a developing country has not been studied so much. This motivated me to do my research particularly on one community or one village and on only one radio station.

This Master's thesis concerns about a community radio station located in the Western Nepal called Radio Lumbini. The study's aim is to discover how a community radio

works within the community with grassroots development motives and how it helps in the overall development of that community.

There are some practical reasons for deciding to carry out my field study in Nepal. First of all, I am from Nepal so I will not have any problem of language and in terms of budget, it is an affordable country. The main reason is, as I am doing my research on community radio which is very popular among developing countries, I thought it would be best if I chose Nepal.

This research will be providing information about a specific rural community, and the focus will be on a particular radio station. My concrete research questions are: how does Radio Lumbini meet the needs of Manigram village community and how does it work with grassroots development motives within the community?

I would also like to discuss the definitions of community radio and development communication in my studies, especially relating to participation of the people in the community. I wish to discuss the helpful educational programs as well as role of NGOs in the reporting of girls trafficking and HIV/AIDS. I find the latter particularly interesting in the case of Radio Lumbini because one of the biggest social problems in Nepal is girls' trafficking which is also increasing the HIV/AIDS infection in the country. Villages in western Nepal are the most affected areas in terms of girls trafficking.

In order to collect data, semi structured interviews were held among the staffs of Radio Lumbini, focus group discussions were held and survey questionnaire were the other methods. My own observation and analysis were included in addition.

2 KEY CONCEPTS

In this chapter the key concepts of this research are defined in the following manner:

2.1 Community

Even though the word community's existence is very old a concrete definition of it is yet to be found. Over the time, many scholars have tried to define it but no one has yet come up with a common definition. "To some extent, community is associated with the hope and the wish of reviving once more the closer, warmer, more harmonious type of bonds between people vaguely attributed to past ages"(Elias 1974, quoted by Hogget 1997, 5)

Community, in general, may refer to the mankind itself but it can as well refer to the groups of family living in a neighborhood sharing a specific locality or it may also mean people having same interests. Smith, 2001 states that communities can be explored in three different ways (after Willmot 1986, Lee and Newby 1983, and Crow and Allen 1995):

1. *Place*: Place community is also known as territorial community. It can be seen as where people have something in common, and that shared element is understood geographically. This type of community can be named also as 'locality'.
2. *Interest*: interest community which is also known as 'elective' communities refers to the community where people share a common characteristic other than place. Religious belief, sexual orientation, occupation or ethnic groups are some of factors which link them together.
3. *Communion*: In its weakest form it can be understood as a sense of attachment to a place, group or idea. In its strongest form, 'communion' entails a profound meeting or encounter, not just with other people but also with God and creation. One example can be the Christian communion of saints- the spiritual union between each Christian and the Christ and hence between every Christian. (Smith, 2001)

For most of us, community refers to our most intimate social networks such as family and friends perhaps defined by a geographical area, social interaction and a shared sense

of belonging. Beyond the perimeter lies work places, church, neighborhood of civic life (Putnam, 2000: 274).

As well as helping us to build a sense of self and individuality, such informal relationships also enable us to navigate our way around the demand and contingencies of everyday living (Allan 1996:2)

As a complete satisfactory definition is yet to be found there is a range of disputes over what kind of social relationships can be communities. Some argue that a community has to be face to face residing in a same locale whereas others allow that they may be geographically dispersed. Some argue that communities must involve relationships of a certain moral quality, example; where exploitation is absent, whilst others allow that feelings of solidarity may be sufficient, even if these feelings result upon illusions or misconceptions about the moral character of the relationship. However, there is a variety of usages of the term 'community' (Mason, 2000, 9).

Your corn is ripe today, mine will be so tomorrow. It is profitable for us both, that I should labor with you today, and that you should aid me tomorrow. I have no kindness for you and I know that you have as little for me. I will not therefore, take any pain upon your account and should I labor with you upon my own account, in expectation of a return, I know I should be disappointed, and that I should in vain depend upon your gratitude. Here then I leave you to labor alone, you treat me in the same manner. The seasons change and both of us lose our harvest. We don't lose it only when we help each other.....David Hume.
(Putnam 1997, 4)

The predicaments of the farmers in Hume's parable are all too familiar in communities and nations around the world. He has given some very good examples like parents in communities everywhere want better educational opportunities for their children, people living in ghetto want safer streets and actions to control crime fails and a community in a remote south African country want safer drinking water and control over communicable diseases. In the same way different communities around the world not only share common interest within their own communities but have common problems. The communities are different from each other and their ideas about the term community are also different (Putnam, 1997, 61).

There might be various definitions of the term community but it can be simply understood as a group of people that can be defined by a certain geographical area that has social interaction and a shared sense of belonging. It can also be further defined as a group who participate in common activities. In this way, it is easy to describe a community as a group of people which has joined and embarked on improving their livelihood, while the power of making decisions upon its actions and resources remains within the group, and all the members join in this process. Thus, it can be understood that participation plays a vital role in discussions around community and its media.

The community among which this study has been conducted is a typical village from a third world country where live poor farmers who need more effective irrigation and marketing schemes for their crops. Where, illiteracy, health problems and numerous other social problems exist. The village badly needs development and it might be appropriate to say that the community Radio in that community is somewhat helping in its development process.

2.2. Media

In the world of communication, the term “media” generally refers to various means of communication. Radio, Television, Internet and Newspapers are different types of media. The term media can also be used as a collective noun for the news agencies and the press. In communication, media can also be defined as the storage and transmission channels or tools used to store and deliver information or data.

There can be numerous definitions for the term media but, the only purpose behind every media is, to enable people to communicate. It helps them to communicate from far and wide and about everything, it keeps them updated and aware about everything in the world. And this purpose of the media has turned our world into a global village where everybody knows about what is happening around.

According to Wells and Hakanen, this modern era is the age of media. Print, audio and video are more pervasive than ever before. The Earth is surrounded by communication satellites, and although not equally, rich and poor are linked to the single emerging media world.

In the book, *Mass media and society*, it has been pointed out that, the last few years have seen a growth of interest in how the media work and how they affect the daily lives of the people. Today, we all are turning more and more to the media than any other thing, not only for technical information, but also for general news of political and social issues as well. The media, then, appear to have a direct effect on us than ever before. (Wells and Hakanen, 1997, 11)

There are various types of media and among them one is Community media about which I have written down in brief in the coming chapters.

2.3. Global Perspective to Community Media

Usually community media are understood as local alternatives to mainstream media. It holds only tiny positions around the edges of big media. But, their input in development processes is very important, playing an important role in democratization, in building citizenship, social struggles, raising awareness. Community media has always fostered local development, particularly in the global south and can have a real impact on people's empowerment. There are several different definitions and geographically based experiences of what community media are and should be. It is very difficult to give a concrete answer but a common feature of community media everywhere in the world is that it add to the social and cultural dimensions of development by providing channels and platforms for participation, social and political empowerment, and the exercise of citizens' rights, as they work for community building by transforming individual experiences in a shared vision of reality. (Stefania 2009, 19)

Community media provide public communication (made available to everyone) within a specific context. The community is not always understood as a geographical setting but primarily as a social setting. Community media are devoted to the representation of common interests and the community serves as a frame of reference for a shared interpretation. Emphasis is on the symbolic experience or the transformation of individual experience into public experience. One of the main contributions of community media to development lies in the making or reinforcing of social ties as the symbolic basis for change. The message is that 'together we can make it'. In this sense, community media offer marginalized communities a means for empowerment. That is to say, by giving voice to varied and competing groups, community media graphically

illustrate profound differences throughout the community. Moreover, community media undermine essential notions of race, gender and ethnicity by illuminating differences. Therefore, unlike the mainstream media, which rarely allow people to speak for themselves, community media gives a platform to the common people to come forward and share their issues, respecting their individual and collective identity. As such community media represent a unique site to let the process of identity formation through communication technologies, and to examine the dramatic impact of social and technological change on the everyday lived experience of diverse groups within a geographically based community (Hollander, 2002, 20)

Community media cover diverse topics, but often they emphasize what can be called a 'social mission'. Their impact is more relevant when programs are created by the community for the community. On the financial level, community media often have not-for-profit status, and typically a good portion of their workers are volunteers. They represent a 'non-commercial way of doing communication, independent from political or economic pressures. In some cases, they do not broadcast commercials, both as an editorial choice and because they do not represent an appealing target for advertisers. However, the lack of stable funding mechanisms, such as state-managed subsidies have always been the constraints in the path of community media (Media Nepal).

I will talk about the challenges and constraints of community media in the latter chapters.

There are various international institutions working as community media all over the world. According to the human development report of the united nations 1990, the most active international institutions in the field of community media have been the Food and Agriculture Organization of the United Nations (FAO, since the late 1980s, the leading agency for the UN Inter-Agency Roundtable on Communication for Development), and the United Nations Educational, Scientific and Cultural Organization (UNESCO). The latter is particularly concerned with the development of community media, which ensure media pluralism, diversity of content, and the representation of a society's different ethnic groups and interests encouraging open dialogue and transparency of administration at local level and offer a voice to the voiceless', and has funded many community radio initiatives within its International Programs for the Development of Communication (IPDC) (Nicholas and Ole).

It is believed that community media contribute to development at the grassroots level, notably the most difficult to reach through major top-down development programs. When done by the community for the community, community media contribute to development in two main ways:

- As a channel of participation, community media represent the 'voice of the voiceless', enabling citizens to raise their concerns and as open-access media they represent an instrument for the exercise of democracy.
- At the symbolic level, as a means of empowerment, it gives people the possibility to take initiative on the local scale. They show that change is possible. They represent a way to exercise and express the imagination, and to translate this imagination into practice by voicing it.

Through the filter of community media, what starts out as individual becomes a collective experience. In this sense, community media contribute to creating shared meanings and interpretations of reality, and to highlighting opportunities for change.

Linda Fuller states that, community media provide a vital alternative to the profit oriented agenda of corporate media. They are focused on social objectives rather than the private, profit motive. They empower people of the community to serve the community rather than treat them as passive consumers, and they nurture local knowledge rather than replace it with standard solutions. Community media ownership and control are rooted in, and responsible to the communities they serve. And they are committed to human rights, social justice, the environment and sustainable approaches to development. She further claims that it is difficult to say when the approaches to community media started. However, she traces a career of the term around the world as having started in the 1970s in North America, then spreading to Europe and currently still being introduced to developing countries (Fuller, 2007).

Looking at the characteristics of the community media, different alternative names are found being used for it. I have already mentioned above that community media is also called 'alternative media'. Along with this, community radio has names such as; rural radios, cooperative radio, participatory radio, free radio, popular radio and educational radio. Whatever it is called, the sole purpose of community media is to serve the

community in the development process right from the grassroots with a non-profit status.

3 DEVELOPMENT COMMUNICATIONS

The term “Development communication” was first coined in 1972 by Nora C. Quebral, who defines the field as:

The art and science of human communication linked to a society’s planned transformation from a state of poverty to one of dynamic socio-economic growth that makes for greater equity and the larger unfolding of individual potential. (Quebra, 2001)

Servaes writes that Development communication are generally used to support development initiatives by the dissemination of messages that encourage the public to support development oriented projects. The pattern for broadcasting and the press are usually same although the development strategies in developing countries diverge widely. It includes informing the population about projects, illustrating the advantages of these projects, and recommending that they be supported. A typical example of such a strategy is situated in the area of family planning, where communication means such as posters, pamphlets, radio and television attempt to persuade the public to accept birth control methods. Similar strategies are used in campaigns regarding health and nutrition, agriculture projects, education and so on. This model sees the communication process mainly as a message going from a sender to receiver (Servaes, 1995)

Paterson highlights that, it is important to look at its history to understand the present development communication thinking. He argues that the field of development communication has its roots in post-war international aid programs to war affected countries in Latin America, Asia and Africa that were struggling with poverty, illiteracy, poor health and a lack of political, economic and social infrastructures. Radio and television were introduced at that time amid high hopes that they could be put to use in the world’s most disadvantaged countries to bring about dramatic progress. According to him, the early communication theorists like Wilbur Schramm and Daniel Lerner based their high expectations upon the apparent success of World War II propaganda, to which academia and Hollywood had contributed. World War II brought about dozens of new, very poor countries left by their former colonial overseers with little infrastructure, education or political stability. It was widely accepted that mass

media could bring education, essential skills, social unity, and a desire to modernize (Paterson, 2010).

Paterson further writes that, these early approaches made a number of incorrect assumptions, and have been forsaken in contemporary approaches to development. Obstacles to development were naively seen as rooted in developing countries, not as products of international relationships. Modernization was presumed to equate to westernization and regarded as a prerequisite to meeting human needs. Development was seen as a top down process, whereby centralized mass media could bring about widespread change.

According to Katz and Lazarsfeld (1995), to understand today's development communication concept it is important to understand its past concepts. Community radios started emerging in 1950s; common theory in development thinking was called the "modernization theory". Development was taken as an evolutionary process and it was accepted by all that once the under developed states could catch up to the developed and industrialized states and their societies and individual citizens adopted western attitudes, institutions and practices, those states would also develop. The hypodermic needle theory convinced that mass media could influence a large group of people because it could directly and uniformly convey the appropriate messages. Soon it was realized that industrialization and urbanization did not bring about desired development and could actually increase the gap between rich and poor (Katz and Lazarsfeld, 1995).

The underlying premises, originated in classic sociological theories, were that there is a necessary fitness between a "modern" culture and economic and political development. The high fertility rate, low literacy rate or low rates of agricultural output found in the underdeveloped world were explained by the persistence of traditional values and attitudes that prevented modernization. The goal was, therefore, to instill modern values and information through the transfer of media technology and the adoption of innovations and culture originated in the developed world. The western model of development was upheld as the model to be adopted worldwide. The emphasis was put on media centered persuasion activities that could improve literacy and, in turn, allow populations to break free from traditionalism (Waisbord, 2009).

The meaning of development has changed since the 1950s. With the changes in the meaning, the old concept about it has also changed. Previously, it was always related with “modernization” and “Third world” was a mere attempts made only to modernize people. In the 1970s, it was soon realized that, by trying only to modernize the people mass media merely had managed to widen the knowledge gap between rich and poor because the majority of the poor people in the developing world did not have access to mass media. Due to the top down level, people were marginalized from the development agenda and couldn’t participate even in their own development. It was definite that first of all the inequality among people had to be reduced and the conditions of the poor people had to be improved in order to develop everyone. Mass media was directed to advocate the needs of the poor people in the society. Soon, many large scale mass media campaigns were designed, mainly by media and development experts (Kasoma, 2002)

In 1980s, development was theorized as a participatory process of social change intended to bring social and material advancement. Communication was no longer focused on informing and persuading groups but was understood as a “process by which participants share and create information with one another in order to reach a mutual understanding”. Decisions were made with participation method in development thinking. The major issue at that point of time was to start advocating right to communicate (Rogers, 1983)

Paterson points that, in this new concept about development, communication becomes an important agent for change, but not its cause. Community media, for example, is employed to reduce media’s bias toward literacy toward literacy and provide information in a traditional, familiar form. Development communication provides people with information on change in their society and advocates the change working in the local level.

Recent studies of development communication state that the ultimate goal of development communication is to raise the quality of life of populations, including increase income and well being, eradicate social injustice, promote land reform and freedom of speech, and establish community centers for leisure and entertainment. The current aim of development communication is to remove constraints for a more equal and participatory society. Unlike in the past, it is not totally secluded to Third world

only. Atton has called these latest ideologies in the development communication as alternative media where participation of the people is the main thing (Atton, 1991).

According to Kasoma, from 1990s, people started to actively participate in the whole development process. Sustainable development became the central concept which meant, meeting the needs of the present generation without compromising those of the coming generations. Gender issues were given more importance. The use of small media at the community level was found to be more effective than the mainstream media, especially in the rural areas because it could address more specific issues. Emphasis was given to the development of rural areas (Kasoma, 2002).

In the field of development communication, radio has been used effectively right from its early days. Till this date also, despite of all the advancement in the technologies, radio plays the lead role when it comes to development communication. Kivukuru points out that “in the late 1990s, community radio had been assessed as the right vehicle in informing people, both by the national authorities of the developing countries and the international organizations such as UNESCO and UNDP (Kivukuru, 2005).

White says that the major objectives of community radio are to encourage community participation in broadcasting and provide an opportunity for horizontal communication between individuals and groups in the community, stimulate more free and open debate of community issues and reflect the cultural and social diversity of the community (White, 1990)

According to Arlando 2001, community radio has always worked as a social process or event in which members of the community get to associate together to design programs and produce and even air them, thus taking on the primary role of actors in their own destiny which could be something as common as mending fences in the neighborhood, or a community wide campaign on how to use clean water and keep it clean, or how to vote. In every sense it is an effective medium of development communication which is participatory because, the programs on such radio are made about by the community and not by somebody else. He thinks that community radio as the community speaking to each other and acting together for common goals.

Under the development communication thinking, radio has been used in different ways. One of the earliest forms of development communication was Radio schools. One very

good example of such radio schools could be Radio Sutatenza/Accion, which was launched in 1947 by a priest called Joaquin Salcedo, in a village called Sutatenza. It had started with a home-made transmitter with a range of two to three km, but from this Radio Sutatenza grew into Colombia's most powerful broadcasting networks. The founder had started the project concerning about economic and social status of Colombia's peasants. His mission was to bring education to peasants to help them develop, and at some point, he realized that radio could reach even into the most isolated parts of the mountainous Colombia. Thus, the idea of the radio schools of Sutatenza was born. The educational broadcasts included wide range of topics such as literacy, numeracy, health, farm production, housing improvements, family and personal relationships, sport and leisure. People listened to these programs in informal radio schools in small groups who came together each evening (Sutatenza Bogota)

According to Fraser and Estrada radio clubs and radio schools are still popular around the world. In several radio stations members are still participating by sending back their view of problems, by recording discussions and making programs (Fraser and Estrada, 2001).

3.1 Community radio as the media for grass-roots people

It is already mentioned in the above chapters that mass or massive media such as commercial media (owned by private institutions) and state media (owned by the government), in its present form and structure has become the most effective tool in the pursuit of globalization and hegemony of ruling elites. The majority of the people have difficulty in accessing the media communication technologies because these often involve high cost and highly professionalized skills. In most developing countries, only very few people can access these media and this has created imbalance in the flow of communication. Consequently, the mass media do not provide a space for people to participate in the process of production, which causes gap between the mass media and the people. Therefore, the mass media does not have a significant role in participatory social change because it does not have roots within the people.

Jurrien (2003) emphasizes that there are much evidences in development communication studies which make clear that the media can function as a tool for people to participate in social change, especially in the development process, by providing a forum for debate, analysis and exchange of ideas.

The most essential factor in creating participation is the accessibility of media, both as receivers and producers of media content. It has been argued that the characteristics of community media: small, proximity and participatory are suitable to provide both accesses. On the contrary, it is difficult for mainstream media to provide access as a producer.

The existence of community radio within grass-roots people is related to the model of multiplicity and communitarian. Popular since 1970s, the multiplicity paradigm has influenced the development of community radio in the world, especially by UNESCO programs that facilitate the use of community radio in the developing countries. Promoting democracy and participation, these paradigms enables grass-roots people to gain their rights as citizens through the use of small scale and community base media, community radio in particular (Servaes, 1996)

Working for the grass- roots people, community radio aims to fulfill the functions like reflecting and promoting local identity, character and culture, creating a diversity of voices and opinions on the air, providing a diversity of programs and content, encouraging open dialogue and democratic process, promoting development and social change, promoting civil society, promoting good governance, encouraging participation, sharing of information and innovation, promoting civil society, and so on (Fraser and Estrada, 2001)

According to Pine and Thomas (1986), there are four basic types of structure for community radio stations. According to them, the purpose and aim with which the community radio has been established will provide a key to the way it is organized.

1. **Co-operative** type of community radio is organized between peer groups for their own common purposes.
2. In **Partnership mode**, the station is set, for example, between a local authority and voluntary associations like NGOs to promote joint development programs.

3. In *Facilitative mode*, facilities are provided to community groups by professionals to promote discussion of social issues, similar to that proposed by many national broadcasting services.
4. In *Directive mode*, the station is organized for use of local media by national or regional government (Pine and Thomas, 1986).

Kasoma has defined community radio in the most interesting way. He says that it is a broadcasting station which serves a specific group of people known as a community. For him, the community refers to a group of families or collection of people, usually living in the same area or the neighborhood with common interest that include sharing of the same history, speaking the same language and same traditions and cultural background. He has set three conditions for a community radio station. It has to be set up for the community to be a medium for community's communication needs, broadcasting must be about and concern the community, and the station has to be managed by and for the community, although not necessarily started by it (Kasoma, 2002)

3.2 Participatory communication

The history of participatory approaches in development communication dates back to the early years of the 1970s when many people in the development community began to question the top-down approach of development dominant in the 1950s and 60s which targeted the economic growth of the countries as its main goal. Development was thought to be triggered by the adoption of modern technologies. During these two decades, the success of the developed countries was held up as the model to aspire to. In this race of developing the countries, mass communication played an important role in promoting or "modernizing" the people. The radio was one of the main instruments used at that time. Bureaucrat, leaders and experts broadcasted eagerly about the how the modernization could change the lives of the people. They gave lengthy speeches about the methods of better farming, cures for diseases, importance of education, advantages of small families, importance of having stable government and so on. Likewise, mobile cinema- vans were also used as the tools of informing people about the wonders of modern science. Posters, leaflets and other publications made up another important

instrument used as a part of modernization or development approach. This whole idea of participatory communication had a wide following. (Rogers 1983).

However, with the development of the society, the tools and techniques used in the field of participatory communication might have changed but, its goal is still the same and it is to enable people to take control of their own living by providing relevant information.

According to Servaes, the participatory communication model believes in the potential of people and is considered as the key agent of change. Every individual has the right to influence decision making. It recognizes, understands and appreciates the diversity and plurality of people. Rather than emphasizing the nation state, the participatory communication model focuses on the local community and their needs. It advocates the democratic processes and institutions at the community level. Participatory programs are not easily implemented or replicated, nor are they highly predictable or readily controlled (Servaes, 1999).

However, community media, especially community radio, are recommended channel which supports the rights to relevant local information, the right to answer back and the right to use new means of communication for interaction and social action in local level, small-scale settings of community, and interested groups or sub-cultures. Servaes stresses that there are two major approaches to participatory communication which almost is accepted as common sense. The first one is the dialogical pedagogy of Paulo Freire (1970, 1983, and 1994) and the second one involves the idea of access, participation and self management articulation in the UNESCO debates of the 1970s. Every communication development project which calls itself participatory, accepts these two principles of democratic communication. (Servaes, 1998)

3.3 Community Radio and Social change

The most unique thing about community radio is that, they are neither public nor commercial broadcasters, they are rather non-profit making and development oriented. Subject to the political and social environment, community media serves the small marginalized group as a platform to debate and discuss different ideas, giving people 'voice.' It is considered by many as one of the best ways to reach and empower marginalized and most remote communities for social change. (Dragon 2001) Because of its advantage of being low cost, other types of media cannot compete with the

Community radio. The role of community radio is to inform, to advocate, to educate, to promote social learning and dialogue and to entertain (Health Communication Resources, 2002).

Community media, and in particular radio can provide the platform for the public dialogue through which people can define who they are, what they want and how to get it, at the same time building long term capacity to solve problems in ways that lead to sustainable social change and development. (Fraser and Restrepo-Estrada, 2002)

4 POLITICAL SITUATION AND ITS DEVELOPMENT IN NEPAL

At present Nepal is a republic with a multi-party system and probably it is one of the youngest republics in the world. President Dr. Ram Baran Yadav is the head of the state whereas the Prime Minister Sushil Koirala is the head of the government.

Nepalese politics has been constantly unstable since forever. When the century long autocratic Rana regime came to an end in 1951, Democracy emerged for the first time in the history of Nepal but to last only for less than a decade. King Mahendra Bir Bikram Shahadev dissolved the parliament in 1960, took absolute power and banned political parties. He introduced a new form of quasi-democracy called Panchayat system after a couple of years. (Freedom house, 2007)

Until 1990 the country had absolute monarchy under the then King Birendra Bir Bikram Shahadev who agreed to a parliamentary monarchy demanded by the people's movement of 1990, it was the time when all the banned political parties which had gone underground came out and participated in the movement. From 1990-1996 the country had parliamentary monarchy in which the King was the head of the state and the prime minister was the head of the government.

The situation of Nepali politics changed once again in 1996 when Maoist (now the communist party of Nepal) began a violent insurgency. Numbers of civilian, police, army and politician have been killed since then in the conflict. The country severely suffered from the political turmoil for 10 long years. In the year 2001, the royal massacre took place which perhaps is the biggest mishap in the history of Nepal. 10 members of the royal family including King Birendra and Queen Aishwarya were killed in the massacre. Although the blame of the mass murder was put on Prince Dipendra, it remains an unsolved mystery till date. Gyanendra, the youngest brother of King Birendra was declared the King of Nepal in the same year with the sentiment in the country disapproving prince Dipendra as the murderer. (Lawoti, 2003)

Maoist violence was at its pick when in February 1, 2005 King Gyanendra enforced martial law suspending the parliament and appointing the government led by him reminding the Nepalese people about the history when King Mahendra, his father had seized the power from the political parties in 1960. He took control over the media and enforced heavy censorship. Radio broadcasting was limited to only songs and

entertainment based programs. He argued that the civil politicians were unfit to handle the maoist insurgency.(Freedom house, 2007)

Responding to this situation the political parties of Nepal and the Maoist agreed on a historic and unprecedented twelve point memorandum of understanding for peace and democracy. Nepalese people and international community regarded it as an appropriate response to the crisis that was developing in Nepal. Nepalese media played a significant role to bring the Maoist and the political parties to a table to talk about peace. Starting from April 2006 the political parties supported by the Maoist called for a protest movement called the Loktantra Andolan. Massive and spontaneous demonstrations and rallies were held across Nepal against King Gyanendra's autocratic rule. The people's participation was so broad that the King declared that the power would be returned to the people but, this declaration had no effect on the people and the demonstrations continued to be fierce. As a result of 19 days people's movement on 19 May 2006, the parliament assumed total legislative power and gave executive power to the government of Nepal. In May 2008 the cabinet assembly (CA) election was held , the monarchy was abolished from Nepal making the President as the head of the state and the prime minister as the head of the government. A new constitution was required in the country for which a period of two years was granted to make it but the CA could not complete the given task and the deadline was extended over and over for next two years. Still it was not able to give the new constitution to the Nepalese people so at last the CA was dissolved in June 2012 without making the constitution. (Raj 2006)

At present the politics of Nepal is in a very complex and critical situation. There is no sign of new constitution in the country yet and the political parties are constantly disagreeing with each other. This situation is definitely affecting all the other sectors of the country including the media sector.

4.1 Nepalese Media Landscape

Nepali media in comparison to other south Asian media is more lively and diverse although the journalists are sometimes killed and threatened. There were at least 15 TV stations and more than 300 officially licensed radio stations on air in August 2011. The country also boasted about 100 daily newspapers. Although there are all kinds of media available in Nepal like in rest of the world, the majority of Nepalese still rely on radio for information, news and entertainment. Radio is particularly popular in rural areas of Nepal where 83% of the total Nepalese live. People in urban areas prefer Television to Radio for news and entertainment but, there are many people who still listen to radio in towns and cities. (Nepal Press Council, 2013)

4.2 Brief history of Community Media in Nepal

Talking about the forms of community media in Nepal, both print and broadcast media have achieved some degree of success in its development. From decades, this affordable and development oriented media has been reviving the tradition and spirit of community ownership and participation even in the most remote parts of the country. A weekly newspaper called “Gaule Deurali” published from Palpa (West Nepal) since 1993, is the first community newspaper in Nepal. The paper is published with the co-operation of a nongovernmental organization (NGO) known as Grameen Bikash Palpa (Village Development Palpa). This newspaper consists of development news and covers a wide range of subjects from HIV/AIDS to agriculture, legal rights and environment. It also conducts campaign against alcohol and focuses on both the success and failure of farming patterns and plantations. The NGO started the publication of the newspaper after receiving an offset press and paper from *The Asian Foundation* and periodic financial assistance from MS Nepal in 1983 but now, it is running on its own. The newspaper mobilizes the community members in planning, reporting, editing and publishing. The papers are distributed in 50 out of 75 districts of the country. It has been also used by other NGOs in promoting adult literacy. (Banjade 2006: 8)

Gaughar (Village), published every Saturday in Dang district of western Nepal since 1995 with the support of Asia Foundation and *Chautari*, published in Dolkha district,

are two other promising community newspapers owned, managed and operated by the people of the local community. (Sharma 1999)

In the year 1997, some of the enthusiastic women of Madi valley in Palpa started the first ever community radio broadcasting in Nepal. A committee comprising of representatives of seven villages initiated the project. It was replicated in Danda bazaar in Dhankuta, Paling in Makawanpur and some villages in the Morang district. The technology used for the broadcasting was very cheap, and the production was done on a volunteer basis. Loud speakers were tied atop poles, and news and commentaries were read into the microphones. Drama, songs, market news and jokes also featured in the program.

Following political changes in the country from a non party monarchy to parliamentary monarchy in 1990, the decade's old monopoly of the Radio Nepal came to an end in 1997 when an independent radio station was established. By September 2003, 44 radio stations all over the country, two third of them outside the capital city, had received licenses, and a couple of them are community radio stations (Bannjade).

4.3 Community radio overview

In Nepal, the community radio stations are popularly known as FM radio. These small radio stations have been instrumented in giving community the voice and laying down platform for practicing and preserving local language and culture. Radio broadcast was not new for Nepali people but what is different about community radio is talking people's mind in their own languages. (Dahal 2011)

Nepal is the first country in South Asia to introduce community radio. In 1997, South Asia's first community radio station, Radio Sagarmatha went on air break the decade's long state monopoly of radio broadcasting. Sagarmatha is the Nepali name for Mount Everest, the world's highest mountain in Nepal. It was definitely not easy for the station to get a license for broadcasting; it had to struggle for almost half a decade for it. Even after getting the license, the first independent radio in south Asia was not free from the state control. Radio Sagarmatha was strictly restricted to be critical and alternative of

the government view. Another condition was that government officials would vet the issues which would form the program. (radiosagarmatha.org)

Today, after almost a 16 years from the first airing of Radio Sagarmatha, the numbers of community radio stations in the country stand at nearly 200 with total of more than 300 independent radio stations granted licenses to operate.

In Nepal, there are three kinds of Community Radio:

1. ***Co-operative model:*** The stations of this kind are owned, managed and operated by the co-operatives. Radio Lumbini falls in this category. There are 100 shareholders who have contributed about Rs. 20,000 (approximately 200 Euros) to set up this station. There are also around 600 friends of Radio Lumbini each paying Rs. 100. Apart from this the station also receives an additional fund from 71 village development committees in the area, annually. A combination of paid staff and volunteers make the programmes. With infrastructural support from DANIDA and UNESCO, they broadcast for about 12 hours a day. The schedule includes four local news bulletins a day and a range of health, agriculture, gender equality, education and good governance.

2. ***Local administration model:*** The stations under this category are owned by the village development committees.

3. ***NGO model:*** The stations under this category are operated with the help of non-government organization. Radio Sagarmatha, is an example of this kind of stations which is managed by NEFEJ (Nepal Forum of Environmental journalists). 60 percent of its funds come from donors, 30 percent of it comes from the strategic advertisements and the remaining 10 percent comes from other sources.

Table 1 The status of FM radio is as the following:

| | |
|--|------------|
| Number of FM radio licenses issued: | 323 |
| Operational FM radio stations : | 186 |
| Operational FM radio transmitters : | 195 |
| Multiple channel FM broadcasters: | 4 |
| Multiple site FM broadcasters | 5 |
| FM broadcasters with satellite uplink: | 5 |

source: Nepal Press council 2013

Multiple channel FM broadcasters are the radio broadcasters operating with more than one FM channel at a specific location. Kalika FM, for example, broadcasts 95.2 MHz and 91.0 MHz from Bharatpur. Multiple site broadcasters have their stations operating at different locations in the country at the same frequency or different frequencies. Kantipur FM, for example, broadcasts from 8 locations in the country at 96.1 and 101.8 MHz. Radio Lumbini 95.8 MHz from Manigram of Rupendehi etc.

Table. 2

FM radio transmitters on basis of the transmitter power (Watts)

| Transmitter Power | Licensed | Operational | Closed |
|--------------------------|-----------------|--------------------|---------------|
| 10 watts | 1 | 0 | 0 |
| 20 watts | 2 | 0 | 0 |
| 50 watts | 13 | 3 | 0 |
| 100 watts | 112 | 41 | 0 |
| 250 watts | 24 | 17 | 0 |
| 500 watts | 79 | 62 | 1 |
| 1,000 watts | 51 | 48 | 1 |
| 2,000 watts | 7 | 4 | 0 |
| 2,500 watts | 0 | 0 | 0 |
| 5,000 watts | 0 | 0 | 0 |
| 10, 000 watts | 1 | 1 | 0 |
| Total | 290 | 176 | 2 |

source: Association of community radio broadcasters, 2012

FM radio license holder (radio operating organization) - operational ones

| Organization Type | Licensed | Operational | Closed |
|--------------------------------|-----------------|--------------------|---------------|
| Non-Governmental (NGO) | 117 | 58 | 0 |
| Cooperatives | 34 | 23 | 0 |
| Private Company | 117 | 82 | 2 |
| Local Government Bodies | 2 | 2 | 0 |
| School & Colleges | 2 | 1 | 0 |
| Radio Nepal | 11 | 10 | 0 |

Source: Association of community radio broadcasters Nepal, 2012

4.4 Limitations and challenges for Community Radio in Nepal.

For such a small country, we must say that the numbers of radio stations are ample. Yet, there is no policy addressing specialties of the large and growing independent radio sector in Nepali media. Due to the lack of policy, radio stations in Nepal are self-declaring themselves either community or commercial based on their publicized mission, vision, goal, and radio programming ideology. Including the self-declared perspectives, there are three types of radio broadcasts in Nepal, State or public radio (Radio Nepal), community and commercial radio stations. Except for the state broadcaster Radio Nepal, all the other radio stations are regulated under National Broadcasting act, 1993. (Dahal, 2011)

For the first time in the country's history, the constitution of Nepal, 1990 granted the Rights to information as a civil right. Accordingly, the democratic government in 1992 announced the National communication policy. Apart from other supportive clauses for establishment of independent media, the policy clearly stated establishment of a separate act to manage the radio and television broadcast in the country. The policy also opened the avenues for establishing radio stations by private parties using FM technology to broadcast educational and entertainment contents in limited areas. (Dahal and Aram, 2010)

Although independent media were permitted to operate in the country, there was not and is not any separate provision for licensing community radio stations in Nepal. All broadcasters operate under the same regulatory framework, and there is no separate provision for licensing costs for community stations (Pringle and Subba 2007:4). This means that community radios in Nepal have to compete with the main stream commercial broadcasters in order to get sources of revenues. In this fiercely competitive environment, problems of signal interference and the need to increase audience sizes to capture advertising revenue have created difficulties for community radio stations in the country. In between this competition, both commercial and community radios must create revenue stream that guarantees their sustainability for which even the most dedicated community radios are bound to compromise their editorial integrity. This is definitely is big thing to be concern about in the field of community radios in Nepal (Wilmore and Upreti 2008).

Nepal is in political and institutional transition period at present and this is the right time to raise questions concerning people's participation at local or community level. However, Nepal's lack of a clear statutory or regulatory framework for community broadcasting means that whatever self-definition radio stations use to identify themselves as such, there is no guarantee that they will achieve plurality of community involvement in their day-to-day operations (Pringle and Subba 2007: 15).

5 METHODS AND SAMPLES OF THE STUDY

5.1 Purpose of the study

This research is about Radio Lumbini, a community radio in Nepal which went on air in February 2000 as one of the first community radio stations in South Asia. The station broadcasts at 96.8 MHz and it is situated at Manigram village in Rupandehi district, approximately 300 km south from Nepal's capital Kathmandu. It can be heard at every part of Rupandehi, Nawalparasi and Kapilvastu and some parts of Palpa, Arghakhanchi and Gulmi district. (Radiolumbini.org)

Radio Lumbini is an absolutely non-profit initiative of the Lumbini Information and Communication Co-operative. The cooperative has 222 members from the range of socio-economic and occupational backgrounds. There is also a general assembly, which consists of a small group of member representatives from the cooperative who meet every two years to decide on general policy matters and by-laws. They also elect the Board of Directors, which oversees the running of the different sectors of Radio Lumbini (Tshering Bhutia and Martin 2007: 18).

In the year 2004, UNESCO supported the addition of telecentre-based facilities to the radio station. The new telecentre-based facilities comprise computers, software applications and internet browsers, wireless Internet connection, digital cameras, digital video cameras, audio recorders, a fax machine and an LCD projector (Tshering Bhutia and Martin 2007: 18). Today, Radio Lumbini community is proud to say that it is totally run by local initiatives.

The reason I chose Radio Lumbini is because it demonstrates one of the successful community radio stations in terms of people's participation in its initiation, establishment, management, financing and programming. The station enjoys active support and participation from community members and has been recognized nationwide. Apart from that I was interested on the fact that another telecentre of Radio Lumbini operates from Buddhanagar, 40 km away from Lumbini, the birthplace of Gautam Buddha. Lumbini has been listed as a World Heritage Site since 1997.

The radio's objectives are plenty: to implant the social awareness in the field of information, education and entertainment; to help bringing social and economic changes in the community; to arise the voice of women, children, aged people and deprived group and disabled people; to keep close relationship with digitally divided people through ICT (Information communication and Technology) centre; to develop listener club to increase the feeling of co-operation; to encourage the rural brilliance; to make people of the community responsible and involve them in the field of construction and development; to develop the society by focusing in the field of education, health, environment, sustainable development, human rights, nutrition, sanitation as well as community awareness; to identify the modern agricultural technology, animal husbandry and the alternative sources of income; to inform about the industrial, commercial, cultural, educational and civic activities of the region; to introduce, protect and flourish the dialects, culture, child literature and folk traditions that are prevalent in this area; to arise the feelings of mutual co-operation, friendship and fraternity among the people of different castes, language, religion and culture; to broadcast the co-operative feelings, skilled national industry and the national marketing system; to make people aware of their rights and duties; to launch broadcasting campaign for the spiritual awareness of the origin of world peace; to launch poverty alleviation program (radiolumbini.org). The nature of Radio Lumbini seems to be a dedicated community radio whose agendas are very development oriented, practical and highly educational.

5.2 Research design

To achieve the main objectives of the study, different research methodologies are used but this study is exploratory in value. Meanwhile, the objectives of the research required both quantitative and qualitative data collection. Therefore, this study has utilized both quantitative and qualitative methods of study.

5.3 Nature and sources of data

This study is based on both primary and secondary source of data. Primary data were collected from the respondents by using formal as well as informal interviews with the help of the interviewers. For in-depth information, semi-structured, in addition to get relevant data, interviews were conducted with key informants, like the reporters of Radio Lumbini. Thus, the study was totally based upon primary data obtain first hand

from the field work. In secondary source of data, different published and unpublished books, journals, and dissertations were used.

5.4 Sampling procedure

Sampling procedure is the backbone to gain the desired information of the study. To acquire authentic data from the field, the entire regular listeners were numbered serially. Altogether, there were 200 regular listeners. Out of these regular listeners, every alternative regular listener was taken as a sample regular listener. Thus, out of 200 regular listeners 50 regular listeners were picked up as sample size. Households were selected on the basis of systematic random sampling. Radio Lumbini listeners of all ages living in the study area were included in the study population, which consisted of 50 families.

5.5 Tools and Techniques of Primary Sources of Data Collection

Both primary and secondary sources of data collection were used in this research. Secondary sources are as usual published and unpublished articles, books, dissertations, press releases, NGO reports, etc. As for Primary data collection, following tools and techniques were applied;

5.5.1 Primary Sources of Data

(a) Questionnaire

A set of questionnaire which had 25 questions was used to collect data from the respondents. For the reliability and validity of the interview questionnaire, I consulted with colleagues and experts. The questionnaires were pre-tested among few respondents in the study area and a few modifications were made in the questions before conducting real interviews in the study area. The questionnaire can be seen in the appendix of this thesis. To collect additional necessary data and information for proposed research, I used following tools and techniques for data collection.

(b) Household Survey

Interview schedules were designed for the interview. The interview questionnaire was filled in the field with the help of some friends visiting door to door in the study area.

(c) Interview with Key Informants

Formal interviews were taken with some key informants using semi-structured and unstructured questionnaire. The key informants were Radio Lumbini reporters, NGO employees, students, lawyers and the heads of the community.

(d) Observation

Throughout my stay in the research area, I observed people's behavior towards Radio Lumbini. I tried to gather actually who were the listeners of the station. Barber shops, market places, local shops, restaurants, etc were my places for observation.

(e) Focus Group Meeting

The focus group meeting was divided into two groups. The first meeting was concentrated on socio-economic development by the help of community radio in Lumbini region. The second meeting was focused on women rights, girls trafficking, role of post conflict settlement activities and ways of elimination of violence.

5.6 Method of Analysis

The collected information is analyzed by using simple mathematical and statistical tools such as percentage, table and charts. They are categorized and tabulated according to the objectives of the study.

5.7 Limitations of the Study

Each study has its own limitations and short comings. Being a student, I had time and economic constraints. Time constraint was because I was in Nepal just for one month and in Lumbini even less and economic constraint was because I was self financed and to top it, I had to even pay for my friends who were there to help me. Thus, I chose to conduct this research only in some parts of Manigram village of Rupandehi. Only different sample size of all ages was included in the study. Therefore, the result of the study is generalized. Only 50 regular listeners were selected as the sample of the study.

5.8 Lumbini region

Lumbini is one of the zones out of 14 zones in Nepal located in the western region of the country. It is home to an important Buddhist pilgrimage site called Kapilvastu which is the birth place of Gautam Buddha. It is the place where Buddhism started. Lumbini to Buddhists is like Jerusalem to Christians and Mecca to the Muslims. The place where archaeological remains connected to the birth of the historic Buddha is a UNESCO world heritage site. The zone has six districts named Kapilvastu, Nawalparasi, Rupandehi, Arghakhanchi, Gulmi and Palpa. (UNESCO)

Map of Lumbini region in Nepal.



Map adapted from The Lumbini development trust 2008

Lumbini is one of the poorest regions of the country despite the richness of Buddhist heritage. Ironically, the region where the founder of Buddhism was born is populated by around 67% Hindus, around 32% Muslims and only around 1% Buddhists. There are more Hindu temples and Muslim mosques in the area than the Buddhist monastery. Rupandehi is one of the districts in the region and Manigram is a village in that district. I have written further about the Manigram village and radio Lumbini in further chapters.

A significantly good work on participatory media was done by Kirsty and Wilmore in 2010. It was important mainly because it was about a Radio Lumbini series called

Hamro Lumbini ‘ Our Lumbini’. As the name indicates, the program was basically about the development of the Lumbini region. It played the bridge between the authorities and the local people. The format of the program combined local reporting, community voices and interviews with experts. The program’s main aim was to address the opinions of the local people about the continuing expansion of the World heritage site and its impact on their lives. (Martin and Wilmore, 2010:870)

5.9 Physical Settings of the Manigram village

This study is carried out at Manigram of Rupendehi district, western development region of Nepal. This area is fast getaway to hilly region of western Palpa, Syanga, Gulmi, Baglung, Kaski, Parwat, etc so the pressure of migrant was high.

The Rupendehi District lies in Terai belt of Nepal. Manigram village is a beautiful place blessed by nature with tropical ever green forests which resides hundreds of kinds of birds and wild animals, several kinds of herbal and medicinal plants and rare flowers. Due to its, geographical location, the climate in the village is very hot during the summer and pretty cold in winter.

5.10 Socio-Economic Settings

Manigram, which is in Butwal city of Rupendehi district is the main business centre of the Lumbini Zone. It is a major provider of education, health and employment opportunities in west Nepal. Lumbini Zonal Hospital and other private hospitals provide health care. Similarly, medical college and other colleges provide advanced education. Because it is the business center, people from rural areas come here to test their financial luck.

Transportation and Communication: People have access to Telephone, fax, email and Internet in this area, there is a domestic airport in Butwal with air service to Kathmandu. Bus service connects to all the other parts of the country. Mahendra Highway, the longest highway of Nepal runs past Butwal and ends at Mahendranagar (Western border of Nepal with India). There is a good linking highway between Butwal and New Delhi (capital of India). Butwal is also hub of activity for various industries co-operated by India and Nepal. It is one of the best places to live in Nepal.

5.11 Demographic Composition

Manigram is a small village inside a city and municipality in western Nepal near the border of India and the Sunauli. Butwal is the headquarters of the district of Rupendehi in Lumbini zone, which is inhabited by people of various castes including the indigenous Tharu people.

Butwal is the popular city in Nepal after Kathmandu, Pokhara, Biratnagar and Birgunj. Its original inhabitants are Tharu people but now people from all over the country have migrated to this area. Butwal is now a unique combination of all ethnic groups representing the overall society of Nepal. The festivals and rituals celebrated by people in Butwal reflect the blend of all ethnic groups. Tharu people celebrate Dhikri festival while Bahun and Chhetri celebrate Gora (commonly called Gaura Parba). Later Dipawali (also called Diwali) appears as a major festival which includes Laxmi Pooja , Gai Thiar , and Bhai Tika. More recently Dashain has been accepted as a major festival by all the caste groups. It appears the people of Butwal have truly accepted all festivals as an integral part of their joyful life.

5.11.1 Economy

Like all the other places in Nepal, the main sources of economy in this area are also agriculture and business. Paddy, Wheat, and Maize are the main cash crops in this region. Others include Millet, Pulses, Sugarcane, Tobacco, etc. Majority of people, though heavily dependent on land, possess only a nominal piece. Majority of the people, especially the Tharus in the region are poor, uneducated and can be easily misguided by the superior groups due to their simplicity and honesty in nature. They cultivate the land from landlords on the basis of the Adhiya system as Tikur or Tinkur system. I will talk about this system in the later chapters.

Animal husbandry is also one of the major occupations of the people. Animals like cows, buffaloes, goats, pigs etc. are kept for different purposes such as selling (cash farming), poultry, dairy products, transportation etc.

6. GENERAL CHARACTERISTICS OF THE POTENTIAL RESPONDENTS

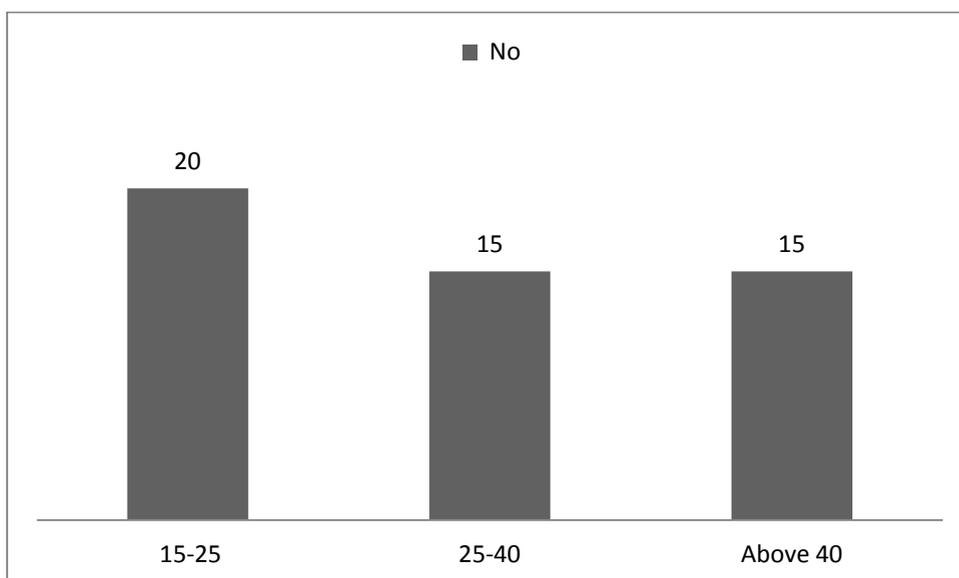
6.1 Age based Classification of the Respondents

Table 1. Age based Classification of the Respondents

| Age | No | Percent |
|----------|----|---------|
| 15-25 | 20 | 40 |
| 25-40 | 15 | 30 |
| Above 40 | 15 | 30 |
| Total | 50 | 100 |

Figure: 6.1

Age Based Classification of the Respondents



Above table and figure show the age based classification of the respondents. Data shows that forty percent respondents were between 15-25 age groups and 30 percent belong in 25-40 age groups. In the same way, other thirty percent were above forty.

6.2 Gender Based Classification of the potential respondents

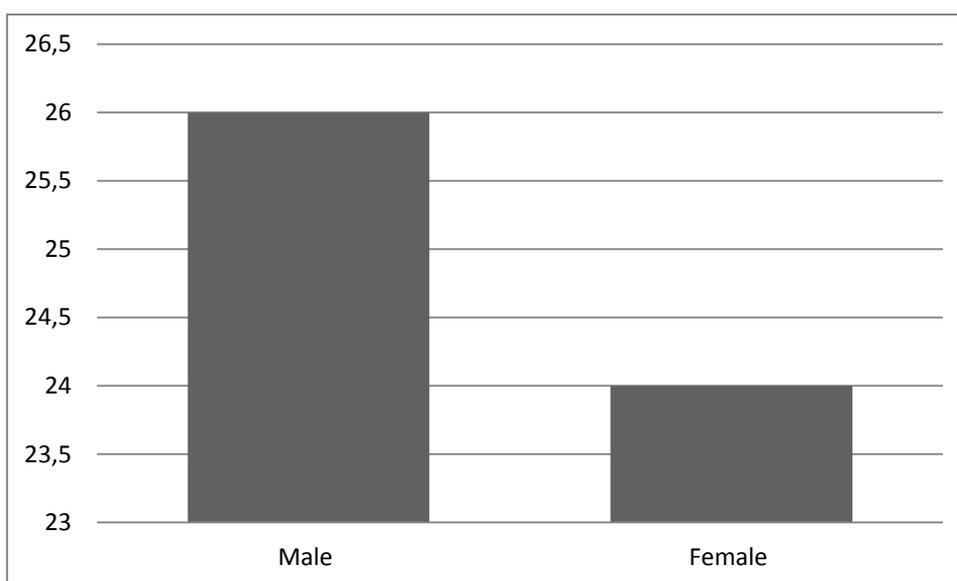
Table: 2

Gender Based Classification of the potential respondents

| Gender | No | Percent |
|--------|----|---------|
| Male | 26 | 52 |
| Female | 24 | 48 |
| Total | 50 | 100 |

Figure: 6.2

Gender Based Classification of the potential respondents



Above table and figure show the gender based classification of the respondents. Data shows that male respondents of this study were fifty two percent and female respondents' percentage was forty eight.

6.3 Respondents by Education Status

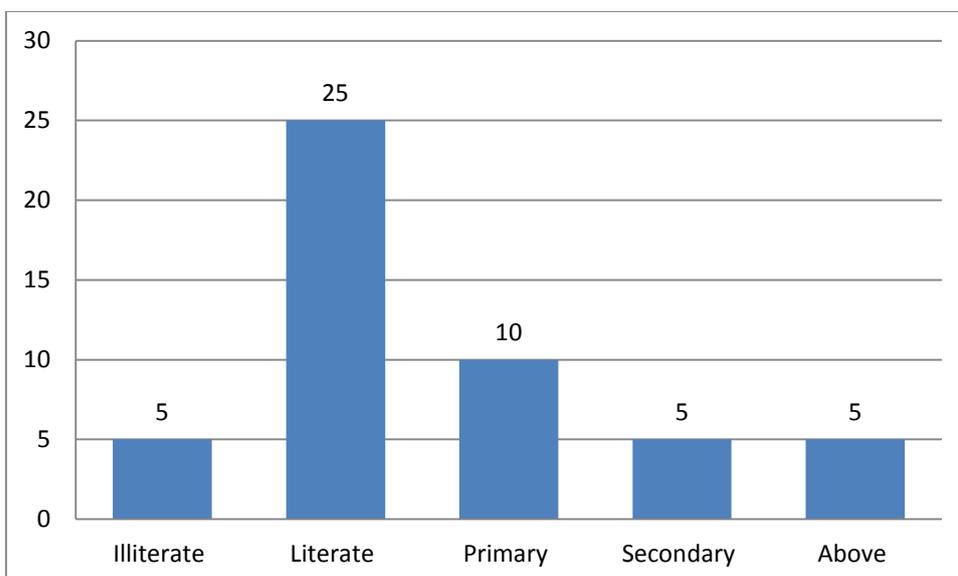
Table.3

Respondents by Education Status

| Education status | No | Percent |
|------------------|----|---------|
| Illiterate | 5 | 10 |
| Educated | 25 | 50 |
| Primary | 10 | 20 |
| Secondary | 5 | 10 |
| Above | 5 | 10 |
| Total | 50 | 100 |

Figure: 6.3

Respondents by Education Status



Above table and figure show the education status of the respondents who participated in this study. Data shows that only 5 percent respondents were illiterate and other ninety percent were literate. Among these literate group twenty percent had primary level education and ten percent had secondary level education and other ten percent had got above secondary level education.

6.4 Respondent by Marital Status

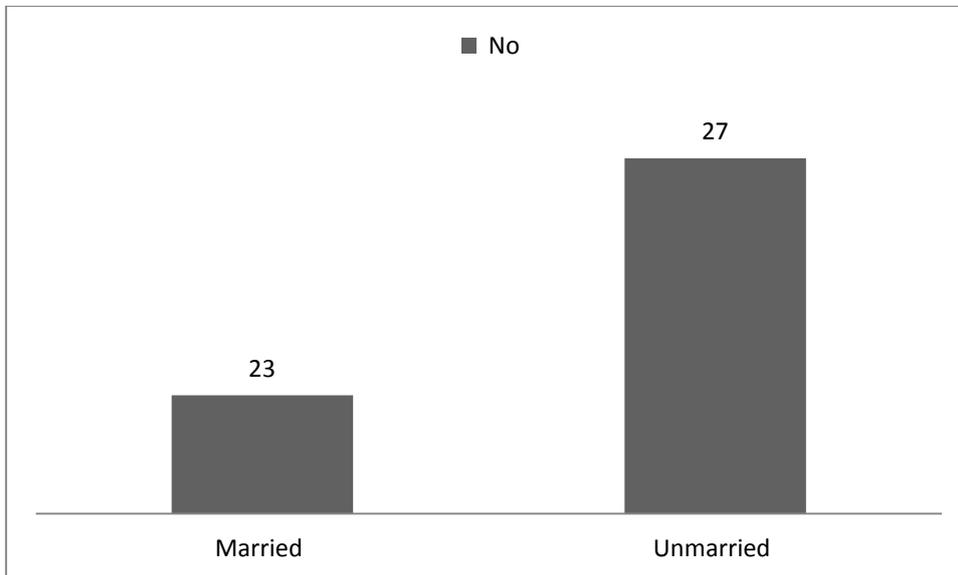
Table: 4

Respondent by Marital Status

| Particulars | No | Percent |
|-------------|----|---------|
| Married | 23 | 46 |
| Unmarried | 27 | 54 |
| Total | 50 | 100 |

Figure : 6.4

Respondent by Marital Status



Above table and figure show the marital status of the respondents who had participated in the study. Data shows that fifty four percent respondents were married and forty six percent respondents were unmarried.

7. EVALUATION AND PRESENTATION OF THE COLLECTED DATA

7.1 Program types of Radio Lumbini

‘Peace never comes by violence but it comes by the self awareness and education’ said presenter Dipu in the interview. There are so many programs mainly news and Political discussion and I think people need this kind of programs to keep themselves updated and aware of the current political situation in Nepal. What I think personally is, politics is a boring subject to talk about for many people but, at the same time it is one of the major parts in our life.

Lumbini zone is mostly inhabited by ‘Tharu’ community of the country, and Radio Lumbini is playing a vital role in saving and promoting their culture, art, norms and values. There are not many programs in local Tharu language but, even if the programs were in Nepali language, they talked about the topics on Tharus and Tharu speakers get involved in these kinds of programs with the help of telephone calls and letters/emails. Tharu people who had participated in the questionnaire and interview were very happy about this language aspect of Radio Lumbini. But, I think there was a point to be noted, the participants were mainly young and educated people who spoke and understood the Nepali language. What about those who speak only Tharu language?

I made a habit of listening to this radio station throughout the time of this thesis writing and I can say that Radio Lumbini has something for everyone. Brainstorming, intellectual questioning and live quiz for young students, Spiritual programs for elderly people as they like them, entertaining and household tips programs for the housewives, agricultural programs for the farmers, health and sanitation education programs for everyone and the list goes on and on.

The very first program everyday is so spiritual and mind refreshing that I feel that this radio even helps its community to have positive thoughts and a good day ahead. Each and every program is scheduled perfectly. For example, the programs oriented on school children is scheduled for around 4 pm because that is the time when the students are home and they tend to relax with their favorite radio Lumbini programs. Housewives do not have to go through the extreme boredom during the mid day because they can call

up the station and talk about their hobbies and interest. Likewise, it is the same for all the other age groups and different communities.

Musical programs are also on the hit list of Radio Lumbini and why not? Because Music is every human being's part of life. It has to be there. All kinds of music like folk music, local music and International music, spiritual and modern music are played on the radio; again everybody's taste is taken well care of.

7.2 Advertisement Broadcast Rate list of Radio Lumbini

Table:1

| Duration | Normal Rate | Prime Time Rate (30% extra) |
|----------|-------------|--------------------------------|
| 10 Sec. | Rs.100 | Rs.130 |
| 20 Sec. | Rs.175 | Rs.227 |
| 30 Sec. | Rs.250 | Rs.325 |
| 45 Sec | Rs.325 | Rs.422 |
| 60 Sec. | Rs.400 | Rs.520 |

Note: Primetime: Between News

Normal time: Other time, normal time

7.3 Program Sponsor/Broadcast

Table. 2

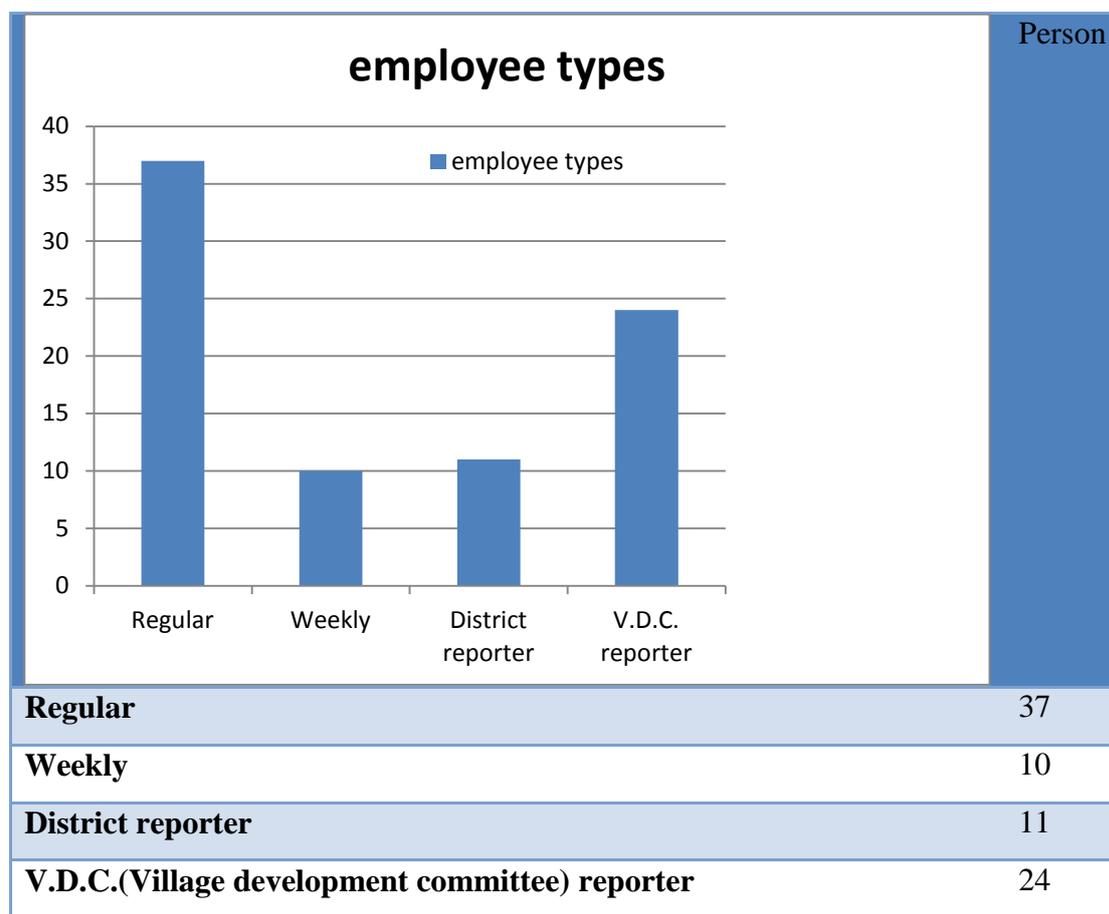
| Duration | Rate Rs. | Bonus/Week |
|----------|-----------|------------|
| 60Min | 6,000.00 | 6 Minute |
| 245Min | 5,000.00 | 4 Minute |
| 30Min | R3,500.00 | 3 Minute |
| 15Min | 2,000.00 | 2 Minute |

13% VAT extra on Vat No.300231094

7.4 Organizational structure and news collection process of Radio Lumbini

Radio Lumbini is collecting news as much as possible timely and delivering the news to people. Following table makes the structure and process even clearer;

Figure. 7.4



At the time of the study, Radio Lumbini had 82 employees. Not all of them had a journalism degree but, must say they were doing their job effectively. The expansion of the employees over the year shows the radio's availability in local community. It has 18 hours of daily operation and it was established with the power of 200 watt and now is has upgraded to 2000 watt. 'Buddha and Radio Lumbini are our proud' said one of the jolly board members in the interview, followed by a hearty laugh.

7.5 Effectiveness of Radio Lumbini

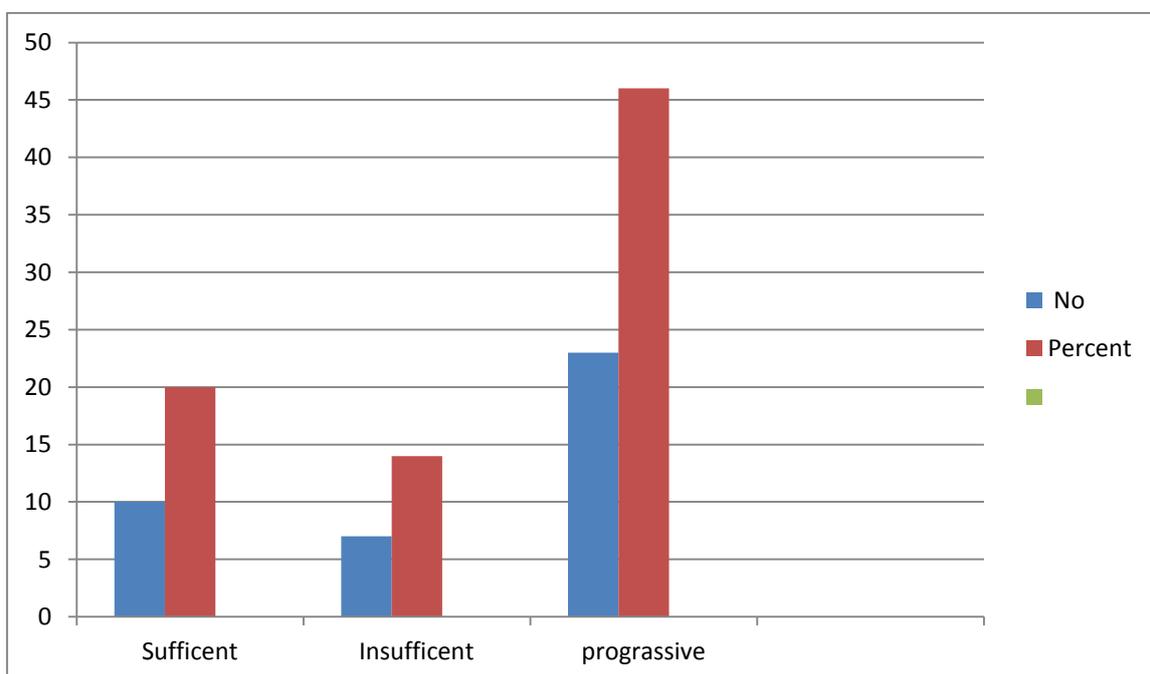
Radio Lumbini is most popular radio station in western Nepal. It has been able to establish itself as one of the best community radios in the country. Radio Lumbini employees claim that this station is dedicated towards the development of the community. But, what do the people say about it? The following tables and evaluation say what the respondents had to say about the effectiveness of their radio over them.

7.5.1 Socio- cultural effectiveness

Table. 3

| Educational change | No | Percent |
|--------------------|----|---------|
| Sufficient | 10 | 20 |
| Insufficient | 7 | 14 |
| prograssive | 23 | 46 |

Figure 7.5.1 Socio-cultural effectiveness



There are different programs in local languages i.e. Bhojpuri, Magar, Tharu etc. which help to promote social and cultural benefits to minor communities of the society. These programs are informative and introductory for the other cast groups in the community like Bramahin, Newar, Rajbanshi, Gurung etc who live in this region. It would not be wrong to say that this Radio is actually binging harmony among different ethnicity by

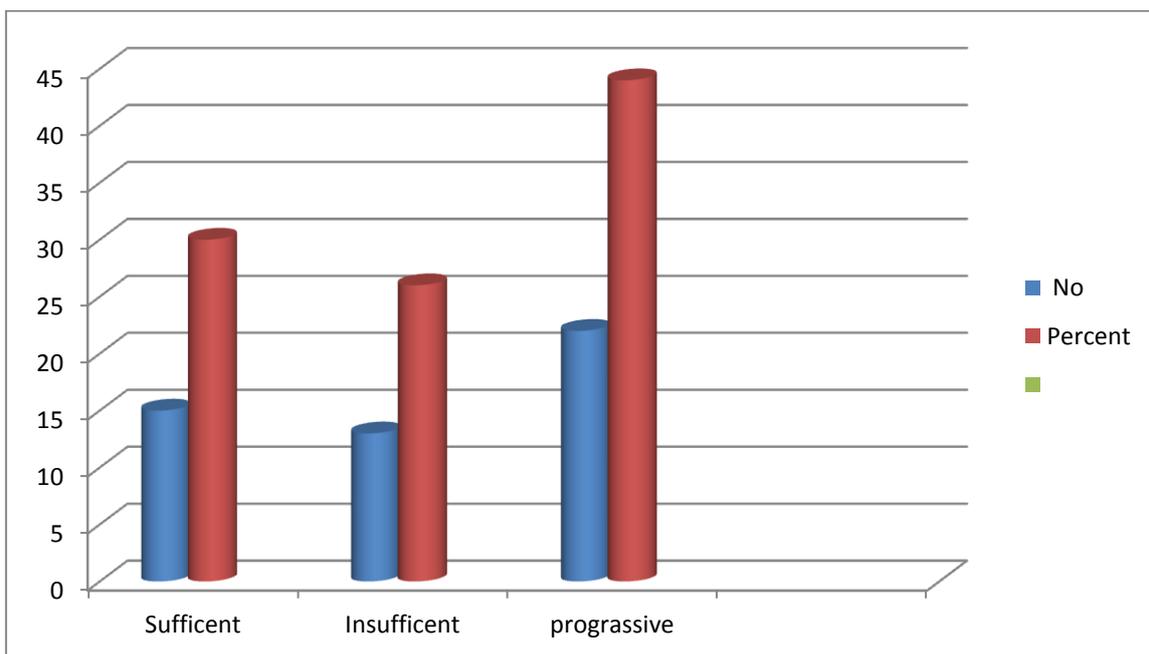
the means of programs in different tongues. 20 percent respondents think the radio has sufficient effectiveness over socio-culture development of the community, only 14 percent say that it is not sufficient and 46 percent think that it is progressive. It shows that the community is positive about the socio-cultural effectiveness of Radio Lumbini.

7.5.2 Educational Effectiveness

Table: 4

| Educational change | No | Percent |
|---------------------------|-----------|----------------|
| Sufficient | 15 | 30 |
| Insufficient | 13 | 26 |
| Progressive | 22 | 44 |

Figure. 7.5.2: Educational Effectiveness



Radio Lumbini is providing information on different topics as per the requirement of the society. Information on IT, Health and sanitation, gender equity, HIV/AIDS, drugs abuse and social prohibitions, etc are some of the topics. Educational programs are must in order to bring changes in the society in different angles. ‘Not only via educational programs, but Radio Lumbini is helping many orphans in the community financially from the revenues they collect from the advertisements. Those children were mostly

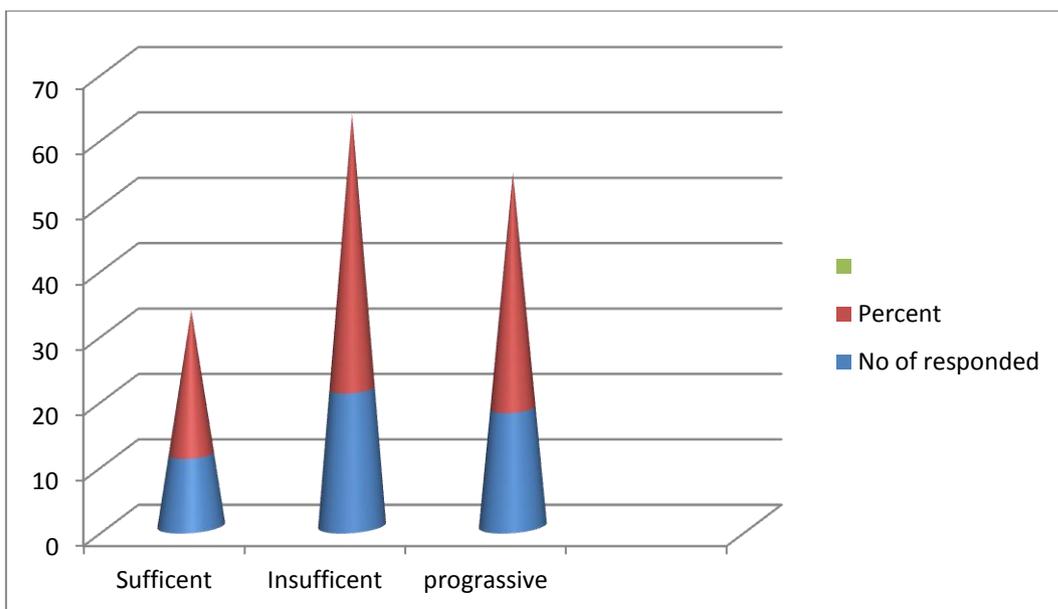
orphaned during the Maoist insurgency’ said one of the program co-coordinators of the radio. 30 percent of the respondents think that Radio Lumbini is sufficiently effective in educating the community, 26 percent think that it is not sufficient and 44 percent think that it is progressive.

7.5.3 Agricultural development

Table. 5

| Economic development | No of responded | Percent |
|----------------------|-----------------|---------|
| Sufficient | 11 | 22 |
| Insufficient | 21 | 42 |
| progrressive | 18 | 36 |

Figure. 7.5.3: Agricultural Developments



Economy is the backbone of any society. When the economy is good, all the other areas eventually improve. In Nepal, especially in rural areas, agriculture is the main occupation of the people. Their economy depends on the agriculture. In that case, programs on agriculture which help people to do agriculture in improved way are very important in Lumbini region too. Radio Lumbini is trying to help people improve their agriculture through different agriculture oriented programs. Unfortunately, the majority of the people think that these programs are not sufficiently effective. 42 percent of the

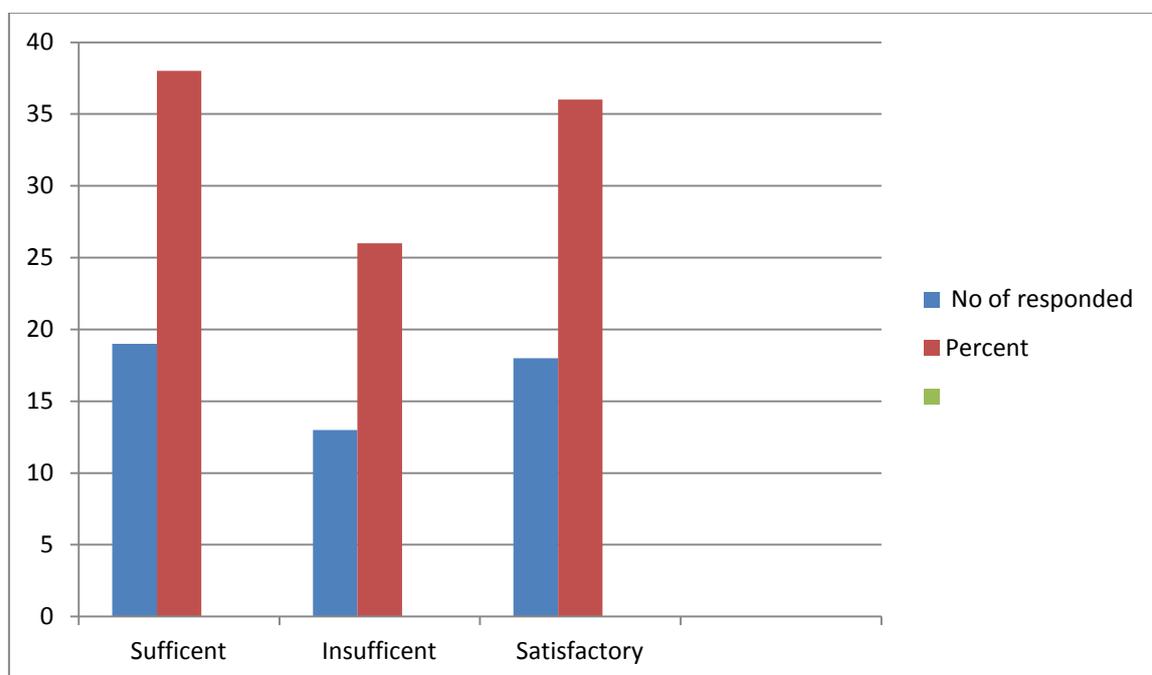
respondents think so. Only 22 percent think that it's sufficient and 36 percent think that it is progressive.

7.5.4 Information on human rights

Table. 6

| Economic development | No of responded | Percent |
|----------------------|-----------------|---------|
| Sufficient | 19 | 38 |
| Insufficient | 13 | 26 |
| progressive | 18 | 36 |

Figure. 7.5.4: Information on human rights



Human rights are another very sensitive issue in the context of Nepal. After the fall of monarchy, things have changed and the restoration of democracy assures more rights to the people. But, people in rural Nepal, do not understand these new changes. Many of them don't even know about them. Radio is that medium which informs those rural communities about their rights. Radio Lumbini is playing its part in that area too. 38 percent of the respondents think it is effectively informing the people about their rights,

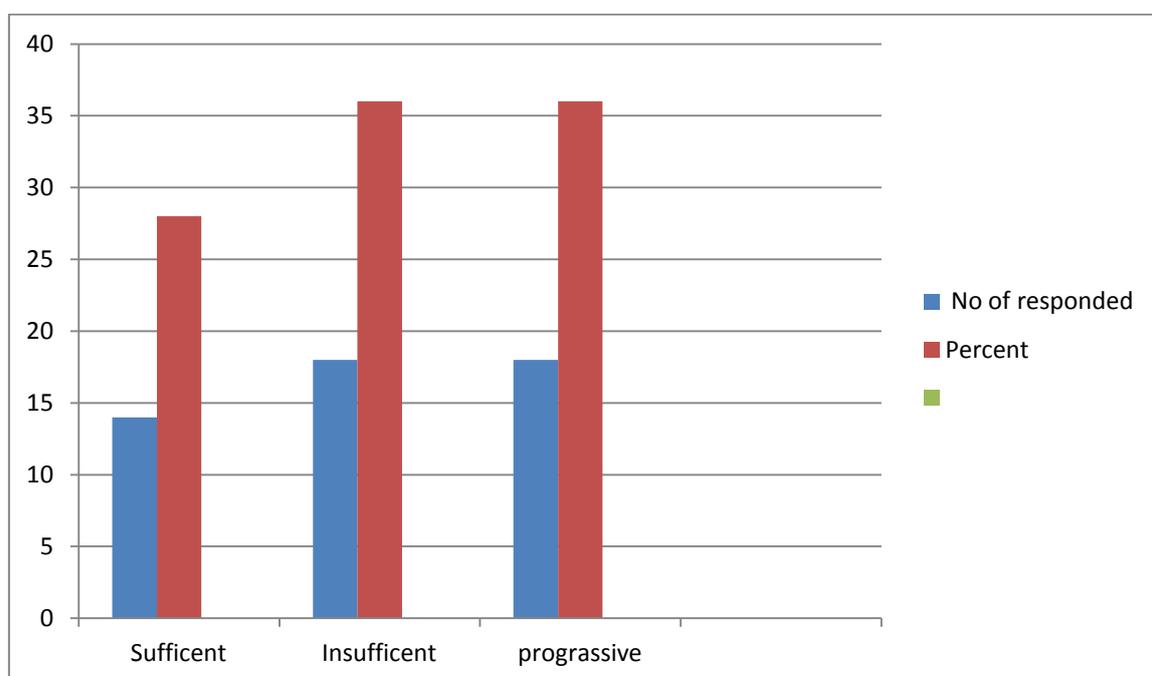
26 percent think that's not sufficient and 36 percent think that it is progressive. Feedback here's positive too.

7.5.5 Health education

Table. 7

| Health and culture | No of responded | Percent |
|--------------------|-----------------|---------|
| Sufficient | 14 | 28 |
| Insufficient | 18 | 36 |
| prograssive | 18 | 36 |

Figure. 7.5.5: Health and culture



Main challenges for developing nations are education, health and employment. Food, shelter, cloth and health are the basic rights of all human beings. Unfortunately, many people from the developing countries are deprived of these rights. Government of these countries is corrupt and cares less about the situation. In Nepal, it seems like the politics is the only thing which is talked about in the government level. Parties are busy playing their games for the power. So, people have to do something on their own. Various NGOs and INGOs are trying to improve the health condition of the people. Media once

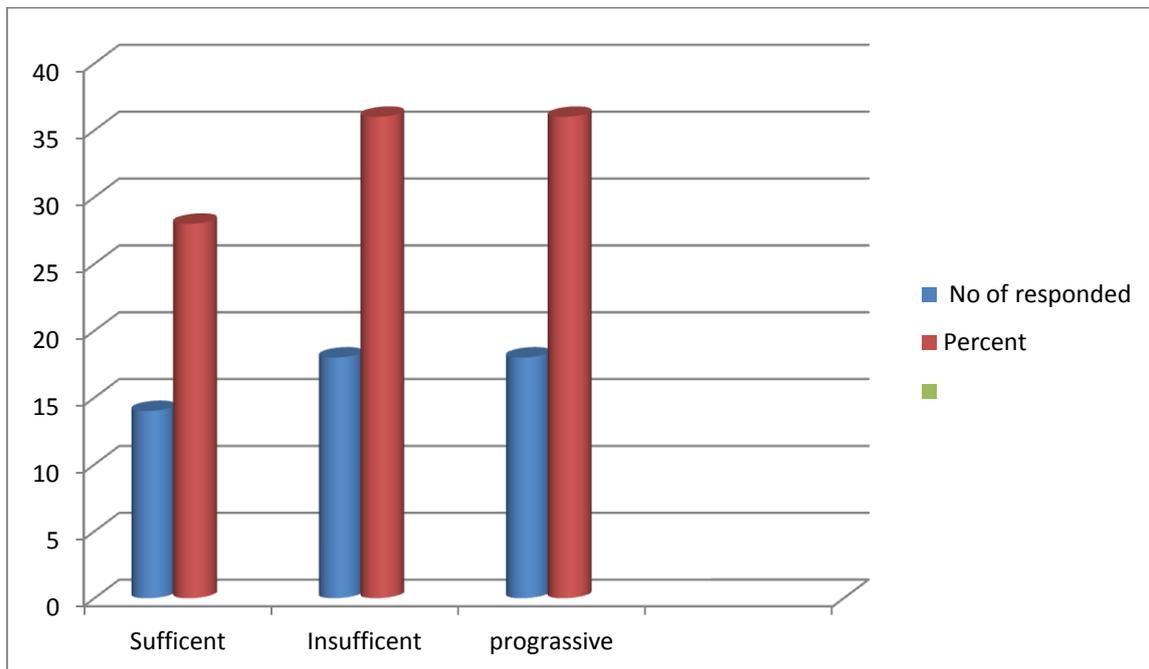
again stands as the main pillar because even NGOs and INGOs need its help to spread health awareness. Radio Lumbini does the same thing in the western zone of Nepal. It spreads health awareness in the community. There are many health awareness programs financed by NGOs and INGOs aired by the radio. People are involved in these kinds of programs. Health experts spread awareness via these programs. 28 percent respondents think that these health programs are sufficiently effective whereas 36 percent think that it is insufficient and yet another 36 percent think that it is progressive.

7.5.6 Political awareness and information

Table. 8

| Political awareness and information | No of responded | Percent |
|-------------------------------------|-----------------|---------|
| Sufficient | 14 | 28 |
| Insufficient | 18 | 36 |
| prograssive | 18 | 36 |

Figure 7.5.6: Political awareness and information



‘New Nepal’ is the highly used and common word in Nepalese politics lately. The waiting period for the new constitution has already been too long for Nepalese people. People have no choice but to wait and watch what is coming up. Nepali politics is

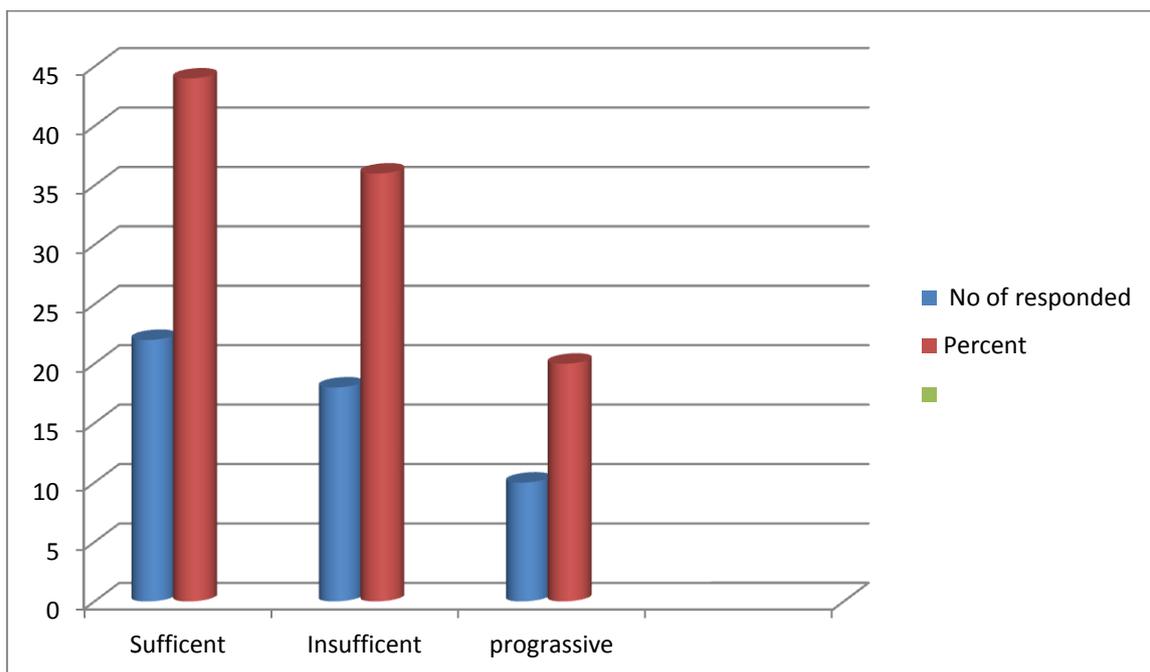
definitely on the crossroads at the moment and people are keen to know what is going on? And this is another big responsibility of the media to inform people with actual news and facts. Radio Lumbini is responsible too. The evaluation says that 28 percent people think that radio Lumbini is sufficiently informing people about political news and facts, 36 percent think that it is not sufficient and another 36 percent think that it is progressive. Well, in this case, it looks like people are not satisfied with political beat of Radio Lumbini as much as with other area.

7.5.7 Other programs

Table. 9

| Other programs | No of respondents | Percent |
|----------------|-------------------|---------|
| Sufficient | 22 | 44 |
| Insufficient | 18 | 36 |
| prograssive | 10 | 20 |

Figure: 7.5.7 other programs



Other programs refer to those which are related to the social welfare, self governance, public rights and issues that are directly related to public lifestyle. The overall feedback from the respondents is highly positive.

8. RADIO LUMBINI AS A TOOL FOR EDUCATION

A program called 'Hamar Gaun ghar' which means 'Our Village' can be a very good example of informative, educative, development based program broadcasted by Radio Lumbini. Dedicated to local community, the station broadcasts many other programs similar to this one but, I think it is special because it is broadcasted in the local Tharu language. Comparatively, this ethnic group is one of the backward communities who are deprived from economical, social, educational and political issues.

This program is cooperated by Radio Lumbini, Nepal Foster Mate Lumbini Branch, CAELL (Centre for Adult and Lifelong Learning), Hosi University and is supported by TOYOTA foundation.

This radio learning program is focused on adult women of the community. It is mainly focused on educating them about health, agriculture, environment, education, human rights and communication. I think the program has chosen very sensitive and important issues. This is totally a participatory program. Majority of the locals and Radio Lumbini employees think that this and similar programs have brought noticeable positive changes in the behavior of the society.

Another example of community educative programs broadcasted by Radio Lumbini is 'Teaching by Radio'. In association with the National Teachers association of Nepal, this program is targeted on local youth. The program covers the subjects of mathematics, English and Science. This is a popular program among the school students of the community. The students said that because they are poor and cannot afford private tuition fees the radio program is very useful for them. The repetition of the answers helps them understand the lessons and makes it easier for them to pass their exams. While the students hesitate to ask the teachers in the class room they can always call the radio teachers during the program and ask them.

9 RADIO LUMBINI FOR DEVELOPMENT OF AGRICULTURE

Nepal is an agricultural country and it is the principle source of food, income and employment for the majority, particularly the poorest. Growth in agriculture is therefore, crucial for reducing poverty. Illiterate and poor farmers lack the new ideas and tools of agriculture which help them yield better crops in more quantity. Radio Lumbini has programs especially designed to help this particular group of the community. There are programs which give them information about how they could enhance their farms and their production. They can even talk to the specialists about their problems and they get free and effective solution to their problems through Radio Lumbini's agricultural programs. During the plantation and harvesting time, special kinds of programs are organized where the farmers of the community participate to discuss the issues. Likewise, there are community forests in the village which are taken care and used by only the people from the community. New policies, betterment of the community forests are addressed in the forestry programs.

10 MAJOR SOCIAL PROBLEMS IN MANIGRAM VILLAGE COMMUNITY

Every country and community has its share of social problems. Nepal is not any different a country and neither is the Manigram village community. To be honest, there are numerous social problems in this community but, if we have to talk about the major ones then those would be; Poverty, Illiteracy, untouchability, Human rights and corruption. In my opinion, poverty is the main problem which causes other social problems too. Illiteracy rate in Nepal is shamefully high, although it is improving, the improvement is pretty slow. Untouchability is something that has been banned by law but, practically it still exists in a great deal. We must say that comparing to the past, people have understood that untouchability is not a good practice, it is a social problem and we should not associate caste with religion. New generation is more open towards the idea of eradicating the untouchability system right from its root but, it is not easy. Old generation is used to it and they are not ready to embrace this new social reform.

Human rights, in a country like Nepal is a very big issue. It is sensitive an issue in Manigram village community too.

Likewise, human trafficking is another major problem of this community. Innocent girls are promised of better jobs in the cities of India and Nepal and sold to the brothels in India. This has been going on for a long time. Nepal government and some NGOs and INGOs have been trying to stop this by controlling the borders. Again, there has been a sea change in this social problem in a positive way, but awareness is still necessary.

Selling Nepalese girls in Indian brothels is a very old trend; there is a new kind of booming human trafficking in Nepal and also in the Manigram village community. There are many manpower companies who take huge amount of money from innocent people from villages promising them good job and better salary in middle-eastern countries. When the migrant workers reach countries like Dubai, Qatar, Malaysia and Saudi Arabia, they find themselves working for free in that extreme hot climate. Recently this news about Nepalese workers being exploited in Qatar had stormed the Nepalese media. This is a serious social problem because, innocent and poor village people are being the victims of fraud, many die in those hot countries because of bad weather and worst living conditions.

Last but not the least; corruption is rocketing in Nepal and in all the communities inside the country. It is an extremely serious problem and I have not seen the future of my country without eliminating this social problem. To get done any government work, people have to bribe, not a single institutional body is corruption free.

10.1 How is Radio Lumbini Treating these social problems of the community?

In the telephonic interview with Mr. Diwakar Panthi, News pick in Radio Lumbini, he said that there are weekly programs sponsored by the village development committee which give messages to the people that corruption has to be avoided. Villagers can report the corruption they know about and they are talked about in the program in public. Public issues related to government institutions are taken care in these kinds of programs.

He added that there is a weekly program called Manav Adhikar (Human Rights) which covers all kinds of human rights issues that are in the community. The most reported ones are domestic violence, child right issues, gender issues, Dalit (untouchability) issues and Disable people's issues. Nepalese migrant workers issue is also taken care by this program. Basically, people are made aware of what human right is and in what ways are these human rights violated. For example, the migrant workers are made aware that none of the papers should be signed without reading because it is their right to read it before signing it.

The thing that I liked the most about Dalit and Disability related program is, the host of Dalit program comes from a Dalit family and among two presenters of Disability related programs, one is blind and another is deaf. I have listened to these programs myself and I was really impressed by the presenters. I think their presentations are so fine because they are talking about their own issues.

There is also a program addressing girls trafficking and HIV/Aids issues which are mainly sponsored by the organizations working on these issues like Maiti Nepal(Mother's Home), the biggest NGO in Nepal working for women. Victims of girls trafficking and HIV/ Aids talk about their own experiences which definitely help young women to understand the situation and their own safety.

There is one more very popular Bhojpuri phone-in program in which people from Bhojpuri community call and talk about whatever problem they have, their problems are discussed and tried to solve along with the song of their choice being played. And on illiteracy and education, I have mentioned above about the effective educational programs the station has called Hamar Gamghar and Radio teaching. There is a special program called Hamar Adhikar meaning ‘ Our Rights’, and it is a women rights oriented program. In the interview with news reader Maya K.C., she talked about the effectiveness of these kinds of women rights oriented programs. There is a small fraction of Muslim community residing in the village, and that community is very conservative regarding their women. They have this old practice of not sending women outside their home. These women rights oriented programs are helping this community to change their behavior towards their women. And women of the community themselves are made aware of the importance of education. The result is very good, added Maya. The number of families sending their women and girls to school has increased in a promising way over the years.

Similarly, girls trafficking are reported in a very effective way by the station. There are programs in almost all the spoken languages which report about how the police and the women cells are working in the Nepal-India border in order to stop the human smuggling. Conversation with the NGO workers and the local committee participating in the border control are broadcasted. I think Radio Lumbini has played a vital role in treating girls trafficking. It is mass informing the innocent women of the village that everything that looks good might not be good all the time.

Police program is another interesting program, which makes people aware of the crimes happening in their community and how they can avoid being victims of robbery, rape and other different crimes. Reporting of accidents in the program definitely makes people stricter about the safety rules. Policeman Ram Chandra Karki praised Radio Lumbini for coming up with such and effective and important program.

11 CONCLUSIONS AND RECOMMENDATIONS

My concrete study questions are; how does a community radio work with grassroots development motives within the community? And how does it help in the overall development of that community while bringing the community people together?

Radio Lumbini is undoubtedly one of the best community radios not only in Nepal but in the entire South Asia. Despite of all its limitations and challenges the radio has done full justice to its community. Radio Lumbini has a wide coverage, so its community is very big. The listeners are from rural to developed area, from highly educated to illiterates and from privileged to deprived ones. It is definitely not an easy task to reach all the people and to give them what they need and want from their radio but, I must say that this radio station is doing its best. In the urban areas of the zone, people have access to television and Internet but, for the people of rural areas, media usage is dominated by radio. At present, even in urban area, people are depended on wireless radio because of the daily basis power cuts. There are other radio stations covering this zone but, this seems to be the most popular one.

The result says that, this radio station is both entertainment and infotainment based; however the later is the main course. The radio has had a role in changing the behavior towards health and sanitation, education, agriculture and environment. It also has an important role in the community as an institution that is accessible for all the community.

They have it all in Radio Lumbini. Participation of the people from the community, discussion of all their common problems right from how to save and enhance their community forests to what can be done to protect their world heritage site. The overall image of Radio Lumbini is positive and it is seem as a medium that is aiming for mutual good.

However, I think there is something that is a bit negative about Radio Lumbini. It seems not to sufficiently having embraced the Tharu and Bhojpuri community. Half the target population of Radio Lumbini is Bhojpuri and Tharu speakers and there are not enough programs in these two languages. There are some but that does not seem to be enough according to the people.

In Nepal, the question of language is vital to inclusion. The literate people in urban areas as well as mainstream media mostly use Nepali language and this language group of Radio Lumbini listeners is satisfied with their access to and representation in media. But, the Bhojpuri and Tharu speakers are largely outside the reach of the media. Still this language group use their friends and family as their news corresponds regarding information on local issues as they belong to the groups which has lowest access to television, newspaper and internet.

And a question aroused on my head, what is the use of all those informative and educative programs if the people who really need to understand them cannot understand? There are programs in Tharu, Bhojpuri and Magar languages but the number might not be enough. Young and educated people from this language group definitely understand Nepali language but, in my opinion, rest of the people who do not understand Nepali language need more programs in their mother tongue. Previous researchers have already highlighted this issue in their work for example Martin and Wilmore wrote that languages used in broadcasting are a very important factor that determines people's ability to tell their stories and have their voices heard. It is a significant issue in the case of Nepal where there are numerous regional and ethnic languages used in everyday life. These languages are recognized in the current interim constitution as 'national languages'. They have stressed that demands for active use of these minority languages in education and in the official state bureaucracy as well as in media, remains a point of potential explosive political tension as the current in Nepal. (Martin and Wilmore, 2010: 876)

As I had started conducting this research, I had an expectation, I had thought that there might be a particular program that must be the most popular one liked by everybody but, my assumption turned out to be wrong. Radio Lumbini broadcasts diversified programs which may be categorized into five types; Informational, Educational, News, Current Affair programs and Entertainment. The collected data shows that most people in the study area listen to the radio programs. The people of different age group, sex, occupation and educational status have different interest towards the diversified radio programs. Young people are found to be interested on informative, educational, news and current affair programs rather than entertainment whereas the younger generation or the teenagers are found to be interested on entertainment programs. Likewise, the people involved in agriculture which makes the majority of the population are interested to listen to the programs based on agriculture, forestry and rural issues. Businessmen

like news and entertainment programs whereas servicemen give more emphasis to news and informative programs. Students of the community tune their radio mostly to listen to educational programs whereas female members of the community are interested on health and other informative programs.

News and current affairs programs are the most preferred program by the people of all educational level in the study area. It really amazed me that almost everybody in the study area is concerned about the political situation and the current affairs. They like to keep themselves updated. Radio Lumbini is definitely updating its listeners about the country's politics and current affairs. The political and current affairs knowledge of the community is something to praise about. I had not imagined that people in that part of Nepal could be so much sharp and updated about what is going on and Radio Lumbini has played a vital role behind this.

The educational and informational programs of the station have very positive impact in the society which has been helping to decrease the untouchability, casteism, partiality in behavior towards son and daughter and to increase women's participation in every sector in the study area.

The adults of the study area have been improving their speaking skills through radio phoning programs and discussion program. They have broadened their knowledge on electronic media, national and international current affairs. They have understood the importance of media and in particular of radio. Even advertisements spread good messages in the community. Radio programs on the station are also helping to minimize the social violence and bad traditions such as witchcraft, gender discrimination, casteism and untouchability.

Nepal is due the Constituent Assembly Election on 19 November 2013. Nepalese people have waited long enough for the new constitution and this election. In this course of preparing a new constitution, community radios can promote the inclusion of favorable provisions for the protection of the marginalized and disadvantaged rural communities. Through programs on the rights of the ethnic groups, Dalits, women and disabled people, Radio Lumbini has been pursuing this role.

Proving itself vibrant in spirit and performance, Radio Lumbini has demonstrated that it is responsible actor for the promotion of good governance. It has established its own governance policy framework to operate the station and programs such as;

- Broadcasting programs which are consensus oriented with the participation of local people
- Accountable to local communities and society at large
- Transparent in operations
- Bound by applicable laws
- Effective and efficient in professional performance
- Emphasizing equity, justice and inclusion
- Responsive to audiences at all levels

I think regular feedbacks from the listening public are essential in order to identify listeners' preferences. The taste of various age group and gender should be taken into consideration. More programs should be designed to include environmental issues like land degradation, deforestation, waste management, landslides, soil erosion and climate change and how they impact on people's livelihood.

Apart from these small flaws, I think Radio Lumbini is a station which knows what it is doing and where is it heading. I had a great experience during my stay in Manigram village. I got an opportunity to experience a slightly different society than my own. I made friends and they shared their stories with me and my friends who helped us understand how a Radio, such a simple means of communication can change people's life in developing countries. I wish the station and Manigram village community a great future ahead.

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Appendix 1:

Interviews with;

Diwakar Panthi- News Pick (Radio Lumbini)

Maya K.C. - News Reader

Ram Chandra Karki- Local policeman

Dipu – Radio Jockey

Manjari, Nilisha, Beabu, Nirjol, Pranita – Students

Appendix 2: Survey questionnaire

1. Age:
2. Sex:
3. Marital status:
4. Education:
 - i. Illiterate
 - ii. Primary education
 - iii. Secondary education
 - iv. College or University
5. Mother tongue:
 - i. Nepalese
 - ii. Tharu
 - iii. Bhojpuri
 - iv. Magar
6. Other than your mother tongue which languages do you understand?
7. Socio- economic status:
 - i. Civil servant
 - ii. Entrepreneur
 - iii. Farming
 - iv. Student
 - v. Other
8. What media do you follow?
9. Do you have a radio set at home?
10. What of the following stations you listen to most?
 - i. Radio Nepal
 - ii. Rupandehi FM
 - iii. Radio Lumbini
 - iv. Kalika FM
 - v. Tinau FM
 - vi. Paschimanchal
11. What kind of programs you prefer to listen to?
 1. Religious
 2. Entertainment

3. Educational
4. Agricultural
5. Political
6. Others
12. What are your three favourite Radio Lumbini Programs?
13. What would you like to have more programs on?
14. Are you pleased with the schedule (timing) of Radio Lumbini?
15. Have you made any contribution to Radio Lumbini?
16. How would you rank Radio Lumbini in terms of local news, local reports and community affairs?
 - i. Sufficient
 - ii. Insufficient
 - iii. Progressive
17. How would you rank Radio Lumbini in terms of national news and reports?
 - i. Sufficient
 - ii. Insufficient
 - iii. Progressive
18. How would you rank Radio Lumbini in terms of international news and affairs?
 - i. Sufficient
 - ii. Insufficient
 - iii. Progressive
19. How would you rank Radio Lumbini in terms of educational and informative programs?
 - i. Sufficient
 - ii. Insufficient
 - iii. Progressive
20. How would you rank Radio Lumbini in terms of agricultural programs?
 - i. Sufficient
 - ii. Insufficient
 - iii. Progressive
21. How would you rank Radio Lumbini in terms of health and sanitation programs?
 - i. Sufficient
 - ii. Insufficient
 - iii. Progressive

22. Do you think Radio Lumbini is helping in the development of Manigram village community?
23. Do you think Radio Lumbini belongs to you and your community?
24. Does Radio Lumbini inspire you to change for better?
25. Any suggestion to Radio Lumbini?

Appendix 3: Focus group discussion

Due to the limited time and resources we had just two meetings in a row on the same day with two different groups. The first meeting was held in the morning on the terrace of a local restaurant. The group consisted of 6 people, two farmers Narayan Dev Rajbansi aged 56 and Madhukar Ghimire aged 47, a local school teacher Aruna Tamang aged 34, a housewife Gamala Ghimire aged 40, a local businessman Pashupati Khadka aged 50 and a software engineer Anju Thapa aged 28.

In the meeting we discussed about the socio- economic situation of the Manigram village community and the contribution of Radio Lumbini in improving the condition. Everybody expressed their personal experience and viewpoints.

I must thank everybody for giving their time and specially Pashupati Khadka for buying us tea and pastry.

The second meeting was conducted in the premises of Rammani multiple campus in the afternoon of same day. This time the discussion topic was the role of Radio Lumbini in educating the people of the region especially the young listeners. We had six participants and all of them were the students in Rammani multiple campus.

Appendix: 4 Program Schedule of Radio Lumbini from Sunday to Saturday.

| Time | Program | RJs | Genre |
|---------------|--|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |
| 05:45 – 06:00 | Halkhabar 05:45 AM | | News |
| 06:00 – 06:30 | Sajha Khabar | | News |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | News |
| 07:00 – 07:30 | Rajnitik Bahas | | Political |
| 07:30 – 08:00 | Adhunik geetharu | | |
| 08:00 – 08:05 | Halkhabar | | News |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | News |
| 09:15 – 10:00 | Geetharu | | Music |

| | | | |
|----------------------|--------------------|----------------------------|----------------|
| 10:00 – 10:10 | Halkhabar | | News |
| 10:15 – 11:00 | Lok Geetharu | Shanti | Folk Music |
| 11:00 – 11:10 | Halkhabar | | News |
| 11:10 – 12:00 | Cine Chautari | | Filmy |
| 12:00 – 12:15 | Nepal Khabar | | News |
| 12:15 – 13:00 | Gunjan | Sabitri | Music |
| 13:00 – 13:05 | Halkhabar | | News |
| 13:05 – 14:00 | Deurali | Saru | Music |
| 14:00 – 14:15 | Halkhabar | | News |
| 14:15 – 15:00 | Lumbini Phone In | | Live |
| 15:00 – 15:15 | Nepal Khabar | | News |
| 15:15 – 16:00 | Lumbini Phone In | | Live |
| 16:00 – 16:15 | Bhojpuri Halkhabar | | News |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda / Prabhakar | IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | <u>Indira</u> / Purusottam | |
| 20:45 – 21:15 | BBC | | BBC |
| 21:15 – 22:00 | Sajha Sawal | | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu | |
| 22:55 – 23:00 | Nepal Khabar | | Ujalyo Network |
| 23:00 – 23:05 | Station Closure | | |

| Time | Program | RJs | Genre |
|----------------------|---------------------|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |

| | | | |
|----------------------|--|---------------------|----|
| 05:45 – 06:00 | Halkhabar 05:45 AM | | |
| 06:00 – 06:30 | Sajha Khabar | | |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | |
| 07:00 – 07:30 | Rajnitik Bahas | | |
| 07:30 – 08:00 | ADHUIKGEETHAR | | |
| 08:00 – 08:05 | Halkhabar | | |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | |
| 09:15 – 10:00 | Geetharu | | |
| 10:00 – 10:10 | Halkhabar | | |
| 10:15 – 11:00 | Lok Geetharu | Shanti | |
| 11:00 – 11:10 | Halkhabar | | |
| 11:10 – 12:00 | Cine Chautari | | |
| 12:00 – 12:15 | Nepal Khabar | | |
| 12:15 – 13:00 | Gunjan | Sabitri | |
| 13:00 – 13:05 | Halkhabar | | |
| 13:05 – 14:00 | Deurali | Saru | |
| 14:00 – 14:15 | Halkhabar | | |
| 14:15 – 15:00 | Lumbini Phone In | | |
| 15:00 – 15:15 | Nepal Khabar | | |
| 15:15 – 16:00 | Lumbini Phone In | | |
| 16:00 – 16:15 | Bhojpuri Halkhabar | | |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda / Prabhakar | IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | Indira / Purusottam | |

| | | |
|----------------------|-----------------|-------------------|
| 20:45 – 21:15 | BBC | BBC |
| 21:15 – 22:00 | Sajha Sawal | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu |
| 22:55 – 23:00 | Nepal Khabar | Ujalyo Network |
| 23:00 – 23:05 | Station Closure | |

| Time | Program | RJs | Genre |
|----------------------|--|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |
| 05:45 – 06:00 | Halkhabar 05:45 AM | | |
| 06:00 – 06:30 | Sajha Khabar | | |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | |
| 07:00 – 07:30 | Rajnitik Bahas | | |
| 07:30 – 08:00 | ADHUIKGEETHAR | | |
| 08:00 – 08:05 | Halkhabar | | |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | |
| 09:15 – 10:00 | Geetharu | | |
| 10:00 – 10:10 | Halkhabar | | |
| 10:15 – 11:00 | Lok Geetharu | Shanti | |
| 11:00 – 11:10 | Halkhabar | | |
| 11:10 – 12:00 | Cine Chautari | | |
| 12:00 – 12:15 | Nepal Khabar | | |
| 12:15 – 13:00 | Gunjan | Sabitri | |
| 13:00 – 13:05 | Halkhabar | | |
| 13:05 – 14:00 | Deurali | Saru | |
| 14:00 – 14:15 | Halkhabar | | |
| 14:15 – 15:00 | Lumbini Phone In | | |
| 15:00 – 15:15 | Nepal Khabar | | |
| 15:15 – 16:00 | Lumbini Phone In | | |

| | | | |
|----------------------|--------------------|---------------------|----------------|
| 16:00 – 16:15 | Bhojpuri Halkhabar | | |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda / Prabhakar | IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | Indira / Purusottam | |
| 20:45 – 21:15 | BBC | | BBC |
| 21:15 – 22:00 | Sajha Sawal | | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu | |
| 22:55 – 23:00 | Nepal Khabar | | Ujalyo Network |
| 23:00 – 23:05 | Station Closure | | |

| Time | Program | RJs | Genre |
|----------------------|--|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |
| 05:45 – 06:00 | Halkhabar 05:45 AM | | |
| 06:00 – 06:30 | Sajha Khabar | | |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | |
| 07:00 – 07:30 | Rajnitik Bahas | | |
| 07:30 – 08:00 | ADHUIKGEETHAR | | |
| 08:00 – 08:05 | Halkhabar | | |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | |
| 09:15 – 10:00 | Geetharu | | |
| 10:00 – 10:10 | Halkhabar | | |
| 10:15 – 11:00 | Lok Geetharu | Shanti | |

| | | | |
|---------------|-------------------------|---------------------|----------------|
| 11:00 – 11:10 | Halkhabar | | |
| 11:10 – 12:00 | Cine Chautari | | |
| 12:00 – 12:15 | Nepal Khabar | | |
| 12:15 – 13:00 | Gunjan | Sabitri | |
| 13:00 – 13:05 | Halkhabar | | |
| 13:05 – 14:00 | Deurali | Saru | |
| 14:00 – 14:15 | Halkhabar | | |
| 14:15 – 15:00 | <u>Lumbini Phone In</u> | | |
| 15:00 – 15:15 | Nepal Khabar | | |
| 15:15 – 16:00 | Lumbini Phone In | | |
| 16:00 – 16:15 | Bhojpuri Halkhabar | | |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda / Prabhakar | IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | Indira / Purusottam | |
| 20:45 – 21:15 | BBC | | BBC |
| 21:15 – 22:00 | Sajha Sawal | | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu | |
| 22:55 – 23:00 | Nepal Khabar | | Ujalyo Network |
| 23:00 – 23:05 | Station Closure | | |

| Time | Program | RJs | Genre |
|---------------|---------------------|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |
| 05:45 – 06:00 | Halkhabar 05:45 AM | | |

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|----------------------|--|---------------------|------|
| 06:00 – 06:30 | Sajha Khabar | | |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | |
| 07:00 – 07:30 | Rajnitik Bahas | | |
| 07:30 – 08:00 | ADHUIKGEETHAR | | |
| 08:00 – 08:05 | Halkhabar | | |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | |
| 09:15 – 10:00 | Geetharu | | |
| 10:00 – 10:10 | Halkhabar | | |
| 10:15 – 11:00 | Lok Geetharu | Shanti | |
| 11:00 – 11:10 | Halkhabar | | |
| 11:10 – 12:00 | Cine Chautari | | |
| 12:00 – 12:15 | Nepal Khabar | | |
| 12:15 – 13:00 | Gunjan | Sabitri | |
| 13:00 – 13:05 | Halkhabar | | |
| 13:05 – 14:00 | Deurali | Saru | |
| 14:00 – 14:15 | Halkhabar | | |
| 14:15 – 15:00 | Lumbini Phone In | | |
| 15:00 – 15:15 | Nepal Khabar | | |
| 15:15 – 16:00 | Lumbini Phone In | | |
| 16:00 – 16:15 | Bhojpuri Halkhabar | | |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda Prabhakar | / IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | Indira | / |

| Purusottam | | |
|---------------|-----------------|----------------|
| 20:45 – 21:15 | BBC | BBC |
| 21:15 – 22:00 | Sajha Sawal | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu |
| 22:55 – 23:00 | Nepal Khabar | Ujalyo Network |
| 23:00 – 23:05 | Station Closure | |

| Time | Program | RJs | Genre |
|---------------|--|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |
| 05:45 – 06:00 | Halkhabar 05:45 AM | | |
| 06:00 – 06:30 | Sajha Khabar | | |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | |
| 07:00 – 07:30 | Rajnitik Bahas | | |
| 07:30 – 08:00 | ADHUIKGEETHAR | | |
| 08:00 – 08:05 | Halkhabar | | |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | |
| 09:15 – 10:00 | Geetharu | | |
| 10:00 – 10:10 | Halkhabar | | |
| 10:15 – 11:00 | Lok Geetharu | Shanti | |
| 11:00 – 11:10 | Halkhabar | | |
| 11:10 – 12:00 | Cine Chautari | | |
| 12:00 – 12:15 | Nepal Khabar | | |
| 12:15 – 13:00 | Gunjan | Sabitri | |
| 13:00 – 13:05 | Halkhabar | | |
| 13:05 – 14:00 | Deurali | Saru | |
| 14:00 – 14:15 | Halkhabar | | |
| 14:15 – 15:00 | Lumbini Phone In | | |
| 15:00 – 15:15 | Nepal Khabar | | |
| 15:15 – 16:00 | Lumbini Phone In | | |

| | | | |
|----------------------|--------------------|---------------------|-------------------|
| 16:00 – 16:15 | Bhojpuri Halkhabar | | |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda / Prabhakar | IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | Indira / Purusottam | |
| 20:45 – 21:15 | BBC | | BBC |
| 21:15 – 22:00 | Sajha Sawal | | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu | |
| 22:55 – 23:00 | Nepal Khabar | | Ujalyo Network |
| 23:00 – 23:05 | Station Closure | | |

| Time | Program | RJs | Genre |
|----------------------|--|------------|-------------|
| 05:00 – 05:05 | Radio Starts | | |
| 05:05 – 05:30 | Aadhatmik Aanusthan | Choodamani | Educational |
| 05:45 – 06:00 | Halkhabar 05:45 AM | | |
| 06:00 – 06:30 | Sajha Khabar | | |
| 06:45 – 07:00 | Isthaniya Patrapatrika ra Aaja ko Sandharva | | |
| 07:00 – 07:30 | Rajnitik Bahas | | |
| 07:30 – 08:00 | ADHUIKGEETHAR | | |
| 08:00 – 08:05 | Halkhabar | | |
| 08:10 – 09:00 | Nepal Chautari | | |
| 09:00 – 09:15 | Halkhabar | | |
| 09:15 – 10:00 | Geetharu | | |
| 10:00 – 10:10 | Halkhabar | | |

| | | | |
|----------------------|--------------------|---------------------|----------------|
| 10:15 – 11:00 | Lok Geetharu | Shanti | |
| 11:00 – 11:10 | Halkhabar | | |
| 11:10 – 12:00 | Cine Chautari | | |
| 12:00 – 12:15 | Nepal Khabar | | |
| 12:15 – 13:00 | Gunjan | Sabitri | |
| 13:00 – 13:05 | Halkhabar | | |
| 13:05 – 14:00 | Deurali | Saru | |
| 14:00 – 14:15 | Halkhabar | | |
| 14:15 – 15:00 | Lumbini Phone In | | |
| 15:00 – 15:15 | Nepal Khabar | | |
| 15:15 – 16:00 | Lumbini Phone In | | |
| 16:00 – 16:15 | Bhojpuri Halkhabar | | |
| 16:15 – 17:00 | Magar Program | Neeru | |
| 16:20 – 17:00 | Lok Suseli | Shanti | |
| 17:00 – 17:15 | Halkhabar | | |
| 17:20 – 18:00 | Gyanmanch | K.N. | |
| 18:00 – 18:05 | Halkhabar | | |
| 18:05 – 18:30 | Geetharu | | |
| 18:30 – 19:00 | E-Generation | Sharda / Prabhakar | IT |
| 19:00 – 19:30 | Halkhabar 7:00 PM | | |
| 19:30 – 20:00 | Sajha Khabar | | |
| 20:00 – 20:30 | Parivar Swastha | Indira / Purusottam | |
| 20:45 – 21:15 | BBC | | BBC |
| 21:15 – 22:00 | Sajha Sawal | | BBC |
| 22:00 – 22:55 | Suva Ratri | Dipu | |
| 22:55 – 23:00 | Nepal Khabar | | Ujaljo Network |
| 23:00 – 23:05 | Station Closure | | |