

Radio Listenership in Kathmandu

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Abstract

Radio plays a significant role in the Kathmandu society and that cannot be overlooked. The theories discussed for this study are uses and gratifications and media dependency theory. The data have been presented using frequency tables and charts. From this research work, it was discovered that the maximum number of respondents have gradually declined their interest and reliability on the radio today. The prevalence of web-based mediums has outdone the usage of radio and it has been reflected in this report as well. The goals are to investigate the current situation of radio listenership in Kathmandu, comprehend the evolution of listenership through time, and apprehend the prospects for radio listenership in the future.

This study's findings revealed that the majority of respondents had seen a progressive fall in their interest in and dependability upon radio nowadays. Respondents' expectations for the future of radio in Kathmandu are apparently not very high. The predominance of web-based media has surpassed the use of radio, and this research confirms that. Finally, by the report's conclusion, we can also see how all the data were analyzed and presented, as well as some recommendations that could be used to raise the status of the radio.

Keywords: Uses and Gratifications, web-based learning, Media-dependency Theory, listenership

Introduction

Due to radio's ephemeral nature, in contrast to print, cinematic film, or scored music, experts have been predicting its demise since 2016 (However, radio's ability to adapt to shifting social and technological conditions has always been its main strength.

Since its inception, the medium of radio transmission has undergone significant development. Heinrich Hertz and Guglielmo Marconi's discoveries and advancements in the technology of wireless communication led to the

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development of radiotelegraphy, a crucial form of point-to-point communication that was frequently utilised for ship-to-shore and ship-to-ship communication (Gazi et al. 2010). These early types of radio correspondence were private in capability. In December 1906, Canadian inventor Reginald Fessenden tried out multi-receiver broadcasting and sent the first signal with speech and music (Gazi et al., 2010). No one could have foreseen what this might mean for broadcasting through mass media. From the mid-1900s onwards, culture started to develop around the radio as a type of diversion and entertainment. According to Nobody (2013), the radio will enter the public sphere, re-present society and culture, and bring national discourse to people's doorsteps.

Radio broadcasting was a revolutionary technology of its time, admired for its capacity to convey public sentiment and life experiences. It was hailed as a medium that could track and reflect significant cultural, social, and political shifts that were taking place all around us (Noone, 2013). It was the "blend of the school building, the congregation, the public platform, the paper, the theater, the show lobby - as a matter of fact, all media dedicated to the illumination and instruction of individuals" (Hilmes and Loviglio, 2002, xi). It made it possible for people to access past social and cultural activities from their living room, kitchen, and bedroom. Radio allowed its crowd an opportunity to take part in a friendly talk that might never have connected with them. It was possible for people to take part in something that was taking place thousands of miles away. A family could gather around the radio in the evening, making it the centre of attention in the home. A trend that would later spread to television was when people would tune in specifically to listen to particular programs. Radio simultaneously spread nationalism and community ideals. Radio waves were without limits, and filled in as "an optimal image for public harmony" (Hilmes and Loviglio, 2002, xi). People were engaged by radio like no other mass media before it. It went about as a political, instructive, and social discussion, permitting the audience to draw in with effective issues from the solace of their home. There was no sense of superiority or elitism. You could access the same information as everyone else if you had a radio in your home. The Radio could mirror the considerations of the local neighbourhood, giving a stage to those that might have been on the edges previously (Noone, 2013).

Broad communications are a vital part of contemporary society. It not only contributes significantly to the dissemination of information, education, and entertainment, as well as the raising of awareness, but it also influences people's attitudes and actions and facilitates socialisation. In a developing nation like Nepal, it is essential to involve people of various ethnic groups, religions, cultures, and ideologies in development projects. The revolutionary changes brought about by information technology in the new millennium are institutionalized,

thanks to mass media, which also increases people's participation in the development process. In order to build a prosperous nation, information should be disseminated through the media to raise social awareness and involve people in various aspects of rural development. According to Khanal (2015), radio is the most affordable and easily accessible form of mass media.

The Radio is a powerful way to reach a large number of people. This is because broadcasts sent by a powerful transmitter can be received far away, regardless of how far away the location is. In right now, radio transmission has been the essential need and heartbeat of individuals. As a result, radio occupies a significant position in Nepal, a developing nation (Khanal, 2015).

Broadcasting is characterised as the transmission of pictures or sounds to countless individuals by TV or radio. Each radio broadcast needs to have a radio sending framework to communicate the sound items created by the studios and the sound gadgets of the station. An antenna and a radio transmitter are the two primary components of the transmitting system. Other devices may be available to improve audio quality or radio signals. Audio signals are transformed into radio signals by means of a transmitter, which then enters the antenna for wireless transmission. The receiving wire preset and authorised recurrence is known as communicating recurrence of the radio broadcast. According to Equal Access (2007), the frequency is specified in Mega Hertz (MHZ). According to Wilby and Conroy (1999), radio is regarded as a living medium because it makes it possible for two people to communicate live. Its foundation is the human imagination. The human mind is its venue (Khanal, 2015).

There could be no longer restrictions on the spot where radio can be paid attention to or the hour of gathering, since listening can be consolidated into other routine exercises. Radio is the best vehicle for rustic correspondence (Joshi, 2000; 2003, UNESCO; (2012), Khanal. It goes without saying that the majority of people rely heavily on radio for local news. It is an extremely useful medium for the community's work of development. According to DeFleur and Everette (1991), "Radio is thriving as a contemporary medium." Listening to radio is commonplace at home, in the car, at the office, on the field, while jogging, and when travelling (p. 201). Radio is the medium which is utilized to get news and data and appreciate music and melodies. Broadcasting radio has three primary goals: a. providing people with information through news and news-related programming; b. increasing people's knowledge and awareness through informative programming; and c. providing music and songs for entertainment. Nepal's radio was officially established on April 2, 1950, despite the fact that radio stations were established in many nations in the 1920s (Khanal, 2015).

Radio Development in Nepal

Although radio was laid out in 1950, Nepali individuals had proactively been encountering the flavor of paying attention to the radio from the stations of adjoining nations. When the Nepalis first started listening to the radio, it's hard to say. In any case, one might say that Nepali individuals have been paying attention to the radio for over 75 years. India, had previously begun telecom by 1923, so Nepalis working there paid attention to Indian transmissions. The radio gained popularity among Nepal's elite following the establishment of a radio service. However, no one was permitted to possess a radio set without the consent of the Rana government. During the Second World War, Nepal's rulers confiscated people's radios when British forces were performing poorly against the Japanese. They didn't want the people to hear about battles that were lost because they had been supporting the British and sending soldiers to fight for them. The held onto radio sets were put away in Singhadurbar is said that they numbered around 400 and were got back to their proprietors later. Padma Shamser Rana, the Prime Minister at the time, made the announcement in July 1946 that individuals could own personal radios. He also made arrangements for Nepal Broadcasting, a local radio station, to broadcast from Bijuli Adda in January 1948. However, this won't last long. Padma Shamser Rana left the post of state leader and a couple of months after the fact, this transmission was stopped. It was brought back to life in August 1948. Mohan Shamser, then State head, made courses of action to acquire two transmitters request to further develop transmission (Parajulee, 2007).

In 1950, freedom fighters began operating audio transmissions known as Prajatantra Nepal Radio from Biratnagar, an eastern city in Nepal, and the Nepali Congress Party was fighting the Rana autocracy. This program was used to promote support for their rebellion against the Rana rulers and to broadcast their activities and other information. The new government moved the radio show to Kathmandu after the Nepali Congress's campaign won. It was later renamed Nepal Radio before becoming Radio Nepal (Parajulee, 2007).

Until 1995, Radio Nepal was the main radio broadcast to communicate in Nepal (Parajulee, 2007). Two broadcasters, people who experienced childhood in the post-1951 period, experienced Radio Nepal as the main radio station inside Nepal. According to the Constitution of Nepal, 1990, Nepal entered a new political era following the first People's Movement in spring 1990, which established constitutional safeguards for a new set of fundamental rights. Nepal saw the introduction of frequency modulation (FM) radio technology. These FM radios were the main new medium in Nepal in the previous 10 years. In May 1997, Nepal granted the first licence to an independent FM radio station.

Radio Sagarmatha 102.4 in Kathmandu, which is owned and operated by the non-governmental organisation Nepal Forum of Environmental Journalists (NEFEJ), received that licence. The independent radio industry in Nepal has grown tremendously ever since it was first realized that a non-state-owned entity could run a radio station. There have been two phases to this growth. The sluggish method used by various governments to issue licences slowed the expansion of the number of radio stations during the first nine-year period (May 1997 to April 2006). Only 56 independent radio stations had been granted licences as of April 2006, and roughly 50 of them had already begun broadcasting in more than 20 of the country's 75 districts (Onta, 2009).

After the successful Second People's Movement in April 2006, Nepal's new government processed radio license applications more quickly, kicking off the second phase of relatively rapid growth in the FM radio sector. By August 2009, the quantity of licensees and functional radio broadcasts had gone up to 323 and 186 separately. Cooperatives, local governments, educational institutions, and for-profit businesses are amongst the radio licensees, as has been frequently mentioned.

Every hillside household turned on the radio in the morning and left it on until bedtime, prior to the mid-1980s arrival of televisions. Radio was a tool that could be used for everything: it was used to get news, information, entertainment, sports commentary, and information about famous people and events. According to Lama (2017), radio stations started their mornings with an upbeat signature tune and served as timekeepers that began with the very first news.

Radio is viewed as an available mode of data. It has been a trustworthy ally for many individuals throughout the long term. The mode of radio telecom has become one of the significant wellsprings of data on the planet. Talk shows, music, drama, news, announcements, and education are just a few of the many programs and activities broadcast by radio stations that offer listeners useful information. It simultaneously provides information and entertainment to keep listeners interested and engaged. Radio listenership is most certainly an intriguing one of the dependable sources to get associated with individuals. It actually has heaps of imaginative and new open doors that can take radio listenership to a higher level, particularly with the assistance of computerised media.

For the overwhelming majority of radio audience members, the radio's persevering through characteristics add to a feeling of radio's uniqueness comparable to different media. Of course, different people had different relationships with radio, but regardless of whether they were listening actively or passively, there was often a sense of a very strong underlying bond with the

medium (Radio: The View from the Audience, 2013).

This study looks at how people think about the radio and how the number of people who listen to it has changed over time in Kathmandu. This research aims to determine how listeners have responded to radio, which has played a significant role in the news and media industries. Radio has had its high points and low points with the presentation of TV and the web, and this exploration will assist with finding what radio listenership holds here and what it will store coming down the line for the Kathmandu occupants.

Gratifications Approach

The "Use and Gratifications Approach" theory is part of the Active Audience theories, which focus on how the media affects the audience. In contrast to source-dominated theories, which focus on how the media affects people, the active audience explains what people do with the media. The premise is that individuals have an impact on how the media portrays them. The hypothesis depends on the reason that the crowd utilizes the media to satisfy specific recognized needs. (Akintayo, Akinjiyan, and Ajaegbu, 2015). It suggests that listeners must have control over the media they choose to use and the gratifications they receive from radio programs. This recommends that crowds utilize radio projects to address various issues and thought processes. Radio programs are utilized by listeners in a variety of ways.

Radio listening and usage are influenced by the uses and gratifications approach. The research that sought to explain why certain radio program contents were so popular served as the foundation for the approach's initial conception. The fundamental inquiry of such research was: Why and for what purpose do people listen to radio programs? (McQuail, 1997).

Listening radio crowds realize media content, which they can use to address their issues. The uses and gratifications approach puts the function of linking need gratifications and radio program choice clearly in the hands of audience members during the process of mass communication. This approach views crowds as dynamic media clients rather than latent recipients of data (Larson, 2009). In contrast to conventional theories of media effects, which place an emphasis on "what media do to people" and assume homogeneous audiences; client and delight approach is more worried about "how individuals manage media" (Larson, 2009). The theory excludes the possibility that radio shows can have an unintentional impact on our lives and perspectives on the world. According to Swanson (1987), the notion that we merely use the radio program to satisfy a particular need fails to fully acknowledge the significance of media information in today's society.

The uses and gratifications approach emphasizes motivations and audience members' self-perceived needs. According to Larson (2009), individuals utilize the same communication message for a variety of purposes. Different people may require different kinds of content. This suggests that listeners tune into radio programs for a variety of reasons and needs. Radio programs are utilized by listeners in a variety of ways. On the other hand, there are as many reasons to listen to radio programs as listeners (Maina, 2013).

The listener's basic needs, social circumstances, and background (such as experience, interests, and education) all have a significant impact on the ideas, needs, and types of radio programs that meet those needs. Research on radio audience members recommends that they know about and can express their own thought processes and satisfaction with radio usage. McQuail, Blumler, and Brown (1972) referred to in Wood, (2008) proposed a model of "media-individual communications" (We can use and listen to radio instead of other media). McQuail, Blumler, and Brown (1972) arranged four significant media (in this study radio listenership) satisfactions:

(1) Abweepment: escape from problems or routine; emotional emancipation; 2) Personal connections: companionship; social benefit; (3) Self-identity: self-reference; reality research; value builds upon; and (4) forms of surveillance (Maina, 2013).

The theory and methodology of the uses and gratifications approach have been criticized, despite its prominence in communication research. According to McQuail (1994), the method has not provided a lot of accurate predictions or a casual explanation for the selection and use of radio programs. The method seems to work best when examining specific types of media where motivation might be presented because the use of radio programs is sporadic and weakly motivated (McQuail, 1994). The satisfaction approach is scrutinized on the grounds that it is exceptionally individualistic. The theory takes into account the psychological gratification that individual radio program use provides. The social context of listening to radio programs is frequently overlooked. This overlooks the possibility that some uses of radio messages are unrelated to the pursuit of satisfaction. Having said that, this method can be used in this study because people may also want to learn about knowledge and skills while listening to radio. A few radio audience members particularly the young might look for usage of sound innovation instead of message use. According to Maina (2013), farmers may tune into a radio station to pass the time while they perform tasks like cattle raising and preparing daily meals.

Media Dependency Theory

Infante, Rancer, and Womack (2003) defined dependency as a correlation between the content of media, society's nature, and audiences' behavior. The user and gratifications approach has been studied as an extension or addition to media system dependency theory, but there is a subtle difference between these two theories. The two theories provide distinct explanations for the root cause of dependency. Grant and others, Media system dependency theory (1998) suggested that audience goals cause dependence. The client and delights hypothesis sees the satisfaction of crowd needs as the reason for media reliance. Both, notwithstanding, they are in arrangement that media use can prompt media reliance. According to the user and gratifications approach theory, the radio program will be more important to an individual if they are more reliant on it to meet their needs. According to Infante, Rancer, and Womack (2003), an audience's active use of a radio program to accomplish personal goals will lead to independence from a particular radio program. According to media system dependency theory, information seeking behavior is influenced by both macro and micro factors. According to Maina (2013), radio listeners develop a dependence on radio for meeting their information requirements, objectives, motivations, and strategies.

Additionally, Baran and Davis (2008) explained that people will become more reliant on a radio program that fulfills a number of their requirements as opposed to a program that only meets a few. The degree to which people believe the radio programs they choose are meeting their needs and goals determines the degree to which they are reliant on them. Baran and Davis (2008), citing DeFleur and Ball-Rokeach (1989), divided these objectives into three dimensions. These aspects covered a great many individual targets. The first dimension focused on self-awareness and social awareness. This was understanding oneself in order to comprehend the world. Interaction and action orientation were the two dimensions. This involved figuring out what to buy and getting advice on how to react to news or difficult circumstances. Social and private play comprised the third dimension. The technique for unwinding was either paying attention to a radio program alone or heading out to a film with relatives or companions (Maina, 2013).

According to DeFleur and Ball-Rokeach (1989), the same medium can accomplish multiple goals. Reliance on a particular medium is impacted by the quantity of sources accessible to a person. When people don't have access to other media options, they become reliant on the radio program they have. According to Baran & Davis (2008), the degree of a person's dependence on and influence on a particular medium decreases with the number of options

available to them. This hypothesis makes sense of the level of reliance on radio tuning in. It will serve as a guide for comprehension trends in radio listenership and message utilization (Maina, 2013).

Connection between Utilizations, Delights and Media Reliance Hypotheses

While exploring the reasons and pleasures approach, we can find the media dependence speculation extremely unavoidable. A field of study that spotlights on the reliant connections that exist between the media framework, the bigger social framework, and media crowds is the establishment for utilizations, satisfactions, and media reliance speculations. These speculations, taken overall, foresee that crowds foster reliance on the media to fulfill specific prerequisites. An individual's significance to a specific medium will increment with their degree of dependence on it to address their issues. This, thus, may bring about particular examples of media utilization and openness (Khanal, 2015).

Either a full scale or miniature level viewpoint can be utilized to inspect this course of media dependence. A miniature level methodology centers around a singular's utilization of and dependence on media to meet explicit objectives or necessities. This approach looks at the job that media plays in a singular's life. According to a miniature viewpoint, an individual will turn out to be more dependent on unambiguous media that address every one of their issues than on media that main meet a couple. The media's expanded impact on our lives is an immediate consequence of these expanded conditions. An individual who is media educated and mechanically sharp, for example, knows that the person in question can get data from different sources, including TV, the radio, the Web, and the paper. In any case, a non-specialized individual could feel that turning on the nightly news and the radio is the main choice. Therefore, this individual fosters a huge reliance on radio for data and news gathering. Consequently, radio applies a more prominent effect on this person than our mechanically sagacious individual (Paul, 2012).

Demographic Information

This refers to specific qualities of the subjects that partook in the review that separate them from each other. They are utilized to show the distribution of the example among various gatherings like orientation. The scope of socio-economics factors incorporates sexual orientations, ages, and their instructive situations with.

The accompanying segment gives an outline of the segment profile of the example and their radio listening propensities:

Table i *Gender of the Respondents*

Gender	Frequency	Percent
Male	50	50
Female	50	50
Total	100	100

Table i indicates that there are 50 male respondents and 50 female respondents, i.e. both 50-50 percentage. This shows that the station is being listened to both men and women equally.

Table ii *Age of the Respondents*

Age	Frequency	Percent
20-29	52	52
30-39	25	25
40-49	8	8
50-59	10	10
60 years and above	5	5
Total	100	100

Table ii reflects that the station appealed to a large age of listeners. The majority of the listeners were young adults aged 20-29 (52%, 52), age group from 30-39 were (25%, 25), age group from 40-49 were (8%, 8). Listeners from age group 50-59 were (10%, 10). And only one respondents was aged 60 years and above (5%, 5).

Educational Status

Table iii *Educational Status of the Respondents*

Educational Status	Frequency	Percentage
High School Graduate	7	7
Bachelor's Degree	50	50
Master's Degree	34	34
Diploma	9	9
Total	100	100

Table iii shows that out of the 100 respondents, 7, 7% were high school graduate. 50, 50% of the respondents were Bachelor’s students, being the highest. Respondents studying Master’s degree were 34, 34%. And, only 9, 9% of the respondents were the students of Diploma course.

Listener's Habits Analysis

In this portion, we will be analyzing the respondents’ listening habits, preferences, their response on their radio listening behavior in the current day and also their response on the future of the radio.

Frequency of listening to Radio

Table 1 Respondent's Frequency of Listening to the Radio

Frequency of listening to the radio	Frequency	Percentage
Daily	18	18
Few times a week	18	18
Often once a week	13	13
Less often	51	51
Total	100	100

Source: Survey, 2021

From Table 1, we can see that 18% of the respondents listen to the radio daily and also a few times a week respectively, both being 18 in frequencies. 18% of the respondents, i.e. 18 respondents listen to the radio once a week. And we can see that 51% of respondents, i.e. 51 respondents have responded that they listen to the radio less often.

Radio Listening Time

Table 2 The Time Preferred by Respondents to Listen to the Radio

Time of listening to radio	Frequency	Percent
Morning	33	33
Afternoon	13	13
Evening	54	54
Total	100	100

Source: Survey, 2021

Table 2 here shows that 33% i.e. 33 respondents listen to the radio in the morning. 13% i.e. 13 respondents listen to the radio in the afternoon. And in the evening, 54%, i.e. 54 respondents have claimed to listen to the radio, being the most prime time of respondents to listen to the radio.

Area of the Radio Listening

Table 3 *The Place Where Respondents are Likely to Listen to the Radio*

The place for listening to radio	Frequency	Percent
At home	79	79
At work	10	10
At other's house	11	11

Source: Survey, 2021

Table 3 explains that 79% i.e. 79 respondents listen to the radio at their homes. 10% i.e. 10 respondents listen to the radio at their workplace. And 11%, i.e. 11 respondents listen to the radio at someone else's house. This shows that, people do listen to the radio at their own home mostly.

Preference of Listening to the Radio

Table 4 *The Activity Preferred by the Rrespondents While Listening to the Radio.*

Preferred activity while listening to radio	Frequency	Percent
Cleaning	49	49
Doing assignments	24	24
Working out	12	12
Walking on the streets	15	15
Total	100	100

Source: Survey, 2021

In this table, we can see that the highly preferred activity while listening to the radio is cleaning. 49% of the respondents i.e. 49 respondents agree to that. 24% of respondents prefer doing their assignments while listening to the radio. 12 respondents, i.e. 12% prefer working out with their radio on the background. And 15% i.e. 15 respondents like tuning in to the radio while they're walking on the road heading towards their destinations.

Textual Sending into the Radio Station

Table 5 *Text Sent by the Respondent at the Radio Station*

Textual sending into the radio station	Frequency	Percent
Yes	48	48
No	52	52

Source: Survey, 2021

Table 5 here shows that 48%, i.e. 48 respondents have only sent a text to the radio station. Whereas, 52%, i.e. 52 respondents have never sent a message or any kind of dedication to the radio.

Frequency of Listening to the Radio in a Week

Table 6 *Hours Spent by the Respondents Listening to the Radio*

Hours spent listening to radio in a week	Frequency	Percent
5 hours and under	62	62
6-10 hours	38	38
10-15 hours	-	-
16+ hours	-	-
Total	100	100

Source: Survey, 2021

Table 6 explains that 62 respondents, i.e. 62% listen to the radio less than 5 hours a week. Only 38 respondents, i.e. 38% listen to the radio for 6-10 hours a week. And no respondents listened to the radio for 10-15 hours or more than 16 hours on an average.

Means of Listening to the Radio

Table 7 *Respondent's Means of Listening to the Radio*

Means of listening to the radio	Frequency	Percent
FM radio	47	47
Online	10	10
Digital radio	4	4
Mobile (iphone/ android)	39	39
Total	100	100

Source: Survey, 2021

Table 7 presents that 47%, i.e. 47 respondents listen to the radio through their FM radio set. 10%, i.e. 10 respondents listen to the radio online. Only 4%, i.e. 4 respondents listen to digital radio. And, 39%, i.e. 39 respondents listen to the radio through their mobile phones.

Regularly Listening to Radio Station

Table 8 *The Radio Station Preferred by the Respondents*

Station preferred	Frequency	Percent
Hits FM	38	38
Radio Kantipur	19	19
Image FM	8	8
Classic FM	7	7
Times FM	2	2
Others	26	26
Total	100	100

Source: Survey, 2021

In table 8, we can see that 38%, i.e. 38 respondents preferred listening to Hits FM, being the highest preferred radio station. Then, 19%, i.e. 19 respondents preferred listening to Radio Kantipur. 8%, i.e. 8 respondents preferred listening to Image FM. and 7%, i.e. 7 respondents preferred listening to Classic FM and 2%, i.e. 2 respondents preferred listening to Times Fm. On the other hand, 26%, i.e. 26 respondents preferred listening to other radio stations like Headlines and Music FM, Sagarmatha FM, and also BBC radio service.

Preference of Radio Station in the Area

Table 9 Respondents' Preference to News Content in Their Preferred Station

Stations	Prefered news content		Total
	Yes	No	
Hits FM	10	38	48
Radio Kantipur	12	2	14
Image FM	3	0	3
Classic FM	2	0	2
Times FM	0	1	1
Others	10	22	32
Total	37	63	100

Source: Survey, 2021

In Table 9, we can see that respondents prefer Radio Kantipur for the news content, i.e. 12 respondents, and preferred Hits FM least for news, i.e. 38 respondents.

Prefered Music Choice

Table10 Respondents preference to Music Choice in their preferred station

Stations	Prefered music choice		Total
	Yes	No	
Hits FM	32	6	38
Radio Kantipur	6	19	25
Image FM	2	1	3
Classic FM	2	0	2
Times FM	1	0	1
Others	10	21	31
Total	53	47	100

Source: Survey, 2021

In Table 10, we can see that respondents prefer Hits FM for good music, i.e. 32 respondents, and also preferred other stations than above for music as well, i.e. 10 respondents.

Preferences to Quality of Presenters

Table 11 Respondents Preference to Quality of Presenters in Their Preferred Station

Stations	Prefered quality of presenters		Total
	Yes	No	
Hits FM	10	38	48
Radio Kantipur	6	8	14
Image FM	2	1	3
Classic FM	1	1	2
Times FM	0	1	1
Others	4	28	32
Total	23	77	100

Source: Survey, 2021

In Table 11, we can see that 10 respondents preferred Hits FM for quality radio presenters followed by 6 respondents who preferred Radio Kantipur for quality presenters.

Preferences to on air Personalities

Table 12 Respondents Preference to on air Personalities in Their Preferred Station

Stations	Prefer on air personalities		Total
	Yes	No	
Hits FM	6	42	48
Radio Kantipur	4	21	25
Image FM	1	2	3
ClassiFMfm	0	2	2
Times FM	0	1	1
Others	2	19	21
Total	13	87	100

In Table 12, we can see that 6 respondents preferred Hits FM for their on-air personalities, followed by 4 respondents who preferred Radio Kantipur. And no

respondents preferred Classic FM and Image FM for on-air personalities.

Preferences to the Relevance of Station

Table13 Respondents' Preference to the Relevance of the Station Among Their Preferred Station

Stations	Preferred the relevance of the station		Total
	Yes	No	
Hits FM	2	56	58
Radio Kantipur	3	11	14
Image FM	0	3	3
Classic FM	0	2	2
TimeFMfm	0	1	1
Others	1	41	42
Total	6	94	100

Source: Survey, 2021

In Table 13, we can see that 2 respondents preferred Hits FM for the relevance of the station, followed by 3 respondents who preferred Radio Kantipur.

Preferences to the Best Reception

Table 14 Respondents' preference to the best reception among their preferred station

Stations	Preferred the best reception of the station		Total
	Yes	No	
Hits FM	2	46	48
Radio Kantipur	2	12	14
Image FM	0	3	3
Classic FM	0	2	2
Times FM	0	1	1
Others	1	41	42
Total	5	95	100

Source: Survey, 2021

In Table 14, we can see that 46 respondents didn't prefer Hits FM for the best reception. And also, 12 respondents didn't prefer radio Kantipur for the bestreception among their preferred stations.

Preferences to other Reasons

Table 15 Respondents' Preference to other Reasons among Their Preferred Station

Station	Prefered other reasons		Total
	Yes	No	
Hits FM	2	46	48
Radio Kantipur	1	24	25
Image FM	0	3	3
Classic FM	0	2	2
Times FM	0	1	1
Others	4	17	21
Total	7	93	100

Source: Survey, 2021

In Table 15, we can see that only 2 respondents preferred Hits FM for other content and reasons. And also, 1 respondent preferred radio Kantipur for some other reasons than stated above.

Comparsion of radio listening

Table 16 Respondent's Radio Listening Habit Compared to a Year Ago

Radio listening habit compared to a year ago	Frequency	Percent
More	17	17
About the same amount	30	30
Less	53	53
Total	100	100

Source: Survey, 2021

Table 16 explains that 17% i.e. 17 respondents listened to the radio more than a year ago. 30 %, i.e. 30 respondents listened to the radio more compared to lastyear. 53%, i.e. 53 listened about the same amount. And %, i.e. 53 respondents listened to the radio less than they used to listen to a year

ago. This shows that the listeners have reduced their radio listening habits over the course of a year.

Interest to Listening to Radio

Table 17 Respondent's Interest in Radio Today

Interest in radio	Frequency	Percent
Very interested	2	2
Moderate	38	38
Gradually Declined	39	39
No interest at all	21	21
Total	100	100

Source: Survey, 2021

Table 17 presents that 2%, i.e. only 2 respondents are very interested in listening to the radio today. 2%, i.e. 38 respondents have a moderate interest in radio. 39%, i.e. 39 respondents responded that their interest in radio has gradually declined. And 21%, i.e. 21 respondents are not at all interested in the radio in the present scenario.

Reliability on Listenership of Radio

Table18: Respondent's Reliability on Radio Today

Reliability on radio	Frequency	Percent
Very High	5	5
Moderate	42	42
Very low	33	33
Not at all	20	20
Total	100	100

Table 18 shows that 6.3%, i.e. 5 respondents have high reliability on the radio today. 42%, i.e. 42 respondents have moderate reliability on the radio, being the highest. 33%, i.e. 33 respondents have very low reliability on the radio. And 20%, i.e. 20 respondents have no reliability the on radio today, at all.

Threat to Radio by New and Emerging Technologies

Table 19 Respondent's View on Threatened by New and Emerg Technologies or Not?

Threat to radio by new and emerging technologies	Frequency	Percent
Yes	78	78
No	22	22
Total	100	100

Source: Survey, 2021

In table 19, we can see that 78%, i.e. 78 respondents believe that radio has been threatened by new and emerging technologies. And, only 22%, i.e. 22 respondents don't believe this statement. Here we can see that, many listeners today believe that radio has been outrun by newer means of media and it has impacted the reliability and listening patterns of listeners today.

Dramatic Changes that can Radically Transform the Radio Industry

Table 20 Respondent's Opinion on the Most Dramatic Change that can Radically Transform the Radio Industry

Dramatic change that can radically transform the radio industry	Frequency	Percent
Full digitization	24	24
Interactive radio	26	26
Podcasting	14	14
Web and mobile streaming	31	31
Subscription services	5	5
Total	100	100

Source: Survey, 2021

In table 20, we can see that 24%, i.e. 24 respondents think full digitization can transform the radio industry. 26%, i.e. 26 respondents think interactive radio will be a new face to the radio. 14%, i.e. 14 respondents believe podcasting can enhance the radio industry. 31%, i.e. web and mobile streaming can be a new phase to the radio. And only 5%, i.e. 5 respondents think radio subscription services can be a dramatic change to the radio industry.

Future of Radio in Kathmandu

Table 21 Respondent's View on if Radio has a Bright Future in Kathmandu

Future of radio	Frequency	Percent
Yes	37	37
No	63	63
Total	100	100

Source: Survey, 2021

In table 21, the respondents have expressed their views on the future of radio. We can see that 37%, i.e. 37 participants are optimistic about the future of radio. And 63%, i.e. 63 respondents believe that radio has no future here in Kathmandu. This data shows that maximum respondents don't see the radio media blooming here in Kathmandu considering the present listening habits of the listeners.

Conclusion

Radio undoubtedly has a huge impact on the lives of people of all ages and backgrounds since it informs, educates, inspires, and entertains its listeners. Not only that, but information obtained from the radio is also employed for reasoning, decision-making, and other purposes. Due to their reputation as reliable sources of knowledge, radio broadcasters should make an effort to only present information that is supported by facts in order to prevent their audience from being deceived. Since radio has always been a crucial component of our media and entertainment endeavors, radio stations should continue to fulfill the media's mandate to inform, educate, and entertain, among other things.

However, the majority of participants agreed that when considering the respondents' responses, radio has less of an impact. However, based on their responses, the majority of respondents agreed that radio has less of an impact on their lives, that their interest in radio has gradually decreased, that their investment in radio has also decreased, and that they are less dependent on radio today for news and entertainment than they were a few years ago. The data also led us to the conclusion that Kathmandu's radio industry's future prospects are quite dim. The sustainability of radio and its impact over the following several years look to diminish and steadily deteriorate, despite the fact that radio is still favoured by listeners.

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