

A SURVEY OF THE NEPALI PEOPLE IN 2018



 *inter disciplinary analysts*

स्थानीय सरकार सबलीकरण

**Australian
Aid** 



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The Australian Government - The Asia Foundation Partnership in Nepal

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FOREWORD

In a short span of less than three decades, starting from 1990 when the first major political movement restored multiparty democratic system in the country, to 2017 when the elections at all three levels of a new republic and a federally structured country took place, Nepal has gone through some unprecedented socio-political changes. When so many path-changing and historical events take place in such a short duration and in such a rapid pace, it is bound to raise expectations of the people at large, while at the same time causing some uncertainties and raising concerns amongst them about being able to change themselves to accept the new realities.

But change is a must. And change brings new opportunities. It is how one adopts and adapts to the new realities that will determine the success or failure of any transition – especially the big and impactful ones. But it is also by showing willingness to accept the change. The Nepali people have time and again shown that they are a resilient breed of people, and are open to changes, big or small. Provided that their expectations and aspirations are also met. Their expectations and aspirations are usually about being able to meet basic needs, having better livelihood opportunities, feeling safe and secure, getting services of decent quality, being able to lead a dignified life, and having cared and able leadership, among others. Indeed, these could be aspirations of citizens of any country, and the people of Nepal are no exceptions in this regard.

This volume of *A Survey of the Nepali People (SNP) in 2018* attempts to capture these very aspects of the people of Nepal in 2018, based on their lived experiences in the previous 12 months, and their aspirations and expectations for the days to come. This report is a continuation of a similar exercise done in 2017, the results of which were reported in SNP 2017. The results presented in SNP 2018 are based on the findings of a nation-wide survey conducted in the aftermath of first ever elections held for a new political setup in Nepal. These elections and the subsequent establishment of federal, provincial local governments in 2018 put a rubber stamp of sorts on the long struggle for political changes that had been ongoing in this country for decades and accelerated the transition. In this context, this report attempts to show what the public feel, and perceive, regarding the various day-to-day experiences of their lives in the new federal republic, expressed during the survey period. The findings presented here therefore primarily reflect the mood of the people at that particular time, and thus provide the reader with some interesting insights. There is, for example, a general sense of cautious optimism towards the way things are moving forward. These results also raise some inevitable questions and may even tempt one to draw some hasty conclusions. The attempt therefore has been made to present the data as the people themselves have expressed, hoping that the data will speak for themselves, with very rudimentary and straightforward analysis made. This is also to welcome other interested parties and individuals to do further and deeper analysis, should they please to do so.

A nationwide survey, by its very nature, gives us a wide range of information to reflect upon and digest. But one should be cautious to draw any concrete policy implications from just one or two surveys. This is so because survey data have their own limitations. For example, one limitation is caused by the mere timing of data collection or survey period. It is often the case

that the mood of the respondents is influenced by the most recent events in their locality. In this case, it was the elections held at a federated context. Consequently, many of the perceptions and experiences expressed could have been influenced by the formation of local governments. Second, selecting the right sample size for a survey of this scale is almost always a challenge. There are always possibilities of encountering sampling, nonresponse, coverage and measurement errors. It will be up to the interested researcher to dig further into the data of the survey parts of which will be made public in the days to come.

At the end, I would like to thank The Asia Foundation, especially the team responsible for this task, for the financial and technical support they have provided to us from the very beginning. Similarly, Interdisciplinary Analysts (IDA) provided the crucial support right from the initial stage of designing the questionnaire, conducting the nation-wide fieldwork, data collection, and compiling the data, for which I am deeply grateful. Furthermore, their critical and constructive feedback throughout the report writing was very helpful. Finally, my fellow colleagues at the School of Arts deserve a heartfelt appreciation for tirelessly working on this report and bringing it to its current shape.



Prof. Dr. Sagar R. Sharma

Dean, School of Arts, Kathmandu University
April 19, 2019

ACKNOWLEDGEMENTS

A Survey of the Nepali People in 2018 is an output of a tripartite collaboration between School of Arts, Kathmandu University (KUSOA), Interdisciplinary Analysts (IDA) and the Asia Foundation (The Foundation). It was implemented through the Australian Government, Department of Foreign Affairs and Trade (DFAT) – The Asia Foundation Partnership on Subnational Governance in Nepal.

The survey fieldwork was implemented by an IDA team led by Dr. Sudhindra Sharma and coordinated by Hiranya Baral. Bal Krishna Khadka provided essential support on the technical aspects of survey methodology; Chandra Bahadur KC worked on the detailed sampling design and Dinesh Dangol and Sandeep Thapa designed the software for data entry. Preliminary analysis and write-up of each of the chapters was done jointly by Dr. Sharma, Akriti Rana, Bal Krishna Khadka and Chandra Bahadur KC.

Prof. Dr. Sagar Raj Sharma from KUSOA provided the overall guidance to the survey, supervision to report writing, and contributed in final writeup/analysis of the Economic Outlook chapter. Dr. Uddhab Pyakurel provided inputs and contributed in final writeup/analysis of the two chapters National Mood and Identity/Social Relations while Dr. Chandra Lal Pandey did the same for Governance and Security chapter. Dr. Dhiraj Giri led the data analysis and Sabik Neupane assisted in the draft writeup.

Sagar Prasai provided the final editorial support, while Srijana Nepal led the overall research including the design of questionnaire and Bishnu Adhikari provided guidance in the implementation of the survey from the Foundation.

The SNP 2018 team expresses its sincere gratitude to the survey respondents for their views, the local authorities for their support and all the members who contributed in producing this report in its current shape.

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CHAPTER 1

INTRODUCTION

INTRODUCTION

Nepal suffered a devastating earthquake in 2015, promulgated a new Constitution the same year, and conducted national and subnational elections in 2017. These were politically, economically, and socially eventful three years for Nepal. In 2018, with a government of sizable majority coming to power and provincial and local governments gradually settling down, Nepalis finally have the opportunity to leave behind two decades of instability and conflict. In this context, A Survey of the Nepali People in 2018 (based on a nationally representative sample of 7,056) and its previous edition of 2017 were designed to fathom the current political mood, the impact of political transition on social relations and the economy, changes in the status of access to justice under the system of governance, the broader functioning of a newly restructured state, the prospects of Nepali economy, the state of service delivery mechanisms, and access to social and financial services. The array of questions is designed to draw policy-relevant information as much as possible.

While the Survey of the Nepali People (SNP) series employs all the rigors of contemporary polling science, we must caution the reader that opinion polls only reflect a snapshot of opinions from the time the survey was conducted. The fieldwork for this survey was conducted in the September-October timeframe coinciding with festival holidays. This timing has allowed the survey to capture, to some extent, the opinion of migrant workers who return home for holidays.

The SNP 2018 is produced in partnership with the School of Arts, Kathmandu University (KU-SOA) and the Inter Disciplinary Analysts (IDA). IDA has been producing opinion poll surveys for two decades now, its Contemporary Political Opinion Survey series is perhaps the only longitudinal political survey series available in Nepal. KUSOA is the new entrant in this work, which, in addition to the initial methodological fine-tuning that IDA's long-standing work in this field has generated, has brought in an additional layer of expertise and technical input into the survey methodology, questionnaire design, and analysis. The methodology and demography (sampling logic) sections (in appendix 1 and 2) of this report provide further details on how the survey was operationalized.

The broad message of the survey is that Nepal is stabilizing, and Nepalis are now focused more on their social and economic lives rather than issues surrounding the political transition. Nepalis are split almost 50-50 on the country heading in the right or wrong direction but they have a much more favorable opinion of their local governments. Opinions on service delivery, particularly on health, education, access to justice, access to information, and local infrastructure development are broadly favorable, with a cautious optimism expressed by the people at large. Social relations in general and inter-ethnic relations show improvement. Uneven development and income inequality remain significant problems even as improvements in household income look encouraging. On issues related to identity, gender, and inclusion, the results show a mixed picture with certain dimensions of the problem showing positive change while other issues remaining the same or getting worse. Provincial variations are fairly pronounced on majority of the questions and the survey also presents variations across class, ethnic, caste, and income groups.

This report presents the views of respondents around the following broad five topics:

National mood. Views of the Nepali people on the general direction of the country; the conditions in the area where they live; the situation of their households; what has improved and what problems remain.

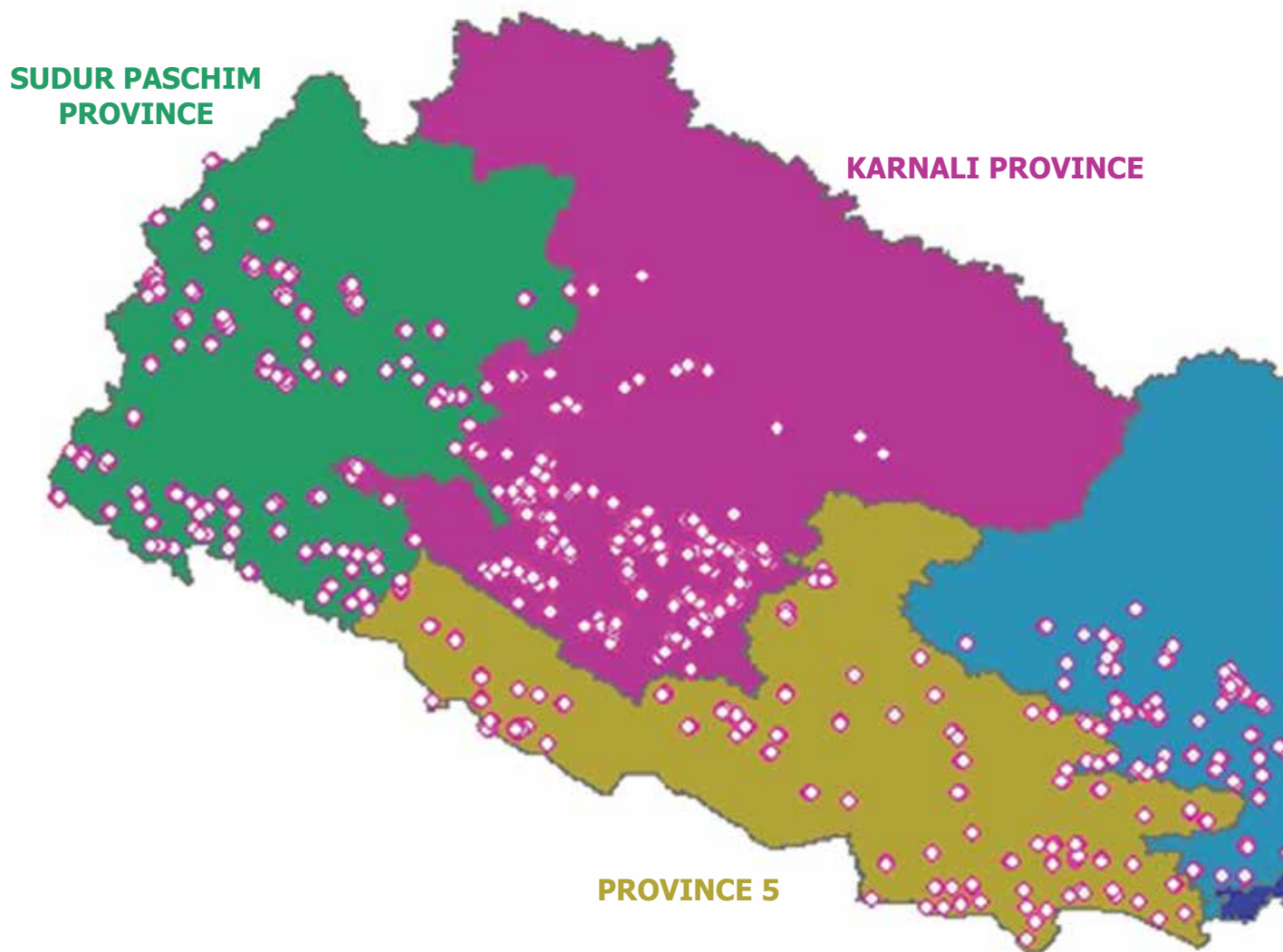
Personal safety and dispute resolution. Perception among the Nepalis regarding the safety and experience of crime and violence; views on the legitimate use of violence; preferred avenues of dispute resolution; level of confidence in those institutions to deliver justice.

Identity and social relations. Relations between castes, ethnic groups, and religious groups; relations between women and men; views on patterns of discrimination; views on social values.

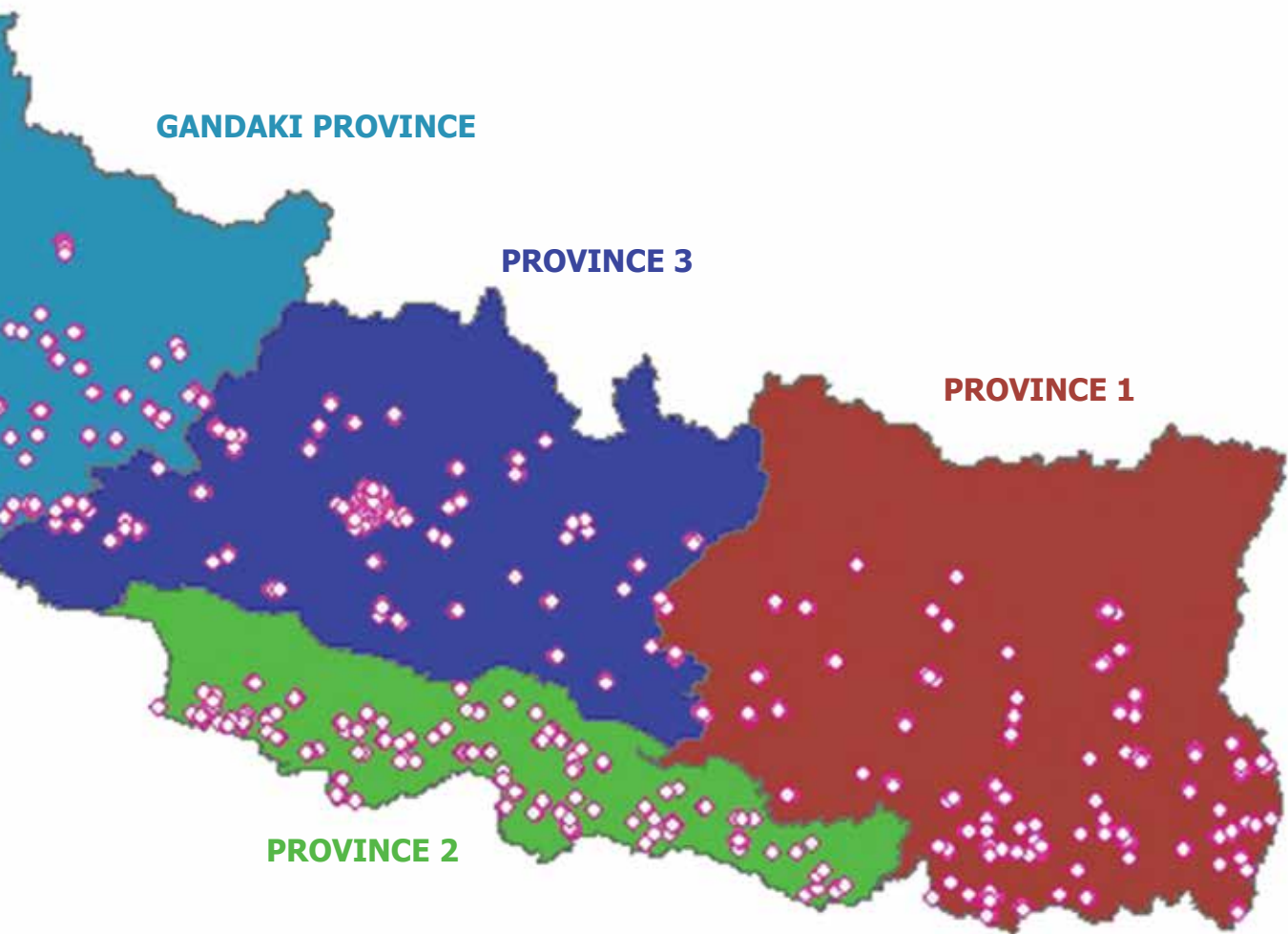
Governance and political participation. Views on local-level restructuring; trust in institutions; awareness on government services and quality of public-service delivery (education, health care, and roads); perception of the people regarding taxation and bribery.

Economic outlook and access to information. Views on economic conditions, household income and debt; migration and remittances; mobile-phone ownership; internet use and preferred sources of information.

NEPAL'S SEVEN PROVINCES



SAMPLE DISTRIBUTION, SNP 2018



GANDAKI PROVINCE

PROVINCE 3

PROVINCE 1

PROVINCE 2



Photo by: Interdisciplinary Analysts

CHAPTER 2

PUBLIC OUTLOOK AND NATIONAL MOOD

PUBLIC OUTLOOK AND NATIONAL MOOD

KEY HIGHLIGHTS

A majority of Nepalis (51.5%) are optimistic that the country is moving in the right direction. Compared to SNP 2017, there has been a slight decrease of 1.6% in the number of Nepalis who say that the country is heading in the right direction.

Coupled with the above data, respondents reporting that the country is heading in the wrong direction has increased by 5%. These two data points indicate that national optimism is trending down.

Province 3 appears to be in the most pessimistic mood at 58.9% of the respondents reporting that the country is heading in the wrong direction whereas Karnali Province appears to be the most optimistic with only 24.9% respondents reporting that the country is heading in the wrong direction.

Province 2 on the other hand shows a “mood swing” compared to SNP 2017. This year respondents reporting that the country is heading in the right direction has increased by 10.4 % in Province 2.

Younger Nepalis are more optimistic than older Nepalis. The percentage of Nepalis reporting that the country is heading in the right direction is 62.8 % for the 18-24 age bracket whereas only 44.9 % for those who are 50 years or older.

Compared to the national figure of 51.5% reporting optimism, Nepalis residing in rural areas are more optimistic than urban areas, less educated Nepalis are more optimistic than more educated, Nepalis with lower income are more optimistic than Nepalis with higher earnings and Dalits are more optimistic than other caste groups. All pointing to greater skepticism among Nepalis with wealth, higher social status, higher education and residing in urban areas compared to others.

The top three reasons for optimism among Nepalis are: better roads (31.44 %), overall progress of the country (23.2 %) and the establishment of local governments (10.4 %).

Nepalis report their biggest problems are finding work or making a living (28.8%), paying for basic commodities due to price hikes (10.3%), and accommodating increases in taxation (10.0%).

When asked to reflect on the conditions of their local area, 62.8% of Nepalis report that the conditions in their local area are improving. This represents a 7% increase from SNP 2017 nationally and 17.5% increase in Province 2. This could indicate that Nepalis generally approve of their local government’s performance more than that of the national government.

At the household level, 29.2 % Nepalis report that their financial situation has improved from last year. Perhaps more significantly, only 7.8 % Nepalis report that their household finances has worsened, a 4.6 % improvement over SNP 2017 data.

In the last year, 1.2 % Nepalis skipped a meal “often” for the lack of money whereas 8.2 % had to skip a meal “sometimes” during the year. Of those reporting that they skipped a meal sometimes, the highest occurrence is in Karnali Province and, among caste groups, Madhesi Dalits are at an alarming 28.3 % and Hill Dalits are at 17.5 %.

2.1 DIRECTION OF THE COUNTRY

A majority of Nepalis (51.5%) believe that the country is moving in the right direction but a sizeable proportion (39.3%) is of the opinion that the country is moving in the wrong direction. Almost 91 out of 1000 (9.1%) are uncertain about the direction of the country (Figure 2.1). Moreover, as seen in Figure 2.2, there has been a steady decline in the proportion of respondents who say that the country is moving in the right direction across all the seven provinces except for Province 2. For the second year running, the survey sought to analyze how Nepalis assess their country's overall situation and the survey findings reveal that while most of them are still positive, optimism has declined marginally amongst Nepalis in 2018.

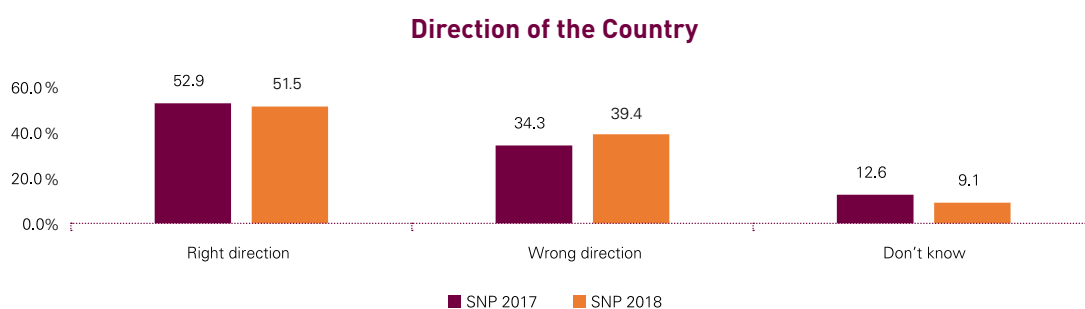


Fig 2.1: Q-B1. Overall, do you think the country is moving in the right direction, or do you think it is moving in the wrong direction? (N = 7,045) (Response as 'Refused to Answer' is not included)

The sense of optimism regarding the direction of the country varies across the representatives of different religious groups. A majority of the Hindus (51.70%), Islam (53.60%) and Christian (58.50%) expressed they are optimistic with the direction Nepal is heading whereas only 38.20% of the Buddhists expressed their optimism.



Photo by: Interdisciplinary Analysts

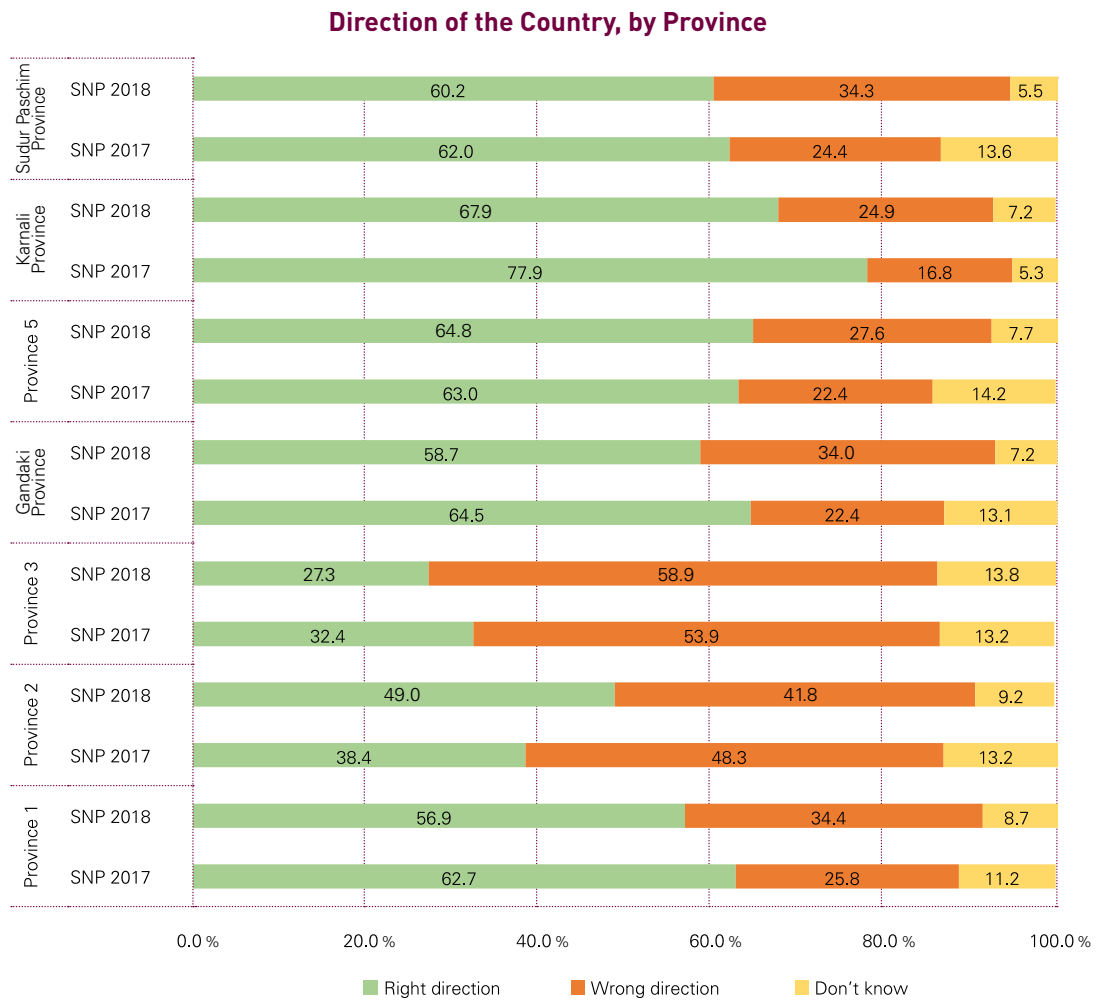


Fig 2.2: Q-B1. Overall, do you think the country is moving in the right direction, or do you think it is moving in the wrong direction? By province and their trend (N = 7,045)

The opinion on direction of the country seems to vary across different provinces; respondents of Karnali Province, Province 5 and Sudur Paschim Province are more likely to provide a positive assessment whereas respondents of Province 3 are inclined towards a negative assessment. More than two thirds of the respondents (67.7%) in Karnali Province express confidence in the direction of the country. As shown in Figure 2.2, a similar proportion of respondents (64.7%) are also optimistic in Province 5. In contrast, those who exhibit optimism in Province 3 constitute only 27.2% of the respondents.

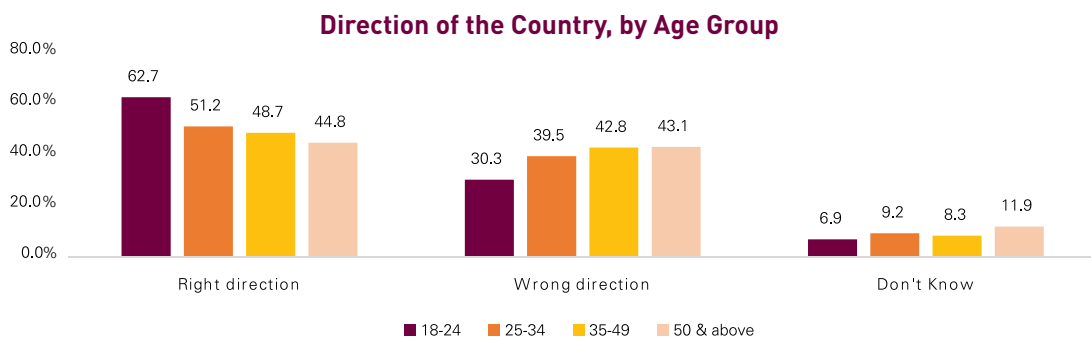


Fig 2.3: Q-B1. Overall, do you think the country is moving in the right direction, or do you think it is moving in the wrong direction? By province and their trend (N= 7,045)

There are important variations in answers across age groups. The survey results show that the positive assessment of the direction of the country is inversely associated with age; younger Nepalis tend to have more faith in the direction of the country than the older age-cohorts. Around 63% respondents of the age group 18-24 show their optimism towards the direction of the country whereas, only 45% respondents of the age group 50 and above think that the country is moving in the right direction.

Opinion also seems to vary across areas of settlement; more respondents in rural areas (54.0%) than in urban areas (40.9%) believe that the country is headed in the right direction. There is also an association between educational background and pessimist opinion on the direction of the country. Responses indicate that level of pessimism increases with educational level; it is as low as 33.7% amongst respondents who have never received an education and is as high as 56.0% amongst respondents who have a Bachelors' degree and above.

A majority of Dalit respondents express that the country is moving in the right direction. Compared to the national figure (51.5%), a higher proportion of both Hill Dalits (63.9%) and Madhesi Dalit (60.9%) are positive that the country is moving in the right direction.

Around two-thirds of the students who participated in the survey expressed their optimism towards the direction of the country. On the other hand, respondents who are employed, including those who are involved in business, are less optimistic towards the direction of the country. Only 47.1 % of the respondent who are involved in business and 50.1% of service/job holders think that the country is moving in the right direction.

It is noteworthy that the higher income people earn, the less optimistic they seem about the direction of the country. Overall, 51.5% of the respondents are optimistic towards the direction of the country, out of which 48.6% have an income more than NPR. 40,000 per month. Whereas, people earning between NPR 10,000 - 19,999 are more optimistic about the direction of the country (54.0%).

2.2 REASONS FOR OPTIMISM

Respondents who believe that Nepal is moving in the right direction (51.5%) were further asked to identify two main reasons for why they felt optimistic. As shown in Table 2.1, most respondents acknowledge better roads as the main reason for why they think the country is moving in the right direction. Overall progress of the country is the second most widely cited reason for optimism. It is followed by establishment of new municipalities/rural municipalities; some respondents are positive that the state restructuring and giving more power to the newly established urban municipality and rural municipality is a step forward towards the country's development.

Top Reasons for Optimism

Reasons for optimism	1 st Response	2 nd Response
	N = 3,626 %	N= 2,586 %
Better roads	31.40	13.00
Overall there is a progress	23.20	10.30
The establishment of new municipalities/rural municipalities with more power brings positive change	10.40	9.20
Local elections bring positive change	6.30	8.00

Reasons for optimism	1 st Response N = 3,626 %	2 nd Response N = 2,586 %
The new constitution brings positive change	5.00	7.10
There is no armed conflict anymore/ there is peace	4.20	5.70
Electricity supply is improving	3.90	10.20
The situation of women is improving	1.70	6.00
Access to education is improving	3.20	7.60
Relations between castes, ethnic groups, religious groups are improving	2.00	4.60

*Table 2.1: Q-B2. Why do you think that Nepal is going in the right direction?
(Multiple answers were allowed. 'Response 1' refers to the most significant response by the respondents while 'Response 2' signifies the second most significant response. Asked only of respondents who answered "Nepal is going in the right direction" to Q-B1)*

There are important variations in reasons for the optimism expressed by the Nepalis across the seven Provinces. A majority of the respondents in Sudur Paschim Province (58.3%) and Province 5 (51.9%) identified better roads as the most important reason for the country moving in the right direction. It is also the most popular reason for optimism in Province 1 (42.3%). On the contrary, respondents from Province 2 and Province 3 have given comparatively less importance for 'Better Roads' as a reason for country's positive direction; only 27.5% in Province 2 and 26.5% in Province 3 referred 'Better Roads' as criterion for the same.

The notion that establishment of the rural municipalities and urban municipalities is an agent of positive change is the highest in Province 2 (24.7%). The successful elections at the reconstituted local level in Province 2 – much of which took place after the fieldwork of SNP 2017 had been completed – probably explains the increase in optimism regarding the direction of the country in Province 2 in 2018 as compared to 2017.

Respondents of Gandaki Province reported 'electricity supply' as a reason for their optimism with regards to the direction of the country; the proportion of respondents (23.1%) citing improved electricity supply is double than the nationally recorded figure (11.2%). Whereas, results suggest that respondents of Karnali Province (5.8%) and Province 2 (5.5%) are the least likely to report positive changes due to electricity supply.

2.3 PROBLEMS AND CHALLENGES

Ten Biggest Problems in Nepal

	1st Response N = 6,983 %	2nd Response N = 5,265 %
It is harder to find work/make a living	28.8	12.2
The price of basic goods has gone up	10.3	16.1
Increase in taxation	10.0	13.4
Roads are bad/worse	8.9	7.9
Natural disasters in the country (flood, landslide among others)	5.6	5.0
Political parties do not work well together	5.6	7.7
There is more corruption / extortion	5.6	6.7
The economy of Nepal is getting worse	4.0	5.8
Poverty has increased	3.7	4.4
Drinking water supply is inadequate	1.8	4.3

Table 2.2: Q B3. In your view, what are the two biggest problems facing Nepal as a whole?
(Multiple answers were allowed 'Response 1' refers to the most significant response by the respondents while 'Response 2' signifies the second most significant response. Response as 'No Reasons', and 'Refused to Answer' are not included)

Nepalis consider difficulty to find work/make a living (28.8%), price hike of basic commodities (10.3%), and increase in taxation (10.0%) as their biggest problems. Likewise, bad roads are also cited as one of the major problems by 8.9% of the respondents and 1.3% cited poor access to education as a major problem. The problems associated with institutionalization of federalism in Nepal are not a major concern for Nepalis, only 0.2% and 0.3% of the respondents rated federal restructuring and administrative reforms as the major problems of Nepal.

Increase in the taxation has been identified as one of the major problems by the respondents who express negative views about the direction of the country. This has been cited by 9.9% respondents as first Response and by 13.4% of the respondents as second Response for the pessimism. When asked about the reasons for their pessimistic views about the direction the country has taken, as many as 39.4% of the respondents from Sudur Paschim Province cited, the lack of jobs and inability to make a living as the reason for their pessimism. Likewise, the proportion of the respondents to cite this as the major problem is as high as 33.4% at Province 2. Similarly 18.0% of the respondents from Province 1 reported it as the main problem Nepal is facing.

Likewise, the proportion of Nepalis to cite disaster as the major reason for their pessimism is higher at the provinces that are prone to the disasters. The southern part of the country has been severely affected by the floods in 2017 hence, the respondents from Gandaki Province (9.1%), Province 5 (8.0%) and Karnali Province (8.1%) reported the Natural disasters as the major reason behind their pessimism. The difficulty to make a living or difficulty of find a work is seen as one of the major reasons behind the pessimism of the Nepalis between 18-24 years (13.4%).

2.4 LOCAL CONDITIONS

The optimism of Nepalis with regards to the general situation at the local level is increasing. In the survey, 'local conditions' are referred to as "the area where you live and work most of the time." Almost two-third (62.8%) of the respondents believe that situation of their place of residence/ work is improving whereas almost one-third (31.1%) of them believe it is getting worse. As shown in Figure 2.4, 6.1% of the respondents are not certain about whether their local conditions are improving or deteriorating.

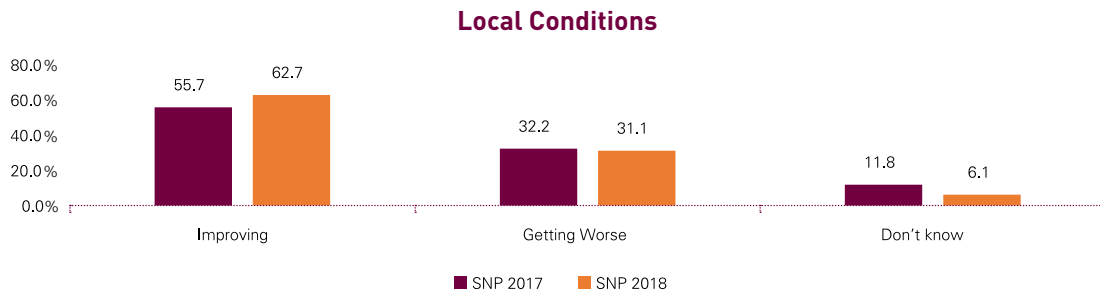


Figure 2.4: Q-B4. Now I would like you to think about the area where you live and work most of the time. Do you think things in your area are improving, or do you think they are getting worse? (N = 7,048)
(Response as 'Refused to Answer' is not included)

The views on improving trends in local conditions can be affirmed through the results as more Nepalis (from 55.7% in 2017 to 62.8% in 2018) believe that their local conditions are getting better signaling a trend of increasing optimism about the local level. As seen in Figure 2.4, the proportion of respondents who negatively assess the situation of their local conditions has remained more or less the same over the two years. However, less people in 2018 have become uncertain in terms of assessing their local conditions; 11.8% respondents in 2017 didn't know how to analyze their living conditions, it has dropped to 6.1% in 2018.

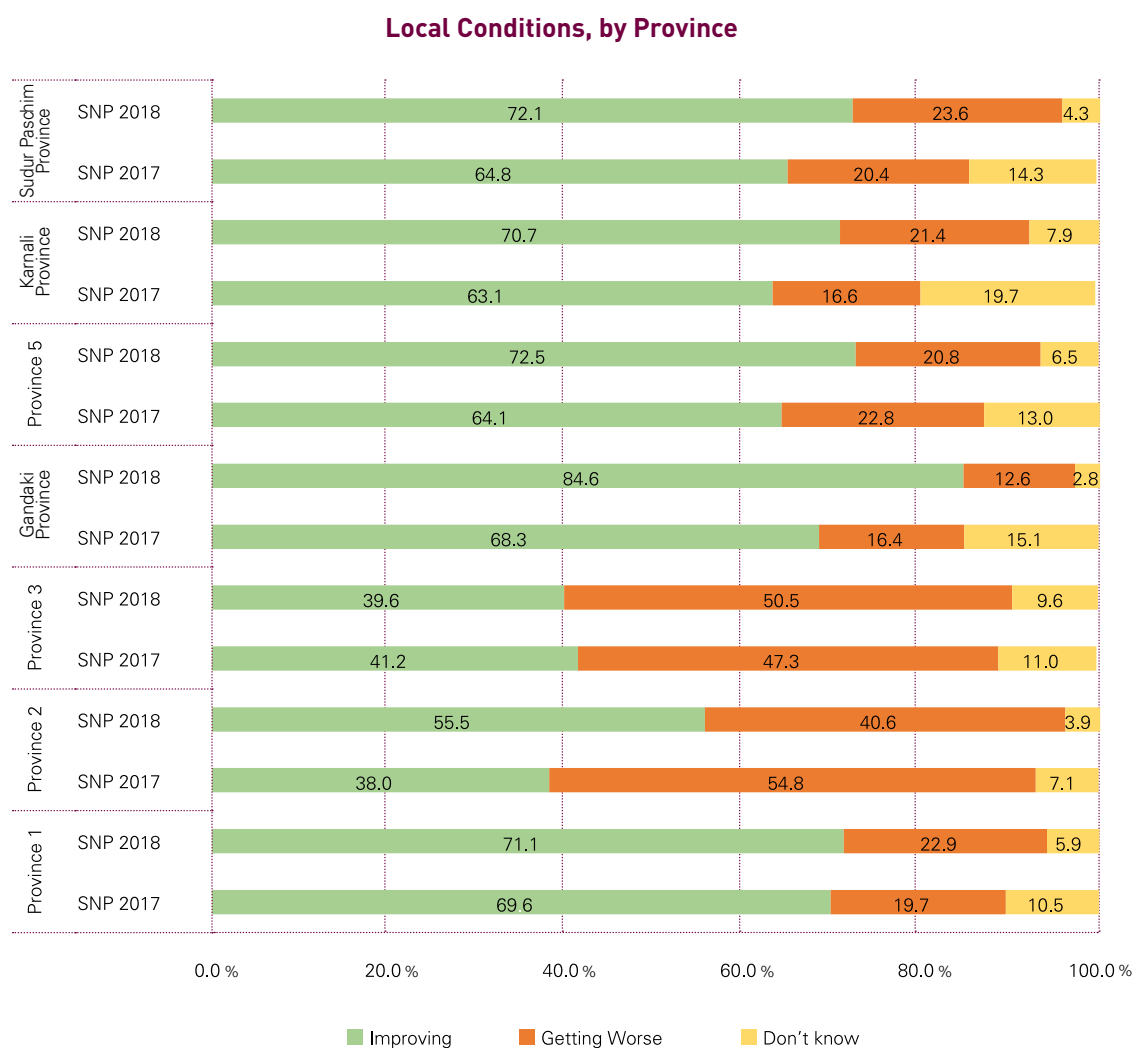


Figure 2.5: Q-B4. Now I would like you to think about the area where you live and work most of the time. Do you think things in your area are improving, or do you think they are getting worse? (N = 7,048)
(Response as 'Refused to Answer' is not included)

The increase in optimism is valid across all Provinces except Province 3 where it has declined marginally. The levels of optimism have risen over the year in all the seven Provinces with the exception of Province 3 (Figure 2.5) The largest increase in the proportion of the respondents to report the optimism with the changing local conditions can be observed in Province 2 (from 38.0% in 2017 to 55.5% in 2018).

Figure 2.5 shows important variations across the seven provinces. Respondents of Gandaki Province express the most optimistic views about the conditions at their local levels. A significant proportion (84.7%) of the respondents in Gandaki Province are positive that situation at their local level is improving. Sudur Paschim Province (72.1%), Province 5 (72.6%), Province 1 (71.2%), and Karnali Province (70.7%) also remain hopeful about their local conditions. Comparatively, respondents of Province 3 are less optimistic with regards to the situation of their local level, with only 39.6% of the respondents reporting optimistic views about the working condition.

Respondents from rural areas are more positive in assessing their local conditions. 64.8% of the respondents from rural areas provide positive feedback on the local conditions in comparison to 54.1% urban respondents. Likewise, more respondents from Terai region (63.6%) and Hilly region (63.1%) believe that local conditions are getting better than residents of Mountain region (54.1%).

Relation Between Views on National Mood and Local Conditions

	Local Condition			Total %
	Improving %	Getting Worse %	Don't know %	
Right direction	43.30	6.40	1.70	51.50
Wrong direction	15.50	22.60	1.40	39.40
Don't Know	4.00	2.20	3.00	9.20
Total	62.80	31.10	6.10	100.00

Table 2.3: Q-B4. Now I would like you to think about the area where you live and work most of the time. Do you think things in your area are improving, or do you think they are getting worse? Q-B1. Overall, do you think the country is moving in the right direction, or do you think it is moving in the wrong direction? (N = 7,036) (Response as 'Refused to Answer' is not included)

Table 2.3 attempts to find the relation between the perception on the local conditions and the perception on the direction of the country. Out of those who consider country is moving in the right direction, 43.3% consider things in their local areas are also improving. Likewise, 22.6% of those for whom country's overall direction is not positive have an opinion that local situation of the place where they live, and work is getting worse.

Improvements in Local Conditions

Better roads, access to electricity, and drinking water are the main reasons for Nepalis to believe that their situation at the local level is improving. As in the section of overall direction of the country, 62.7% of the respondents who thought their situation at the local level was improving were further asked to provide reasons for it.

Improvements in Local Conditions

	1st Response N=4,398 %	2nd Response N=3,094 %
Better roads	59.80	8.2
Electricity supply is improving	9.00	17.7
Overall there is progress	5.60	10.7
Drinking water supply is improving	5.90	18.5
The establishment of a new municipality/rural municipality with more power brings positive change	4.70	5.1
Access to education is improving	2.90	9.3
Local elections and elected bodies bring positive change	1.60	3.7
Local government and/or political leaders are better now	0.90	2.1
Climate conditions are getting better	2.10	4.3
The situation of women is improving	1.80	4.9
Relations between castes, ethnic groups, religious groups are improving	2.5	3.6

Table 2.4: Q-B5. In your view what has improved in your area during the past year? (Multiple answers were allowed. 'Response 1' refers to the most significant response by the respondents while 'Response 2' signifies the second most significant response. Asked only of respondents who answered, "Local conditions are improving" to Q-B5) (Responses as 'Don't Know' and 'Refused to Answer' are not included)

Problems and Challenges at the Local Level

Closely associated with the findings above, bad roads, inadequate drinking water, and difficulty to find work are the most common problems pertaining at the local level. Of the total respondents, 29.1% of the respondents identify bad roads as the most pressing problem in their locality. 16.2% of the respondents regard inadequate drinking water supply as another major problem in their local area. A considerable share of the respondents (12.6%) also consider difficulty to find work and to earn a livelihood at their local level as one of the major challenges. Likewise, 6.4% of the respondents highlighted the increase in the prices of the basic commodities as a problem, 8.5% stated the increase in taxation, and 6.7% cited the lack of development in the field of agriculture, service, and infrastructure.

2.5 SITUATION OF THE HOUSEHOLD

Even though a majority of Nepalis report that their overall household situation is the same as last year, those who say it is better is higher than those who say it has become worse. This particular question of the survey on the situation of the household was based on seven criteria - financial situation of the respondent's household, physical conditions of their house, physical well-being/health of the members of the household, social relations with members of the community, relations with local governmental authorities, their access to electricity and drinking water. As can be seen in Table 2.5, though not much change in the overall situation of the household was reported, certain areas such as access to electricity, and financial situation of household are reported to have gotten better.

Health/wellbeing, access to drinking water and financial situation of the household are cited as getting worse over the year. Of the total respondents, 10.1% say that health and well-being of their family is the aspect which has gotten worse over the year; 8.3% of the respondents cite access to drinking water has gone worse over the year while 7.8% of the respondents said the financial situation has further worsened.

Situation of the Household, by Year

Statements	Better		Same		Worse		N
	SNP 2017 %	SNP 2018 %	SNP 2017 %	SNP 2018 %	SNP 2017 %	SNP 2018 %	
Financial situation of your household	31.8	29.2	55.8	63.0	12.4	7.8	7,048
Physical conditions of your house/dwelling	20	19.2	71.5	77.2	8.5	3.6	7,051
Health/well-being of your family members	21.4	19.1	63.9	70.6	14.6	10.1	7,051
Relations with other people in the community	30	25.2	68	73.4	1.9	1.2	7,041
Relations with local government and authorities	20.2	17.7	72.9	79.3	2.7	3.0	6,843
Access to electricity	34.1	34.3	50.5	59.6	14.8	6.2	7,036
Access to drinking water	15.8	22.1	63.1	69.6	20.4	8.3	7,052

Table 2.5: Q-B7. Now I would like you to think about the situation of your household. Compared to last year, would you say that the situation for your household has gotten better, remained the same or gotten worse with respect to the following? (Responses as 'Don't Know' and 'Refused to Answer' are not included)

Although there are slight fluctuations, the proportion of respondents who report that overall situation of the household is getting better is quite similar in both 2017 and 2018. As shown in Table 2.6, a smaller proportion of people in 2018 report that their household situation has gotten worse than they did in 2017. With the exception of relations with local government and officials, where the increase is almost negligible from 2.7% in 2017 to 2.9% in 2018, less share of respondents this year believe that things have gotten worse in their household. For instance, while 20.4% respondents in 2017 believed that access to drinking water was getting worse, this number has dropped down to 8.3% in 2018. Similarly, the share of respondents who said access to electricity was deteriorating was 14.8% in 2017 and is 6.1% in 2018.

Situation of the Household, by Province

		Province						
		Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province
		%	%	%	%	%	%	%
Financial situation of your household.	Better	25.0	29.7	22.2	37.0	38.0	28.7	29.5
	Remained the same	63.4	59.5	73.2	58.4	54.6	62.9	65.8
	Worse	11.6	10.8	4.5	4.6	7.4	8.4	4.7
Physical conditions of your house/dwelling.	Better	13.2	18.7	20.0	25.6	24.1	18.0	15.4
	Remained the same	83.5	74.8	78.3	71.5	73.0	75.8	82.2
	Worse	3.2	6.5	1.7	3.0	2.8	6.2	2.4
Health/well-being of your family members.	Better	10.8	21.7	15.3	26.9	25.0	24.4	16.8
	Remained the same	77.7	69.2	78.7	62.9	62.4	59.8	72.0
	Worse	11.4	9.1	6.0	10.2	12.7	15.8	11.2
Relations with other people in the community.	Better	19.0	26.9	16.4	30.4	33.2	36.8	27.0
	Remained the same	79.8	71.0	82.9	69.1	66.4	61.0	71.3
	Worse	1.2	2.0	0.7	0.5	0.4	2.2	1.7
Relations with local government and authorities.	Better	12.9	16.6	12.4	21.5	19.6	30.7	24.6
	Remained the same	84.6	79.9	86.8	77.2	77.1	62.3	68.7
	Worse	2.5	3.5	0.7	1.3	3.2	7.0	6.7
Access to electricity.	Better	20.9	30.3	33.6	51.4	48.4	15.8	38.9
	Remained the same	73.9	63.1	63.6	45.5	47.1	50.0	58.2
	Worse	5.2	6.5	2.8	3.1	4.5	34.2	2.9
Access to drinking water.	Better	17.6	20.0	13.9	38.0	26.8	23.0	29.6
	Remained the same	76.9	74.8	73.4	54.1	65.8	57.9	65.4
	Worse	5.5	5.2	12.7	7.9	7.4	19.1	5.0

Table 2.6: Q-B7. Now I would like you to think about the situation of your household. Compared to last year, would you say that the situation for your household has gotten better, remained the same or gotten worse with respect to the following?

Respondents from Province 5 and Gandaki Province are likely to report that the financial situation of their household has gotten better over the year. While the national figure of the respondents to report increment in their financial situation is 29.2%, 37.9% of respondents from Province 5 and 37.0% of respondents from Gandaki Province say that their economic situation has gotten better from how it was last year.

Results indicate that respondents from the higher income brackets are getting richer over the year. There is a direct association between income brackets and reporting of better economic situation. 46.2% of the respondents who earn more than NPR. 40,000 in a month report that their economic situation is getting better as compared to last year. On the other hand, among Nepalis who earn less than NPR. 2,500 per month, only 17.3% report that their household economic situation is improving.

Nepalis from Karnali Province, Province 5 and Gandaki Province are more positive that their relationship with other members of the community is improving. Compared to nationwide figure of 25.3%, 36.8% of the respondents from Karnali Province, 33.2% from Province 5, and at least three out of ten people (30.4%) from Gandaki Province report that relationship with other households of the community is getting better compared to last year. Province 3 (16.4%) and Province 1 (19%) are the least likely to report that interrelationship in their community has gotten better since last year.

Nepalis residing in mountain regions are the most likely to acknowledge that relation with others in the community has improved. While 23.3% of respondents from Hilly area and 26.1% of respondents from Terai believe that intergroup relations around their household has been getting better, 32.9% of respondents from the Mountainous region report that relation with other members of the community has improved (compared to 25.3% national figure). Karnali Province has the highest number of respondents who feel that their relationship with local government officials has gotten better than how it was last year. Compared to the national average of 17.6%, 30.7% of respondents from Karnali Province report that their relation with the local government entities has improved since 2017.

Gandaki Province and Province 5 are the most likely to report that their access to electricity has improved from how it was last year. While the national figure of respondents who report improving access to drinking water is 22.1%, 38.0% respondents from Gandaki Province cite the same. Improving access to drinking water is least reported in Province 3 (13.9%).

2.6 HOUSEHOLD EXPERIENCES

A majority of Nepalis have never skipped a meal, gone without medical treatment /medicine, and been unable to send their children to school due to lack of adequate resources. For the first time the survey asked a series of three questions where the respondents were asked to think of a time in the past twelve months where they or the members of their household have had to skip a meal, go without medical treatment, or not send their children to school due to lack of money or resources. Respondents could answer in terms of always, often, sometimes, and never.

While a vast majority of the respondents report never having to undergo any of these, 8.2% responded that they or the members of their household had 'sometimes' skipped a meal because they didn't have money for food and 13.5% reported that they had faced a situation in the past twelve months where they had 'sometimes' avoided undergoing medical treatment or buying medicine due to lack of money. Similarly, 8.8% of respondents also reported not having been able to send their children to school 'sometimes' due to lack of resources for school costs.

Household Experiences

Statements	Always %	Often %	Sometimes %	Never %	N
Skipped a meal because you didn't have money to buy food.	0.8	1.2	8.3	89.6	7,019
Gone without medical treatment or medicine because did not have money.	1.0	2.1	13.6	83.3	7,011
Not been able to send children to school because of lack of money for transport or uniform or other school costs.	1.1	1.2	8.8	89.0	6,646

Table 2.7: Q-B8. Thinking back over the past 12 months, how often have you or your household.....?
(Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

Having sometimes skipped a meal, having sometimes gone without medical treatment and having sometimes been unable to send children to school are more frequently mentioned by those who identify themselves as being illiterate, identifying labor as their occupation and who are in the lowest income bracket.

There are some important variations in answers across the provinces. The highest proportion of respondents who reported having to 'sometimes' skip a meal, not undergo medical treatment/ medicine, and not being able to send children to school due to lack of money or resources is prevalent in Karnali Province. On the other hand, Province 3 has the lowest proportion of respondents in this category.

There is also a marked variation in terms of caste-ethnic background with Dalits – both Hill and Terai – reporting these incidences more frequently than other caste-ethnic groups. For instance, on average if 8.2% report having sometimes skipped a meal, those reporting this among Hill Dalits and Terai Dalits is 11.8% and 13.8% respectively. On average if 13.5% report having sometimes gone without medical treatment, those reporting this among hill Dalits and Terai Dalits is 10.7% and 9.1% respectively. On average if 8.8% report having sometimes not been able to send children to school, those reporting this among Hill Dalits and Terai Dalits is 10.1% and 11.2% respectively.

Household Experiences, by Province, Region and Demographic Group

		Skipped a meal	Gone without medical treatment or medicine	Not been able to send children to school
		Sometimes %	Sometimes %	Sometimes %
Overall	Overall	8.2	13.5	8.2
Province	Province 1	9.0	16.9	9.3
	Province 2	14.5	17.5	15.1
	Province 3	1.9	4.6	2.4
	Gandaki Province	4.1	7.2	4.4
	Province 5	8.1	14.6	6.6
	Karnali Province	19.1	21.4	16.1
	Sudur Paschim Province	4.8	17.7	6.5

		Skipped a meal	Gone without medical treatment or medicine	Not been able to send children to school
		Sometimes %	Sometimes %	Sometimes %
Residence	Rural Area	9.1	14.6	9.0
	Urban Area	4.3	8.8	5.0
Ecological region	Mountain	10.8	14.4	9.6
	Hill	5.4	10.2	5.6
	Terai	10.4	16.3	10.4
Sex	Female	9.1	13.5	9.1
	Male	7.3	13.5	7.3
Education	Illiterate	16.6	23.2	13.9
	Non-formal education	11.3	18.2	11.4
	Primary	8.5	14.4	7.1
	Lower secondary	9.4	15.1	9.6
	Secondary	5.7	10.9	7.8
	SLC	2.7	6.4	4.3
	Intermediate	3.0	7.1	4.6
	Bachelor & above	2.7	4.8	2.6
Caste/ Ethnicity	Hill Caste	5.2	10.5	5.3
	Hill Adibasi/ Janajati	6.0	11.2	6.5
	Hill Dalit	11.7	17.5	10.0
	Madhesi Caste (Socio Economic Level -1)*	6.7	12.6	8.0
	Madhesi Caste (Socio Economic Level - 2)	9.6	13.2	11.0
	Madhesi (Adibasi/ Janajati)	7.4	20.2	9.4
	Madhesi Dalit	26.0	28.3	21.2
	Other Cultural Groups	0.0	0.0	0.0

Table 2.8: Q-B8. Thinking back over the past 12 months, how often have you or your household

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.





Photo by: Interdisciplinary Analysts

CHAPTER 3

PERSONAL SAFETY AND DISPUTE RESOLUTION

PERSONAL SAFETY AND DISPUTE RESOLUTION

KEY HIGHLIGHTS

A majority of Nepalis state that they have experienced some sort of threats to their personal security, which includes threats from natural disasters in addition to crime-related or other bodily threats. While 54.5% state that they perceive some threats, 43% of the Nepalis report that they have not experienced any threats at all in 2018.

Slightly more than one-fourth of the respondents report themselves or their households to be 'Very Safe'. On the other end of the spectrum, only a small share of respondents (0.1%) feel 'Very Unsafe'. The unsafe feeling is highly prevalent amongst Madhesi Dalits (8.2%) and economically weak people (9.9%) who earn less than NPR. 2,500 per month, the lowest income level.

Residents of Gandaki Province feel the safest compared to other Provinces with the highest share of respondents who believe they are safe at 98.2%. A majority of the respondents from Karnali Province and Sudur Paschim Province on the other hand, report that they have perceived various threats in the past year.

Karnali Province and Province 5 report alcohol abuse as a major threat to personal safety at 29.5 % and 24.5 % (respectively) with a national average standing at 17.2 %. Province 3, on the other hand, ranks this problem much lower (11 %). Perhaps correlated, Karnali Province also reports higher threat of gender-based violence than other provinces, except Sudur Paschim Province where gender-based violence is cited as a threat by the highest proportion of respondents.

A significant majority of Nepalis did not experience violence and crime in the past year. While 3.9% respondents said that they have been victims of theft, 2.9% respondents said that they have been affected by racketeering and extortion with lesser number reporting that they have experienced other forms of violence in 2018.

Nepalis continue to hold traditional justice mechanisms in high regard but there is a gradual shift towards approaching more formal mechanisms for dispute resolutions such as the police, ward chairpersons, and mayors or municipality chairpersons. A considerable number of the respondents have approached the police in cases of crime (64.7%) and domestic violence (35.1%).

A majority of Nepalis say that they are 'Reasonably Confident' about attaining justice through their chosen institutions. Depending on the type of dispute (land, debt settlement, crime or domestic violence) only 5-7 % of respondents doubt their ability to attain justice through formal or informal institutions.

A majority of Nepalis do not take any precautions as such to ensure their own safety but more than 5 out of 100 respondents 'Sometimes' avoid taking certain routes or avoid going to certain places.

3.1 THREATS TO SAFETY/ SAFETY THREATS

Slightly less than a half of the Nepalis (44.1%) reported that there are no threats to their safety in the place where they live and work most of the time whereas 55.9% of the respondents reported perceived threat from one or more factors with alcohol abuse topping the list at 31.9%. Natural disasters, attacks from wild animals, crime and theft, corruption, weak rule of law, poor governance, ineffective justice and poor infrastructure appear to be more salient to perceived threats to security than other factors.

Local Security Threats

	1 st Response N = 3,848 %	2 nd Response N=1,891 %
Alcohol abuse	31.9	13
Natural disasters, such as earthquakes, floods etc.	16.6	11.6
Crime, thieves, gangs	14.3	15.1
Corruption, corrupt elites	8.1	13
Weak rule of law, poor governance, ineffective justice system	6.1	10.5
Gender based Violence (domestic violence, harmful practices like witchcraft, chaupadi, sexual violence)	2.7	6.3
Ethnic, religious or caste-based tensions	0.9	3.1
Poor infrastructure	8.5	13.6
Political unrest, violence by political parties and their supporters, violent protests and bandhs	1.0	1.5
Wild animals	5.8	5.4
Absence of police	3.1	6

Table 3.1: Q-C1. In your opinion, what are the main threats to security for most people in the area where you live and work most of the time? Multiple answers were allowed. 'Response 1' refers to the most significant threat perceived by the respondents (N = 3,848) while 'Response 2' signifies the second most significant threat. (Response as 'No threats at all', 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

Province 3 and Gandaki Province appear to be safer than other provinces with 56.0% of the respondents in Gandaki Province and 52.6% of the respondents in Province 3 reporting that they have not faced any threats to their security. On the other end of the spectrum, Nepalis in Karnali Province and Sudur Paschim Province are more likely to report that they have faced one or the other threat.

Compared to the national figure of 31.9%, 48.8% of respondents from Province 5 identify alcohol abuse as threat to their safety with Karnali Province and Sudur Paschim Province following at 42.1% and 20.8%. Associated with this trend, Gender based violence appears to be pronounced in Karnali Province and Sudur Paschim Province compared to other Provinces. Province 1 on the other hand reported lower concern with alcohol abuse 21.2%.

Threats from natural disasters such as earthquakes and floods appear more pronounced in Karnali Province and Sudur Paschim Province whereas respondents in Province 3 identify crime, theft, and gangs as a major concern for their safety. While at the national level, only 14.3% identify crime, theft, and gangs as the main threats to security, Province 3 reports at 33.4%.

There are some variations in answers across different areas of settlement and geographic locations. Nepalis residing in urban areas and in earthquake-affected areas are most likely to cite crime, thieves, and gangs as a problem to their safety. The proportion of respondents who identified crime, thieves and, gangs as the main threat to their safety is almost thrice as high in urban areas (34.0%) compared to rural areas (9.3%).

Those perceiving ‘No Threats at All’ are relatively high in Gandaki Province and Province 3. Compared to the national average of 44.1% for ‘No Threats at All’, 56.0% of respondents from Gandaki Province and 52.6% of respondents from Province 3 mention that they do not face any threats to their security. Contrary to it, only 27.0% in Karnali Province and 27.9% in Sudur Paschim Province view that they feel ‘No threats at all’.

3.2 PERSONAL AND HOUSEHOLD SAFETY

Only 29.2% of respondents view that they feel ‘Very Safe’ while 66.0% of the respondents feel ‘Reasonably Safe’. The results show that the ‘Very Safe’ category has improved from 22.1% in 2017 to 29.2% in 2018. The survey sought to analyze how the respondents view their safety and their family’s safety in 2018; they could answer if they feel ‘Very Safe’, ‘Reasonably Safe’, ‘Somewhat Unsafe’ or ‘Very Unsafe’. As seen in Table 3.2, in year 2018, only a slightly more than one-fourth of the respondents (29.2%) believe themselves and their households to be ‘Very Safe’. While a majority of the respondents (66.0%) indicate that they feel that their households are ‘Reasonably Safe’, a small minority (4.8%) feels ‘Somewhat Unsafe’. Only a negligible share of respondents (0.1%) feels ‘Very Unsafe’. The unsafe feeling is highly prevalent amongst Madhesi Adibasi/Janajati (12.6%) and Madhesi Dalits (8.2%) and economically weak people (10.0%) who earn less than NPR. 2,500 per month, the lowest income level.

Personal and Family Safety

	%
Very Safe	29.2
Reasonably Safe	65.9
Somewhat Unsafe	4.8
Very Unsafe	0.1

Table 3.2: Q-C2. How safe would you say you and your family are? Would you say you are very safe, reasonably safe, somewhat unsafe, or very unsafe? (N = 7,051) (Response as ‘Don’t Know’ and ‘Refused to Answer’ is not included)

In 2017, 22.6% respondents had reported their household to be ‘Very Safe’, 71.2% ‘Reasonably Safe’, 5.7% ‘Somewhat Unsafe’ and 0.1% ‘Very Unsafe’. It shows that there has been an increase in the percentage of Nepalis who feel ‘Very Safe’ while there has been decline in the population who feel ‘Somewhat Unsafe’ indicating personal safety situation is improving in country.

In 2018, residents of Gandaki Province are the least likely to report that they feel unsafe¹ whereas residents of Karnali Province are the most likely to report the opposite. While the nationally recorded figure for respondents who feel unsafe is 4.9%, only as little as 1.5% of the respondents from Gandaki Province feel unsafe. On the other hand, this number is reported by more than double the national figure in Karnali Province (10.5%) and the share of respondents who feel unsafe in Province 5 is also quite high (9.0%). There has been noticeable improvement in Gandaki Province and Province 1 but significant deterioration in Province 5 and Karnali Province.

1 ‘Unsafe’ refers to the combined number of respondents who reported feeling ‘somewhat unsafe’ and ‘very unsafe’.

It is noteworthy that while Karnali Province had the least number of respondents who reported feeling unsafe in 2017 (2.9%), it has the highest number of respondents feeling unsafe in 2018 (10.5%). Increased alcohol related threats and frequent occurrence of natural disasters such as floods could be the reasons for high fluctuation in public perception on 'feeling unsafe' from 2.9% in 2017 to 10.5% in 2018. Compared to the last year, there has been a decline in the proportion of respondents who feel unsafe in all the Provinces except for Province 5 and Karnali Province. Province 3, which reportedly had the highest share of respondents feeling unsafe in 2017 (9.1%) has reduced to 3.5% in 2018.

Madhesi Adibasi/ Janajati and Madhesi Dalits feel less safe than other caste-ethnic groups.

As shown in Table 3.3, 12.6% of Madhesi Adibasi/ Janajati report that they do not feel safe; this is more than double the proportion of respondents who feel this at the national level (4.9%). The unsafe feeling is also more prevalent amongst Madhesi Dalits with 8.2% of Madhesi Dalits reporting that they are unsafe. On contrary, the unsafe feeling has significantly decreased in Musalman population from 5.3% in 2017 to 1.8% in 2018. Institutionalization of the secular status of Nepal may have contributed to this but it is difficult to establish that within the scope of this survey.

Personal and Family Safety, By Region and Demographic Group

		SNP 2017	SNP 2018
		Unsafe %	Unsafe %
Overall	Overall	6.2	4.9
Province	Province 1	9.1	3.4
	Province 2	4.7	3.0
	Province 3	6.4	3.5
	Gandaki Province	4.4	1.4
	Province 5	5.6	9.0
	Karnali Province	2.9	10.5
	Sudur Paschim Province	7.9	6.9
Remoteness	Less than half an hour	5.3	4.3
	Between half an hour and 1 hour	7.2	5.8
	More than 1 but less than 3 hours	7.0	4.5
	More than 3 hours	5.9	5.9
Residence	Rural area	5.8	4.7
	Urban area	7.8	5.7
Ecological Regions	Mountain	4.4	7.2
	Hill	5.2	3.7
	Terai	7.2	5.7
Sex	Female	6.0	5.1
	Male	6.3	4.7
Caste	Hill Caste	5.9	5.9
	Hill Adibasi/Janajati	5.7	2.7
	Hill Dalit	8.4	5.3
	Madhesi Caste (Socio Economic Level -1)*	3.7	6.5
	Madhesi Caste (Socio Economic Level - 2)	5.7	2.5
	Madhesi (Adibasi/Janajati)	8.2	12.6
	Madhesi Dalit	6.9	8.2
	Other Cultural Groups	3.1	0.0

		SNP 2017		SNP 2018	
		Unsafe %		Unsafe %	
Income	Less than NPR. 2,500 per month	3.8		9.9	
	Between NPR. 2,501 and NPR. 9,999 per month	8.8		5.8	
	Between NPR. 10,000 and NPR. 19,999 per month	6.0		3.7	
	Between NPR. 20,000 and 39,999 per month	4.8		4.6	
	More than NPR. 40,000 per month	5.4		6.3	

Table 3.3: Q-C2. How safe would you say you and your family are? Would you say you are very safe, reasonably safe, somewhat unsafe, or very unsafe? (N = 7,051) (Response as 'Don't Know' and 'Refused to Answer' is not included)

3.3 HOUSEHOLD EXPERIENCE OF VIOLENCE, CRIME AND JUSTICE

A series of violent and criminal activities was read out to the respondents and they were asked on whether or not they have been a victim of any kind of crime, violence or financial exploitation in past year. The majority of respondents share that they have not experienced most of the criminal or violent activities from the Table 3.4, the crime that was reported the highest was theft with 3.9% respondents saying that they have been victims of theft in 2018. 2.9% respondents share that they have been affected by racketeering and extortion and 2.1% respondents report to have experienced financial exploitation, 0.4% respondents share to have experienced physical exploitation and 0.2% share to have experienced sexual exploitation in the course of foreign employment.

Experience of violence and Crime in the Past Year

	SNP 2017		SNP 2018	
	Yes %	No %	Yes %	No %
Theft	3.9	96.0	3.9	96.1
Racketeering/Extortion	1.5	98.5	2.9	97.0
Physical assault/beating	1.4	98.6	1.0	98.9
Livestock theft	0.9	99.1	1.0	99.0
Motor vehicle theft /property taken from vehicle or vehicle parts stolen	0.8	98.9	0.5	99.4
Experienced any form of violence during a political rally, protest or bandh	0.5	99.4	0.4	99.6
Burglary / Breaking and Entering / Looting	0.4	99.5	0.2	99.7
Assault with weapon	0.3	99.6	0.2	99.7
Kidnapping	0.2	99.8	0.1	99.8
Murder / murder attempt	0.2	99.7	0.2	99.7
Sexual violence	0.2	99.6	0.3	99.7
Human trafficking	0.1	99.6	0.1	99.8
Gender-based Violence (Domestic Violence, harmful practices like witchcraft, chaupadi)	-	-	0.6	99.4

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

	SNP 2017		SNP 2018	
	Yes %	No %	Yes %	No %
Physical Exploitation faced in course of foreign employment	-	-	0.4	99.6
Sexual Exploitation faced in course of foreign employment	-	-	0.2	99.8
Financial Exploitation faced in course of foreign employment	-	-	2.1	97.8

Table 3.4: Q-C3A-I. Have you or has anyone in your household been the victim of the following types of violence or criminal acts in the past year? (N = 7,050) (Response as 'Don't Know' and 'Refused to Answer' is not included)

The survey results show while there has not been any change on theft and minor fluctuations have occurred on physical assault, assault with weapon, burglary, motor vehicle and livestock theft and murder, there has been significant rise in respondents reporting racketeering/extortion from 1.5% in 2017 to 2.9% in 2018. Gender based violence inclusive of domestic violence, harmful practices, like witchcraft and chaupadi, and physical, sexual and financial exploitation in the course of foreign employment were new variables added in 2018 survey. While 0.2%, 0.4% and 0.6% of respondents' share that they have been victims of sexual, and gender-based violence in respective order, two out of 100 Nepalis report getting financially exploited in Nepal in the course of seeking foreign employment.

The respondents from Province 1 followed by Karnali Province and Sudur Paschim Province share the highest rates while the respondents from Province 3 share the lowest rates of theft, extortion, and financial exploitation in the course of foreign employment. Compared to other Provinces, Province 1 has the highest share of respondents who report theft (6.3%), racketeering/ extortion (6.2%), and financial exploitation in the course of foreign employment (5.8%).

Residents of Sudur Paschim Province are more likely to have been a victim of gender-based violence. Larger share of respondents in Sudur Paschim Province report that they have been a victim of gender-based violence in the past one year. While the nationally recorded average for this particular violence is 0.6%, 2.2% of respondents from Sudur Paschim Province say that they have been a victim of domestic violence or harmful practices like witchcraft and chaupadi.

3.4 JUSTICE AND DISPUTE RESOLUTION MECHANISMS

Nepalis are more likely to approach the police, traditional justice mechanisms, and ward chairpersons and ward members as their avenues for dispute resolution rather than the courts. The survey sought to analyze the respondent's preferred avenues for dispute resolution in four different disputed settings: over land, over debt, in domestic violence, and in crime. Most of the respondents prefer to take help of police in cases of crime (64.9%) and domestic violence (35.3%). On the other hand, 21.1% and 24.5% of the respondents reported that they seek the help of traditional justice mechanisms (community leaders, elders, headmen, unofficial Panchayat, religious entity etc.) on land dispute and dispute on debt respectively. It is noteworthy that ward chairperson or ward members are also a very popular and preferred mediator for resolving dispute, especially in the cases of land (18.6%), and debt settlement (17.1%). On the cases of 'Domestic Violence', 10.7% of population share that they opt for 'I Can Rely on Myself'.

Preferred Avenues for Dispute Resolution, by Dispute Type

	Dispute on land N= 7,010 %	Dispute on debt N= 7,019 %	Domestic Violence N= 7,027 %	Crime N= 7,035 %
Traditional justice mechanism such as village elders, community institutions	21.1	24.5	19.3	11.8
Ward Chairperson/ members	18.6	17.1	10.2	10.1
Land Revenue Office	14.7	0	0	0
Police	11.6	23.9	35.3	64.9
Mayor/ Rural Municipality Chair	8.2	6.8	3.2	2.6
Friends and family	6.3	8.7	7.7	3.4
Village or municipal Assembly	5.7	5.6	3.5	3.1
Community mediator	2	2.7	3.4	0.7
I can only rely on myself	1.6	3.5	10.7	0.6
Judicial Committee	1.2	1.5	1.6	1.1
Women's group	0.2	0.3	1.9	0.1

Table 3.5: Q-C5a-d. If your household were involved in a dispute over land, from whom would you ask for help to resolve it? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' are not included)

A comparison between the figures of 2017 and 2018 demonstrates that in disputes over land there is a sharp increase in the share of Nepalis who now prefer to approach local government entities. The survey asked whose help they would prefer to take in case they faced a situation involving dispute over land. While 21.1% of Nepalis prefer to approach traditional justice system, which could be community leaders, elders/headmen, unofficial Panchayat, and religious entities, formal avenues of dispute resolution is also being actively pursued: 18.6% of the respondents state that they prefer to seek help from ward chairpersons or ward members, 14.7% approach the land revenue office, 11.6% approach the police, and 8.2% approach the mayor/ rural municipality chair suggesting that in the case of dispute over land, most of the respondents prefer formal dispute resolutions institutions rather than informal ones. The data also shows that there is a marginal decline in the share of respondents who would seek their help from such traditional justice mechanisms from 21.8% in 2017 to 21.1% in 2018. On the other hand, the share of respondents who would approach ward chairperson for a dispute over land has more than doubled (8.4% to 18.6%) in a gap of one year, which is perhaps an indication of the newly-formed local governments gradually gaining legitimacy and relevance.

Preferred Avenues for Land Dispute Resolution, by Year

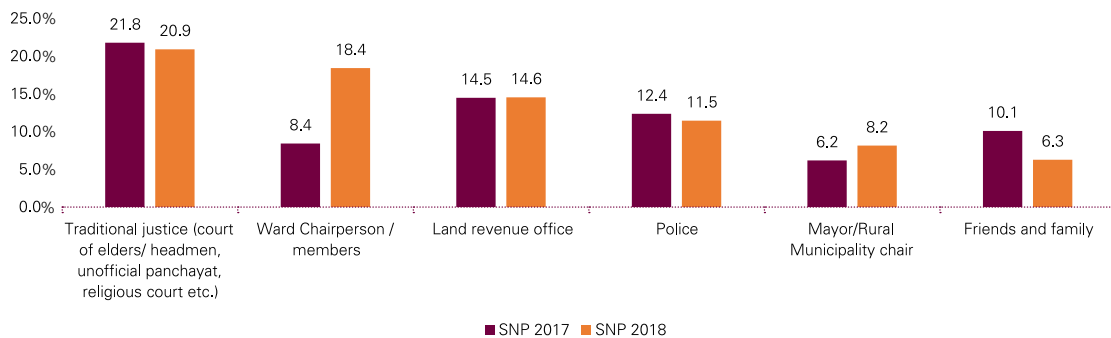


Figure 3.1: Q-C5a. If your household were involved in a dispute over land, from whom would you ask for help to resolve it? (N = 7,056)

In a dispute related to debt settlement, a similar share of Nepalis prefers to resolve it with the help of traditional justice mechanisms and police respectively whereas a considerable number of Nepalis share that they would approach the ward chairperson or ward members and 6.8% approach the mayor or chairperson. While 24.5% and 23.9% respondents would approach the traditional justice mechanisms and the police respectively, 17.1% and 6.8% of respondents would approach ward chairperson/members and the mayor/chairman respectively in order to resolve a dispute over debt.

As shown in Figure 3.2, the proportion of people who prefer traditional justice mechanism for a debt dispute is approximately similar for both the years, however, preference of informal channels such as friends and family has declined substantively from 14.1% to 8.7%. Local government entities have drawn a significant attention for resolving debt dispute in 2018. Ward chairperson or ward members are chosen by more than double the proportion of people (17.1%) in 2018 than in 2017 (7.2%). Likewise, mayor or rural municipality chair were preferred by 4.4% in 2017 and 6.7% in 2018.

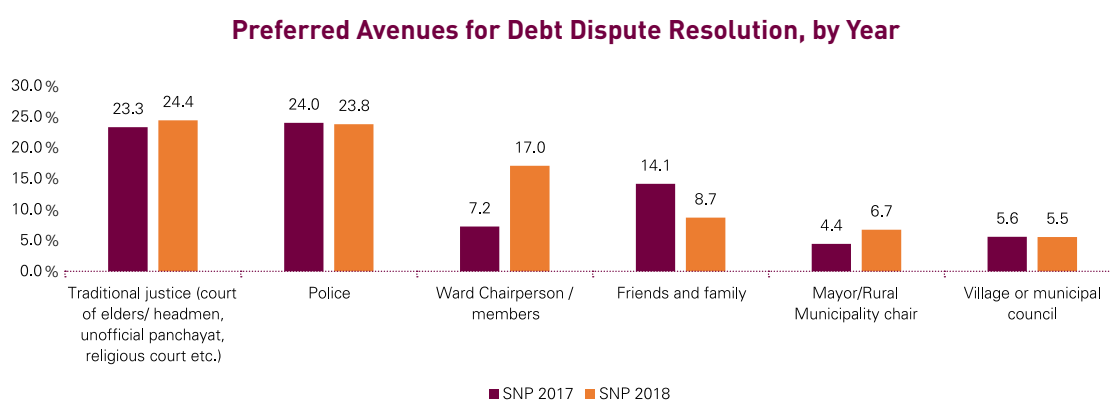


Figure 3.2: Q-C5b. If your household were involved in a dispute over debt, from whom would you ask for help to resolve it? (N = 7,056)

Similar to 2017, in 2018, most of the Nepalis continue to approach police and traditional justice mechanisms for domestic violence dispute resolution. Over the year, there has been a slight increase in the share of respondents who prefer both police and traditional justice mechanism, from 33.3% in 2017 to 35.3% and from 17.4% in 2017 to 19.3% respectively. As shown in Figure 3.3, increasing share of respondents prefer local elected representatives, which includes ward chairperson or ward members. The number has increased by more than a two-fold from 4.1% in 2017 to 10.2% in 2018. The reason behind this substantial increase could be that there was no locally elected body for almost two decades from 2002 and 2017 was the year when local government officials were elected. It seems that the local government has started to function and people's trust on locally elected officials seems to be gradually increasing. Similar to dispute over land and debt, fewer people in 2018 opt for informal mechanisms like friends and family (11.0% in 2017 to 7.7% in 2018).

Preferred Avenues for Domestic Violence Dispute Resolution, by Year

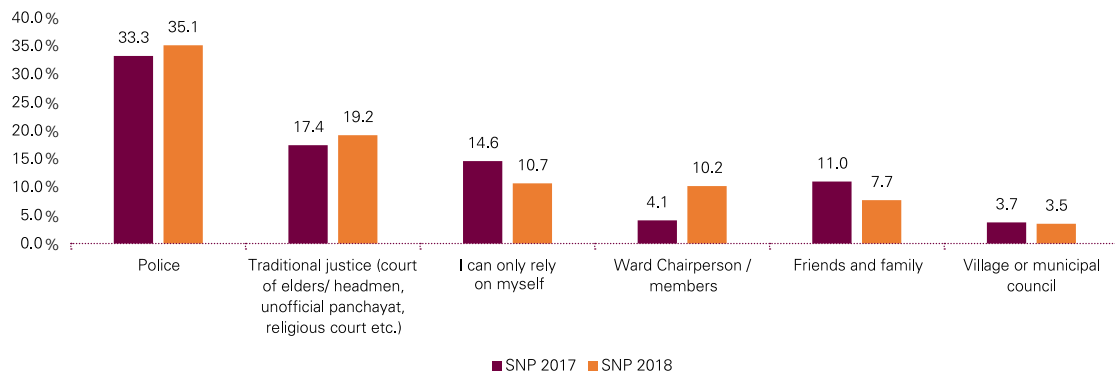


Figure 3.3: Q-C5c. If your household were involved in a dispute over domestic violence, from whom would you ask for help to resolve it? (N = 7,056)

A majority of Nepalis prefer to approach the police if they become a victim of any criminal activity. The survey asked the respondents about a situation where they or members of their household become a victim of a criminal activity like theft or physical assault and asked whom they would go to in situations such as these. Almost two-third of the respondents (64.9%) asserts that they approach the police to resolve the crime related issues, whereas some 11.8% of the respondents choose to seek help from traditional justice mechanisms. In 2018, one out of ten respondents (10.1%) indicated that they would approach their ward chairperson or ward members if they became a victim of crime.

In 2018, more Nepalis show inclination towards seeking help from members of their local government entities, if they become a victim of a criminal activity. Only 3.2% of respondents said they would approach their ward chairperson or ward members if they became a victim of any criminal activity in 2017 but this share has increased by more than three-fold in 2018 (10.1%). A similar number of respondents have chosen to take help from the traditional justice mechanism in both 2017 (11.4%) and 2018 (11.8%). Over the past one year, there has been a small decline in the proportion of respondents who say they would take help from the police to solve issues related to crime, from 68.0% in 2017 to 64.9% in 2018.

Preferred Avenues for Crime Related Dispute Resolution, by Year

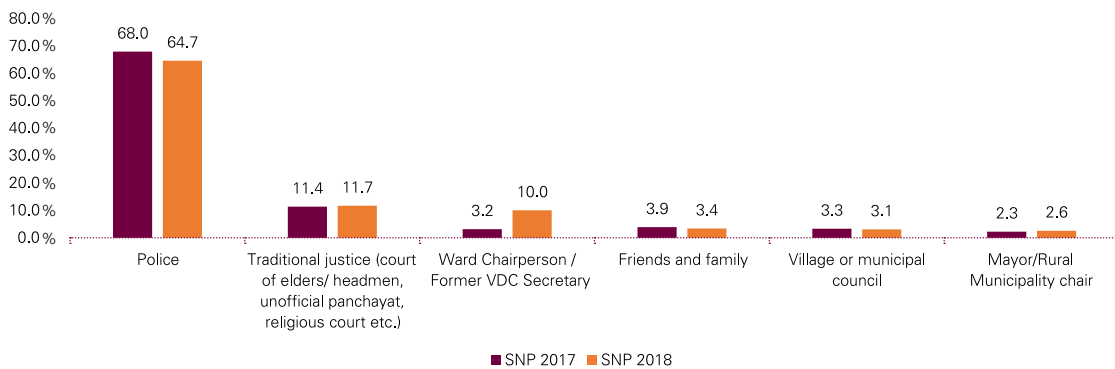


Figure 3.4: Q-C5d. If your household were victim of a crime, for example theft or physical assault, from whom would you ask help to resolve it? (N = 7,056)

The preferred mode of dispute resolution shows interesting variations across provinces and ecological regions.

Nepalis residing in rural areas and those from Sudur Paschim Province are the most inclined towards approaching traditional justice mechanisms. Sudur Paschim Province has the largest share of respondents who would prefer to take help from traditional justice mechanisms for dispute related to debt (38.8%), domestic violence (33.6%), and crime (28.9%); on disputes related to land, Province 2 comes on top. In contrast, residents residing in urban areas and Province 3 are the least likely to seek help from traditional justice mechanisms with regards to all the four different types of dispute. Issue of accessibility to modern government mechanisms like police and local government bodies seems to be having a strong linkage with the respondents' choice of preferred mode of dispute resolution.

Residents of Karnali Province are the most likely to seek help from ward chairperson or ward members to resolve dispute over land, debt, domestic violence, and crime.

Nationally, some 18.4% of the respondents would go to their ward chairperson or ward members to resolve issues over land; almost two-third of the respondents (32.6%) from Karnali Province say they would do the same. In case of domestic violence too, respondents of Karnali Province are more than twice as more likely (21.2%) to seek help from their ward chairperson or members than the national figure (10.2%).

Respondents who rely on themselves to resolve cases of domestic violence are the most prevalent in mountain region and Province 5.

The share of respondents who report that they would not prefer to take help from any other mediators and would depend on themselves for cases of domestic violence is almost twice as more in Province 5 (20.4%) than the national figure (10.7%). Likewise, it is also more likely to be cited by respondents in mountain regions (15.5%) and least likely to be cited by residents in Hilly regions (6.4%).

Preferred Dispute Resolution Avenues, By Province and Region

	Province							Residence	
	Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province	Rural	Urban
	%	%	%	%	%	%	%	%	%
Dispute over land N = 7,012									
Traditional justice	25.8	33.7	5.0	9.3	20.7	22.9	31.2	23.8	8.6
Ward Chairperson / members	22.7	16.7	14.1	17.2	16.2	32.6	21.3	18.9	16.3
Land revenue office	10.4	6.5	34.3	19.7	5.5	15.9	7.1	12.4	23.9
Police	6.2	14.7	14.2	3.8	12.8	8.7	14.8	10.7	14.9
Dispute over debt N = 7,019									
Traditional justice	32.8	33.1	7.6	11.4	25.2	25.2	38.8	27.5	11.1
Police	18.8	18.2	38.0	22.2	19.9	24.8	22.2	20.5	38.0
Ward Chairperson / members	21.1	17.8	11.1	15.4	13.4	31.7	20.9	17.9	13.4
Friends and family	8.8	3.9	15.4	18.2	4.5	6.3	4.5	8.1	11.0
Domestic violence N = 7,027									
Police	31.5	30.1	62.1	27.9	32.0	14.9	19.4	31.6	50.3
Traditional justice	22.9	26.9	2.9	11.9	19.5	27.5	33.6	21.6	9.0
I can only rely on myself	10.8	5.7	2.6	9.9	20.4	17.1	18.2	10.7	10.5

	Province							Residence	
	Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province	Rural	Urban
	%	%	%	%	%	%	%	%	%
Ward Chairperson / members	10.5	13.0	8.4	12.1	4.4	21.2	9.9	10.8	7.5
Crime N = 7,035									
Police	77.7	46.2	77.3	54.2	73.6	62.0	50.4	61.3	79.2
Traditional justice	7.7	21.6	1.1	6.4	9.5	13.8	29.0	13.6	3.8
Ward Chairperson / members	6.1	14.3	7.6	11.9	5.4	18.2	15.4	11.2	5.1
Friends and family	3.2	0.7	7.5	10.4	0.3	0.7	1.3	3.4	3.5

Table 3.6: Local justice and the way disputes are resolved in your locality (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

3.5 CONFIDENCE IN JUSTICE

The survey sought to measure the level of confidence that the respondents had in their chosen mode of dispute resolution mechanism. In this regard, the four types of disputes were read which they could rate on a scale of 'Confident', 'Reasonably Confident', 'Not Very Confident', and 'Not Confident at All'. Over the four choices, a majority of respondents express they are 'Reasonably Confident' about attaining justice through their chosen institutions. The number of respondents who assert that they are not very confident is very low. Although low, in matters related to crime, 6.3% state that they are not very confident that they would get justice.

Confidence in Obtaining Justice, by Year

		Dispute over land	Dispute over debt settlement	Domestic violence	Crime
		N=6,983	N=6,993	N=6,990	N=6,994
		%	%	%	%
Very confident	SNP 2017	19.7	17.8	20.9	19.1
	SNP 2018	24.7	23.6	25.3	22.3
Reasonably confident	SNP 2017	68.7	71.2	68.6	68.8
	SNP 2018	68.6	69.3	68.2	70.1
Not very confident	SNP 2017	8.8	8.4	7.6	8.9
	SNP 2018	5.7	6.0	5.5	6.4
Not confident at all	SNP 2017	1.3	1.0	0.8	1.3
	SNP 2018	0.9	1.0	1.0	1.1

Table 3.7: Q-C6a-d. In each case, how confident would you be that you would eventually receive justice? (Response as 'Don't Know' and 'Refused to Answer' is not included)

Overall, levels of confidence that people will receive justice have increased since 2017. On justice over land dispute, while 19.7% respondents were very confident in 2017, 24.7% respondents say that they are very confident in 2018. While there is increase in the number of respondents asserting that they are 'Very Confident', there is also rise in the number of people who assert that 'Not Confident at All'. Table 3.7 illustrates while there are increases in 'Very Confident' and decline in 'Not Confident at All' and 'Not Very Confident' variables indicate increase in confident to get justice.

3.6 GENERAL SENSE OF SAFETY

An overwhelming majority of Nepalis do not live in the fear of being physically assaulted.

In order to measure the respondents' general sense of safety, the survey asked the respondents whether or not they ever fear of being assaulted. As seen in Figure 3.5, a very high proportion of respondents (95.1%) do not fear of being assaulted whereas approximately 5 out of 100 respondents fear for their safety, as far as assault is concerned.

The proportion of respondents who report being exposed to physical assault is comparatively higher in Sudur Paschim Province and lower in Province 3. As seen in Figure 3.5, one out of ten respondents from Sudur Paschim Province (10.0%) fear of being assaulted much in comparison to the national average. On the contrary, respondents of Province 3 are least likely to report that they fear of being assaulted (2.6%).

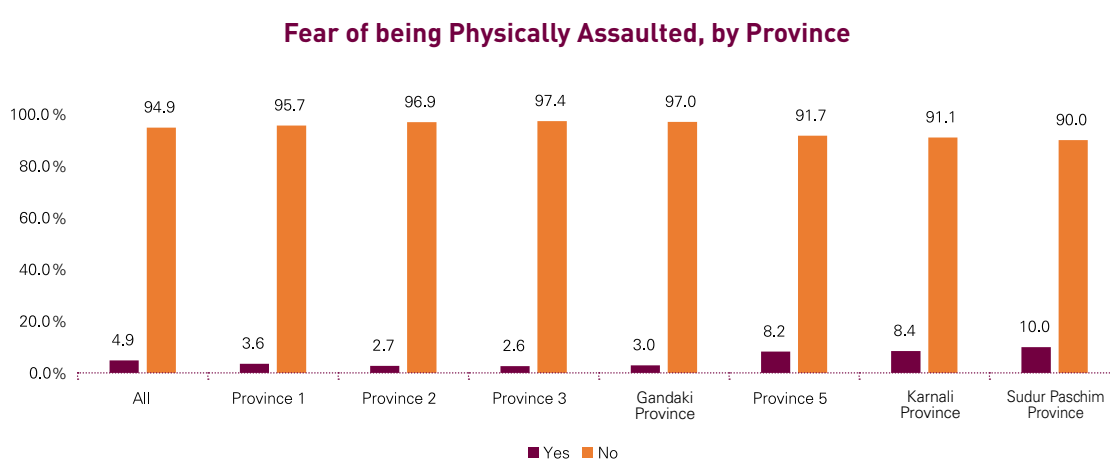


Figure 3.5: Q-C6A. Do you ever fear of being physically assaulted in your lives? (N=7,039)

Women, Hill Dalits, and Madhesi Dalits are more likely to fear for their safety. Compared to the national recorded figure (4.9%), slightly less men fear for their safety (3.1%). This number is twice as high amongst women respondents at 6.5%. Though a majority of Nepalis feel safe, a small minority takes some form of precaution within and outside their home to ensure their own safety. In order to further assess how respondents view their own sense of safety, they were presented with five situations which they could answer in terms of never, sometimes, often, or all the time. Respondents were asked if in the past twelve months, they had taken precautions by avoiding going out of the house on their own, by avoiding certain streets/roads/going to certain areas, by avoiding being around certain people with the fear of being hurt or assaulted by them, having feared for their safety inside one's own house, and by taking safety measures inside one's own house.

A majority of Nepalis do not take any precautions as such to ensure their own safety (90.5%). Though a majority of Nepalese feel safe, 9.5% have reported that they had taken some form of precaution within and outside their home to ensure their own safety. About 5 out of 100 respondents 'Sometimes' avoid taking certain routes or avoid going to certain places and 'Sometimes' avoid going out of the house on their own. About 3 out of 100 people 'Sometimes' avoid being around certain people fearing assault and harassment, and take safety measures inside their own home.

Sense of Safety

	Never %	Some-times %	Often %	All the time %	N
Are you afraid for your safety inside your own home?	96.9	2.6	0.3	0.2	7,007
Have you avoided being around certain people who you fear might hurt or sexually assault you?	96.3	3.1	0.5	0.1	7,001
Have you taken safety measures inside your own home?	96.3	2.6	0.3	0.8	7,005
Have you avoided going out of your house on your own?	94.6	4.8	0.5	0.1	7,006
Have you avoided taking certain streets/roads or going to certain areas?	93.8	5.3	0.8	0.2	7,002

Table 3.8: Q-C7a–e. In the past twelve months, have you taken any of the following precautions for fear of being physically hurt or sexually assaulted? (Response as 'Not applicable', 'Don't Know' and 'Refused to Answer' is not included)

Nepali women and Madhesi Dalits are the most likely to take precautions to ensure their safety. Some 2.6% men report avoiding going out of the house on their own but this number is as high as 6.8% amongst female respondents. Likewise, 3.1% of the male respondents indicate that they avoid taking certain roads or places with the fear of being assaulted whereas this is reported by more than double that share amongst women (7.4%). Results also show that Madhesi Dalits are more inclined towards taking safety precautions. Compared to the nationally recorded figure of 4.7%, almost thrice that share of Madhesi Dalits (13.5%) report they avoid going out of house on their own.

Share of People who took Precautions for fear of being Physically Hurt or Sexually Assaulted by Sex

		Sex	
		Female %	Male %
Avoided going out of your house on your own.	Never	92.4	96.9
	Sometimes	6.8	2.6
	Often	0.6	0.4
	All the time	0.2	0.1
Avoided taking certain streets/roads or going to certain areas.	Never	91.5	96.2
	Sometimes	7.4	3.1
	Often	1.0	0.6
	All the time	0.1	0.2
Avoided being around certain people you are afraid might hurt or sexually assault you.	Never	94.8	97.9
	Sometimes	4.3	1.8
	Often	0.8	0.2
	All the time	0.1	0.1

		Sex	
		Female %	Male %
Are you afraid for your safety inside your own home?	Never	95.8	98.1
	Sometimes	3.6	1.5
	Often	0.4	0.3
	All the time	0.2	0.1
Taken safety measures inside your own home.	Never	95.5	97.2
	Sometimes	3.4	1.7
	Often	0.4	0.3
	All the time	0.8	0.9

Table 3.9: Q-C7a–e. In the past twelve months, have you taken any of the following precautions for fear of being physically hurt or sexually assaulted? (Response as 'Not applicable', 'Don't Know' and 'Refused to Answer' is not included)



Photo by: Pranay Sthapit



Photo by: Interdisciplinary Analysts

CHAPTER 4

IDENTITY AND SOCIAL RELATIONS

IDENTITY AND SOCIAL RELATIONS

KEY HIGHLIGHTS

Forty-Nine percent of the respondents report that Nepali is their mother tongue, which shows a small variation from the 2011 census figure of 44.6 %. Almost all the respondents of Karnali Province or (99.5%) regard Nepali as their mother tongue. About 60% of respondents from Province 1, Province 3 and Gandaki Province have Nepali as their mother tongue, whereas only 9.1% respondents in Province 2 and around 35% in Sudur Paschim Province do so. Nepalis residing in urban areas (53.6 %) and who are not literate (65.3%) are also more likely to report that Nepali is not their mother tongue.

Some Nepalis feel that they are at a disadvantage because of their mother tongue. Of the 51 % who report that Nepali is not their mother tongue, 19.9 % say not having Nepali as the mother tongue puts them at a disadvantage at work or socially, 16.5% say they sense a disadvantage in interactions with the government and 10.6% say it is a disadvantage in attending schools and universities.

Approximately 3-5 % Nepalis report that their ethnic identity is a disadvantage across five types situations: at work, in government offices, in police stations, in health facilities, and in attaining education. At a disaggregated level, 9.8 % in Province 2 feel that their ethnicity puts them at a disadvantage when interacting with other people at work whereas this number is as low as 1 % in Province 3.

Similarly, approximately 2-7 % of the respondents say gender (being a woman) puts people at a disadvantage across the five situations mentioned above. When a sixth situation—that of traveling in public transport—is added, 9.4 % say being a woman is a disadvantage.

A majority or 61.9 % of Nepalis report that relationship between social groups including inter-ethnic relations are improving; only a small percentage or 7.4 % feel relationships are worsening, with others reporting no change.

When asked to pick reasons for improvement in inter-group relations, 78.5% picked decreased attention to differences as the primary reason and 23.7% picked improved recognition and protection as the primary reason. Another indication of improving inter-ethnic relations is observable in the acceptance of inter-ethnic or inter-caste marriages in Nepal. A significant majority of Nepalis or 74.7 % Nepalis report that inter-ethnic or inter-caste marriages are acceptable. This figure has increased by 3% in 2018 over data from the SNP 2017.

There appears to be a divergence on the idea of equal-recognition when it comes to matters related to state versus society. On the state-citizen relations front, 97 % of the respondents agree that the state should recognize individual rights irrespective of a person's identity, whereas some 39.1 % of Nepalis also agree that people should be “content with their traditional roles and not assume positions that has been the privilege of others” indicating a split in the way state and societal values are set.

A significant majority of Nepalis or 86.8 % believe that the status of women has improved in the last five years. However, when asked if the respondent would like to be reborn as a man or a woman, only 47.9 % of the women (roughly half the women) would like to be reborn as a woman. This number stands at 64.7 % when men were asked if they would like to be reborn as a man.

4.1 PERCEIVED DISADVANTAGES DUE TO MOTHER TONGUE

Across the country, a little less than half Nepalis (49.0%) consider Nepali as their mother tongue. Slightly more than half of the respondents (51.0%) say that they have a mother tongue other than the Nepali language. Over the past one year, percentage of those citing Nepali as their mother tongue has declined from 55.6% in 2017 to 49.0% in 2018.

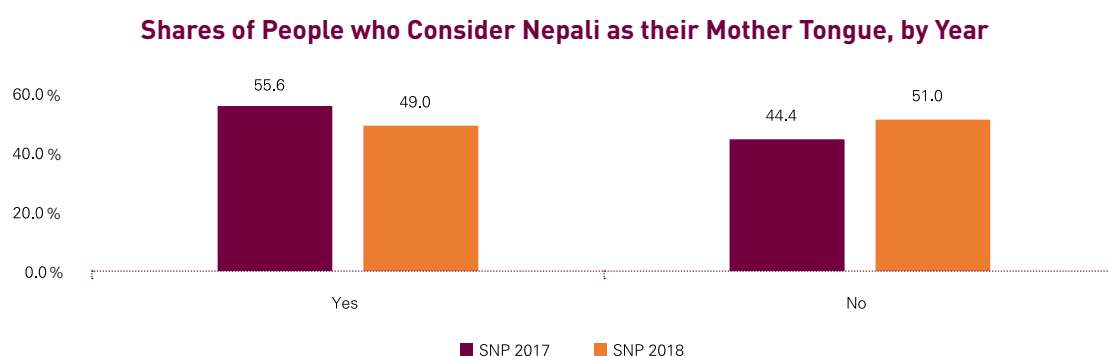


Figure 4.1: Q-D1. Is Nepali your mother tongue? (N = 7,056)

There are important variations in Nepalis identifying their mother tongue across the different provinces. Except for a small minority of 0.5%, all of the respondents from Karnali Province consider Nepali as their mother tongue. As for other provinces, a majority of respondents from Gandaki Province (64.9%), Province 1 (61.8%), and Province 3 (60.7%) also regard Nepali as their mother tongue. The proportion of respondents who have a different first language than Nepali is the highest in Province 2 (90.9%).

Residents of Terai region are less likely to list Nepali as their mother tongue. While one-third of the respondents (35.0%) from Terai cite Nepali as their mother tongue, this number is as high as 64.5% in the Hilly region. More than half of the respondents from Mountain region (53.0%) also consider Nepali as their mother tongue.

For Nepalis whose mother tongue is other than the Nepali language, some of them (22.9%) feel disadvantaged by it. The 51.0% of the respondents who reported Nepali is not being their mother tongue, were asked whether they feel it as a disadvantage in five different scenarios - while interacting with other people at work, while going to the police station to report a problem, while going to a government office to obtain public services, while accessing health services in a hospital or a health post, and while studying at a school or a university.

Mother Tongue as a Disadvantage, by Year

	Disadvantage		Not a disadvantage		N
	SNP 2017 %	SNP 2018 %	SNP 2017 %	SNP 2018 %	
When interacting with other people at work (for example, colleagues or clients)	32.2	19.9	66.0	80.1	3,505
When/if you go to a government office to obtain a citizenship card	27.4	16.5	68.6	83.5	3,355
When going to the health post/hospital to access health services	25.5	15.4	73.4	84.6	3,487
When/if you go to the police station to report a problem	21.6	12.2	56.7	87.8	2,230
When studying at school or the university	18.6	10.6	66.3	89.4	2,751

Table 4.1: Q-D2a–e. Do you feel disadvantaged because you cannot use your mother tongue, instead of Nepali, in the following situations? (Asked only for those respondents who answered "No, Nepali is not My Mother Tongue" to Q-D1) (Response as 'Not applicable', 'Don't Know' and 'Refused to Answer' is not included)

As shown in Table 4.1, there is still a significant number of the respondents (ranging from 10.6% to 19.9%) that report feeling disadvantaged for not being able to use their mother tongue in those five different situations. Across all the five situations, Nepalis feel having a mother tongue other than Nepali can be the most disadvantageous in their workplace, while interacting with other people at work and least disadvantageous when they go to the police station to report a problem.

Over the past one year, Nepalis who feel disadvantaged because of not being able to use their mother tongue in different situations has dropped down significantly. In 2017, the proportion of respondents who reported feeling disadvantaged due to their mother tongue while interacting with people at work was as high as 32.2% which has dropped down to 19.9% in 2018. Likewise, the share of respondents who report feeling disadvantaged because of having a mother tongue other than the Nepali language has declined in all the five scenarios.

Mother Tongue as a Disadvantage, by Province

	When interacting with other people at work %	When going to the police station to report a problem %	When going to a government office to obtain a citizenship card %	When going to the health post / hospital to access health services %	When studying at school or the university %
All	19.9	12.2	16.5	15.4	10.6
Province					
Province 1	7.1	3.5	6.7	4.5	3.8
Province 2	29.0	22.7	25.8	21.3	13.8
Province 3	7.8	1.6	4.3	6.8	2.4
Gandaki Province	10.5	11.0	9.9	8.9	11.0
Province 5	32.1	11.3	25.4	25.3	20.7
Karnali Province	0.0	0.0	0.0	0.0	0.0
Sudur Paschim Province	13.6	4.3	11.1	11.6	9.1

Table 4.2: Q-D2a–e. Do you feel disadvantaged because you cannot use your mother tongue, instead of Nepali, in the following situations?

The feeling of being at a disadvantage varies across the different provinces. Residents of Province 5 and Province 2 are the most likely to report that they feel at a disadvantage not being able to use their mother tongue in the different scenarios. Though the highest number of respondents who do not regard Nepali as their mother tongue is prevalent in Province 2 (90.9%), results indicate that residents of Province 5 are the largest number to report the feeling of being at a disadvantage. On the other hand, people from Karnali Province feel least disadvantaged in all the five situations.

Residents living in rural areas and Terai region, and belonging to Madhesi Dalits, Musalman, and Madhesi caste group are more likely to report that having a mother tongue other than Nepali can be disadvantageous for them. The proportion of respondents who report that not having Nepali as their first language can be problematic is reported by more than double or even more share of respondents in rural areas than in urban areas.

Educational background, income level, gender, and age have important implications in respondents feeling disadvantaged due to their mother tongue. For all the five situations, women are more likely to report than their male counterparts that they are at a disadvantage due to their mother tongue. The respondents of higher age tend to feel more disadvantaged than the younger one. Respondents with little or no education, and who fall under the lower income bracket are more likely to report that not having Nepali as their first language can be disadvantageous.

4.2 PERCEPTIONS OF DISADVANTAGE DUE TO CASTE OR ETHNICITY

A small percentage of Nepalis (from 3% to 5.1%) feel disadvantaged because of their caste or ethnicity. Respondents were asked whether their caste or ethnicity posed as a disadvantage in five different scenarios - interacting at their place of work, while approaching police station with a problem, while going to government offices, while accessing healthy services, and while studying at a school/ university. A higher proportion (4.9%) feel that their caste or ethnicity could be disadvantageous in a work setting. Only a few Nepalis (2.0%) report that their caste or ethnicity could be a disadvantage while approaching the police to report a problem.

Caste or Ethnicity as a Disadvantage, by Year

Questions	Disadvantage		Not a disadvantage		N (2018)
	SNP 2017 %	SNP 2018 %	SNP 2017 %	SNP 2018 %	
When interacting with other people at work	7.4	5.1	90.8	94.9	6,894
When/if you go to a government office to obtain a citizenship card	5.8	3.4	91.0	96.6	6,700
When going to the health post/hospital access health services	5.1	3.1	94.1	96.9	6,874
When/if you go to the police station to report a problem	4.8	3.0	76.7	97.0	4,623
When studying at school or the university	4.1	3.0	84.0	97.0	5,796

Table 4.3: Q-D3a–e. Do you feel that your caste or ethnicity is a disadvantage in the following situations? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

In general, SNP 2018 shows a significant improvement in this area, compared to SNP 2017. The proportion of respondents who report their caste or ethnicity has been a drawback while interacting with other people at workplaces has been reported by 5.1%. This figure has declined from 7.4% in 2017 to 5.1% in 2018. There has also been a corresponding fall in the

proportion of respondents who believe their caste or ethnicity can be disadvantageous while obtaining health services from 5.1% in 2017 to 3.1% in 2018. Similarly, in a period of one year, the share of respondents who believe their caste and ethnicity can be a disadvantage while reporting a problem at the police station has reduced from 4.8% in 2017 to 3.0% in 2018. Almost a half (from 5.8% in 2017 to 3.4% in 2018) was the respondents who report that their caste or ethnicity has a negative impact while making use of government services.

Caste or Ethnicity as a Disadvantage, by Province and Caste

		When interacting with other people at work	When/if you go to the police station to report a problem	When/if you go to a government office to obtain a public service	When going to the health post / hospital to access health services	When studying at school or the university
		%	%	%	%	%
Overall	Overall	5.1	3	3.4	3.1	3
Province	Province 1	2.5	1.6	1.6	1.7	1.7
	Province 2	10.0	6.3	8.1	6.8	5.2
	Province 3	1.0	1.0	0.9	0.9	0.5
	Gandaki Province	3.3	2.6	1.7	1.7	3.3
	Province 5	6.5	3.7	3.8	4.3	4.6
	Karnali Province	5.3	4.8	6.0	3.6	3.2
	Sudur Paschim Province	7.1	1.1	2.4	2.2	3.6
Caste	Hill Caste	2.1	2.2	1.7	1.8	1.5
	Hill Adibasi/Janajati	2.0	1.1	1.2	1.0	1.5
	Hill Dalit	8.8	2.5	3.9	2.6	5.9
	Madhesi Caste (Socio Economic Level -1)*	5.3	4.3	7.4	5.2	4.2
	Madhesi Caste (Socio Economic Level - 2)	8.9	4.6	7.3	6.0	4.4
	Madhesi (Adibasi/Janajati)	8.6	4.7	4.9	4.9	5.5
	Madhesi Dalit	20.1	12.8	13.6	14.7	13.3

Table 4.4: Q-D3a–e. Do you feel that your caste or ethnicity is a disadvantage in the following situations?

Province 2 has the highest number of respondents who feel that their caste or ethnicity can be a drawback in all the five situations. The share of respondents from Province 2 reporting that their caste or ethnicity can work towards their disadvantage when interacting with other people at work is as much as double the proportion of those who report it nationally i.e., 10.0% in contrast to 5.1%. The share of respondents from Province 2 reporting that their caste or ethnicity can work towards their disadvantage in going to the police station is 6.3% compared to the national average of 3.0%. Figures from the Terai region and rural areas indicate that Nepal's living in these areas are more likely to feel that their caste or ethnicity is a drawback. Madhesi Dalits report that their caste or ethnicity can be a disadvantage when interacting with other people at work by a significant number (20.1%). Hill Dalits are also more likely to report that their caste or ethnicity can be disadvantage to them in all the five situations. Their rate is relatively higher than the nationally recorded average but is not as high as that of Madhesi Dalits.

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

4.3 PERCEPTIONS OF DISADVANTAGE DUE TO GENDER

Nepali women continue to report that gender is a disadvantage albeit in smaller numbers. Of the total 3,622 female respondents participated in survey 9.4% have reported their gender is a disadvantage to perform certain work. Women respondents were asked if their gender created any drawback while dealing with situations where they had to interact with people at work, report a problem at the police station, access public services at a government office, access health services at a health post or a hospital, studying at a school/ university, and travel in public transportation.

Gender as a Disadvantage, by Year

Questions	Disadvantage		Not a disadvantage		N
	SNP 2017	SNP 2018	SNP 2017	SNP 2018	
	%	%	%	%	
When interacting with other people at work	8.2	6.5	89.4	93.5	3,510
When/if you go to a government office to obtain a citizenship card	6.6	5.2	88.1	94.8	3,372
When/if you go to the police station to report a problem	5.3	4.6	70.4	95.4	2,125
When going to the health post/hospital to access health services	5.1	4.5	93.7	95.5	3,505
When studying at school or the university	3.7	3.6	81.5	96.4	2,842
When travelling in public transport	-	9.9	-	90.1	3,558

Table 4.5: Q-D4a–e. Do you feel that your gender is a disadvantage in the following situations? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

Above table shows that, almost 10 out of 100 women (9.9%) report that being a woman can be disadvantageous while travelling in a public transport. Results suggest that women consider their gender to be more disadvantageous while interacting with other people (6.5%) in their workplace. Gender is found disadvantageous also while going to a government office (5.2%) and while seeking health services (4.5%). Only 3.6% women report that their gender can be disadvantageous while studying at school or the university.

Results suggest that the proportion of women who believed their gender could be a drawback in the various situations have declined over the year (Table 4.5). They have expressed a safer feeling in the year 2018 than in 2017 to go to the police office as the proportion decreased from 5.3% in 2017 to 2.7% in 2018. This year's addition of a new situation - traveling in a public transport has been reported as the situation where women feel the most uncomfortable (9.9%). A similar share of women feels disadvantaged while going to a health post/hospital in 2017 (5.1%) and in 2018 (4.5%). The proportion of women who feel disadvantaged in the educational setting is also more or less the same from 3.7% in 2017 to 3.6% in 2018.

Gender as a Disadvantage, by Province, Region and Demographic Group

		When interacting with other people at work	When/if you go to the police station to report a problem	When/if you go to a government office to obtain a public service	When going to the health post / hospital to access health services	When studying at school or the university	When travelling in public transport
		%	%	%	%	%	%
Overall	Overall	6.5	4.6	5.2	4.5	3.6	9.9
Province	Province 1	2.9	1.6	2.2	2.2	0.9	10.9
	Province 2	14.8	10.5	15.3	11.9	10.2	14.0
	Province 3	0.4	1.0	0.8	1.3	0.5	2.1
	Gandaki Province	1.4	1.9	1.0	1.3	0.8	4.9
	Province 5	10.0	6.7	4.7	5.0	5.3	16.3
	Karnali Province	8.9	10.5	10.4	7.6	5.8	13.2
	Sudur Paschim Province	6.3		2.1	1.1	1.6	7.8
Residence	Rural Area	7.5	5.4	6.1	5.0	4.2	10.3
	Urban Area	2.2	1.8	1.4	2.3	1.2	8.1
Ecological Region	Mountain	5.3	8.8	6.1	4.4	3.9	7.1
	Hill	3.5	2.7	2.3	2.1	1.8	6.5
	Terai	9.4	6.0	7.8	6.7	5.2	13.3
Caste	Hill Caste	3.3	3.0	2.5	2.3	1.5	7.5
	Hill Adibasi/Janajati	3.8	2.9	2.3	1.9	2.5	7.6
	Hill Dalit	6.6	4.4	4.4	3.4	2.2	7.1
	Madhesi Caste (Socio Economic Level -1)*	11.8		3.7	3.2	4.0	16.1
	Madhesi Caste (Socio Economic Level -2)	14.4	9.5	14.6	11.0	9.6	14.1
	Madhesi (Adibasi/Janajati)	8.9	3.4	5.5	4.4	4.3	14.1
	Madhesi Dalit	17.6	12.4	15.2	20.2	16.7	23.5

Table 4.6: Q-D4a-e. Do you feel that your gender is a disadvantage in the following situations? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

Women from Province 2 are more likely to report feeling disadvantaged because of their gender. A sizeable number of women reports feeling disadvantaged because of their gender while interacting in their workplace (14.8%); this share is more than double the nationally recorded figure of 6.5%. Likewise, female respondents of Province 2 are also more than twice as likely to feel disadvantaged while going to the police station (10.5%), while going to a government office (15.3%), while going to use health services (11.9%), and while studying at a

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

school/ university (10.2%). Women from Province 5 are the most likely (16.3%) to indicate that they face drawbacks while traveling in public transport. Quite large shares of women respondents are also likely to regard their gender as a disadvantage in Karnali Province (ranging from 5.8% to 13.2%). Gender as a disadvantage is also most widely reported in Terai region. Women from Hilly region are less likely to report feeling disadvantaged.

Poorer women and Madhesi Dalits are more likely to regard their gender as a disadvantage. The share of female respondents from the Madhesi Dalit community who report that being a woman can be disadvantageous in the six aforementioned is two or three times more than that of an average Nepali woman. For instance, almost a quarter (23.5%) of the Madhesi Dalit women report that their gender can be a disadvantage while traveling in a public transport. Likewise, about 17 out of 100 (16.7%) Madhesi Dalit women consider their gender to be a disadvantage in an educational setting. Moreover, one-fifth (20.2%) of the Madhesi Dalit women also consider that their gender is a drawback while accessing health services.

4.4 VIEWS ON INTER GROUP RELATIONS

A majority (61.9%) of Nepalis believe that intergroup relation between people from different ethnicity, caste or religion is improving. A small minority (7.4%) consider it to be getting worse. As seen in Figure 4.2, a little more than one-fourth of the respondents (28.7%) think that it has neither improved nor worsened and remains the same.

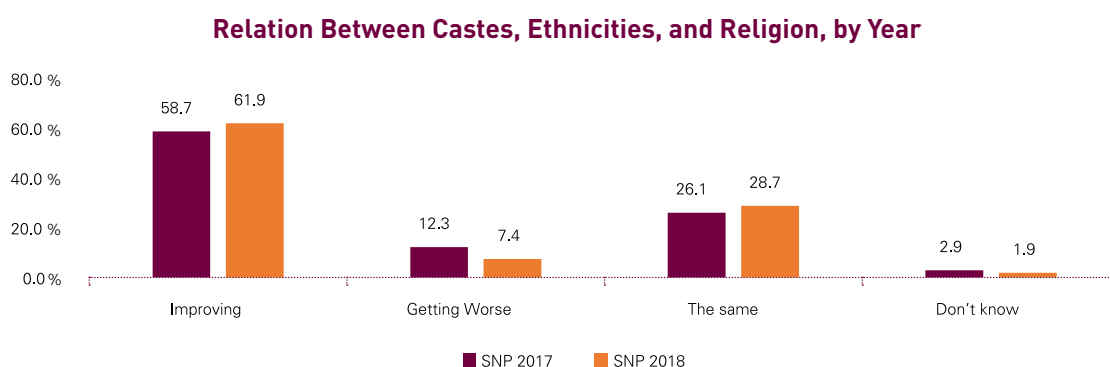


Figure 4.2: Q-D5. Overall, do you think relations between people of different ethnicity, religion, or caste are improving, getting worse, or staying more or less the same in Nepal? (N = 7,056)

Above figure shows that, slightly more Nepalis in 2018 hold the opinion that intergroup relation are improving compared to a year ago. The proportion of respondents who believe that relationship between different caste, ethnicities and religion is improving in Nepal has increased slightly from 58.7% in 2017 to 61.9% in 2018. Though this difference might not be of that great of a size, it is noteworthy considering that the proportion of respondents who think it is worsening has declined; 12.3% respondents reported it to be deteriorating in 2017 and 7.4% consider it to getting worse in 2018. The share of respondents who believe that the relations have remained the same over the year is similar with a slight increment from 26.1% in 2017 to 28.7% in 2018.

Relation between Castes, Ethnicities, and Religion, by Year and Province

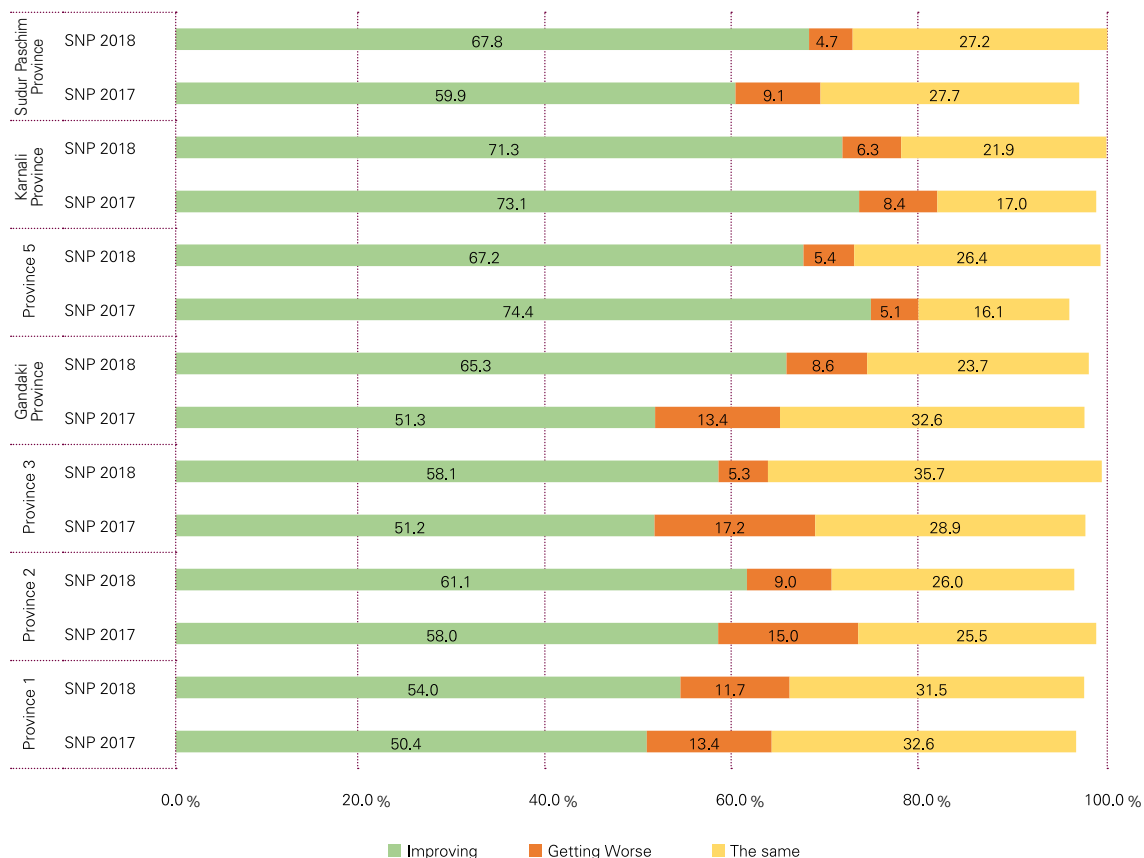


Figure 4.3: Q-D5. Overall, do you think relations between people of different ethnicity, religion, or caste are improving, getting worse, or staying more or less the same in Nepal? (N = 7,056)

As per above figure, responses from Karnali Province, Sudur Paschim Province, and Province 5 reflect more positive change than other provinces. Most of the respondents from all the provinces and at least half of them in each province report that intergroup relations are improving in the country. Karnali Province (71.3%) leads the positive change, followed by Sudur Paschim Province (67.8%), and Province 5 (67.2%).

Relation Between Castes, Ethnicities, and Religion, by Region and Age Group

		Improving %	Getting Worse %	The same %	Don't know %
Residence	Rural Area	63.5	7.1	27.4	2.1
	Urban Area	55.3	8.9	34.6	1.2
Ecological Region	Mountain	67.8	6.5	24.4	1.3
	Hill	61.1	6.6	31.1	1.1
	Terai	61.9	8.3	27.2	2.7
Age Group	18-24	67.9	5.7	24.2	2.3
	25-34	62.7	6.9	28.8	1.6
	35-49	60.3	7.7	30.5	1.5
	50 & above	57.8	9.2	30.7	2.3

		Improving %	Getting Worse %	The same %	Don't know %
Ethnicity	Hill Caste	61.1	9.8	28.2	0.8
	Hill Adibasi/Janajati	60.0	5.1	32.8	2.1
	Hill Dalit	71.2	6.2	22.0	0.7
	Madhesi Caste (Socio Economic Level -1)*	63.2	7.0	28.1	1.8
	Madhesi Caste (Socio Economic Level - 2)	63.8	6.8	26.6	2.8
	Madhesi (Adibasi/ Janajati)	62.5	6.5	28.3	2.8
	Madhesi Dalit	51.1	15.0	29.3	4.6
	Other Cultural Groups	83.3		16.7	
Religion	Hindu	62.2	7.7	28.3	1.8
	Buddhist	65.8	5.2	28.5	0.5
	Islam	64.9	4.2	26.9	3.9
	Kirat	46.9	5.6	43.8	3.7
	Christian	47.6	12.2	39.0	1.2
	Others	26.7	13.3	46.7	13.3

Table 4.7: Q-5. Overall, do you think relations between people of different ethnicity, religion, or caste are improving, getting worse, or staying more or less the same in Nepal? (N = 7,056)

Younger Nepalis, those residing in rural areas and mountain region of the country are more likely to positively assess intergroup relations in the country. Respondents' age group is negatively correlated with positive assessment of the intergroup relations in the country; higher the respondent's age, higher the chances of providing a negative assessment on the status of intergroup relations. Respondents in rural areas are also more likely to cite that intergroup relations are getting better. While 63.4% respondents report better relations in rural areas, only 55.2% do so in urban areas. Respondents residing in mountain region of the country are also more likely to believe that intergroup relations are improving.

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

Reasons why Intergroup Relations are Improving, by Year

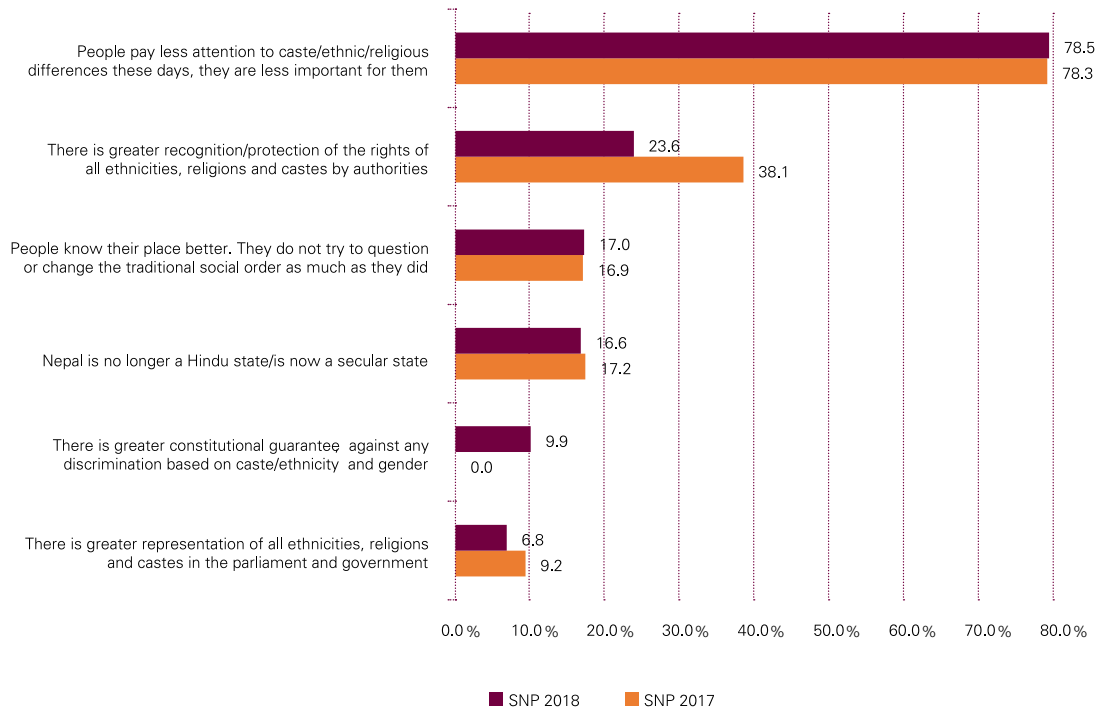


Figure 4.4: Q-D6_Combined. Why do you think that relations between people of different ethnicity, religion, or caste are improving in Nepal? (N = 4,368; asked only for respondents who answered "Relations are Improving" to Q-D5) (By combining both response 'Response 1' and 'Response 2')

The 61.9% of the respondents who reported that they see an improvement in the intergroup relations were further asked about why they thought so.² Over three-fourth of the respondents (78.5%) identified that relations between different groups are improving because lesser importance is given to caste and ethnic/religious differences these days. The second most commonly cited reason was cited by some one-fourth of the respondents (23.6%) who believe that authorities now give greater recognition with regards to rights of different groups. Other common reasons for improving relations in the diverse Nepali community are that people do not think of questioning the traditional social order any more (17.0%), the transition of the country into a secular state (16.6%), and that the constitution protects the people from discrimination (9.9%).

More or less, the same share of respondents regard lessening importance given to caste and ethnic religious differences as their reason for improvement in intergroup relations in both 2017 (78.3%) and 2018 (78.5%). Over the year, there has been a decline in the proportion of respondents who believe that authorities recognise and protect the rights of everyone from 38.1% in 2017 to 23.6% in 2018. This year, some 9.9% believe that relations have improved because the constitution guarantees and safeguards the rights of all – this response was not cited as a reason by the respondents in 2017.

² This question was asked as an open ended question and multiple answers were allowed.

Reasons why Intergroup Relations are Getting Worse, by Year

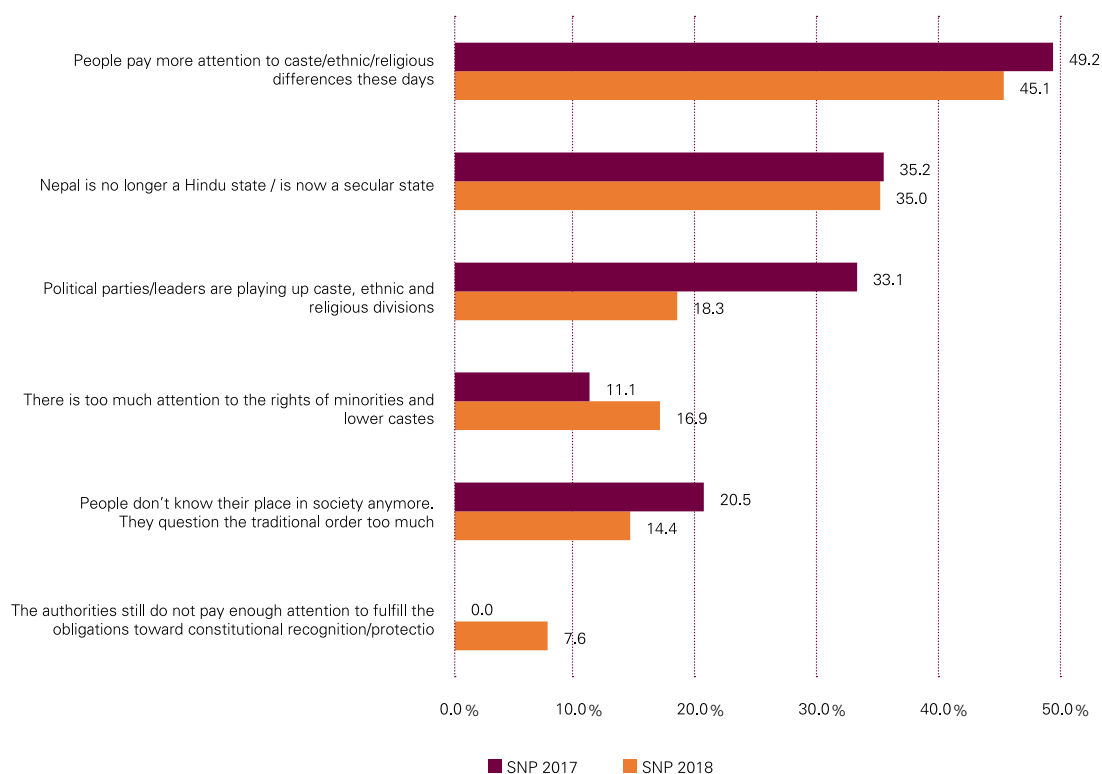


Figure 4.5: Q-D7. Why do you think that relations between people of different ethnicity, religion, or caste are getting worse in Nepal? (N = 525; asked only of respondents who answered "Relations are Getting Worse" to Q-D5) (By combining both response "Response 1" and "Response 2")

A follow up question was asked to the 7.4% of respondents who felt that relation amongst different caste, ethnic and religious groups are aggravating. Out of this, a little less than half of the respondents (35.3%) attribute the worsening relations to increased attention that people now give to caste and ethnic/ religious differences. Somewhat difficult to understand, more than one-fifth of the respondents (23.0%) say that the country becoming a secular state has resulted in the deteriorating relations between different communities. Some 12.1% also regard that political parties playing up with caste, ethnic, and religious differences as a contributing factor to worsening relations in the country. There are also some 10.4% who say that increasing attention being given to minorities' rights is building up tensions between different communities.

In both the surveys (SNP 17 and 18), most of the respondents identify greater attention to the differences as the main reason for worsening relations in the community. There has been a fall in the proportion of respondents who regard the role of political parties in playing with caste, ethnic and religious divisions as one of the major reasons for worsening intergroup relations from 33.1% in 2017 to 12.1% in 2018.

Reasons why Intergroup Relations are Getting Worse, by Province

	Overall %	Province						
		Province 1 %	Province 2 %	Province 3 %	Gandaki Province %	Province 5 %	Karnali Province %	Sudur Paschim Province %
People pay more attention to caste and ethnic/religious differences these days	45.1	35.6	49.6	46.7	37.0	56.4	67.4	37.1
Nepal is no longer a Hindu state / is now a secular state	35.0	48.3	9.6	44.3	66.9	36.8	23.0	8.8
Political parties/leaders are playing up caste, ethnic and religious divisions	18.3	27.8	14.3	20.1	15.7	10.5	10.5	13.6
There is too much attention to the rights of minorities and lower castes	16.9	14.9	12.5	21.2	10.3	25.2	4.5	35.9
People don't know their place in society anymore. They question the traditional order too much	14.4	20.3	8.0	7.4	10.6	14.2	7.8	43.0
The authorities still do not pay enough attention to fulfill the obligations towards constitutional recognition/ protection	7.6	6.2	12.2	9.4	1.0	6.1	5.1	7.2

Table 4.8: Q-D7. Why do you think that relations between people of different ethnicity, religion, or caste are getting worse in Nepal? (N = 525; asked only of respondents who answered "Relations are Getting Worse" to Q-D5) (By combining both response 'Response 1' and 'Response 2')

Among those who hold the opinion that intergroup relations have gotten worse, i.e., 7.4% of respondents, there are important variations in answers across the provinces. More than three-fourth of the respondents (67.4%) in Karnali Province believe that people in the community pay more attention to caste and ethnic/religious differences. Similarly, some two-third of the respondents (66.9%) in Gandaki Province believes that Nepal's transition in a secular state has worsened intergroup relations; this number is almost twice as the national figure (35.0%). Likewise, Province 1 has the largest proportion of residents (27.8%) who regard politicisation of caste, ethnic and religious divisions as the reason for deteriorating intergroup relations. For a one-third (35.9%) and more than two-fifth (43.0%) of the respondents from Sudur Paschim Province, aggravating intergroup relations are because minorities' rights is given much more attention these days and people have begun to question their traditional roles respectively.

4.5 SOCIAL VALUES

Caste and Ethnicity

To assess the level of influence of the caste system on the views of people on issues relating to equality, they were presented with three statements which they could agree or disagree with. There are some variations in answers across the three statements. Over 9 out of ten respondents believe that all citizens irrespective of their caste or ethnicity should benefit from all constitutional rights (98.2%) and have normalized the so called 'lower caste' drinking from the same water source as the 'higher caste'. However, some four out of ten respondents (39.8%) seem to agree that everyone should be satisfied with their traditionally assigned roles and should not contest it.

Views on Caste and Ethnicity, by Year

		Strongly agree %	Somewhat agree %	Somewhat disagree %	Strongly disagree %
People should be content with the role traditionally assigned to their caste, and not try to secure a position that is the privilege of others	SNP 2017	7.2	19.0	24.2	47.4
	SNP 2018 N = 6,934	21.0	18.9	23.1	37.1
Nepali citizens from all castes should benefit from the same civic rights, as defined in the constitution	SNP 2017	62.0	28.6	4.4	3.7
	SNP 2018 N = 6,971	80.0	18.2	1.1	0.7
It is normal for lower castes to drink from the same water sources as higher castes and enter temples	SNP 2017	63.4	27.3	4.8	3.9
	SNP 2018 N = 6,997	71.0	22.9	4.1	2.0

Table 4.9: Q-D8a–c. Would you please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree with these statements? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

As per above Table 4.9, more Nepalis in 2018 are in agreement that all citizens should benefit from the constitutional rights and that “lower castes” can share the same water source as ‘higher caste’ than they did in 2017. However, in the past one year, the share of people who believe traditionally assigned roles should not be contested has increased. In 2018, a little over one-fifth of the respondents (21.0%) strongly affirm that traditional roles should not be contested; this is almost three-fold increase from people who believed this in 2017 (7.2%). However, there has been an increase in the share of respondents who agree³ that all citizens should benefit from their constitutional rights from 90.6% in 2017 to 98.2% in 2018. Likewise, more people in 2018 (93.9%) also believe that it is normal for the ‘lower castes’ to drink from the same water source as ‘higher castes’ than they did in 2017 (90.7%).

Views on Caste and Ethnicity, by Province

		Province						
		Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province
		%	%	%	%	%	%	%
D8a. People should be content with the role traditionally assigned to their caste, and not try to secure a position that is the privilege of others	Strongly agree	14.6	42.6	9.8	11.7	20.1	18.4	19.4
	Somewhat agree	26.6	17.7	20.4	16.7	10.2	12.2	21.9
	Somewhat disagree	23.0	20.2	35.9	21.5	16.3	16.8	14.8
	Strongly disagree	34.2	15.1	32.3	49.0	53.2	51.6	43.7
D8b. Nepali citizens from all castes should benefit from the same civic rights, as defined in the Constitution	Strongly agree	68.6	68.4	82.6	76.3	90.2	87.9	88.7
	Somewhat agree	30.7	24.7	15.7	16.8	8.8	9.4	9.1
	Somewhat disagree	.6	2.7	.4	2.7	.5	1.0	.2
	Strongly disagree	0.0	.2	.4	3.1	.2	1.0	2.0

3 'Agree' here refers to combined data of strongly agree and somewhat agree.

		Province						
		Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province
		%	%	%	%	%	%	%
D8c. It is normal for lower castes to drink from the same water sources as higher castes and enter temples	Strongly agree	66.5	61.2	70.7	74.0	81.8	79.6	66.8
	Somewhat agree	27.6	27.8	27.2	17.2	15.6	14.9	16.1
	Somewhat disagree	4.1	7.6	1.2	5.4	1.9	3.0	6.0
	Strongly disagree	1.1	1.0	0.1	3.2	.6	2.0	11.0

Table 4.10: Q-D8a–c. Would you please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree with these statements? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

Table 4.10 shows that, residents of Gandaki Province, Province 2, and Sudur Paschim Province appear to have a more traditionalist view towards the values of the caste system. More than two-fifth of the respondents (44.6%) from Province 2 strongly agree that members of the community should not contest the traditional roles by the caste system. About 6 out of 100 respondents (6.0%) respondents from Gandaki Province disagree⁴ that equal civic rights should be guaranteed to everyone; this number is quite high compared to the national figure of 1.8%. Likewise, respondents of Sudur Paschim Province are thrice as likely (17.1%) to disagree that “lower castes” can share the same water source as the ‘higher castes’ than an average Nepali (6.1%).

Acceptance of inter-caste marriages in Nepal is witnessing a rise in 2018. In comparison to 2017, slightly more people in 2018 would accept the marriage of their son/daughter with someone from a different caste. The share of approval has risen from 71.7% in 2017 to 74.7% in 2018.

4 'Disagree' here refers to the combined number of strongly disagree and somewhat disagree.

Acceptance of Marriage Between Castes and Ethnic Groups, by Year and Province

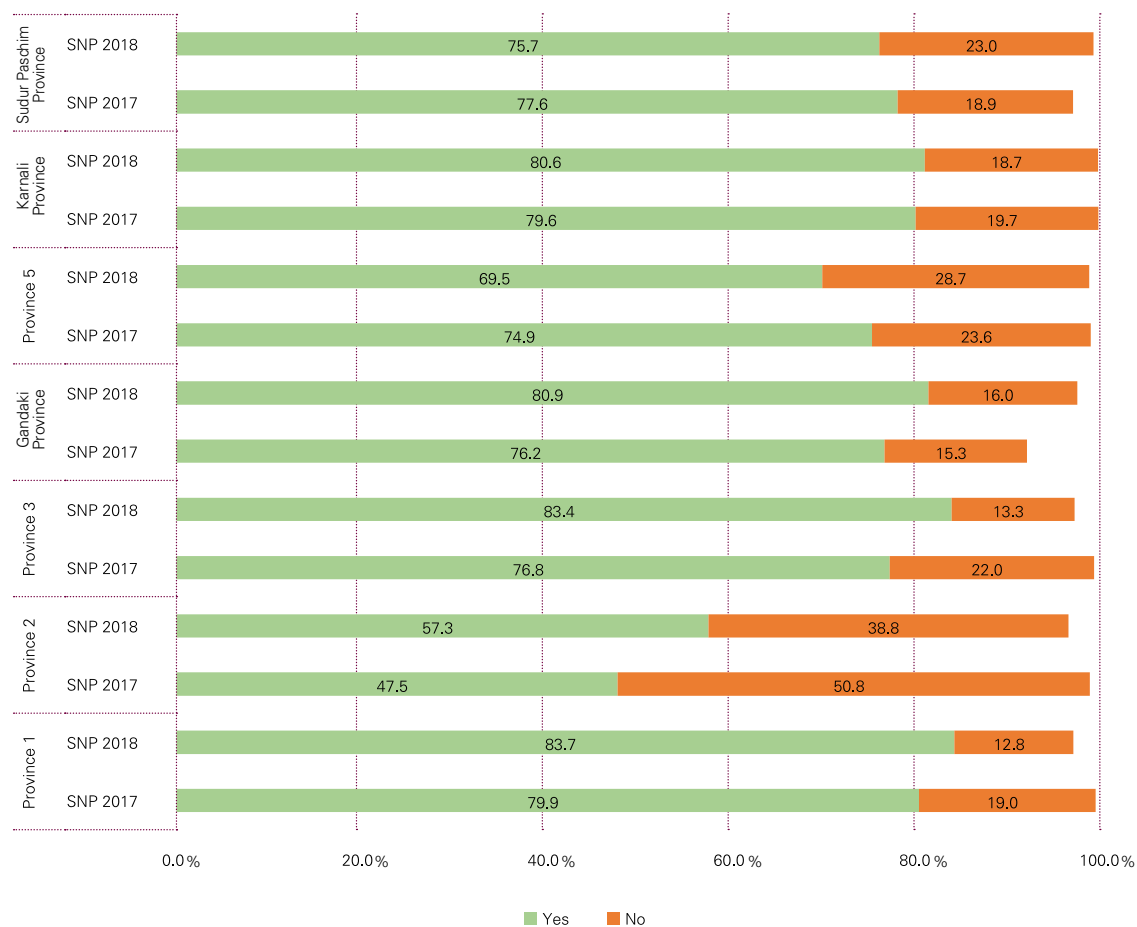


Figure 4.6: Q-D9. Would you accept your son or daughter marrying someone from a different caste or ethnic group? (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' are not presented)

Residents of Province 2 are less likely to accept their children's choice of getting married to someone from another caste. Though the nationally recorded figure for Nepalis who would disapprove of their child's marriage to someone from a different caste or ethnicity is 22.5%, as many as 38.8% of respondents from Province 2 say they would object to an inter caste marriage. On the other hand, residents of Province 1 and Province 3 are more likely to approve their child's inter caste marriage. The share of disapproval in these regions is as low as 12.8% for Province 1 and 13.3% for Province 3.

Acceptance of Marriage between Different Caste

		Yes %	No %
Caste	Hill Caste	75.3	24.7
	Hill Adibasi/Janajati	88.2	11.8
	Hill Dalit	95.8	4.2
	Madhesi Caste (Socio Economic Level -1)*	52.7	47.3
	Madhesi Caste (Socio Economic Level - 2)	58.0	42.0
	Madhesi (Adibasi/Janajati)	86.8	13.2
	Madhesi Dalit	61.0	39.0
	Other Cultural Groups	100.0	0
Religion	Hindu	77.4	22.6
	Buddhist	90.4	9.6
	Islam	39.7	60.3
	Kirat	86.8	13.2
	Christian	93.8	6.2
	Others	71.4	28.6

Table 4.11: Q-D9. Would you accept your son or daughter marrying someone from a different caste or ethnic group? (N = 6,855), (Response as 'Not Applicable', 'Don't Know' and 'Refused to Answer' is not included)

Some 95.8% of Hill Dalit respondents indicate that they would approve if their child chose to marry someone from a different caste (compared to 76.9% national figure).

Quite a large majority of Hill Adibasi/Janajati respondents (88.2%) also say that they would accept an inter-caste marriage. On the other hand, residents of Terai region are less inclined towards accepting their child's marriage to someone from a different caste and ethnic group. Compared to the national figure of 76.9%, 70.1% respondents from Terai report that they would not hesitate to accept an inter caste marriage. Madhesis (Level 1) are twice as likely (47.3%) to disapprove of an inter-caste marriage than an average Nepali (23.1%). Likewise, the share of disapproval is as high as 60.3% among those who profess Islam as their religion.

The share of disapproval of inter-caste marriage is as low as 10.5% for respondents who have a bachelor's degree and above. On the other hand, 35.7% of the illiterate respondents indicate that they wouldn't approve of their child marrying someone else from a different caste or ethnicity.

The Position of Women in Society

While quite a large proportion of Nepalis believe in an egalitarian society for men and women, strong roots of the gender stereotypes still exists in our society. In order to assess the views of Nepalis on the position of women, gender equality, gender identity, and gender roles, the respondents were presented with twelve statements that the respondents could strongly agree, somewhat agree, strongly disagree or somewhat disagree.

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Tel, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

Views on the Gender Roles and Gender Equality, by Year

		Strongly agree %	Somewhat agree %	Somewhat disagree %	Strongly disagree %
It is more important for a family to have a son than a daughter	SNP 2017	2.8	11.5	36.5	49.2
	SNP 2018	2.9	9.6	34.8	52.7
A higher education is more important for a boy than for a girl	SNP 2017	1.9	8.3	38.7	51.0
	SNP 2018	1.9	6.5	35.9	55.7
Women should be encouraged to work outside the home	SNP 2017	56.1	33.4	6.8	3.5
	SNP 2018	45.2	44.2	6.9	3.4
It is not suitable for women to engage in politics	SNP 2017	9.1	10.4	31.7	48.2
	SNP 2018	7.1	13.3	40.9	38.2
Women should have no control over her income, movement and decisions	SNP 2017	-	-	-	-
	SNP 2018	15.5	34.1	31.1	18.5
A woman has the right to decide how many children she should bear.	SNP 2017	-	-	-	-
	SNP 2018	18.8	41.0	25.6	13.9
It is okay for a wife to seek community mediation if she has problems in the house.	SNP 2017	-	-	-	-
	SNP 2018	18.7	44.1	23.7	12.6
If a wife does not obey her husband, he has the right to punish her.	SNP 2017	-	-	-	-
	SNP 2018	5.7	22.6	35.9	35.2
To be a man, you need to be tough.	SNP 2017	-	-	-	-
	SNP 2018	33.0	41.7	14.9	9.5
The participation of the father is important in raising children.	SNP 2017	-	-	-	-
	SNP 2018	24.6	48.5	15.2	11.4
When job opportunities are limited, men should have more right to a job.	SNP 2017	-	-	-	-
	SNP 2018	5.4	19.8	39.0	34.3
It is a man's responsibility to fulfil financial needs for his family.	SNP 2017	-	-	-	-
	SNP 2018	18.8	34.3	28.1	18.5

Table 4.12: Q-D10a–I. Would you please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree with these statements? (N = 7,056) (Response as 'Don't Know' is not presented in table)

There are some important variations in answers across the twelve statements. The proportion of respondents who agreed or disagreed with the presented statements has been listed in Table 4.12. A large majority disagree that sons are more important than daughters (87.5%), and that higher education is more important to a boy child (91.9%). A majority are also in agreement⁵ that women should be encouraged to work outside their homes (89.4%), women should be allowed to have a political career (79.1%), women have the right to jobs even there are limited jobs (73.3%), and that it is alright for women to seek mediation while having problems in the house (62.8%). Likewise, 73.4% of the respondents believe that men have equal responsibility in raising their children as their wives.

On the other hand, around half of the respondents (49.6%) believe that women aren't allowed to have control over her own income, movement and decisions. Some two-fifth of the respondents (39.5%) also indicates that a woman does not have the right to decide the number of children she herself should bear. Moreover, over a quarter of the respondents

5 Combined figure for strongly agree and somewhat agree.

(28.3%) also hold the opinion that a man has the right to punish his wife when she disobeys him. More than three-fourth of the respondents (77.7%) also express agreement with the stereotype that a man must have masculine attributes. Some 53.1% of the respondents also believe that it is primarily a man's responsibility to fulfil his family's needs.

For the first four questions on importance of having a son, importance of higher education for a boy child and a girl child, women's work outside their home, and women's engagement in politics: results have remained the same over the year. There is some slight decline in the share of respondents who believe that having a son is more important than having a daughter from 14.3% in 2017 to 12.5% in 2018. Similarly, there is also a small decline in the share of respondents who believe that higher education is more important for a boy than for a girl from 10.2% in 2017 to 8.4% in 2018.

Views on Gender Roles and Gender Equality, by Sex

		Sex	
		Female %	Male %
It is more important for a family to have a son than a daughter.	Strongly agree	2.6	3.1
	Somewhat agree	9.6	9.5
	Somewhat disagree	33.5	36.2
	Strongly disagree	54.3	51.1
A higher education is more important for a boy than for a girl.	Strongly agree	2.0	1.7
	Somewhat agree	6.3	6.7
	Somewhat disagree	34.6	37.3
	Strongly disagree	57.0	54.3
Women should be encouraged to work outside the home.	Strongly agree	46.9	43.4
	Somewhat agree	43.5	45.1
	Somewhat disagree	6.2	7.7
	Strongly disagree	3.2	3.7
It is not suitable for women to engage in politics.	Strongly agree	7.6	6.5
	Somewhat agree	13.2	13.4
	Somewhat disagree	39.5	42.4
	Strongly disagree	39.0	37.3
Women should have no control over her income, movement and decisions.	Strongly agree	16.5	14.4
	Somewhat agree	32.8	35.5
	Somewhat disagree	30.3	32.0
	Strongly disagree	19.2	17.7
A woman has the right to decide how many children she should bear.	Strongly agree	21.5	15.9
	Somewhat agree	41.7	40.2
	Somewhat disagree	22.8	28.6
It is okay for a wife to seek community mediation if she has problems in the house.	Strongly disagree	13.0	14.9
	Strongly agree	20.5	16.7
	Somewhat agree	44.9	43.3
	Somewhat disagree	21.8	25.6
	Strongly disagree	11.7	13.6

	Sex		
	Female %	Male %	
If a wife does not obey her husband, he has the right to punish her.	Strongly agree	5.1	6.4
	Somewhat agree	20.2	25.0
	Somewhat disagree	34.6	37.2
	Strongly disagree	39.2	30.9
To be a man, you need to be tough.	Strongly agree	31.2	34.9
	Somewhat agree	41.1	42.4
	Somewhat disagree	15.7	14.0
	Strongly disagree	10.7	8.3
The participation of the father is important in raising children.	Strongly agree	23.9	25.3
	Somewhat agree	47.6	49.3
	Somewhat disagree	15.9	14.4
	Strongly disagree	12.2	10.6
When job opportunities are limited, men should have more right to a job.	Strongly agree	4.2	6.7
	Somewhat agree	16.7	23.1
	Somewhat disagree	40.0	37.9
	Strongly disagree	37.0	31.4
It is a man's responsibility to fulfil financial needs for his family.	Strongly agree	18.1	19.6
	Somewhat agree	31.9	36.8
	Somewhat disagree	29.5	26.5
	Strongly disagree	20.1	16.8

Table 4.13: Q-D10a–I. Would you please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree with these statements? (N = 7,056) (Response as 'Don't Know' is not presented in table)

Though there aren't any outstanding differences in the responses when disaggregated by gender, there are some minor differences that needs to be pointed out. For example, lesser male respondents agree (56.1%) that women have the right to decide on the number of children a woman should bear than female respondents (63.2%). Similarly, more female respondents (65.4%) than their male counterparts (60.0%) agree that a wife should seek mediation when she faces problems in the house. While a quarter of the female respondents (25.4%) believe that it is acceptable for her husband to punish her when she disobeys him, some 31.4% male respondents believe that it is acceptable. More than one-fourth of the male respondents (29.8%) believe that in case of availability of limited job opportunities, men are more entitled to the right of a job, but only some 20.9% female respondents agree to it.

Views on Leadership Positions

Many, if not most, Nepalis see men and women as equally capable when it comes to some of the key qualities and behaviors that are essential for leadership. In order to assess the public's attitude towards women taking leadership roles, respondents were asked whether they thought a man or a woman or someone capable regardless of their gender would be better suited in 12 different leadership positions on various governmental and non-governmental organisations/ institutions from the local to the national level.

Views on Leadership Positions

	Women	Men	Regardless of man or woman, the person should be capable
	%	%	%
Chief executive position of federal government	29.3	31.3	36.3
Chief executive position of provincial government	27.6	31.4	37.1
Chief executive position of local government	30.6	29.5	36.9
Federal parliamentarians	26.0	29.7	40.7
Provincial Parliamentarians	26.1	29.6	40.4
Local Assembly members	33.3	25.1	39.5
Ward Chairperson	33.4	29.9	35.2
Chairperson of Political Party	25.3	34.0	38.7
Chairperson of user groups (like community forests user groups, consumer groups)	39.6	24.3	34.3
Chairperson of Saving and Credit Cooperatives	46.8	19.2	32.3
Chairperson of School Management Committee	31.6	31.1	35.8
CEO of private Company/organization	26.4	33.7	37.7

Table 4.14: Q-D11a-I. Thinking about leadership positions, please tell me, who would be more acceptable as leaders in the following organisation/ institutions? (N = 7,056) (Response as 'Don't Know' is not presented in table)

Results indicate that women are more likely to be considered appropriate leaders for local level government entities and non-governmental organisations. Most respondents consider women as acceptable leaders in local government entities like chief executive member of local government (30.6%), local assembly members (33.3%), and ward chairperson (33.4%). Moreover, women are also considered as a more appropriate leader for organisations like various user groups (39.6%), saving and credit cooperatives (46.8%), and school management committee (31.6%).

For leadership roles in federal and provincial level government institutions, men are more likely to be chosen as appropriate leaders. For instance, respondents are more inclined to choose men as acceptable leaders in leadership positions of federal government (31.3%), provincial government (31.4%), federal parliamentarians (29.7%), provincial parliamentarians (29.6%), and chairperson of a political party (34.0%). Furthermore, some one-third of the respondents (33.7%) also believe men would make more acceptable leaders as CEO of a private company. This tendency is higher in the Terai than in the Hills by a considerable margin. While 28.8% people from Hill caste and 29.1% Hill Janajati think that women are more acceptable as leaders in chief executive position of federal government, 36.8% people from Terai think that men are more acceptable than women in chief executive position of federal government.

Gender Attitudes

Almost half of Nepalis (46.7%) report that they would prefer to be born as a man if given a chance to be reborn. More than one-fourth of the respondents (28.3%) indicate that they would choose to be born as a woman whereas some 24.2% believe that it wouldn't make any difference to them to be born as a man or a woman.

Gender Preference on Rebirth, by Sex

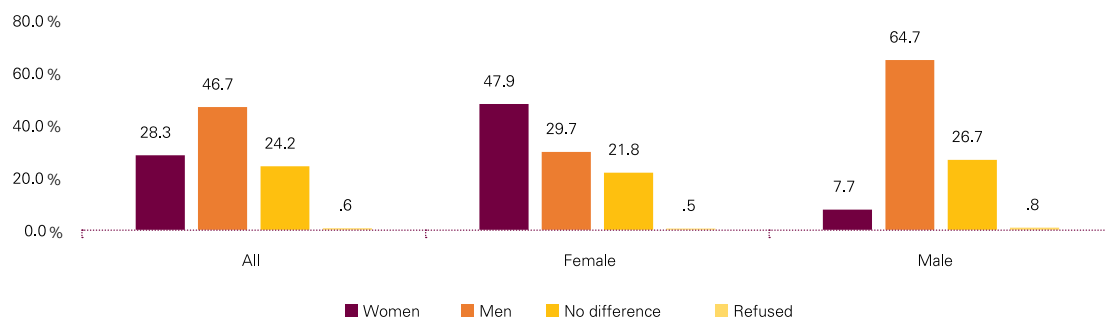


Figure 4.7. Q-D12. If you were to born again, who would you want to be born as? (N= 7,056)

Only less than half of women respondents (47.9%) would still choose to be reborn as a woman where a huge majority of the men (64.7%) would choose to be reborn as a man again. While some 29.7% of women report that they would prefer to be reborn as a man, only 7.7% male prefer to be reborn as a woman. 26.7% male respondents and 21.8% female respondents say it makes no difference if they were to be born as a male or a female.

Views on Who Does the Society General Favour

	%
Men, women, and others equally	56.7
Men over women and others	38.9
Women and others over men	4.4

Table 4.15: Q-D13. In your opinion, in our country, who does the society general favour? (N=7,056)

Although 56.7% respondents report that the society does not have a bias based on gender, a good number of respondents (38.9%) indicate that the society favours men over women and others. Only a small minority (4.4%) believe that women and others are favoured over men. The highest rate of people who earns more than NPR. 40,000 per month (45.9%) think that society favours men over women and others. Similarly, the educated people who has achieved Intermediate level of education also has the highest rate (45.2%) on believing that society favours men over women.

Views on Who Does the Society General Favour, by Province

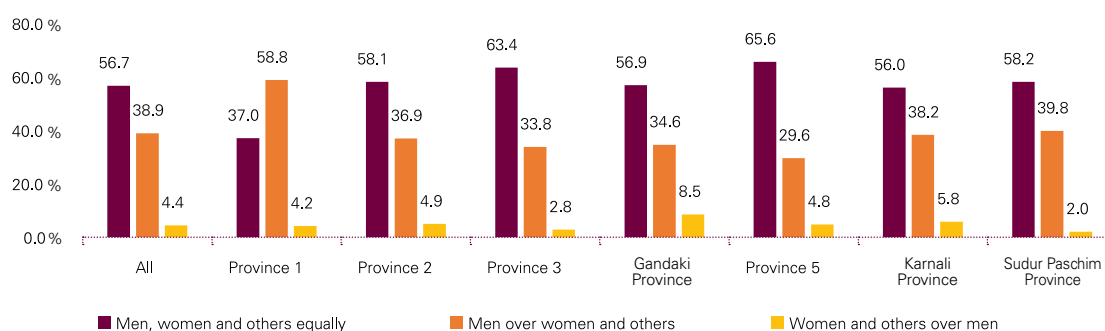


Figure 4.8. Q-D13. In your opinion, in our country, who does the society general favour? (N=7,056)

Residents of Province 1 are more likely to report that the Nepali society favours men over women and others. As shown in Figure 4.9, the highest proportion of respondents (58.8%) from Province 1 report that the society is positively biased towards men. In contrast, residents of Province 5 are more inclined towards saying that the society favours men, women, and others equally. Some two-third of respondents in Province 5 believe there is equal treatment for all irrespective of (compared to the nationally recorded figure of 56.7%).

A vast majority of Nepalis (86.8%) think that the overall position of women compared to men has improved in the past five years. However, 9.8% say that it has neither improved nor worsened and remained about the same and four out of 100 respondents still report that the overall position of women has worsened. Both Nepali women and men hold a very similar opinion with regards to which gender the Nepali society favours. There isn't much of a difference in how female respondents and male respondents answer to this question.

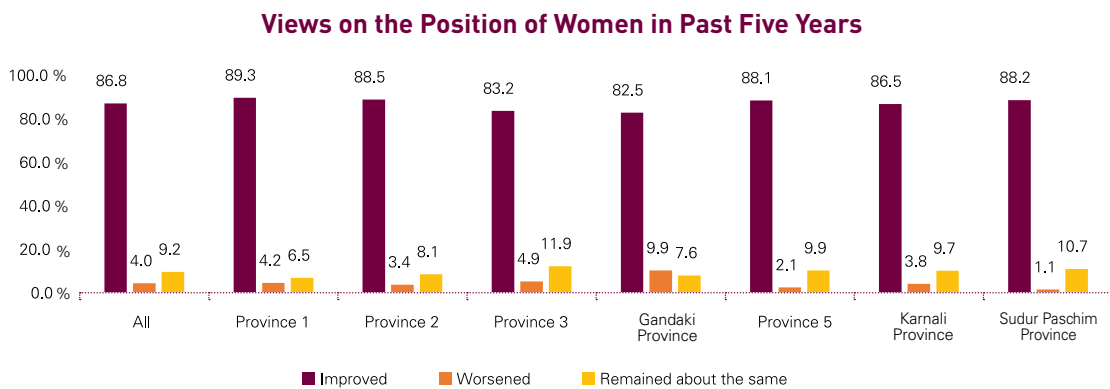


Figure 4.9: Q-D14. In the past five years, do you think that the overall position of women compared to men in this country has improved, worsened or remained about the same? (N= 7,056)



Photo by: Interdisciplinary Analysts



Photo by: Interdisciplinary Analysts

CHAPTER 5

GOVERNANCE AND POLITICAL PARTICIPATION

GOVERNANCE AND POLITICAL PARTICIPATION

KEY HIGHLIGHTS

Of the total respondents, 35.0% cannot cite a single change brought by the new constitution of Nepal 2015. Of those citing at least one change, federalism is the most cited at 36.6%. Despite the on-going national controversy around certain clauses in the citizenship rules, only 18.4% are aware that the new constitution has in fact changed some of the citizenship rules.

Nepalis who believe that state restructuring under the new constitution has improved the capacity of local government to deliver its services to people are growing in number. In 2018, 45.20% respondents cited improvement in the local government compared to 34.8% in 2017.

Residents of Gandaki Province are more likely to report that the local level restructuring has positively impacted service delivery capacity of their local government, however, the residents of Province 3 and Karnali Province are least likely to do so. Younger Nepalis are more likely to assess local level restructuring positively compared to respondents who are 50 years or above.

Nepalis tend to place high trust in media organizations (91.3%), community-based organizations (90.7%), Nepal Army (87.7%), ward chairpersons (83.8%), and mayors and/or rural municipality chairpersons (81.3%) whereas their trust in political parties, federal parliament and provincial parliament appears to be much lower, ranging around 30-40 %.

A little less than half of the population (46.4%) is aware of the services provided by local governments. This number gets much lower with federal government at 24.3% and provincial governments at 16.3%. A majority of Nepalis (63.0%) did not receive any form of services from their local government offices in the year 2018.

Of those seeking services from local governments, procuring identity documents (39.3%), settling land tax (27.3%), and issuing recommendations (22.2%) appear to be the three main reasons to approach the local government.

Two-fifths of Nepalis (40.5%) have at least one child studying in a public school, over a quarter of respondents (27.4%) have a child who goes to a private school. Some 69.0% respondents in 2017 believed that the quality of public education is good, this proportion has increased to 78.8% in 2018. In terms of school choice, people from Karnali Province (79.3%) and Sudur Paschim Province (71.3%) are more inclined to send their children only to public schools whereas residents of Province 3 (54.6%) and Province 1 (41.8%) are more likely to choose private schools.

Nearly 9 in 10 respondents find access to medical treatment at the local level either 'Easy' or 'Very Easy' where as a small percentage of the respondents (7.2%) state that it is 'Difficult' or 'Very Difficult'. Over the past one year, only one-fifth of the respondents (21.8%) haven't tried to make use of their local health services.

Slightly more than half of the Nepalis feel that there have been positive changes in the quality of roads during the past year. While 52.7% of respondents report positive change,

27.8% respondents feel that there has been no change and 17.5% state that the roads are getting worse.

More than half of the respondents believe that their elected representatives are present and available most of the time in their respected offices than they did in 2017. 56.2% of respondents report that most of the time their representatives are in offices, only a small minority of the respondents (11.9%) reported that their representatives are away most of the time.

Business tax (“Byavasayik Kar” in Nepali language) is the most commonly paid tax (52.0%) followed by Institutional income tax (13.5%), Individual income tax (7.9%) and Property tax (7.4%) in 2018. Around 80% of those who paid one or more tax in the past year report that the tax rates are too high.

Nepalis obtaining an Identity document (59.5%), Accessing public healthcare services (78.6%), and Getting admission into a school/ university (70.6%) say that they did not pay bribes. This number drops when it comes to obtaining services from the Police (31.4%), the Courts (27.5%) or when applying for a Job (35.5%). There has been a significant decline in the respondents who report that they paid a bribe in 2018, across all categories, compared to 2017.

A majority of Nepalis (77.5%) do not have any information on the development projects or local government budgets. This also reflects in overwhelming majority of Nepalis reporting that they have not been a part of the public hearings (81.4%) or public audits (92.5%) of their local governments in the past one year.

Some 71% of Nepalis feel that their local government representative “Strongly Care” or “Care” about them. At the same time, the proportion of respondents who now believe that their elected representatives don’t care much about them has increased to 19.2% this year, from 12.5% in 2017.

In the past year, a small minority of Nepalis have sought help of their elected representatives to resolve their personal or community problems. Men, Christians, lesser well-off Nepalis are more likely to say they have approached the elected local representatives to solve either a personal or a community problem in the last year. Compared to 2017, Nepalis’ level of dissatisfaction with regards to the outcome of their contact with elected representatives has increased this year. Respondents from Province 5 express less dissatisfaction with the outcome of their contact whereas residents of Province 3 are more likely to say they weren’t satisfied with the consequences.

5.1 AWARENESS OF THE CONSTITUTIONAL CHANGES

The new Constitution of 2015 has brought about significant changes in the way Nepali state is structured, in the modality of elections, in citizenship rules, and by introducing reservation in educational institutions and government jobs for under-represented Nepalis among other changes. One-third of Nepalis, however, cannot cite any change introduced by the new Constitution promulgated in 2015. When asked to name any change brought about by the 2015 Constitution, 35.0% of the respondents were unable to name any change¹. Of the remaining two-thirds, 36.6% cite restructuring of the state, 27.6% mention local elections as one of the changes, 17.9% mention secularism, 18.4% are able to cite changes in citizenship rules and 17.8% cite reservations for Madhesis and Janajatis.

1 Open ended question allowing multiple responses.

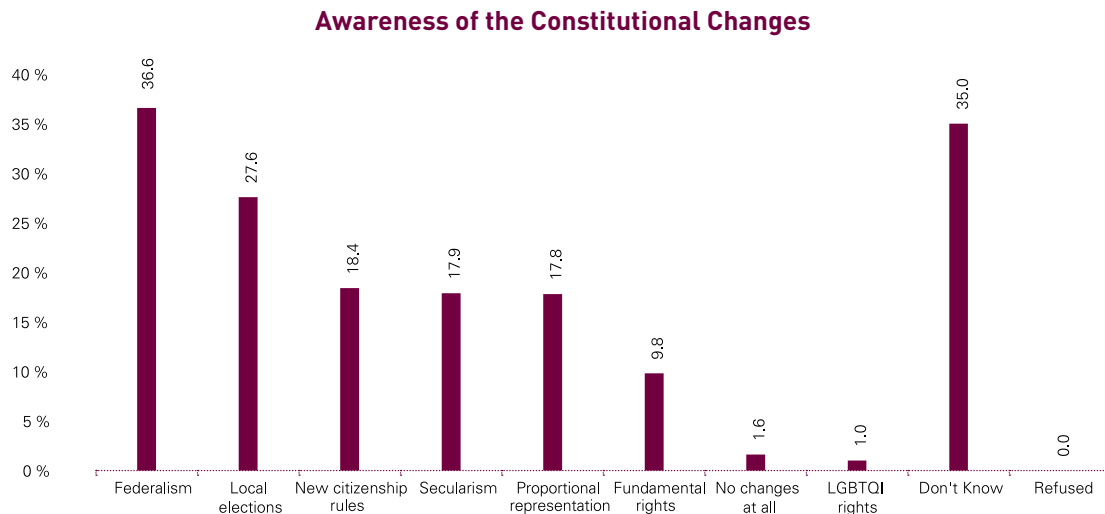


Figure 5.1: Q-E2. Nepal now has a new Constitution. This constitution changed a lot of things about the way Nepal is governed, and about the rights of Nepali people. Could you please name some of those changes? (N = 7, 055)

Male respondents are more familiar with the changes brought by the Constitution compared to females. While 42.7% female respondents picked the “Don’t Know” option, only 27.90% of male respondents picked the same. The gap in knowledge of constitutional changes appear to be similar across age groups. While 36.0% in the age group of 18-24 were unable to cite a change, in the age group 50 years and above the lack of awareness is only marginally higher at 39.3% with the age group 35-49 remaining slightly better at 34.1%.

As expected, the unawareness level increases with education. While 56.6% of respondents coded as ‘Illiterate’ say that they don’t know of any changes brought by the Constitution, this number falls to 15.1% among those coded as ‘Bachelor’s Degree and Above’.

5.2 LOCAL BODY RESTRUCTURING

After the promulgation of the Constitution 2015, Nepal underwent a state restructuring which recognised three tiers of governments – Federal, Provincial and Local. With local body restructuring constitutionally enshrined, the state of Nepal is now divided into seven Provinces, 77 districts, and 753 local level urban and rural municipalities. Prior to the 2015 Constitution, Nepal was divided into 75 districts and a total of 3,973 local level Village Development Committees (VDCs) and municipalities². The 2015 Constitution has guaranteed local bodies with a total of 22 exclusive rights and has given the power to exercise executive and legislative powers, which they did not have prior to the promulgation of the 2015 Constitution. This survey has sought to assess how this local body restructuring has impacted the efficiency of the local government’s service delivery. In addition, the survey has also attempted to measure how people’s access to services has changed after the assignment of their new municipality or rural municipality.

A little less than half of Nepalis (45.2%) are optimistic that the local body restructuring has allowed increasing the capacity of their local government to deliver services. Another one-third of the respondents (34.2%) cite that the restructuring hasn’t affected the public service delivery of the people whatsoever. Some six out of 100 respondents (6.3%) still consider it to be too early to tell whether the local level restructuring has impacted the service

2 CBS, 2002.

delivery of their local government, and a similar share (5.9%) believe that the capacity of their local government has worsened since the restructuring.

More Nepalis in 2018 believe that the restructuring has helped to increase the capacity of their respective local government to deliver services compared to 2017. While 34.8% assessed this restructuring positively in 2017, 45.2% do so in 2018 signalling an increasing optimism with regards to the capacity of local government on service delivery. A considerable size in 2017 (26.7%) stated that it was too early to comment on whether the restructuring impacted service delivery positively or negatively, but only 6.3% believe this in 2018. Though a very similar proportion of respondents (5.9%) say that it has worsened the capacity of the local governments, the share of respondents who think that the restructuring does not impact the local government's capacity has increased from 19.8% in 2017 to 34.2% in 2018, suggesting that the local body restructuring has not changed the ways of service delivery practices are carried out.

In 2018, residents of Gandaki Province are the most likely to state that local level restructuring has positively impacted service delivery capacity of their local government. Almost three-fifth of the respondents in Gandaki Province (57.9%) believe that the restructuring has allowed their local government to deliver the services more effectively. The share of respondents who have a similar positive assessment is also high in Sudur Paschim Province (56.6%) and Karnali Province (54.4%) - compared to the nationally recorded figure of 45.2%.

In the last year, the proportion of respondents who are optimistic about the local level restructuring has increased in all the provinces except Province 3 and Karnali Province. In 2017, Karnali Province was the most optimistic among all the Provinces. Despite a small decline of 3.8% in their rate of optimism, Karnali Province still remains the second most optimistic Province with 54.0% of respondents sharing it just behind Sudur Paschim Province. For Province 3, their positive assessment on local level restructuring has declined from 31.1%, which was already a low figure in 2017, to 24.0% in 2018. Among all the Provinces, Province 3 records the lowest number of people who assess local level restructuring, positively.

In 2017 only 33.4% of people in Province 2 had assessed as improvement the capacity of local government to deliver services to the people after the restructuring of local administrative bodies. In 2018, the percentage of people holding this view is 48.4% - a dramatic increase of 15%. While Province 2 has a fair share of respondents who are positive about the local level restructuring and also reflect an increasing optimism, it has the highest proportion of respondents who state that the capacity of local government to deliver services has worsened after the restructuring. Residents of Province 2 are twice as likely (12.5%) to report that it has worsened than the average Nepali (5.9%).

Views on Local Level Restructuring, by Province

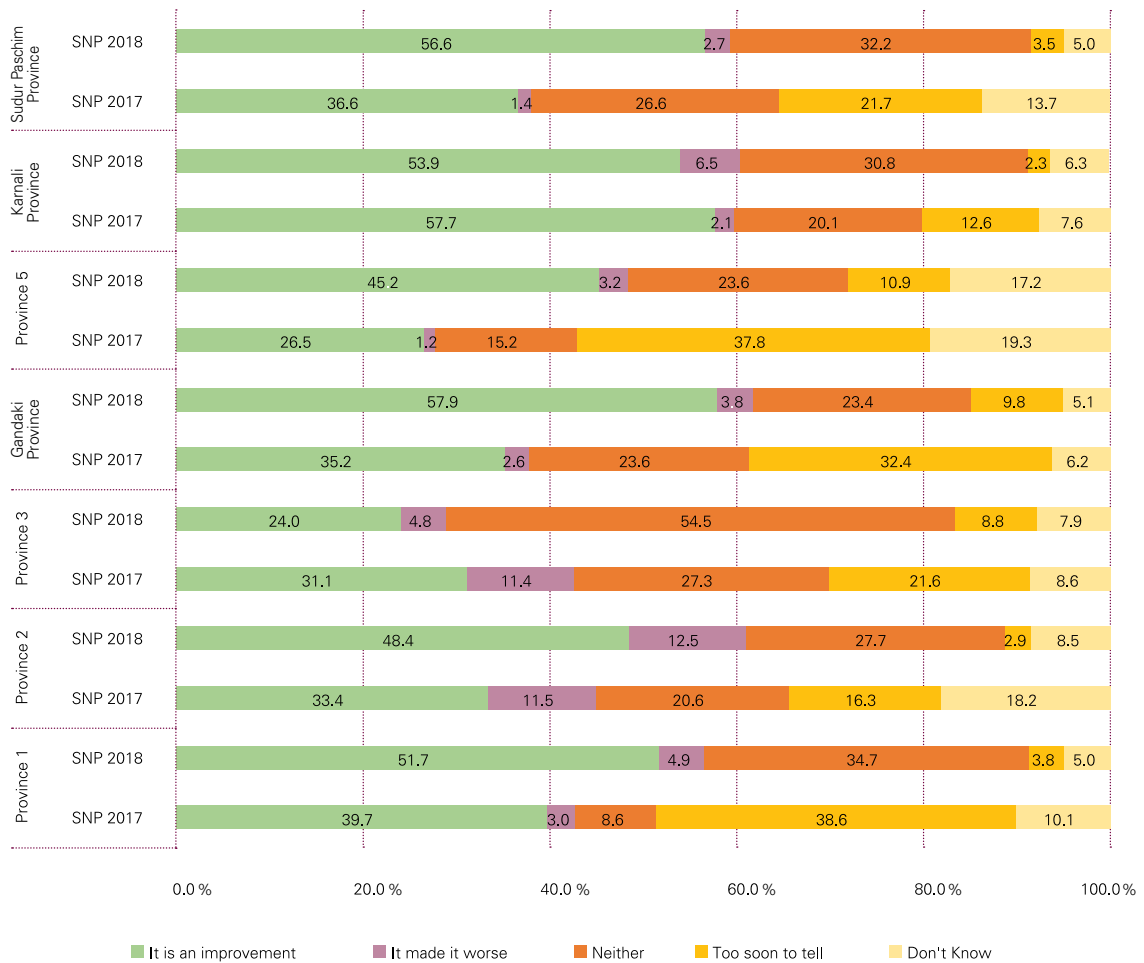


Figure 5.2: Q-E4. Now I would like to ask you about the recent restructuring of local administrative bodies that happened in Nepal. Do you feel this has improved the capacity of local government to deliver services to people, or made it worse? (N = 7,055) (Response as 'Refused to Answer' is not included)

Younger Nepalis are more inclined towards positively assessing local level restructuring. Results show that the positive assessment of restructuring decreases as respondent's age increases. More than half of the respondents (54.4%) within the age group of 18-24 believe that the restructuring is a step forward whereas only 39.0% of respondents who are 50 and above think so. Regarding the optimism on restructured local bodies, the respondents from the Urban Areas are lesser (35.1%) optimistic compared to the respondents from Rural Areas (47.6%).

Most Nepalis (41.7%) have to travel more or less the same distance in their new administrative setting to access public services as they had to before the local level restructuring. This question was also administered in the 2017 survey with the motive of analysing the distance an average Nepali would have to travel in the new administrative setting of their municipality or rural municipality. Access to administrative services here refer to the convenience in terms of distance for Nepalis to prepare such as identity documents, land titles, and business licenses in the new municipality or rural municipality setting. In their new municipality/ rural municipality, in order to access the administrative services, the proportion of respondents who report having to travel a longer distance (28.0%) is almost the same as the share of respondents who report having to travel a shorter distance (28.2%).

Distance to Administrative Services after Local Level Restructuring, by Year

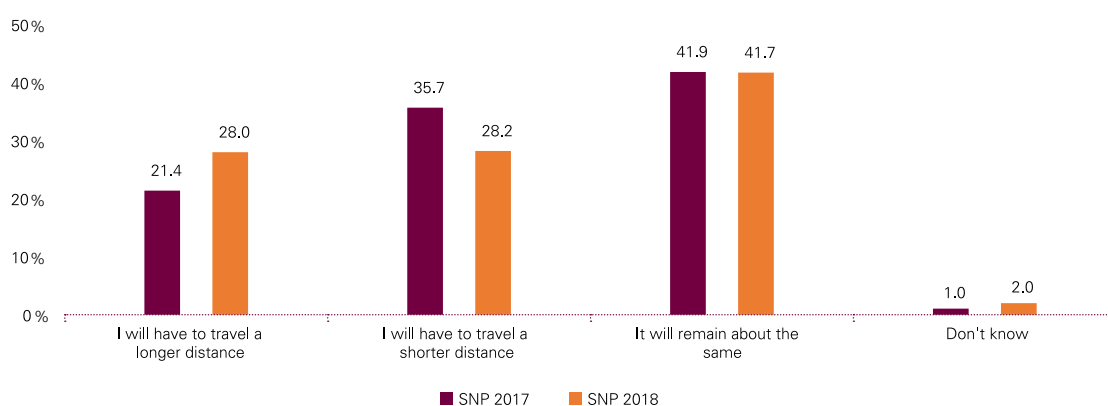


Figure 5.3: Q-E7 In your new urban municipality / rural municipality, do you have to travel a longer or a shorter distance to access public services, or does it remain the same (for example, to obtain a land title, business license, or marriage, citizenship, or birth certificate)? (N = 7,056)

Over the past year, the proportion of respondents who report having to travel a longer distance has increased and respondents who have to travel a shorter distance has decreased. Some 21.4% in 2017 claimed that they had to travel a longer distance to access administrative services, this share of respondents has increased to 28.0% in 2018. Likewise, slightly more than one-third of the respondents in 2017 (35.7%) reported that their distance to access administrative services had shortened; as less as 28.2% respondents hold this opinion in 2018. The share of respondents who say they have to travel the same distance remains unchanged over the year. The changes in the proportion of people reporting having to travel either a longer distance or a shorter distance in 2018 vis-à-vis 2017 may have come about because people may have been more aware of the actual distance to access public services in 2018 compared to 2017.

Residents of Karnali Province are twice (64.3%) more likely to indicate that they would have to travel a shorter distance in their new rural municipality/ municipality setting than their fellow citizens (28.2 %). Quite high proportion of respondents in Sudur Paschim Province (41.2%) are also likely to state that they have to travel a shorter distance. On the other hand, respondents of Province 2 and Province 5 are more likely to say that their distance to access the services in their new municipality/ rural municipality has become longer. More than two-fifth of the respondents (42.5%) in Province 2 and more than one third of the respondents in Province 5 (36.2%) report that they now have to travel a longer distance in their new administrative setting than they had to before the local level restructuring. More than half of the respondents in Province 3 (52.4%) state that the distance to their point of services hasn't changed much after the restructuring compared to the nationally recorded figure of 41.7%.

Distance to Administrative Services after Local Level Restructuring, by Province and Ecological Region

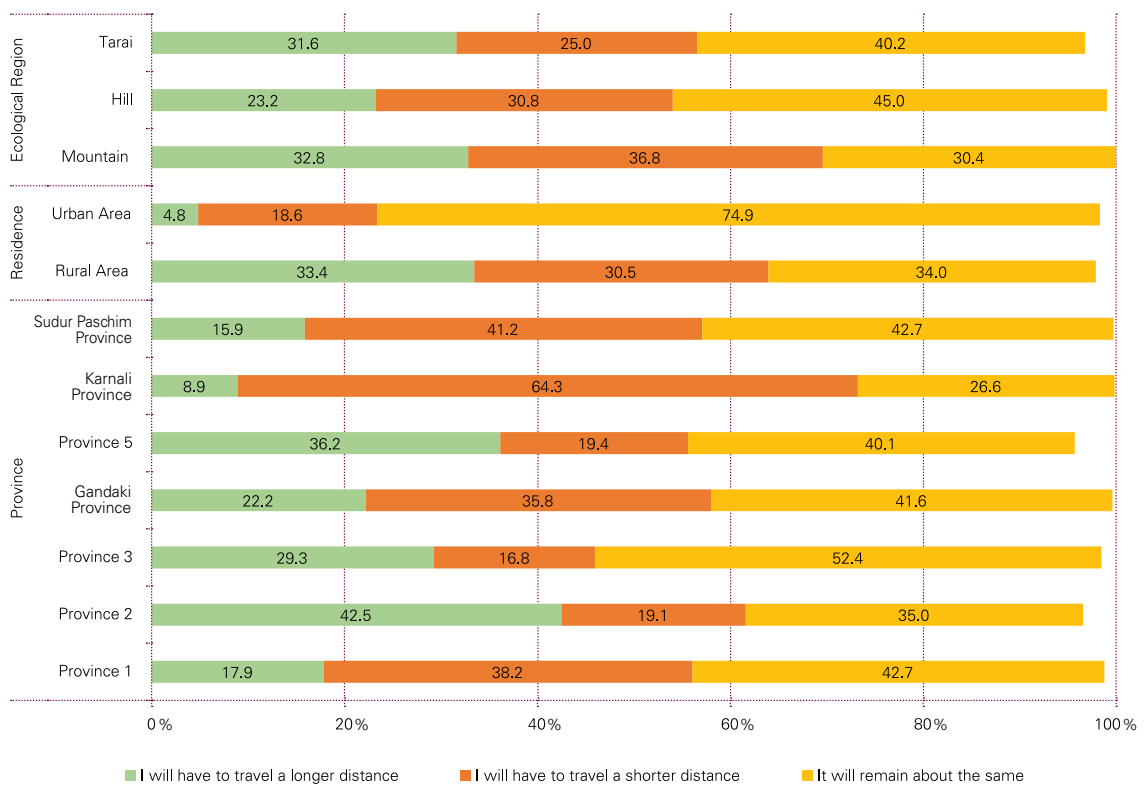


Figure 5.4: Q-E7 In your new urban municipality / rural municipality, do you have to travel a longer or a shorter distance to access public services, or does it remain the same (for example, to obtain a land title, business license, or marriage, citizenship, or birth certificate)? (N = 7,056) (Response as 'Don't Know' is not presented)

Respondents in rural areas are seven times more likely than respondents in urban areas to report that they would have to travel a longer distance to make use of services in the new administrative setting. While some 33.4% in rural areas indicate that their distance to their service point has increased, only 4.8% report the same in urban areas. Moreover, in rural areas, the share of respondents who report having to travel a longer distance (33.4%) is higher than those who report having to travel a shorter distance (30.5%). On the other hand, majority of the respondents (74.9%) in urban areas indicate that they would have to travel more or less the same distance to get to their service point.

5.3 TRUST IN INSTITUTIONS

The survey sought to measure Nepalis' level of trust on 20 different entities, including government and independent institutions. In this regard, the survey asked the people how much they trust these entities in a scale of 1 to 4, where 1 represents 'Fully Trust', to 4 'Don't Trust at All'.

Media Organisations (91.3%) followed by Community-Based Organisations (CBOs) (90.7%) score the highest level of trust, Nepal Army (87.7%) and Ward Chairperson (83.8%) are the government entities with the highest level of trust. Some other entities that Nepalis are more likely to trust are Armed Police Force (82.6%), Justice Courts (82.1%), Mayor/ Rural Municipality Chairperson (81.3%), and Municipality/ Rural Municipality Assembly (80.9%). On the contrary, Political Parties are the most distrusted institutions for Nepalis as 40.5% of respondents assert that they don't trust them. 33.6% of respondents share that they don't trust Federal Parliament, 31% of respondents' share that they don't trust Provincial Parliament and Local Political Leaders.

Trust in Institutions

	N	Trust			No trust		
		Trust (Total) %	Fully Trust %	Moderately Trust %	Don't Trust (Total) %	Don't quite trust %	Don't trust at all %
The Media (Television, Radio, Newspapers)	7,053	91.3	27.0	64.3	7.9	5.1	2.8
CBOs (women's group, savings and credit group)	7,051	90.7	23.9	66.8	7.9	5.0	2.9
Nepal Army	7,036	87.7	24.2	63.5	9.5	7.0	2.5
Ward Chairperson	7,055	83.8	21.0	62.8	15.6	10.3	5.3
Armed Police Force	7,029	82.6	19.1	63.5	10.6	6.9	3.7
Courts	6,950	82.1	21.8	60.3	12.7	8.4	4.3
Mayor / Rural Municipality Chair	7,052	81.3	18.6	62.7	18.0	12.1	5.9
Municipality/ Rural Municipality Assembly	7,049	80.9	16.1	64.8	18.1	12.4	5.7
Police	7,035	78.2	17.8	60.4	20.5	14.2	6.3
Public Service Commission	6,988	78.0	24.8	53.2	7.8	4.5	3.1
NGOs / Human Rights Defenders	7,016	76.4	13.0	63.4	16.5	11.6	4.9
Religious/Caste-Based Organizations	7,039	74.6	10.7	63.8	20.8	14.4	6.4
Judicial Committees	6,927	74.0	14.5	59.5	13.7	9.5	4.2
E9b3. District Coordination Committee	7,046	70.3	10.6	59.7	23.3	14.9	8.4
Local Political Leaders	7,050	68.1	10.6	57.5	31.0	20.9	10.1
The federal Government	7,051	64.7	8.1	56.6	31.6	19.5	12.1
The Federal Parliament	7,052	61.8	5.5	56.3	33.0	21.1	11.9
Provincial Government	7,048	61.7	6.3	55.5	30.7	19.6	11.1
Provincial Assembly	7,047	61.3	5.6	55.7	31.0	20.0	11.0
Political Parties	7,048	58.2	6.6	51.6	40.5	26.1	14.4

Table 5.1: Q-Ea-t. Now I am going to ask you about certain people and institutions in Nepal. For each of them, I would like you to tell me if you fully trust them, moderately trust them, don't quite trust them, or don't trust them at all to have the best interest of Nepalis at heart. (Response as 'Refused to Answer' is not included and 'Don't Know' is not presented')

Over the year, the level of faith and confidence that Nepalis place on their municipality/ rural municipality chairperson and ward chairperson has risen. In 2017, some 69.6% respondents believed that their Municipality/Rural Municipality Chairperson held the best interests of Nepali people, this number has increased to 81.3% in 2018. Likewise, 83.8% of the respondents trust their ward chairperson in 2018 compared to 72.9% in 2017.

Over the year, the proportion of people saying they trust Political Parties has declined from 64.3% in 2017 to 58.3% in 2018. Lesser share of respondents also say that they trust Police and Armed Police Forces than they did in 2017.

5.4 AWARENESS ABOUT PUBLIC SERVICES

With the promulgation of the Constitution in 2015, Nepal adopted the structure of federal government. The constitution envisions a three-tier structure of the government- Federal, Provincial and Local. Each tier of government has their own jurisdictions. While many jurisdictions are exclusive to them, some are to be carried out in coordination with either Provincial and Federal levels of governments. The survey seeks to understand people's level of awareness about the services that each level of the government provides.

More Nepalis are aware about the services provided by their local government than by the Provincial and Federal governments. Almost half of the respondents (46.4%) have some level of knowledge about the services provided by their local government but their awareness level about the services provided by provincial government and federal government is significantly low at 16.3% and 24.3% respectively. As shown in Figure 5.5, 83.7% of the respondents are unaware about the services provided by their provincial government and federal government (75.7%).

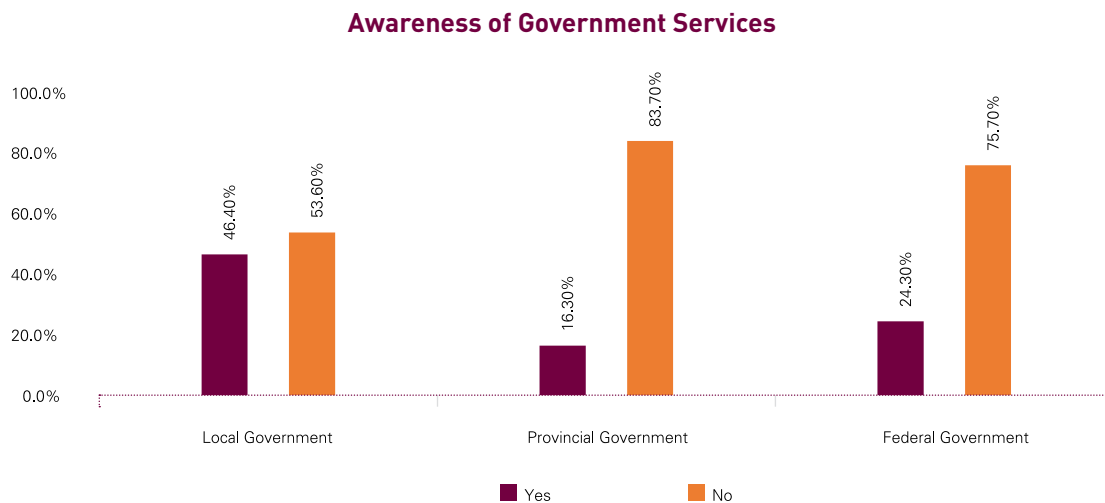


Figure 5.5: Q-E10AM_1, E10AN_1, E10AO_1. Are you aware about services provided by your local, provincial, and federal government? (N=7,051 Local Government; N=7,052 Provincial Government; N=7,053 Federal Government)(Response as 'Refused to Answer' is not included)

While residents of Gandaki Province are more likely to know about the services provided by their local government, residents of Sudur Paschim Province are more likely to be aware about services provided by Provincial and Federal governments. In Gandaki Province, 65.7% of respondents state that they know about services provisioned by their municipality/ rural municipality compared to the nationally recorded figure of 46.4%. While 31.3% of residents of Sudur Paschim Province are likely to have knowledge about their Provincial government's activities, only 6.5% are able to do so in Province 2. Likewise, 35.5% of respondents from Sudur Paschim Province are familiar with the services provided by their federal government only 8.5% of respondents share that same in Province 2. Province 3, Gandaki Province and Sudur Paschim Province have fair share of information about the services provisioned by all three tiers of the government.

On the other hand, residents of Province 2 are the least likely to have any information about the services provided by their local, provincial or federal governments. Only as little as 6.5% of the respondents from Province 2 are aware about the services provided by their provincial government (compared to the national average of 16.3%). Similarly, while an overall of 24.3% state that they are aware about the services of the federal government, this share is almost three times lower in Province 2 (8.5%). Moreover, Province 2 also has the lowest proportion of respondents who know about their local government services (30.1%).

Awareness of Government Services, by Province

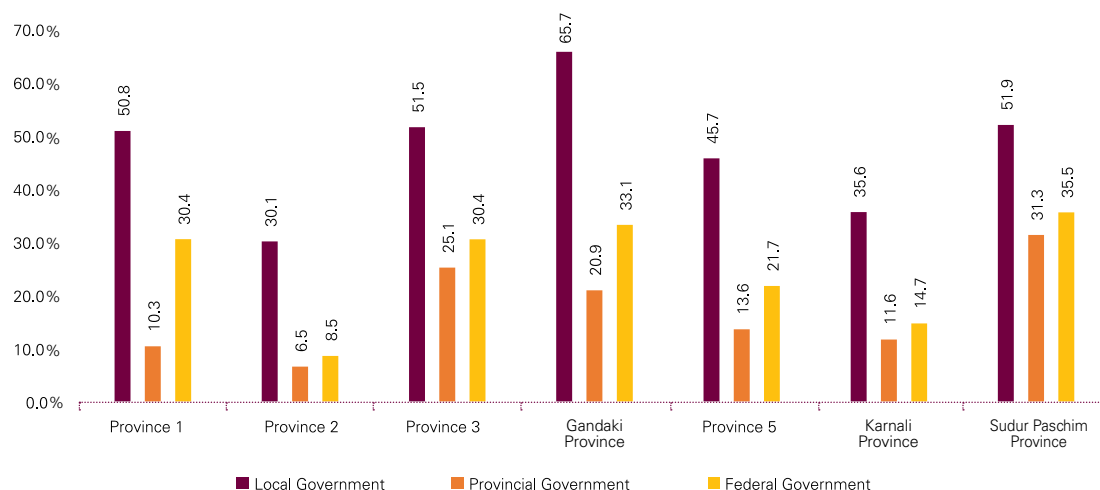


Figure 5.6: Q-E10AM.1, E10AN_1, E10AO_1. Are you aware about services provided by your local, provincial, and federal government? (Response as 'Refused to Answer' is not included)

Results suggest that Nepali women, lesser educated, and the member from less well-off household more commonly state that they are unaware about the services provided by the different levels of government. Men are more than twice as likely to report (22.5%) that they have information on the services provided by Provincial government than women (10.4%). The share of male respondents reporting awareness about local government and federal government is also higher than that of female respondents. As depicted in the Table 5.2, level of awareness about the services provided by local, provincial and federal government is directly associated with both education and income levels. Nevertheless, at the highest education level and in the income bracket too, a greater proportion report being aware of the services provided by local government, than they are of Provincial and Federal government.

Awareness of Government Services, by Education Level

	Illiterate %	Non-formal education %	Primary %	Lower secondary %	Secondary %	SLC %	Intermediate %	Bachelor & above %
Local Government	27.70	37.30	42.50	47.60	53.50	55.20	56.50	69.90
Provincial Government	5.30	11.70	12.90	15.10	19.00	21.00	24.80	35.80
Federal Government	9.40	18.60	19.20	24.30	28.50	31.30	34.00	50.00

Table 5.2: Q-E10AM.1, E10AN_1, E10AO_1. Are you aware about services provided by your local, provincial, and federal government? Response as 'Refused to Answer' is not included)

Nepalis residing in urban areas and earthquake affected areas are more likely to state that they are aware about services provisioned by their local, provincial, and federal government. Across all the three tiers of the government, the proportion of respondents who know about the services provided by the government is higher amongst residents of urban areas than rural areas.

Proportion of Respondents who are Aware about Services Provided by Three-Tiers of the Government, by Demographic Groups

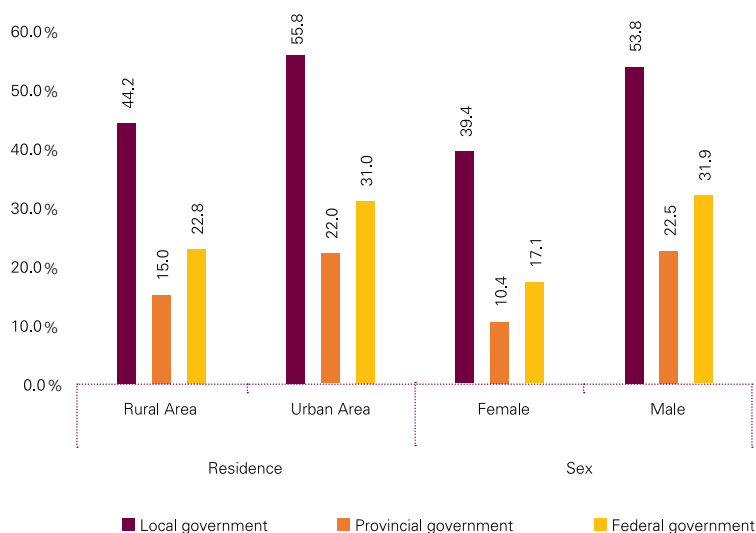


Figure 5.7: Q-E10AM.1, E10AN.1, E10AO.1. Are you aware about services provided by your local, provincial, and federal government? (Response as 'Refused to Answer' is not included)

Respondents who stated that they are aware about the services provided by the different tier of government were further asked to name two of those services. Across all the three tiers of the government, road is the most widely known service followed by education. For 46.4% of the respondents who state that they are aware about the services provided by their local government, 78.7% cited road. A similar share of respondents is aware about education services (24.8%) and drinking water services (24.7%) provided by their local government. A minority also cite electricity (10.9%) and health services (8.2%) as facilities provided by their rural municipality/ municipality.

Awareness of Local Government Services

	%
Road	78.7
Education	24.8
Drinking water	24.7
Electricity	10.9
Health	8.2

Table 5.3: Q-E10AM.2. Are you aware about services provided by your Local Government? (N=3,270 asked only to respondents who answered "Yes, I'm Aware of Services Provided by My Local Government" to Q-E10AM.1) (Response as 'Refused to Answer' is not included)

The 16.3% of the respondents who said they are aware about the services provided by their provincial government were asked to mention the services that they were aware of. Again, roads – i.e., provincial highway - comes off as the most widely known service and is cited by more than half of the respondents (53.8%). Some two-fifth of the respondents (39.8%)

also state education as the service provided by their Provincial government. A little less than a quarter of the respondents (23.1%) cite employment and some 22.1% also cite drinking water as the provincial government public services.

Awareness of Provincial Government Services

	%
Provincial Highway	53.8
Education	39.8
Employment	23.1
Drinking water	22.1
Health services	14.6

Table 5.4: Q-E10AN2. Are you aware about services provided by your provincial government? (N=1,149, asked only to respondents who answered "Yes, I'm Aware of Services Provided by My Provincial Government" to Q-E10AN1) (Response as 'Refused to Answer' is not included)

For the 24.3% respondents who said they were aware about the services provided by the federal government, most of them indicated towards those services being oriented in national highways (48.2%) and education or universities (36.0%). A quarter of the respondents (25.9%) reported being aware of employment services provided by federal government. Moreover, some 20.5% of the respondents are also aware about how federal government provisions social security benefits. There are also 15.1% of the respondents who know about the role of federal government to provide citizenship, passport, and visa.

Awareness of Federal Government Services

	%
National Highways	48.2
Education/Universities	36.0
Employment	25.9
Social Security	20.5
Citizenship, passport, visa	15.1

Figure 5.5: Q-E10AO2. Are you aware about services provided by your federal government? (N=1,715, asked only to respondents who answered "Yes, I'm Aware of Services Provided by My Federal Government" to Q-E10AO1) (Response as 'Refused to Answer' is not included)

5.5 EXPERIENCE OF ACCESSING PUBLIC SERVICES

In the past one year, a little less than two-third of Nepalis have not received any kind of services through their municipality/ rural municipality office. Some 63.0% of respondents state that they haven't obtained any kind of service from their local government.

Obtaining an identity document is the most widely used public service by the Nepali people in the past one year with 14.5% of the respondents reporting accessing that service. 27.3% respondents also report visiting their local municipality/ rural municipality to pay land tax. Local people have also attained services such as receiving some kind of recommendation (22.2%), receiving recommendation for citizenship (20.1%), and receiving social security allowances (15.3%).

Services Received Through Local Government

Type of Service	%
An identity document (such as Birth/Death/Marriage/Migration Certificate)	39.3
Land Tax	27.3
Other Recommendation	22.2
Recommendation for Citizenship	20.1
Social Security Allowances (Single Women, Senior Citizen, PWD)	15.3

Table 5.6: Q-E10B. During the past one year, what services have you received through the municipality office, including ward office? (N=2,609, have received any kind of services through their municipality/ rural municipality office.

Ease of access to services in the urban municipality / rural municipality

Respondents were presented with six different public services where they had to rate the process of obtaining it as either very easy, easy, difficult or very difficult. If the respondent had never obtained any of the services in the past one year, they could respond saying it is 'Not Applicable' to them. Out of the six services, respondents consider obtaining an identity document and getting medical treatment as being those services that are comparatively more difficult – with 5.7% in each case stating these as being difficult to access³. A lot of respondents said 'Not Applicable' to access these services in the past year. For most of the respondents who had tried to access these public services, report that obtaining it was an easy task. Delay in providing services is the most widely cited reasons for the respondents expressing dissatisfaction in the process of attaining the services.

Ease of Access to Services in the Urban Municipality/Rural Municipality

Public services	N	Very easy %	Easy %	Difficult %	Very difficult %
Medical treatment at the local health post or hospital	5,498	8.3	84.5	6.6	0.6
A place in a public primary school for a child	4,492	13.1	85.6	1.2	0.1
An identity document (such as a citizenship card)	4,230	16.1	74.5	8.1	1.3
Help from police when you need it	1,750	7.4	82.8	8.2	1.5
Access to social security benefits	1,679	15.2	79.7	4.6	0.4
Judicial Committee	771	7.3	87.9	4.1	0.7

Table 5.7: Q-E10a-f Based on your experience, how easy or difficult is it to obtain the following services? (Responses as 'Never Tried', 'Don't Know' and 'Refused to Answer' is not included)

Ease of access to obtain an identity document

Some 39.6% of the total respondents say they have not tried to obtain identity document in the past year. About three-fourth of the respondents (74.5%) indicate that obtaining an identity document from their municipality/ rural municipality is easy. 16.1% state that getting the documents was a smooth and a very easy experience. However, a small minority (9.4% which is a combination of "Difficult" and "Very Difficult") report that the process was difficult. Nevertheless, the share of respondents who report the experience of acquiring an identity document as difficult and very difficult is much smaller than those who report it to be very easy. Delay in services, complicated processes, non-responsive attitudes of officials,

3 Combined data for difficult and very difficult.

bureaucratic obstructions and bribery, individual or in a combination of all, are identified as the reasons of 'Difficult' and 'Very Difficult' experience in obtaining public services. Delay in providing services and complicated processes are the main reasons for the reported difficulty in obtaining an identity document. The 9.4% of respondents who thought that obtaining an identity document is 'Difficult' and 'Very Difficult' were asked why they thought so⁴. A little less than half of those respondents (47.2%) identify that the delay in providing services whereas another one-third of the respondents (35.8%) believe it to be due to the complicated process of obtaining it. Some 17.9% also cite that it is difficult to obtain an identity document because of the officials' non-responsive attitude and that they face bureaucratic obstructions in the process. A minority (15.6%) also state bribery as the reason which makes it 'Difficult' or 'Very Difficult' to obtain an identity document.

Ease of access to a place in primary public school for a child

In 2018, more than one-third of the respondents (35.9%) cite that they have never tried to admit their child in a primary public school. Of the total respondent who have given response regarding to ease of access to a place in primary public school for a child, more than 85.6% respondents consider that finding a place for their child in a primary public school is easy and a further 13.1% consider it to be very easy. Only a very small minority (1.3%) report that finding a place in primary public school for their child was "Difficult" or a "Very Difficult". Municipality officials' non-responsive attitude and delay in providing services are considered the main obstacles in the process of finding a place in a primary public school. The 1.3% respondents who reported it was either "Difficult" or "Very Difficult" to secure a place in the primary public school were further asked to provide reasons for their answer. A similar percentage consider bureaucratic hurdles (30.6%) and delay in providing services (30.0%) as their main responses. Some 26.8% also cite that getting a place in public primary school is a complicated process (26.8%).

Ease of access in obtaining medical treatment

A majority of Nepalis who have tried to obtain medical treatment in their local health post or hospital over the past year report that it is easily accessible. While more than eight in 100 respondents believe that access to medical treatment is very easy, some four-fifth of the respondents (84.5%) report it as being easy. However, 7.2% of the respondents state that it was 'Difficult' or 'Very Difficult'. Over the past one year, one-fifth of the respondents (21.8%) haven't tried to make use of their local health services. Delay in providing services has been identified as the main reason that obstructs smooth provision of medical treatment to the local people. The 7.2% of respondents who believe that their access to medical treatment was 'Difficult' or 'Very Difficult' were further asked why they thought so. Most of them (46.0%) say that it is due to the delay in providing services. Again, some 30.2% of the respondents indicate how bureaucratic hurdles hinder smooth medical access. 12 in 100 respondents also report that it is due to the incapacity of municipality officials.

Ease of obtaining help from police when needed

Three-fourth of the respondents (74.9%) haven't approached the police for help in the past one year. For the remaining respondents who have the experience of approaching the police for help, some 82.8% report that it is fairly easy to obtain help from them. A further 7.4% also cite that it was very easy to take help from the police whereas some 9.6% believe it was difficult or very difficult to obtain help from the police. Again, delay in providing services is mentioned as the main problem that causes difficulty in taking help from the police. The 9.6% of the respondents who either cited it was difficult or very difficult to seek help from the police were asked to mention reasons for their answer. While more than two-fifth of those respondents (43.8%) thought it is due to the delay in providing services, a quarter of the respondents

4 Multiple responses were allowed.

(25.1%) also believes it is due to bribery. Discriminatory behaviour (22.7%) has also emerged as a problem, which affects people taking services from the police.

Ease of access in obtaining social security benefits

Only a small minority report that obtaining social security benefits in their local rural municipality/ municipality is difficult. While a majority of the respondents (76.0%) report that they haven't had to obtain social security benefits in the past one year, most of them who did report that it was fairly easy (79.7%). Some 15.2% also report that obtaining social security benefits is a very easy task. Only 5.0% of the respondents indicate that receiving social security benefit in their respective municipality/ rural municipality was a difficult or a very difficult task. Of those finding it difficult to access this service, complicated process and delay in providing services are the main reasons cited. The 5.0% of the respondents who say that obtaining social security benefits is difficult were asked to mention reasons for their answer. Complicated process (53.8%), delay in providing services (42.6%), and bureaucratic hurdles (17.5%) are identified as the reasons why Nepalis face difficulty in accessing social security benefits.

Ease of obtaining support services from the judicial committee

Only a small minority of Nepalis face difficulty while obtaining support services from the Judicial Committee. This could be because only a small number actually approach the local government for this service. A majority of the respondents (87.0%) cited never having approached the Judicial Committee in the past one year. For those who had taken the service, 87.9% report that it was easy to do so. Only some 5.8% of the respondents consider that seeking services from the Judicial Committee is difficult or very difficult. Discriminatory behavior (32.4%), delay in providing services (29.0%), and political influence in the services provided (28.4%) are identified as the reasons why Nepalis face difficulty in accessing services from the Judicial Committee.

5.6 VIEWS ON EDUCATION

In order to assess the quality of educational services in the country, parents of school-age children were asked about their experience of sending children to their schools. Some 40.5% of the respondents reported having a child from their household admitted to public school and 27.4% in a private school. After asking the type of school that the child/children in their household went to, respondents were then asked about the distance from the school, their assessment of the quality of education and who they would hold accountable for maintenance of those schools.

The public-private school choice

Two-fifth of Nepalis (40.5%) have at least one child studying in a public school, over a quarter of respondents (27.4%) have a child who goes to a private school. Of those household on which at least one child goes to school, about three-fifth (56.6%) have at least one child from their household studying only in a public school, over two third respondent (35.7%) have a child in their household who goes only to a private school. A higher proportion of public-school going children is evident in Karnali Province (79.3%) and Sudur Paschim Province (71.3%) whereas residents of Province 3 (54.6%) and Province 1 (41.8%) are more inclined towards sending a child to a private school. Compared to the national average (56.6%), 42.7% of the respondents from Province 3 say that they have a child only in public school. Likewise, residents of Karnali Province (12.3%) are the least likely to report that a child in their household attends only a private school.

Child in a Public/Private School

	Over all %	Province 1 %	Province 2 %	Province 3 %	Gandaki Province %	Province 5 %	Karnali Province %	Sudur Paschim Province %
Public	56.60	52.20	54.00	42.70	61.80	55.10	79.30	71.30
Private	35.70	41.80	30.90	54.60	32.90	38.00	12.30	22.00
Both Public and Private	7.70	6.10	15.10	2.70	5.30	6.90	8.40	6.60

Table 5.8: Q-E11, E11A May I ask if your household has children in public school and private school? (N = 4,448)

Area of settlement, remoteness of one's residence, and ecological region are some of the factors that have implications on Nepalis' choice of private or public education. Nepalis residing in remote, rural areas and Mountain region are more inclined to send their children to a public school. On the other hand, those residing in urban areas and Terai region are more likely to admitting their child in a private school. For example, children in Mountain region have about five times less likely to (8.1%) go to a private school than other children in Terai region (41.6%). Likewise, respondents living in rural areas are about three times more likely (63.5%) to send their child to a public school than respondents living in urban areas (22.4%).

Results indicate that lesser well-off households, Hill Dalits and Madhesi Dalits are likely to send their children to a public school and conversely, financially well-off households, Madhesis, and Madhesi Adibasi Janajati are more inclined to let their children attain private school education. Three fourth of the Hill Dalit respondents (74.6%) and Madhesi Dalits respondents (70.8%) say that they have a child in public school. On the other hand, Madhesi Caste Level 1 (60.0%), Level 2 (34.6 %), Madhesi Adibasi/ Janajati (38.0 %) express higher chances of having a child enrolled in private school. As expected, there is also a strong correlation between income level and choice of school. Results also show that higher income bracket households have a decreasing likelihood of admitting their child to a public school and increasing probability of choosing private education.

Distance to school

Nepali children who are enrolled either in public school or private school live within an hour's commute to the school. Respondents were asked regarding the distance that the child in their household has to travel in order to reach their school. A higher Proportion of children who are enrolled in private school (91.6%) live within an hours' commute compared to those enrolled in public schools (86.2%). Likewise, the share of children who take more than an hour to reach their public school (11.0%) is almost double the share of children who travel more than an hour to reach their private school (6.3%). Comparatively, more public-school going children (1.8%) travel 1-2 hours to reach their school than private school going children (0.8%). However, the some minority of children live 2-3 hours further away from their private and public school.

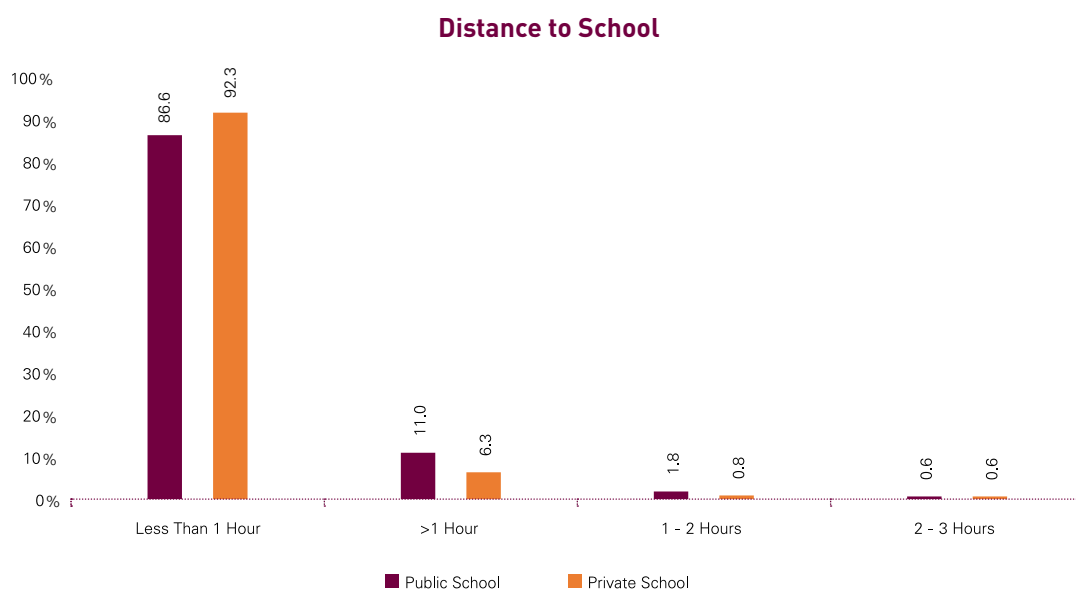


Figure 5.8: Q-E11a and E11Ai. How much time does it take your child to go from home to his/her public/private school? (N = 2,848 Children going to public school, N = 1,917 Children going to private school) (Response as 'Don't Know' and 'Refused to Answer' is not included)

In Karnali Province, slightly lesser than three-fourth of the public-school going children (73.2%) and private school going children (76.1%) live within an hour's distance from their school; this is the lowest share amongst all the other provinces. Likewise, some 17.9% of children from Karnali Province who go to a public school travel a distance of more than an hour to reach the school; 1 in 10 private school going children from Karnali Province (10.4%) also travel a distance of more than an hour. In Karnali Province, children attaining private school travel more than public school to reach their school.

While public school going children from Province 2 live in the closest vicinity from their school, private school going children from Province 3 have to travel the least to reach their school. Parents of public-school going children from Province 2 have the highest share of respondents (93.2%) who state that they live within an hour's proximity from the school and the lowest share who report that they live more than an hour away (6.6%), 2-3 hours away (0.2%) from their child's public school. Likewise, the highest share of private school going children who travel less than an hour to reach their school is evident in Province 3. Moreover, Province 3 has the lowest share of respondents who say they live more than an hour (3.7%), 2-3 hours (0.9%) from their child's private school.

Quality of education

The parents of the school-going children were enquired regarding how they assess the quality of their children's education; they could rate it as very good, good, not good or not good at all. The share of respondents who rate the quality of private education (29.8%) as very good is more than double of who say so for public education (11.3%). Some 8.0% respondent who send their children to public school say the quality of education is not good, only 1.4% state the quality of private education is not good.

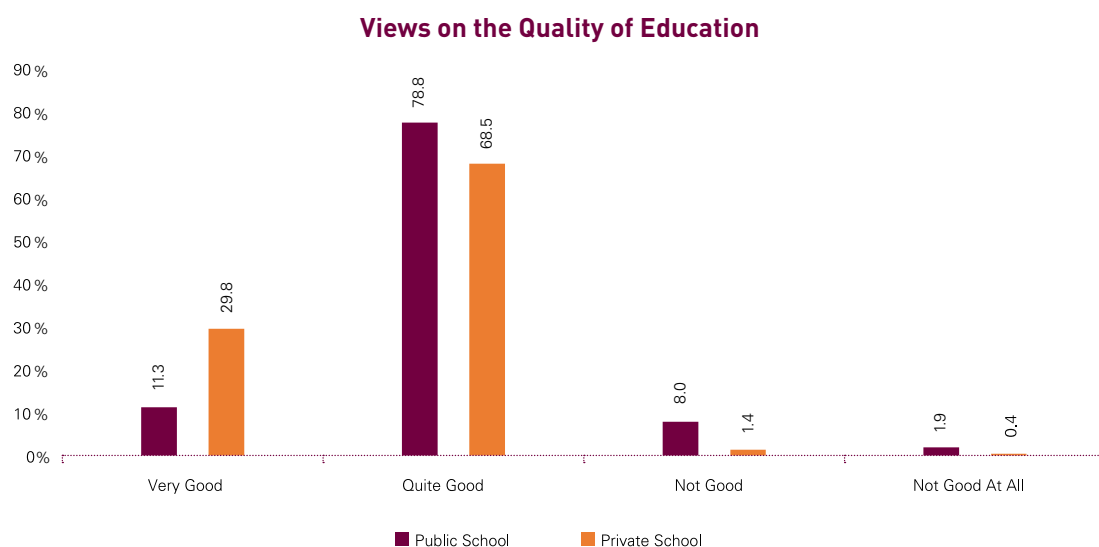


Figure 5.9: Q-E11b and Q-E11Aii. How would you rate the quality of the education at that school? (N = 2,808 Children going to public school, N = 1,911 Children going to private school) (Response as 'Don't Know' and 'Refused to Answer' is not included)

Over the year, more parents hold the opinion that quality of education their children receive in public school is of a good standard. Some 69.0% respondents in 2017 believed that the quality of public education is good, this proportion has increased to 78.8% in 2018. Though there is a slight decline in the share of respondents who say that the quality is very good from 13.1% in 2017 to 11.3% in 2018, lesser respondents in 2018 say that public school education is not good (8.0%) than they did in 2017 (13.1%).

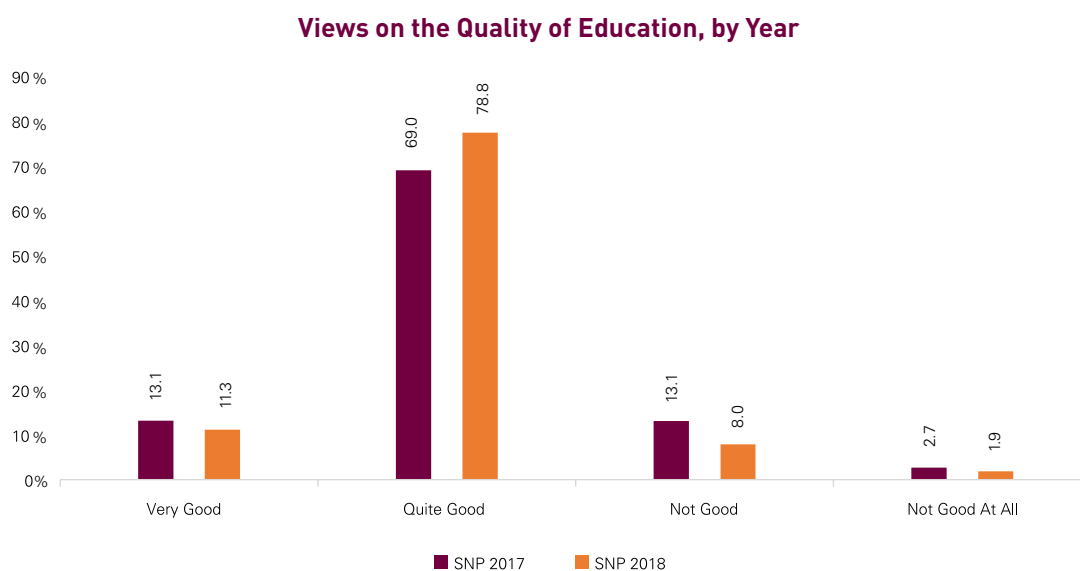


Figure 5.10: Q-E11b. How would you rate the quality of the education at public school?

A majority of the Nepali parents regard the local government as the government entity who is responsible for maintaining the quality of education in both public (90.1%) and private schools (92.8%). More than half of Nepali parents with public as well as private school going children positively assess the changes in the quality of education that has happened in the past year. Slightly more respondents assess the changes in private education (57.3%) positively than public education (53.6%). Moreover, parents of public-school going children (6.3%) are also almost three times more likely to state that quality of education has undergone negative changes than parents of private school going children (2.2%).

Over the year, both private and public schools from Gandaki Province are more likely to have improved their quality of education. The highest share of respondents from Gandaki Province state that schools in their municipality/ rural municipality during the year have undergone positive changes; 66.0% parents of public-school going children report positive changes and 63.4% parents of private school going children also report such positive changes.

On the other hand, more respondents from Province 2 and Mountain region cite that quality of education in their public schools has degraded over the year. For private schools, residents of Province 1 are more likely to provide a negative assessment. Residents of rural areas are about eight times more likely (6.7%) to report negative changes in quality of public education than residents of urban areas (0.9%). They are also more likely to provide a positive assessment for private education than public education.

Changes in the Quality of Education in the Urban Municipality/Rural Municipality During the Past Year

	Positive Change		Negative Change		No Change		Don't know	
	Public %	Private %	Public %	Private %	Public %	Private %	Public %	Private %
Over all	53.60	57.30	6.30	2.20	35.60	36.70	4.60	3.70
Province 1	60.90	59.20	3.20	4.40	31.80	33.10	4.10	3.30
Province 2	49.80	61.30	14.00	2.10	28.50	33.30	7.70	3.20
Province 3	60.50	48.80	3.20	1.20	32.40	47.40	3.80	2.60
Gandaki Province	66.00	63.40	5.90	1.50	25.60	28.40	2.50	6.70
Province 5	47.00	61.20	3.10	2.60	46.00	31.30	3.90	4.90
Karnali Province	56.20	62.70	2.70	1.50	36.30	34.30	4.80	1.50
Sudur Paschim Province	44.90	48.30	6.40	0.70	46.30	45.70	2.50	5.30
Mountain	52.50	56.40	5.40	5.10	37.10	30.80	5.00	7.70
Hill	55.10	50.70	3.80	2.70	37.50	43.40	3.60	3.20
Terai	52.40	60.90	8.70	1.90	33.50	33.20	5.40	4.00
Rural Area	53.60	58.80	6.70	2.60	35.10	34.70	4.60	3.90
Urban Area	54.60	53.70	0.90	1.50	40.70	41.30	3.70	3.40

Table 5.9: Q-E11d and Q-E11Aiv. Have there been any positive or negative changes in the quality of education in your urban municipality/rural municipality during the past year?

The 53.6% of the respondents who were positive about quality of public school education and the 57.3% respondents who said private education had become better were further asked to provide reasons for their optimism. Better school management is cited as the main reason for optimism in both public (29.8%) and private education (33.3%). More than one-fifth of respondents also cite better teaching quality as a reason of improvement in public education (22.5%) and private education (26.5%).

Reasons for Positive Changes in the Quality of Education

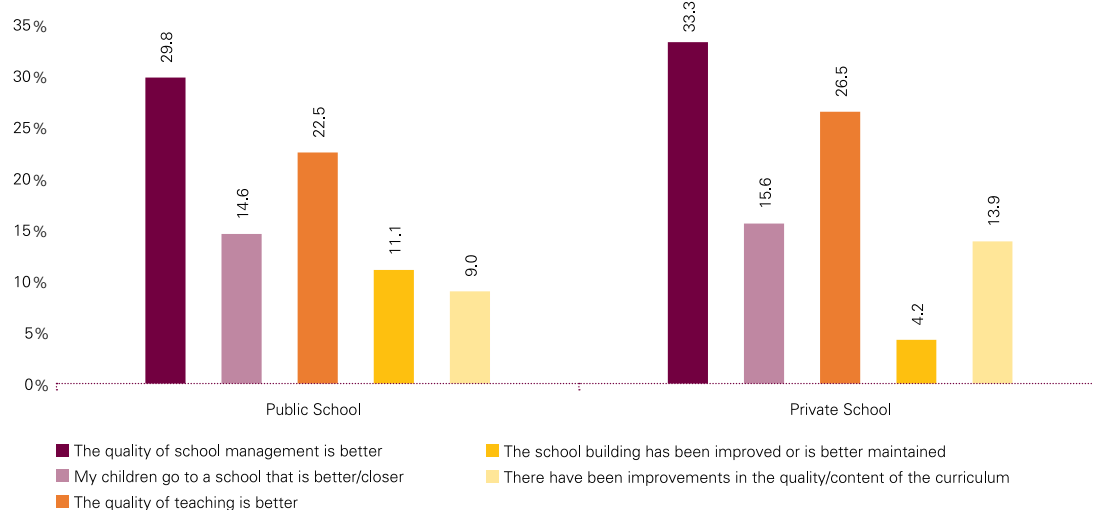


Figure 5.11. Q-E11e and Q-E11Ave. How have things improved? (Asked only to those who said there have been positive changes in the quality of education in my municipality/ rural municipality during the last year for QE11d and QE11Aiv)

The 6.3% of the respondents who said that public school education has undergone negative changes and the 2.2% respondents who said there have been negative changes in private education were asked to mention their reasons for it. The most widely cited reasons for negative assessment of public education is understaffing of the schools and frequent absence of teachers (43.2%) whereas the most commonly given response for deteriorating private education is deterioration in teaching quality (32.6%).

Reasons for Negative Changes in the Quality of Education

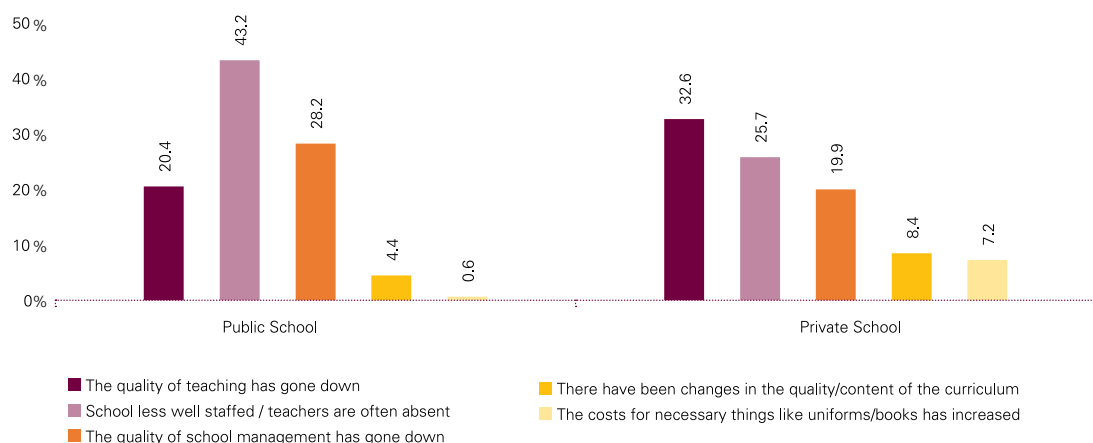


Figure 5.12. Q-E11f and Q-E11Avif. How have things gotten worse? (Asked only to those who said there have been negative changes in the quality of education in my municipality/ rural municipality during the last year for QE11d and QE11Aiv)

5.7 VIEWS ON PUBLIC HEALTH SERVICES

Distance to the nearest public health post/ hospital

Over three-fourth of Nepalis (78.8%) live within less than an hour’s distance from their nearest health post or hospital. However, a considerable proportion of 15.9% respondents have to travel for a period of more than an hour to reach the close health post or hospital. A minority also have to travel a distance of 2-3 hours (3.8%) and more than 3 hours (1.4%) to access health services.

Residents of Province 2 travel the shortest distance to get to their nearest health post or hospital. 9 in 10 respondents from Province 2 (91.9%) live less than an hour away from a health post/hospital (compared to the national average of 78.8%). Some 8.0% respondents from Province 2 have to travel more than an hour to reach their nearest hospital. This share is almost half of the nationally recorded figure of 15.9%. While a negligible proportion of respondents (0.1%) from Province 2 live 2-3 hours away from a health post or a hospital, none of the respondents report having to cover a distance of more than 3 hours. In contrast, residents of Karnali Province have to cover a longer distance to get to the nearest health post or hospital than their fellow citizens. Only 58.4% of respondents from Karnali Province live within less than an hour’s distance to their closest health post or hospital. A quarter of the Karnali Province respondents (24.9%) say they have to travel for more than an hour to access health services. More than one in ten respondents from Karnali Province (11.7%) also live more than 2-3 hours away from a health post/ hospital. Residents of Karnali Province are also more than three times likely (5.0%) to say that they live more than 3 hours away from their nearest point to health services than an average Nepali (1.4%).

Time to the Nearest Public Health Post/Hospital

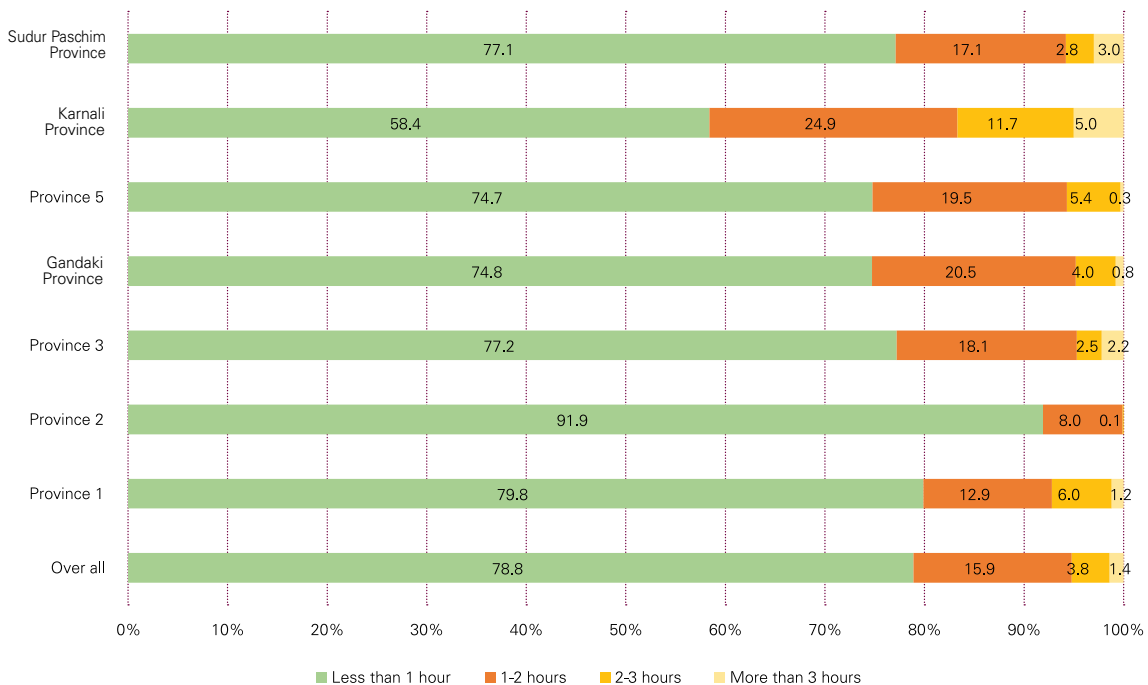


Figure 5.13: Q-E12a. How much time would it take you to go from home to the nearest public health post / hospital? (N = 6,949)(Response as 'Refused to Answer', 'Don't Know' and 'Not Applicable' is not included)

Nepalis residing in rural areas, mountain, and hill regions are more likely to have to travel a greater distance to get to a public health post/ hospital. Respondents living in rural areas are six times more likely (18.8%) to report that they live more than an hour away from their nearest health post or hospital than respondents living in urban areas (3.1%). Likewise, more than one-fifth of the respondents from the mountain region (21.0%) and hill areas (22.5%) also report that their closest access to a health service is located more than an hour away from their place of residence. Moreover, some 7.4% respondents from Mountain region live more than 3 hours away from a health post or a hospital whereas this share is as low as 0.5% for Terai residents.

Views on quality of health services

Upon being asked how they would rate the quality of healthcare in their vicinity, 79.1% of the respondents regard it as 'good' and some 10.0% also consider it to be 'Very Good'.

The share of respondents who say that the quality of health care is 'Very Good' is the same as those who say it is 'Not Good' (9.9%). Only one in 100 respondents (1.0%) say that the health care services they are offered is 'Not Good at All'. There has been a small increment in the share of respondents who say the quality of health care in their rural municipality/ municipality is 'Good' from 67.8% in 2017 to 79.1% in 2018. Likewise, the proportion of respondents who said the quality of health care was 'Not Good' in 2017 was 15.3%, this has come down to 9.9% in 2018. There is also a slight increase in the share who say the quality of health care is 'Very Good' from 8.8% in 2017 to 10.0% in 2018.

Views on the Quality of Public Health Care, by Province

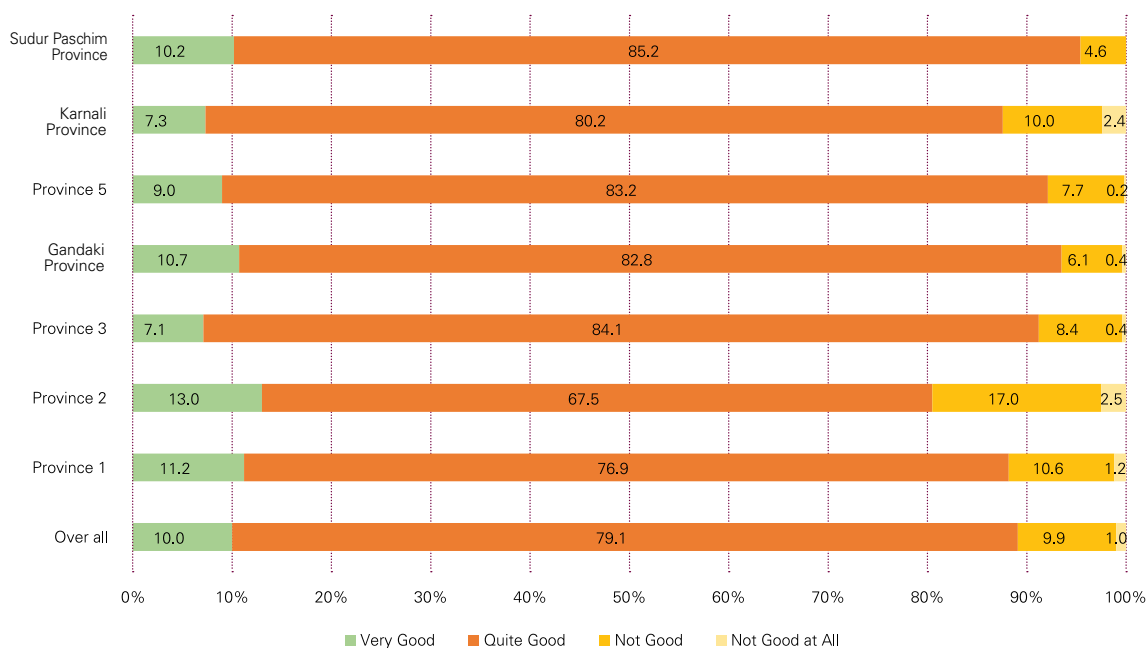


Figure 5.14: Q-E12b. How would you rate the quality of public health care in your urban municipality / rural municipality? (N=6,528)

Residents of Sudur Paschim Province are less than half as likely to cite that quality of health services is either not good or not good at all (4.6%) than an average Nepali (10.9%). Similarly, compared to nationally recorded figure, only some 6.5% of respondents from Gandaki Province say that health care in their vicinity is not good or not good at all. On the other hand, a little less than one-fifth of the respondents (19.5%) from Province 2 report that their health services is not good or not good at all.

Changes to the Quality of Public Health Care in the Urban Municipality/ Rural Municipality During the Past Year

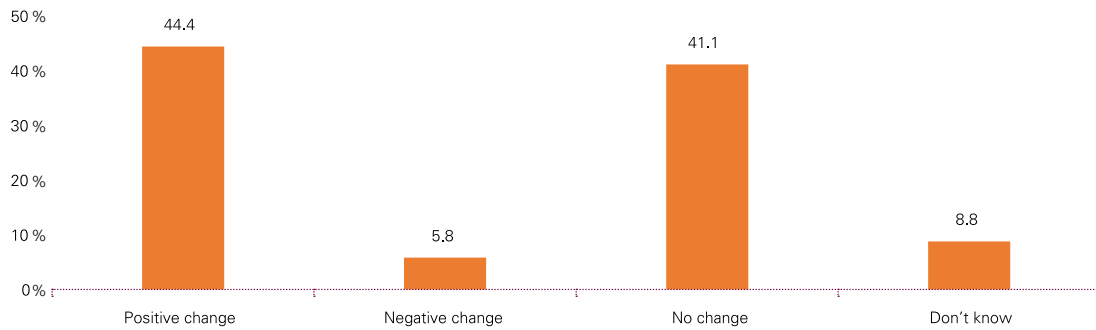


Figure 5.15: Q-E12d. Have there been any positive or negative changes in the quality of public health services in your urban municipality / rural municipality during the past year? (N = 6,987) (Response as 'Not applicable' and 'Refused to Answer' are not included)

Some 54.6% respondents of Gandaki Province, 54.3% respondents from Sudur Paschim Province and 53.3% respondents from Karnali Province say that there has been improvement in the quality of health care in their rural/ municipality over the past year. In contrast, residents of Province 2 have the least share of respondents (34.3%) who say quality of health services is getting better. Though the share of respondents reporting negative changes in Province 2 has seen a decline from 19.9% in 2017 to 12.6% in 2018, it still remains as the province with the highest pessimistic respondents. Over the year, Province 3 has also witnessed a decline in the respondents who report negative changes in health care services from 10.6% in 2017 to 4.5% in 2018.

For those 44.4% respondents who report positive changes in the quality of health care, the main reasons for such optimism is improvement in the quality of service (30.5%) and better maintenance of health post/ hospitals (19.8%). A considerable number also say that they cite this positive change because they now have access to a closer/ better health post or hospital (16.4%). Likewise, a similar proportion reports they are optimistic because medicines are now more easily available (15.4%). One in ten of the respondents (10.2%) also cite hospitals being adequately staffed as a positive change.

Reasons for Positive Changes to the Quality of Public Health Care, by Year

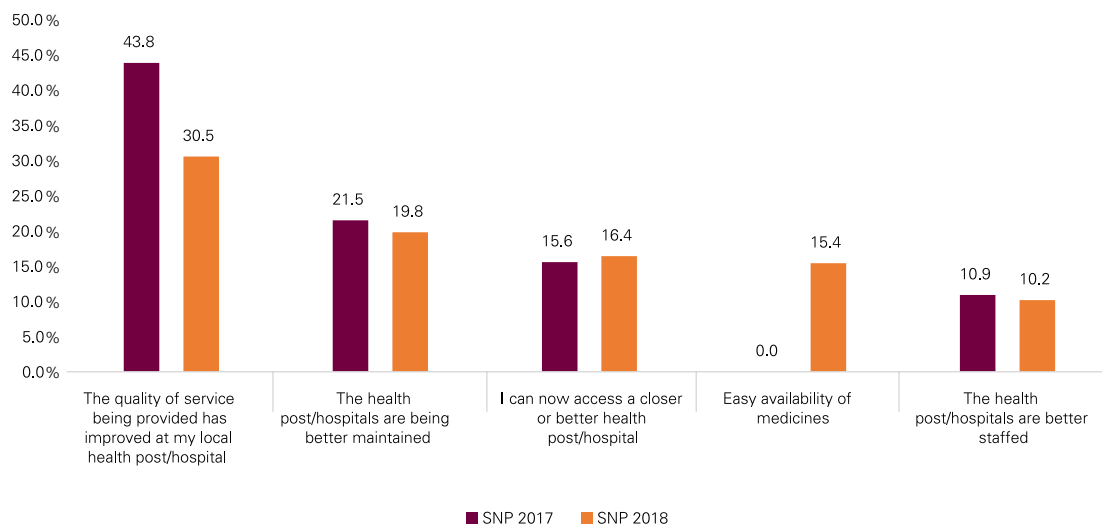


Figure 5.16: Q-E12e. How have things improved? (N= 3,102, asked only to respondents who answered 'Positive Changes' to Q- E12d)

The 5.8% respondents who reported negative changes in the quality of public health care cite degrading quality of health services offered (34.6%) and lack of maintenance (26.1%) as the main reasons for their answer. Other main reason identified for the deteriorating quality of public health care is frequent absence of health personnel/ lack of human resources (18.8%). Some 13.1% respondents also say that they have to travel to a farther health post/hospital. Likewise, a minority (6.8%) state that the cost of health services has increased over the year.

In 2018, lesser number of people say that the health post or hospitals in their rural municipality/ urban municipality are understaffed; this share has dropped from 37.6% in 2017 to 18.8% in 2018. However, while the respondents who said they had to go to a farther hospital has increased from 3.2% to 13.1%. Likewise, slightly more people also believe that the quality of health service has gone down, that public health service facilities are less maintained, and that prices of health services have increased.

Reasons for Negative Changes to the Quality of Public Health Care, by Year

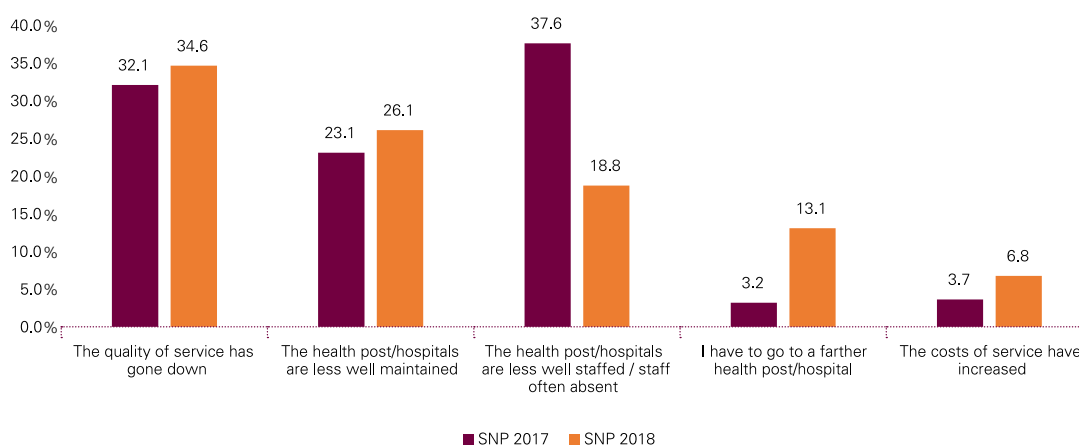


Figure 5.17: Q-E12e. How have things gotten worse? (N= 402, asked only to respondents who answered 'Negative Changes' to Q-E12d)

5.8 VIEWS ON ROADS

Quality of roads

A majority of the Nepalis are satisfied with the quality of roads in their rural municipality/ municipality. One in ten respondents (9.8%) are of the opinion that the quality of roads is 'Very Good', and three-fifth of the respondents (60.3%) say that it is 'Good'. However, slightly less than one-fourth of the respondents (23.4%) and some 6.5% respondents report that it is 'Not Good' and 'Not Good at All' respectively. Compared to last year's results, more respondents report that the quality of the roads is 'Very Good' and 'Good'. The share of respondents who assess the quality of roads to be 'Good' has witnessed a noteworthy increase from 45.6% in 2017 to 60.3% in 2018. Likewise, while 6.6% respondents reported that the quality of roads were 'Very Good' in 2017, 9.8% do so in 2018. Just in a period of one year, the respondents who believed that the quality of roads is 'Not Good at All' has reduced to less than half of who held this opinion in 2017.

Views on the Quality of Roads in the Urban Municipality/Rural Municipality, by Year

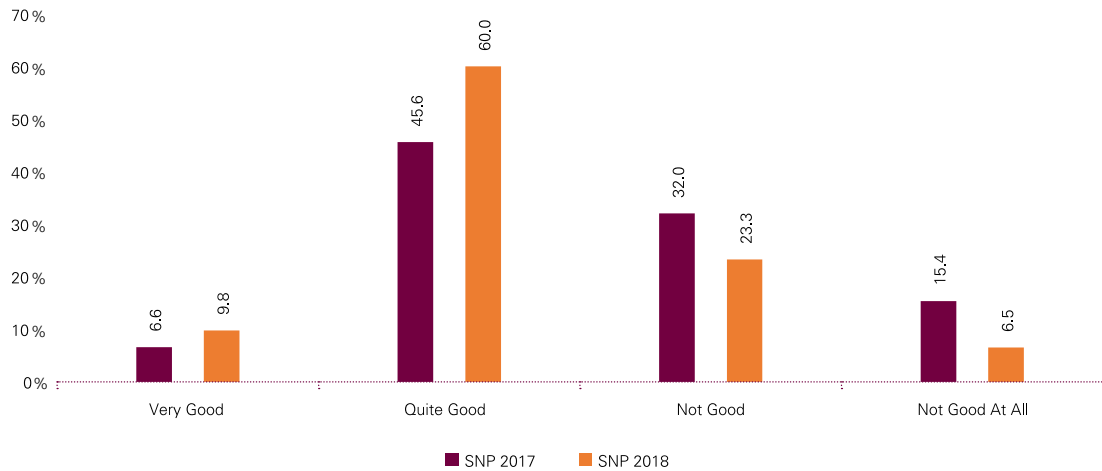


Figure 5.18: Q-E13a. How would you rate the quality of roads in your urban municipality / rural municipality? (N = 7028) (Response as 'Not Applicable' and 'Don't Know' are not included)

Residents of Sudur Paschim Province and Gandaki Province are more likely to state that the quality of the roads in their rural municipality/ municipality is 'Very Good' or 'Good'.

Over four-fifth of the respondents from Sudur Paschim Province (81.3%) and Gandaki Province (81.1%) say that they are satisfied with the quality of the roads in their locality (combined data for 'Very Good' or 'Good'). Province 5 and 1 also have a quite a large share of respondents who say the quality of the roads are good. On the other hand, residents of Province 3 and Province 2 are more likely to say that the quality of roads in their rural municipality/ municipality is either 'Not Good' or 'Not Good at All'. Some 45.6% respondents from Province 3 and 37.8% respondents from Province 2 say that the quality of roads is not satisfactory (combined data for 'Not Good' and 'Not Good at All'). Sudur Paschim Province which was more inclined towards having a dissatisfied outlook towards the quality of roads in 2017 has emerged as the most positive province in 2018. For instance, the share of respondents in Sudur Paschim Province who say the quality of roads is 'Good' has increased in 2018 (77.0%) by almost two-fold from 39.2% in 2017.



Photo by: Interdisciplinary Analysts

Views on the Quality of Roads in the Urban Municipality/Rural Municipality, by Province

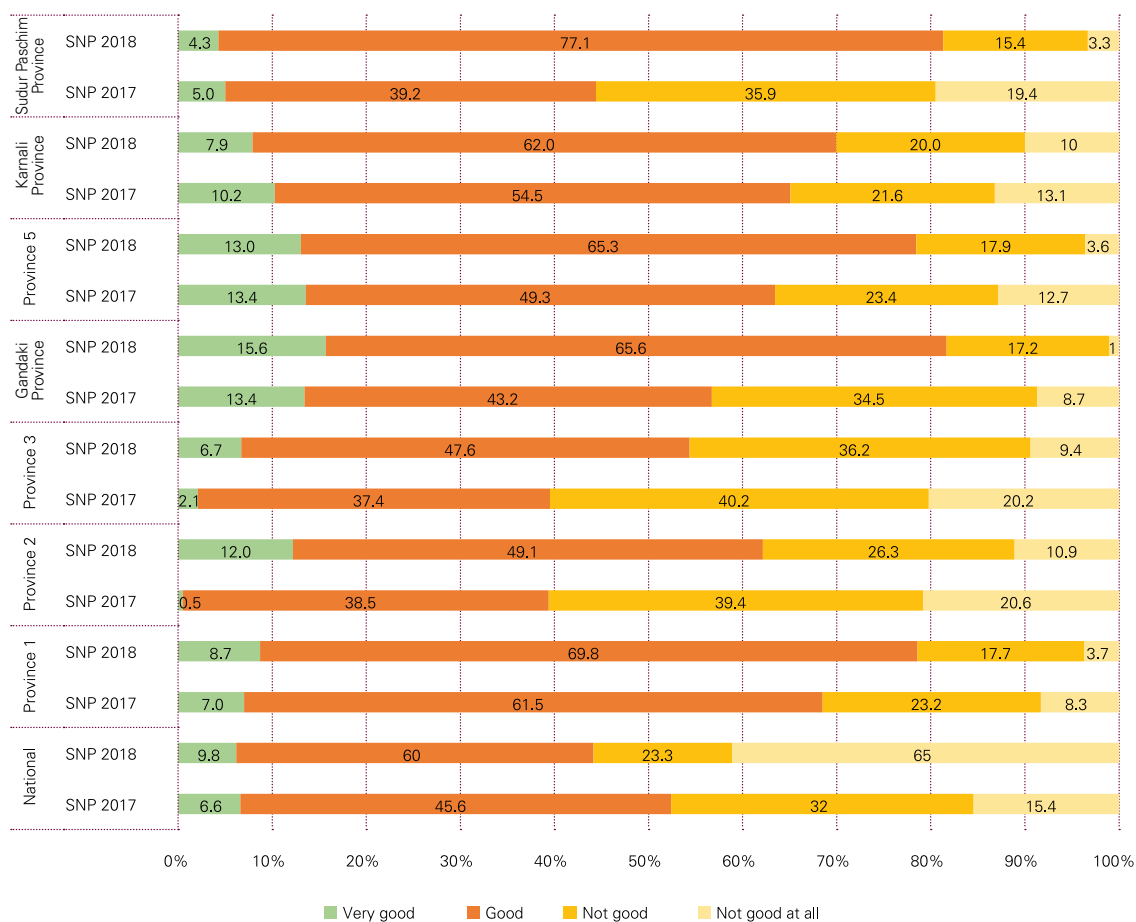


Figure 5.19: Q-E13a. How would you rate the quality of roads in your urban municipality / rural municipality? (N = 7,028) (Response as 'Not Applicable' and 'Don't Know' is not included)

Nepalis in Mountain regions are more likely to report that the quality of roads in their rural municipality/ municipality is for 'Not Good' or 'Not Good at All'. Compared to the national figure of 23.4%, some 36.0% respondents of Mountain region say that the quality of road is 'Not Good'. Moreover, residents of mountain regions are four times less likely (3.2%) than respondents of Terai region (12.8%) and two times less likely than respondents of Hilly region (7.3%) to indicate that the roads in their area is 'Very Good'.

Nine in ten Nepalis (90.4%) hold the Local government primarily responsible for the maintenance of roads. A small minority (4.1%) state that Federal government has the primary responsibility of maintaining roads. Only a mere share of 1.2% respondents identifies Provincial government as the responsible government entity for maintaining roads in the rural municipality/ municipality.

Some 52.7% of respondents report that there have been positive changes in the quality of roads during the past one year. While a little less than one-fifth of the respondents (17.5%) say the roads are getting worse, more than a quarter of the respondents (27.8%) say it has remained the same. Since 2017, increasing share of respondents believe that roads in the rural municipality/ municipality is getting better. Some 37.3% reported positive changes in the quality of roads in 2017, this proportion has increased to 52.7% in 2018. Correspondingly, there has also been a decline in the proportion of respondents who say roads are getting worse; 22.4% respondents held this opinion in 2017, 17.5% state this in 2018.

Changes to the Quality of Roads in the Urban Municipality/Rural Municipality, by Year

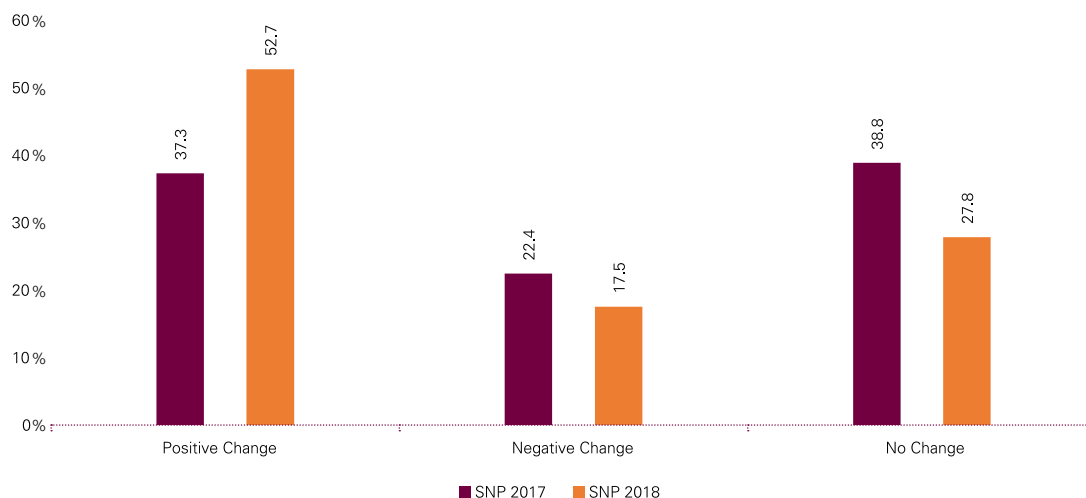


Figure 5.20: Q-E13c. Have there been any positive or negative changes in the quality of roads in your urban municipality / rural municipality during the past year? (N = 7,055) (Response as 'Refused to Answer' and 'Don't Know' is not included)

Sudur Paschim Province has the least share of respondents who report negative changes in the quality of roads. The proportion of respondents in Sudur Paschim Province (3.7%) who state that there have been negative changes in the quality of roads during the past year is more than five times less than that of the nationally recorded figure (17.5%). While Gandaki Province has the highest share of respondents who indicate positive changes in the quality of roads (66.9%), it also has some 14.1% respondents who state negative changes.

On the other hand, residents of Province 3 are two times more likely (33.7%) than their fellow countrymen (17.5%) to say that the roads in their rural municipality/ rural municipality have undergone negative changes during the year. Province 2 also has a higher share of respondents reporting negative changes in the roads (19.9%) but it is not as high as that of Province 3.

It is noteworthy that while as many as 36.2% respondents from Province 2 reported their roads have changed negatively or worsened in 2017, only 19.9% report the same in 2018. Similarly, increasing optimism in Province 2 with regards to roads is also reflected via their share of respondents who report positive changes; it has increased from 29.0% in 2017 to 50.6% in 2018. Likewise, while Sudur Paschim Province only had 35.9% respondents reporting positive changes in their roads in 2017, it has increased to 64.3% in 2018.

52.7% of the respondents who stated there have been positive changes in the roads of their rural municipality/ municipality were further asked to cite reasons for it. Nepalis believe that roads in their rural municipality/ municipality are improving because existing roads have been fixed (52.9%), new roads have been built (33.0%), and government has started responding to road maintenance quicker (10.7%).

There are variations in answers across Provinces. For residents of Karnali Province (49.2%) and Sudur Paschim Province (45.2%), roads are improving because new roads have been built in their vicinity. For residents of Province 5 (64.0%), it is because existing roads have been repaired and for residents of Gandaki Province (20.4%), they credit the government for providing more timely response to road maintenance.

The 17.5% of the respondents who said there have been negative changes in their roads during the year were further asked to mention their reasons for it. Deterioration of existing

roads (69.4%) has been identified as the main reason for negative changes in the quality of roads. Slightly more than one-fifth of the respondents (22.0%) also say that it is because the government's lack of responsiveness. A small proportion (6.1%) also cites the lack of new roads as the reason for their negative assessment.

5.9 PRESENCE/ABSENCE OF NEWLY ELECTED OFFICIALS

Slightly more than half of Nepalis (56.2%) report that their newly elected officials are present at their office most of the time. More than one in ten respondents (11.9%) state that they are away from their office most of the time. Almost one-third of the respondents (30.6%) say that they are unaware about the whereabouts of their elected representatives. Those who say their elected representative is present in the office most of the time have increased by 8.8% from 2017. Correspondingly, there are fewer respondents in 2018 (11.9%) who say that they are away most of the time than they did in 2017 (16.4%).

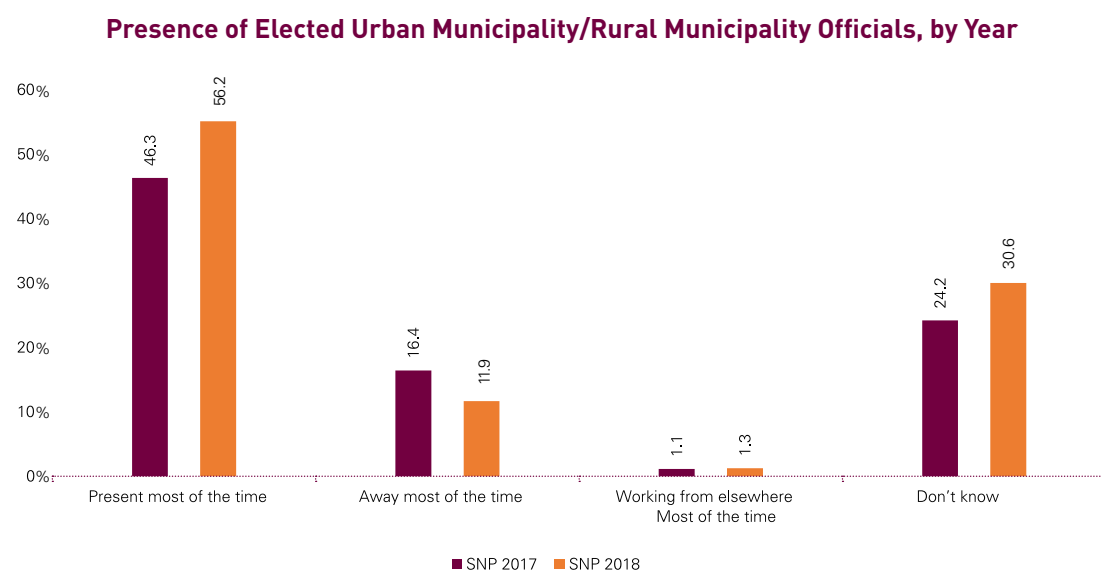


Figure 5.21: Q-E14. Since they have been elected, are they present at their office most of the time, away most of the time, or working from elsewhere most of the time? (N=6,915) (Response as 'Refused to Answer' and 'Not applicable' is not included)

Residents of Province 1 (19.4%) and Karnali Province (19.0%) are more inclined towards stating that elected officials are away most of the time. On the other hand, Gandaki Province (68.3%) has the highest share of respondents who say that the officials are present most of the time. Quite a large share of respondents (40.2%) from Province 3 are unaware about the whereabouts of their elected representatives.

5.10 TAXATION

The Budget of Fiscal Year 2075-76 (2018-19) was announced in May 2018. In order to understand Nepali people's perception about taxation in the country, the survey asked the respondents about the different types of taxes; the questions asked whether or not the respondents had paid any of those taxes in the past year; their view on the amount of tax being imposed at the moment; and their opinion on a few tax-related statements.

58.8% of the Nepalis have paid one or more form of tax within the past one year. Business tax ("byavasayik kar" in Nepali) is the most commonly paid tax by Nepalis in the past year at 52.0%. Other commonly paid taxes within the past year are institutional income tax (13.5%), individual income tax (7.9%), agricultural income tax (8.0%), and property tax (7.4%).

Most of the Nepalis who have paid some tax within the past one year say that it is too high. The respondents who said they had paid some tax in the last one year were asked what they think of the level of taxation. The share of respondents who say it is too low is almost negligible. Most of them are of the opinion that it is too high. For example, 80.7% of the respondents in the bracket of those who paid business tax say that the taxation level is too high. Likewise, 82.2% of the respondents who have paid individual income tax state that the tax rate is very high. A majority (80.2%) of those who have paid institutional income tax also state the tax level is inappropriately high.

However, advertisement tax is one exception where over half of the respondents (57.6%) who have paid it within the past one-year state that the level of taxation is appropriate. Besides advertisement tax, less than half of the respondents and as low as 14.6% respondents cite that level of taxation is appropriate.

Views on the Current Level of Taxation

Tax areas	Have you or your family paid the following types of tax within the last one year?			If yes, do you think current level of taxation is appropriate?			
	N	Yes %	No %	N	Too high %	Too low %	Appropriate %
Property tax	7,056	7.4	90.1	519	75.5	0.5	21.3
Business tax	7,056	52.0	45.2	2960	80.7	0.4	15.4
Land registration tax	7,055	2.7	94.2	193	54.6	0.6	43.9
Advertisement tax	7,055	1.1	96.0	77	41.0	0.7	57.6
House rent tax	7,054	5.4	92.2	379	68.3	0.0	29.9
Individual Income tax	7,054	7.9	89.2	558	82.2	0.5	14.6
Land tax	7,054	0.4	96.7	25	63.5	0.0	34.5
Vehicle tax	7,053	2.9	93.7	202	58.5	0.5	39.9
Institutional Income tax	7,053	13.5	84.1	950	80.2	0.4	17.0
Entertainment tax	7,052	0.2	96.8	11	61.6	0.0	38.4
Remuneration tax	7,052	0.5	96.9	36	77.7	0.0	22.3
Agriculture Income tax	7,050	8.0	89.3	561	73.6	0.0	24.5

Table 5.10: Q-E15a-m. Have you or your family paid the following types of tax within the last one year? (Response as 'Refused to Answer' is not included and 'Don't Know' is not presented)

A very large proportion of Nepali agree that they do not have a clear understanding of taxes and could utilise clearer information on collection of taxes by different tiers of the government, and how the government spends it. The survey sought to analyse the understanding of an average Nepali on the issue of taxation and presented the respondents with three statements that they could agree, strongly agree, disagree or strongly disagree with.

More than three-fifth of the respondents 'Strongly Agree' to the statement that they could use additional information on how the different tier of the government collects its taxes from the people (61.7%). A similar proportion (62.8%) also denotes strong agreement that they could use some information on how the government spends its collected taxes. Only a minority are in disagreement with both the statements. More Nepalis say that the government does not properly utilise the taxes being collected. While some 15.0% respondents 'Strongly Agree' that the taxes paid by them is put into proper utilisation by the government, a higher share 'Strongly Disagree' (22.6%) to it. Similarly, the share of respondents who express they 'Disagree' (29.3%) with the statement is higher than who 'Agree' (25.3%) with it.

Views on the Current Level of Taxation

Statements	N	Agree %	Strongly Agree %	Disagree %	Strongly Disagree %
I wish I had clearer information or understanding of taxes that I am supposed to pay for federal, provincial and local government.	7,055	33.6	61.7	1.6	0.9
I wish I had more information on how the government spends taxes.	7,055	33.9	62.8	0.7	0.4
I believe that the tax I paid is being properly utilized	7,053	25.3	15.0	29.3	22.6

Table 5.11: Q-E16ai-iii. To what extent do you agree/strongly agree/disagree/strongly disagree with these statements? (Response as 'Refused to Answer' is not included and 'Don't Know' is not presented)

Compared to 2017, the proportion of respondents who say they are willing to pay more taxes given that the quality of public services would improve, has decreased in 2018.

Likewise, the share of respondents who say they do not pay more taxes even if better services are going to be provided, seems to be rising over the past year - while 17.0% respondents said they wouldn't pay additional taxes in 2017, almost double that hold this opinion in 2018 (30.9%).

Willingness to Pay More Local Taxes for Better Services, by Year

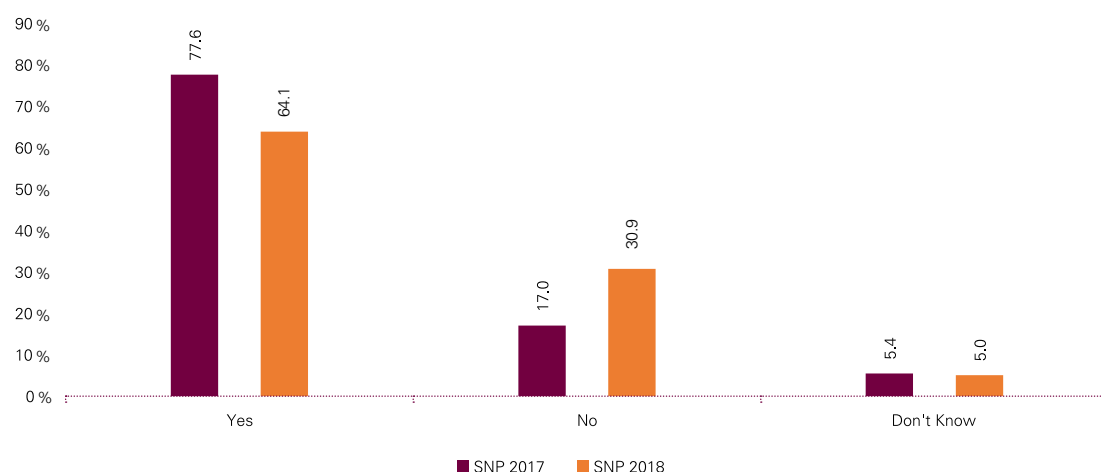


Figure 5.22: Q-E16. Would you be willing to pay more local taxes or fees if the quality of services like road maintenance, education or healthcare were improved? (N=7,025)(Response as 'Refused to Answer' is not included)

Residents of Sudur Paschim Province (76.6%) and Karnali Province (71.8%) are more likely to express more willingness to pay more taxes. On the other hand, residents of Province 2 have the smallest proportion of respondents (48.9%) who would be open to paying more taxes if the public services were to improve. Compared to the national figure of 64.1%, as high as 87.0% respondents from mountain regions say they would pay additional taxes given that quality of public services would become better.

5.11 CORRUPTION

Respondents were asked to report if they have had to pay a bribe in seven different scenarios to receive public services.

Only a very small proportion admits to ever having to pay bribes to receive services. Nepalis are most likely to pay a bribe while obtaining a land title (5.2%). The second most commonly cited situation that gives rise to corruption is that of obtaining an identity document (3.8%). A large share of the respondents has not paid bribe to access medical services (78.6%) and to get admission into a school or a university (70.6%). 71.7% of the respondents report that they have not had to obtain services from a court of justice, 67.3% share that they did not have to obtain services from the police and 63.3% share that they did not have to apply for a job in the past one year.

Compared to 2017, those reporting having to pay a bribe while obtaining a land title in 2018 has declined by more than half – while 10.7% had reported this in 2017, only 5.2% report it in 2018. Compared to 2017, those reporting having to pay a bribe while obtaining official documentation such as a citizenship card, etc. in 2018 has declined by more than half - while 8.5% had reported this in 2017, only 3.8% report it in 2018.

Bribe in Exchange for Services in the Past Year

Situations	Yes, I had to pay a bribe at least once to obtain this type of service		I never needed to pay a bribe to obtain this type of service during the past year		I never needed this type of service during the past year	
	SNP 2017 %	SNP 2018 %	SNP 2017 %	SNP 2018 %	SNP 2017 %	SNP 2018 %
Obtain a land title or other services related to the arbitration of land issues	10.7	5.2	62.1	51.6	26.2	43.2
Obtain official documentation such as a citizenship card, birth certificate or wedding certificate	8.5	3.8	71.0	59.5	19.8	36.7
Obtain services from the police	4.0	1.4	52.9	31.4	42.1	67.3
When applying for a job	3.0	1.2	52.3	35.5	43.0	63.3
Obtain services from a court of justice	2.9	0.8	48.1	27.5	47.7	71.7
When accessing public healthcare services	1.6	0.6	87.0	78.6	10.9	20.8
Admissions to schools/ university	1.4	0.5	76.6	70.6	20.8	29.0

Table 5.12: Q-E17a-g. During the past year, please tell me if you ever had to give money or a gift or perform a favor to obtain services from officials in these situations? (Response as 'Refused to Answer' and 'Don't Know' is not included)

5.12 PUBLIC PARTICIPATION IN LOCAL GOVERNANCE PROCESSES

Over three-fourth of Nepalis (77.5%) are unaware of any development projects or budget planned for execution by their respective local government for the current fiscal year. While majority of the respondents say they are unaware of their local government's projects, more than one-fifth of the respondents (22.5%) report that they have information on the planned projects or budgets of their local municipality/ rural municipality. Awareness regarding development projects or budgets to be executed by the local government is the highest in Sudur Paschim Province (36.4%). However, respondents residing in Province 2 (11.1%) and Province 3 (15.8%) are less likely to have any information on their local government's development projects.

Awareness of any Local Government Development Projects in the Current Year, by Province

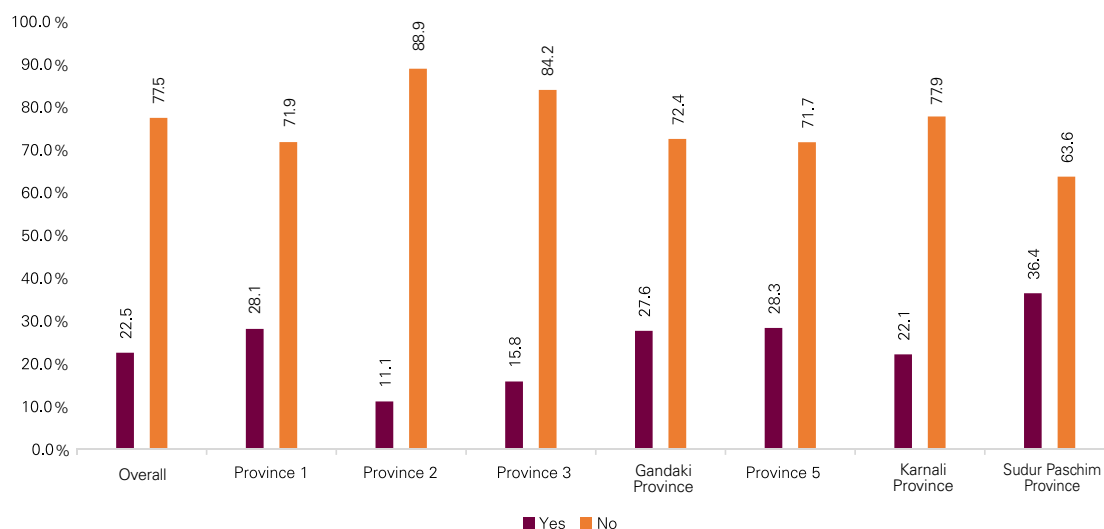


Figure 5.23: Q-E18. Are you aware of any development projects/budget planned for execution by your local government in the current fiscal year? (N= 7,044) (Response as 'Refused to Answer' and 'Don't Know' is not included)

Nepalis are more likely to be aware about road related development projects or budgets planned by their local government than any other aspect of development. The 22.5% of the respondents who reported that they are aware about the projects planned by their local government were asked to mention what they knew of. 72% of the respondents cite that they are aware about roads as development project. 8.8% also mention that they have information on drinking water projects of their local government.

Awareness of any Local Government Development Projects in the Current Fiscal Year

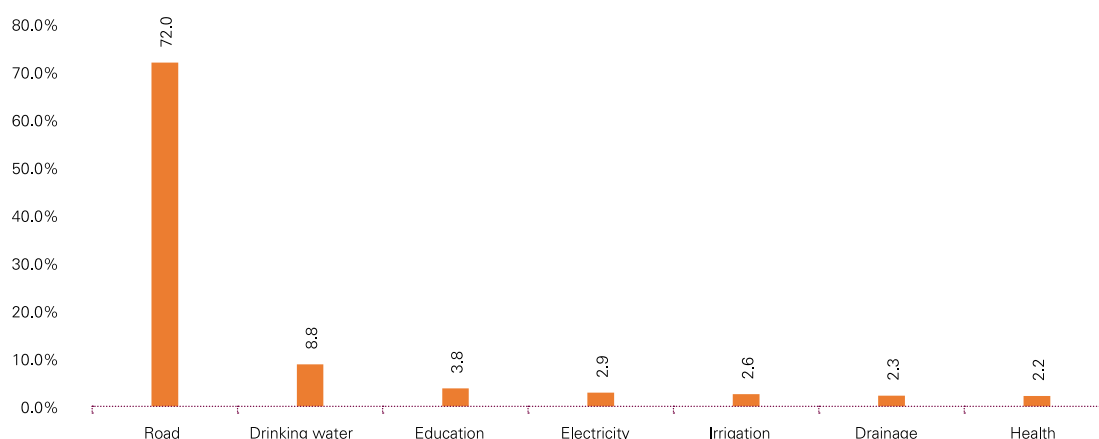


Figure 5.24: Q-E16_a. If yes, can you name any one development project that you are aware of? (N= 1,585, asked only to those who answered 'Yes, I am Aware of Development Projects, Budgets Planned for Execution by my Local Government' to QE16)

In order to assess what an ordinary Nepali would want their local government to focus on, the survey presented the respondents with a list of services and asked them what they thought should be the priority of their urban municipality/ rural municipality. With over one-third of the respondents (36.5%) citing roads, it tops the preferred list of priorities. A little less than one-fifth of the respondents (17.7%) also say that education should be priori-

tized. Likewise, some 12.3% respondents would like employment sector to be given priority by their local government. More than one in ten respondents (11.3%) are of the opinion that local government should focus on provision of drinking water than anything else.

People’s perception on what should be prioritized varies across Provinces. Some 44.2% of respondents in Province 1 and 43.6% of respondents in Province 3 express that their local government should prioritize roads. While 22.8% of the respondents in Sudur Paschim Province and 27.7% of the respondents in Province 5 believe roads should be prioritised, only 15.4% of the respondents from Sudur Paschim Province and 9.4% of the respondents from Province 5 state that drinking water should be prioritized. Interestingly, 21.5% of the respondents from Sudur Paschim Province believe that their local government should work to increase opportunities in the field of employment.

Local Government Services that should get First Priority, by Province

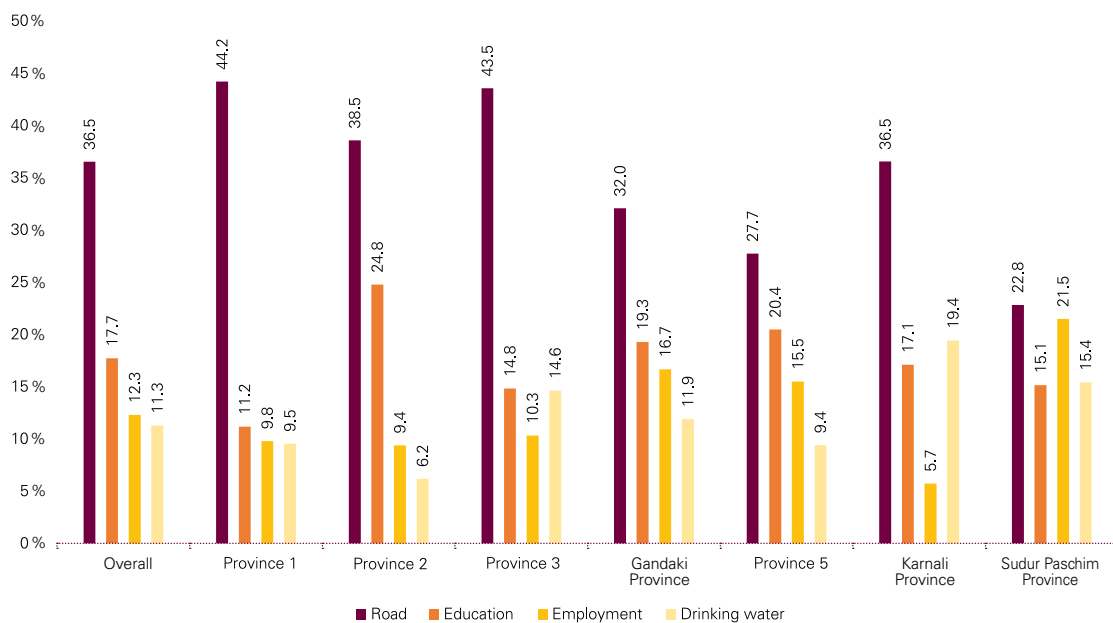


Figure 5.25: Q-E19. In your opinion, which service should get first priority from your local government? (N=7,056)

In order to measure people’s participation in the local governance processes, the survey asked the respondents a series of questions; it asked if in the past year the respondent has been a part of any public hearings, is aware about any public audits taking place or has participated a public audit of a Community Development Project. Public engagement on accountability platforms is weak in Nepal. As many as 81.4% of Nepalis report that they have not participated in any public hearing over the past year. While 8.0% of the respondents share that they have participated in some of the public hearing meetings, only 1.7% of the respondents report that they have participated in the most of the public hearings. Even at low numbers, a relatively higher level of participation in public hearings is evident in Gandaki Province. Compared to the national figure of 8.0%, 12.6% respondents from Gandaki Province report taking part in some of the public hearings.

Participation in Public Hearing in the Municipality/Rural Municipality/Wards in the Past One Year, by Province

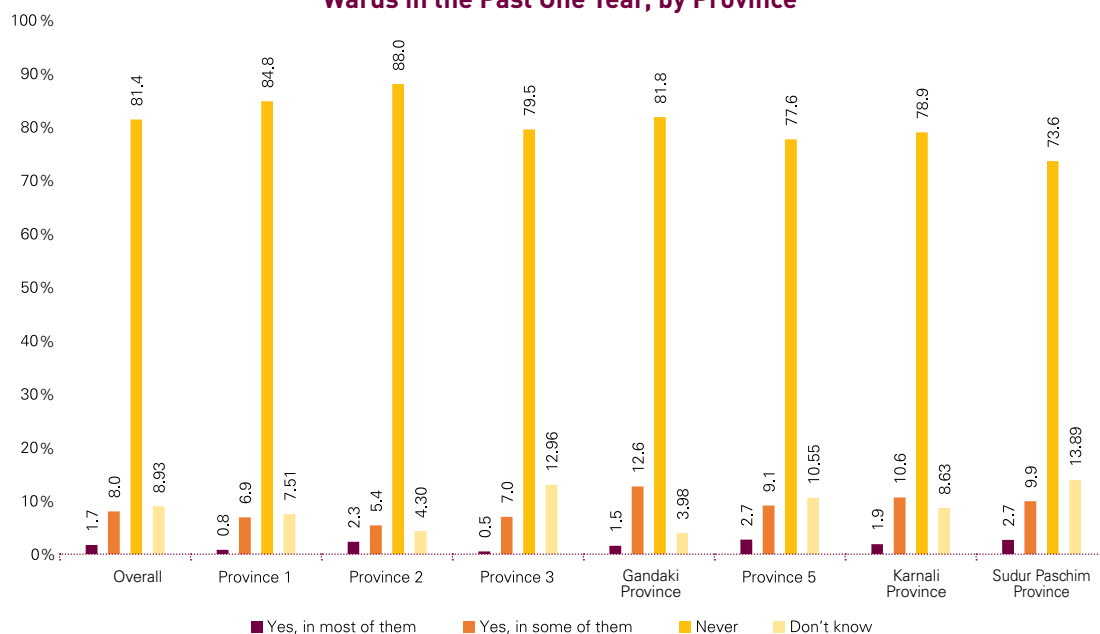


Figure 5.26: Q-E20. Have you ever participated in public hearing in your municipality/rural municipality /wards in the past one year? (N=7056)

Only a minority of Nepalis (7.5%) report that public audits have taken place in their respective municipality/ rural municipality over the past one year. Some two-third of the respondents (64.8%) admit not having heard of a public audit being organised in their local community. More than a quarter of the respondents (27.7%) also say that they have no information on whether or not public audits in their vicinity have taken place within the last year. Public audits are twice as likely (15.2%) to have taken place in Gandaki Province than in any of the other Provinces (7.5%). A higher share of respondents in Sudur Paschim Province (13.9%) and Karnali Province (12.7%) also state that public audits have taken place in their rural municipality/ municipality. On the other hand, Province 2 has the largest share of respondents (83.8%) who state that no public audits have taken place in their area.

Public Audit in the Municipality/Rural Municipality/Wards in the Past One Year, by Province

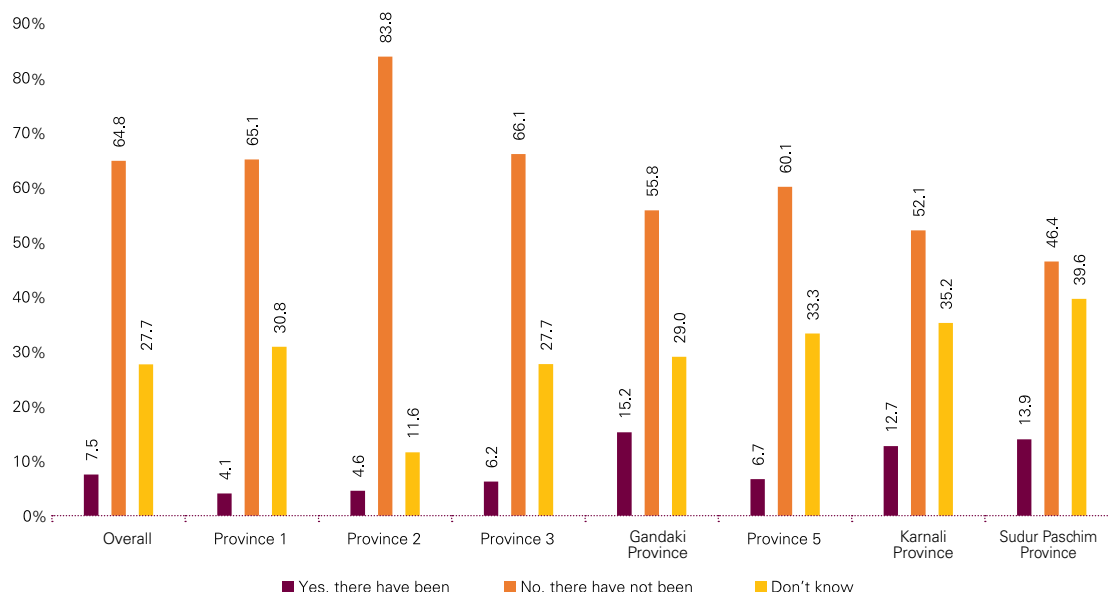


Figure 5.27: Q-E21 Has there ever been public audits in your municipality/rural municipality/wards in the past one year? (N= 7056)

5.13 VIEWS ON ELECTED OFFICIALS

When the respondents were asked to assess whether or not they think that elected officials at the municipal assembly/ rural municipal assembly, provincial parliament, and federal parliament care about them, a majority of Nepalis report that their elected representatives at all three tiers of government care about the general public. A majority of Nepalis say that provincial parliamentarians (53.0%) and federal parliamentarians (54.1%) “Somewhat” care about them but a larger number (61.3%) say the same about their local municipal/ rural municipality assembly. It is noteworthy that only 9.7% of the respondents feel that members of their elected municipal/rural municipality assembly strongly care, while the figure for provincial parliamentarians and federal parliamentarians is even lower.

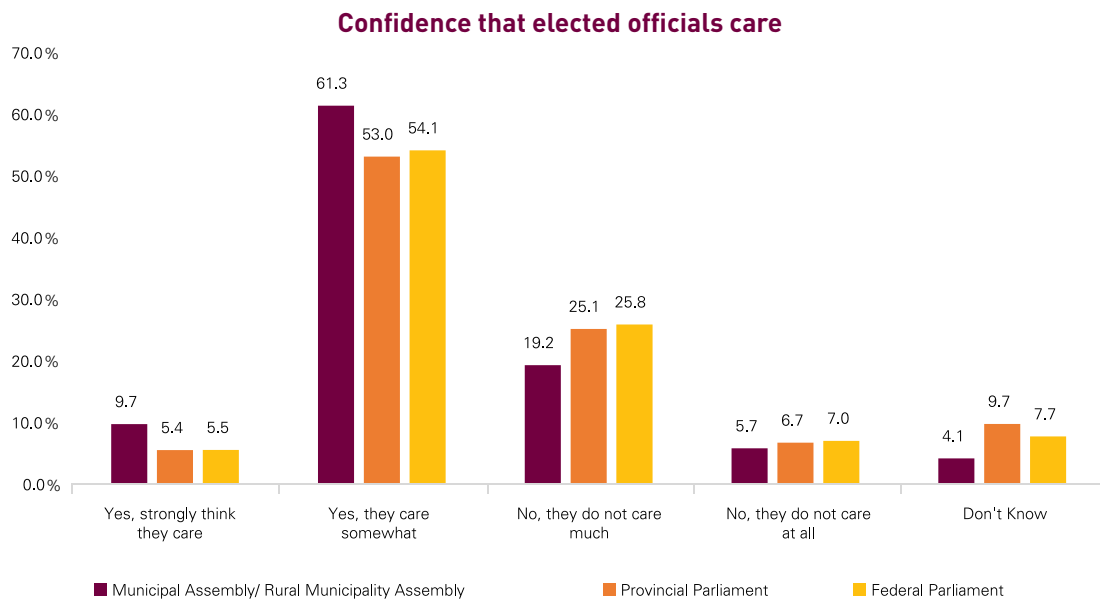


Figure 5.28: Q-F1a–c. If you think about the people elected to the [Municipal Council / Rural Municipality Council, Provincial Parliament, Federal Parliament], do you think they care about people like you? (N = 7,056)

In a period of one year, the share of respondents who say their municipal assembly or rural municipality assembly representatives strongly care about them has declined from 12.8% in 2017 to 9.7% in 2018. Correspondingly, the proportion of respondents who now believe that their elected representatives don't quite care about them has increased to 19.2% this year, from 12.5% in 2017.

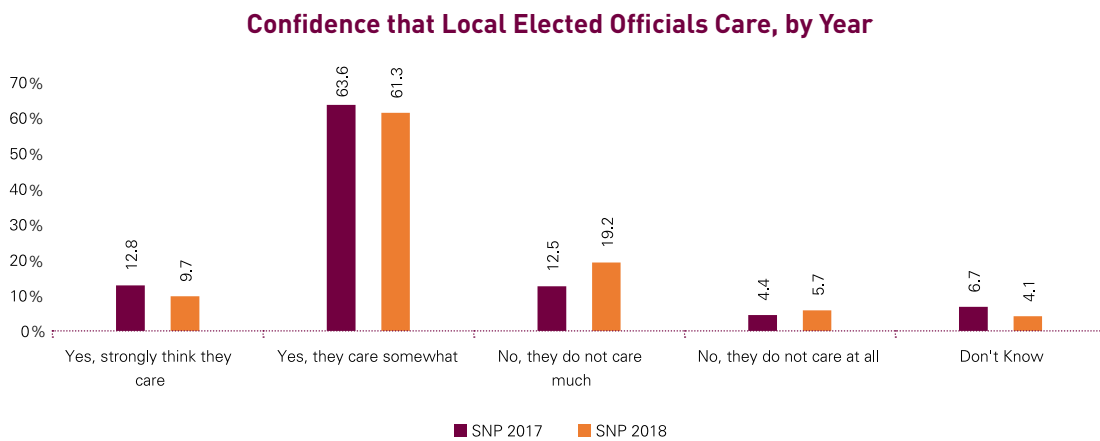


Figure 5.29: Q-F1a. If you think about the people elected to the municipal council/rural municipality council, do you think they care about people like you?

Compare to residents of other Province, higher proportion of residents of Province 1 are more likely to state that their elected local representatives, provincial parliamentarians, and federal parliamentarians don't care that much or don't care at all about the people.

On the other hand, residents of Province 2 are the most likely to report that elected representatives at local, provincial, and federal level strongly care about the people. Residents of Province 2 are more than twice as likely to state that their provincial parliamentarians (13.4%) and federal parliamentarians (13.1%) strongly care about them compared to the respondents from other provinces.

5.14 VIEWS ON RESPONSIVENESS OF THE GOVERNMENT

More Nepalis think that the rural municipality/ municipality at the local government has made progress with regards to responsiveness than other tiers of the government.

When the question is asked differently i.e., to what extent do you think the local government, provincial government and federal government has become responsive to the needs of people compared to last year, different set of responses is elicited. While, about half of the respondents (48.8%) report that the local government has become more responsive compared to last year, slightly more than one-third of the respondents say that provincial government (35.6%) and federal government (44.5%) have become more responsive compared to last year. For both provincial and federal government, the share of respondents who say their responsiveness is the same as last year is more than who say it has improved. Some 8.6% say that the responsiveness of federal government has become worse over the year. Likewise, some 7.6% and 6.2% report that responsiveness of provincial and local government has deteriorated, respectively.

Residents of Karnali Province are more likely to state that the responsiveness of all three tiers of government has improved over the year. As many as 61.7% of the respondents from Karnali Province positively assess the responsiveness of local government, while 58.5% and 57.9% of the respondents positively assess the responsiveness of provincial government and federal government respectively. Meanwhile, residents of Province 3 are more inclined towards reporting that no change in the responsiveness of the government has taken place over the year.



Photo by: Pranay Sthapit

Views on Government Responsiveness to the Needs of People, by Province

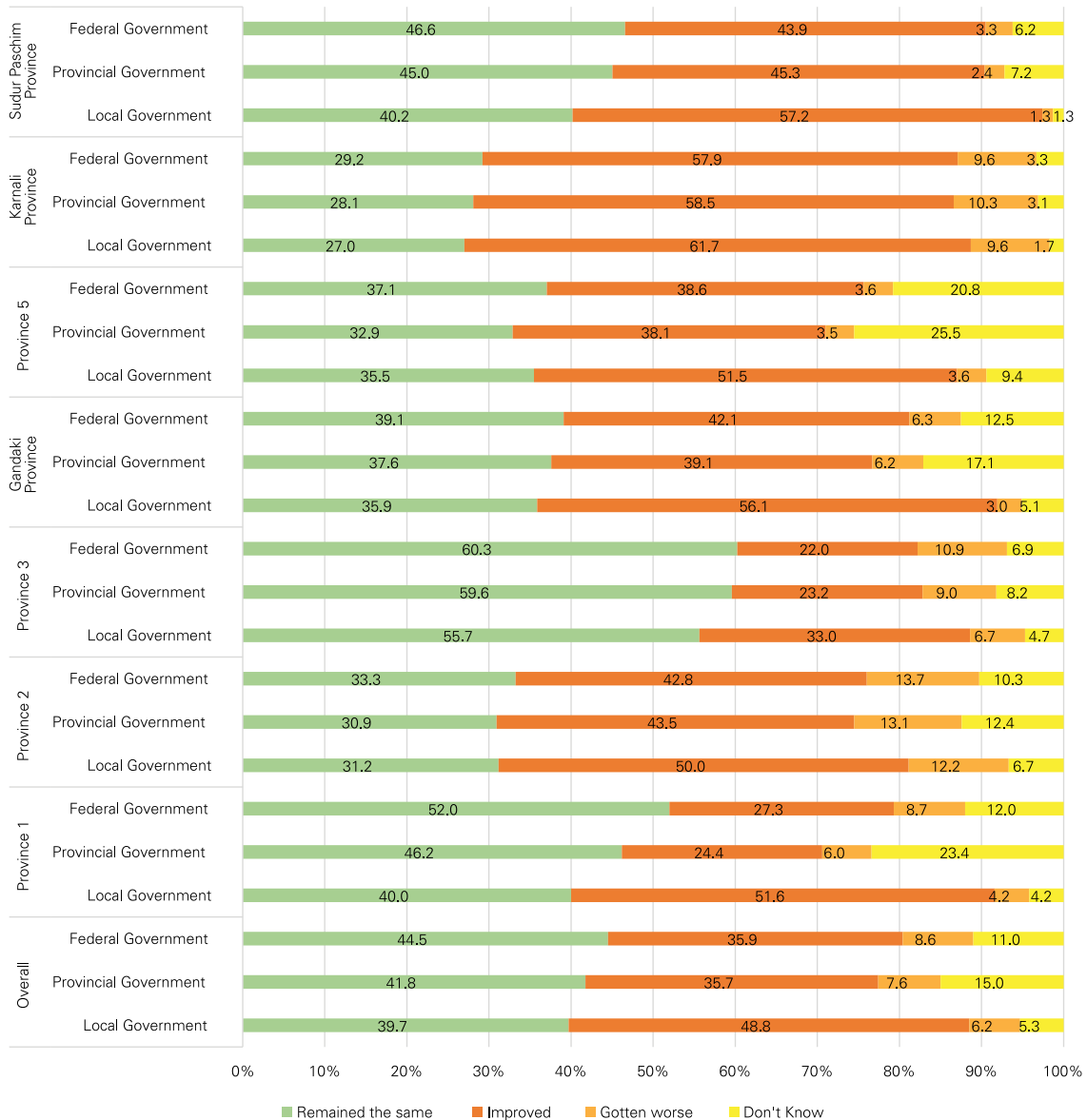


Figure 5.30: Q-Fai-iii. To what extent do you think the (Local, Provincial, Federal Government) has become responsive to the needs of people compared to last year? (N=7,054 Local Government ; N=7,050 Provincial Government; N=7,052 Federal Government) (Response as 'Refused to Answer' is not included)

Respondents reporting improvement in responsiveness of Provincial Government varies across provinces with 58.5% in Karnali Province saying that there has been an improvement while the figures for the rest of the provinces are lower: 24.3% in Province 1, 43.5% in Province 2, 23.2% in Province 3, 39.1% in Gandaki Province, 38.1% at Province 5 and 45.3% in Sudur Paschim Province.

5.15 CONTACTS WITH ELECTED LOCAL REPRESENTATIVES

In the past year, only a small minority of Nepalis (13.4%) have approached their local elected representatives to resolve problems experienced by them personally or by their community. The rest (86.6%), have not contacted their local representatives to seek any help with regards to a personal or a community-related problem.

Contact with Elected Local Representatives, by Province

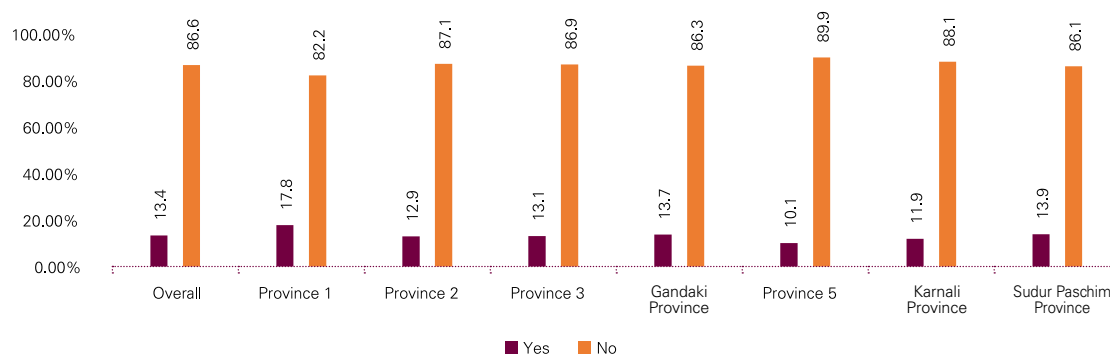


Figure 5.31: Q-F8. Have you personally tried to contact one of your elected local representatives for help in solving any of your personal or community problems? (N=7,019)

Residents living in Province 1 (17.8%) are more likely to have contacted their local representatives followed by the people living in Sudur Paschim Province (13.9%) and Gandaki Province (13.7%). Similarly Province 5 has the smallest share of respondents who say that they have sought some form of help from their elected local representatives (10.1%) followed by Karnali Province (11.9%)

The 13.4% of the total respondents who said they have contacted their elected local representatives were asked whether they were very satisfied, somewhat satisfied, somewhat dissatisfied, or very dissatisfied based on the result of the contact. Of the total 942, respondents who approached the elected local representatives in the last year for help, about one-third of the respondents (34.2%), were either very dissatisfied or somewhat dissatisfied with the outcome of their contact. Half of the respondents (50.9%) who approached their elected representatives expressed that they were somewhat satisfied with the result of their contact. However, two in ten respondents (20.0%) say that they were somewhat dissatisfied with the outcome.

In 2018, the level of satisfaction of the Nepali people upon approaching their elected local representatives has declined compared to last year. When comparing the outcome between 2017 and 2018, the share of respondents who say they were very satisfied has reduced by more than two-fold, from 34.7% in 2017 to 14.7% in 2018. Likewise, more than double the respondents in 2018 say that they are somewhat dissatisfied with the results than they did in 2017. Moreover, almost three times more respondents (14.2%) express extreme dissatisfaction with the outcome of their contact with the representatives than in 2017 (4.8%).

Satisfaction with Contacts with Local Elected Representatives, by Year

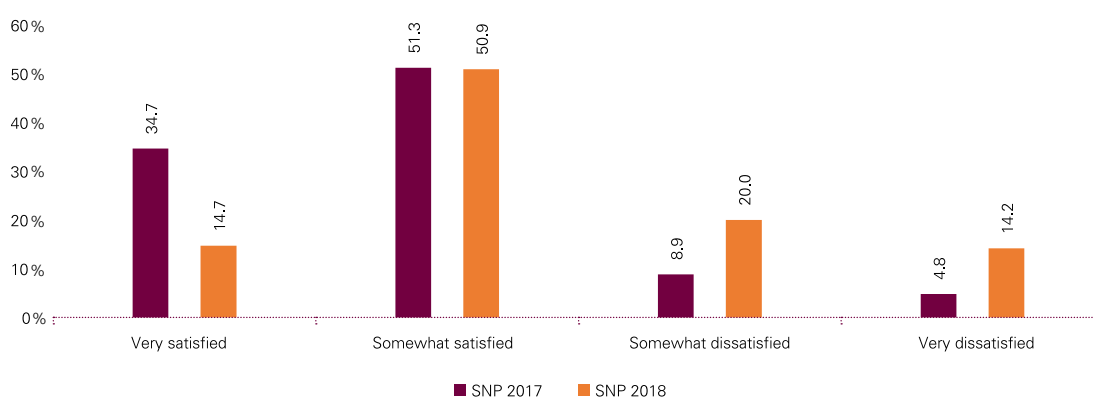


Figure 5.32: Q-F9. If you have personally tried to contact a local elected representative, how satisfied were you with the result of this contact? (N = 942; asked only of respondents who answered "Yes, I Tried to Contact one of my Local Representatives" to Q-F8)

Residents living in Gandaki Province and Province 5 are more likely to express their satisfaction from their contacts with the elected local representatives. There are some variations in answers across the different provincial regions. A High proportion of respondents from Province 5 (60.3%) express they are somewhat satisfied with the consequences of their contact, while 57.8% of respondents from Gandaki Province say that they are somewhat satisfied with the result. On the other hand, residents of Province 3 are more likely to have been dissatisfied with the outcome of their contact; as high as 37.1% say they were somewhat dissatisfied with the result of their contact.



Photo by: Interdisciplinary Analysts

CHAPTER 6

ECONOMIC OUTLOOK AND ACCESS TO INFORMATION

ECONOMIC OUTLOOK AND ACCESS TO INFORMATION

KEY HIGHLIGHTS

Slightly less than one-third of the respondents (31.4%) say that the economic conditions in their locality have improved in the last year. Residents of Provinces 1 and Gandaki Province, those in the higher income bracket and those with higher education are more likely to report that the economic conditions in their locality have improved in the last year. For 40.8 % of Nepalis, the economic conditions have remained the same and for less than 2%, the economic conditions have worsened.

More Nepalis entered into the NPR 20,000 – 39,999 per month income bracket in 2018 than they did in 2017. Some 28.2% reported having an income between NPR 20,000- 39,999 per month in 2018, compared to 22.8% in 2017.

Though most Nepalis (63.1%) say that their household income has neither increased nor decreased in the last year, almost a quarter of Nepalis (24.6 %) report that their household income has increased.

Three in ten Nepalis report to have borrowed money in the past year. Those who have borrowed loans are more likely to have done so from money lenders, savings credit groups, and banks – in that order.

Over one-fifth of Nepalis (22.6%) receive remittance from outside Nepal and 6.9% receive it from within the country itself. Since 2017, there has been a slight increase in the share of respondents who receive remittance from within the country and a slight decline in the share of respondents who receive remittance from outside the country.

Nearly three-fourths of Nepalis (63.5 %) have a bank account or a member in their household who has a bank account. Over 36.4% of respondents report that they have a personal bank account and 22.4% say they have an account in a cooperative.

Life insurance, medical insurance, and motor vehicle insurance are the most widely known insurance instruments in Nepal. Despite the fact that most Nepalis are not insured, motor vehicle insurance and life insurance are the most prevalent types of insurance in Nepal.

In 2018, more Nepalis say they own a mobile phone than they did in 2017. Along with an increase in mobile phone ownership, there has also been an increase in smart phone ownership. Younger, better educated and wealthier Nepalis are more likely to own a mobile phone.

Over the year, though the share of Nepalis who use the internet has increased, some three-fifths of Nepalis still say they do not make use of it. Usage of internet, as in the case with mobile phone, is also directly correlated with respondent's education and income levels.

Most Nepalis regard television, friends/family/neighbors and community radio as their principle source of information on national events and local government's activities, respectively. Better-educated, more well-to-do respondents are more likely to report television, newspaper, internet, and social media as their main sources of information.

6.1 PERCEPTIONS OF LOCAL ECONOMIC CONDITIONS

While a large share (40.8%) of Nepalis feel that the economic conditions at their rural municipality/municipality remains the same as compared to the previous year, 31.4% report that economic conditions are improving. Only a small minority (1.7%) report that local economic conditions are getting worse. Slightly more than a quarter of the respondents (26.0%) are uncertain about the economic conditions in their rural municipality/ municipality and do not comment on it. The share of respondents who say that the local economy is getting better has risen from 17.9% in 2017 to 31.4% in 2018.

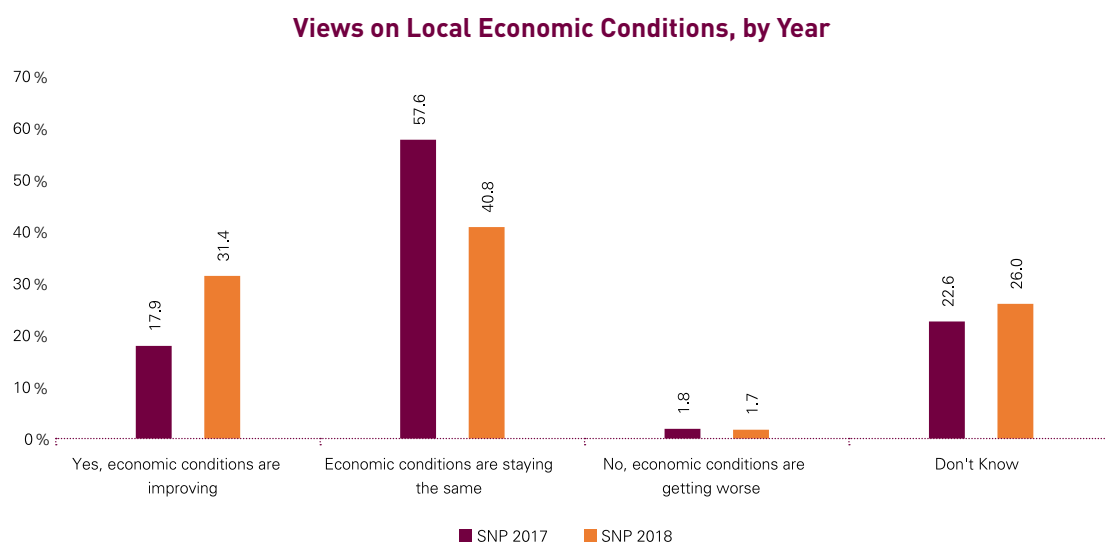


Figure 6.1: Q-G1. Do you think economic conditions in your urban municipality / rural municipality are improving? (N=7,052) (Response "Refused to Answer" is not included)

A higher proportion of respondents (45.7%) in Gandaki Province say that local economic conditions are improving, followed by Province 1 (43.0%), compared to the overall average of 31.4%. Compared to last year, the share of respondents who report improvement in the local economic condition has increased by more than two-fold in Province 1, Province 2, and Gandaki Province. On the other hand, 54.9% of the respondents from Sudur Paschim Province report that the local economic conditions have remained more or less the same compared to the overall average of 40.8%.

Views on Local Economic Conditions, By Province

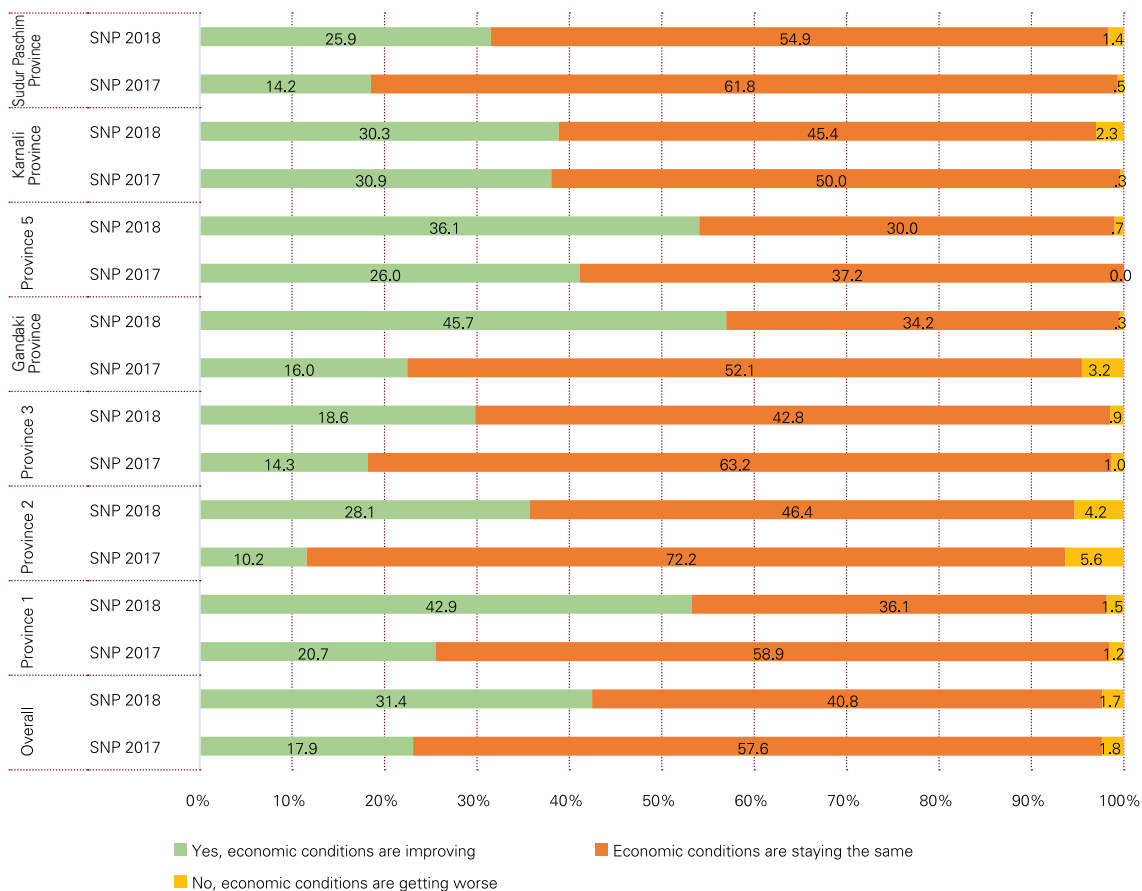


Figure 6.2: Q-G1. Do you think economic conditions in your urban municipality / rural municipality are improving? (N=7,052) (Responses 'Don't Know' and 'Refused to Answer' are not included)

Residents of Mountain region are less likely to say that their local economic conditions are improving. Compared to the overall average of 31.4%, only 22.2% respondents from the Mountain region say that the local economy is improving. Nepalis who have a higher income and are better-educated are more likely to report improvements in local economic conditions.

Around 65% of the respondents who think that the economic situation of their rural/urban municipality is improving also think that the country is moving in the right direction. Whereas 64.2% of the respondents, who think that economic conditions of their rural/urban municipality are getting worse, believe that the country headed in the wrong direction (see also Chapter 2).

Relation Between Country's Direction and Local Economic Condition

		Do you think economic conditions in your municipality/rural municipality are improving?		
		Yes, economic conditions are improving %	Economic conditions are staying the same %	No, economic conditions are getting worse %
B1. Overall, do you think things in Nepal today are going in the right direction, or do you think they are going in the wrong direction?	Right direction	65.0	49.0	35.8
	Wrong direction	32.3	45.1	64.2
	Don't Know	2.7	5.90	0

Table 6.1: Q-B1. Overall, do you think things in Nepal today are going in the right direction, or do you think they are going in the wrong direction? (N=5,212) (Response 'Don't know' is not included from local economic condition)

Similarly, 81.3% of the respondents who think that the economic situation of their rural/urban municipality is improving also think that the conditions in the areas where people work and live most of the time is improving. Likewise, among those who think that economic conditions of their rural/urban municipality are getting worse, a high proportion is of the opinion that things are getting worse in the areas where people work and live most of the time (58.7%).

Relation Between Condition at Local Areas and Local Economic Condition

		Do you think economic conditions in your municipality/ rural municipality are improving?		
		Yes, economic conditions are improving %	Economic condi- tions are staying the same %	No, economic conditions are getting worse %
B4. Now I would like you to think about the area where you live and work most of the time. Do you think things in your area are improving, or do you think they are getting worse?	Improving	81.3	57.6	41.3
	Getting Worse	16.6	37.9	58.7
	Don't know	2.1	4.5	0
	Total	100.0	100.0	100.0

Table 6.2: Q-B4. Now I would like you to think about the area where you live and work most of the time. Do you think things in your area are improving, or do you think they are getting worse? (N=7,056) by G1 (Economic Condition) (Responses 'Refused to Answer' from both and 'Don't know' from local economic condition is not included)

Reasons for Improving Local Economic Conditions

Better infrastructure, overall progress and increased budget for rural municipality/ municipality are singled out as the main reasons for improvement in local economic conditions. The 31.4% of the respondents who said that economic conditions in their rural municipality/ municipality is getting better were further asked to provide one or more reasons for their answer. Better infrastructure was the most commonly cited first response (31.6%), followed by increase in local government budget (18.7%) and overall progress in the country (18.4%).

Similarly, the 1.7% of respondents who reported that local economic conditions are worsening cite increasing corruption (26.0%), harder to find work (13.2%) and deteriorating infrastructure (11.7%) as the main reasons for it. A majority of respondents from Gandaki Province (66.70%) and Karnali Province (55.60%) cited the prevalence of corruption and bribes as the major reason behind the lack of improvement in the local economic. Difficulty to find work, deteriorating government support services, little overall progress, and lesser opportunities for labor migration are some of the other reasons cited for worsening local economic conditions.

6.2 HOUSEHOLD INCOME AND ECONOMIC OUTLOOK

More than one-third of the respondents (36.6%) report earning between NPR. 10,000 - 19,999 a month and over a quarter of respondents (28.2%) report earning between NPR. 20,000 - 39,999. While one in ten Nepalis (10.2%) report an income of more than NPR 40,000 a month, a little less than one-fifth of the respondents (18.1%) report having an income of NPR. 2,501 - 9,999 per month. On the other end of the spectrum, there are some 4.8% respondents who earn less than NPR 2,500 a month.

More Nepalis report having a higher income in 2018 than they did in 2017. While those in the income bracket of less than NPR. 2,500 and more than NPR 40,000 have remained more or less the same, those in the income bracket of NPR. 20,000 - 39,999 have increased from 22.8% in 2017 to 28.2% in 2018. There is a concurrent decline in the share of respondents who have an income of NPR. 2,501 - 9,999 from 24.7% in 2017 to 18.1% in 2018, suggesting a movement of about 6% Nepalis in the higher income bracket over the last year.

Average Monthly Household Income over the Last Year, by Year

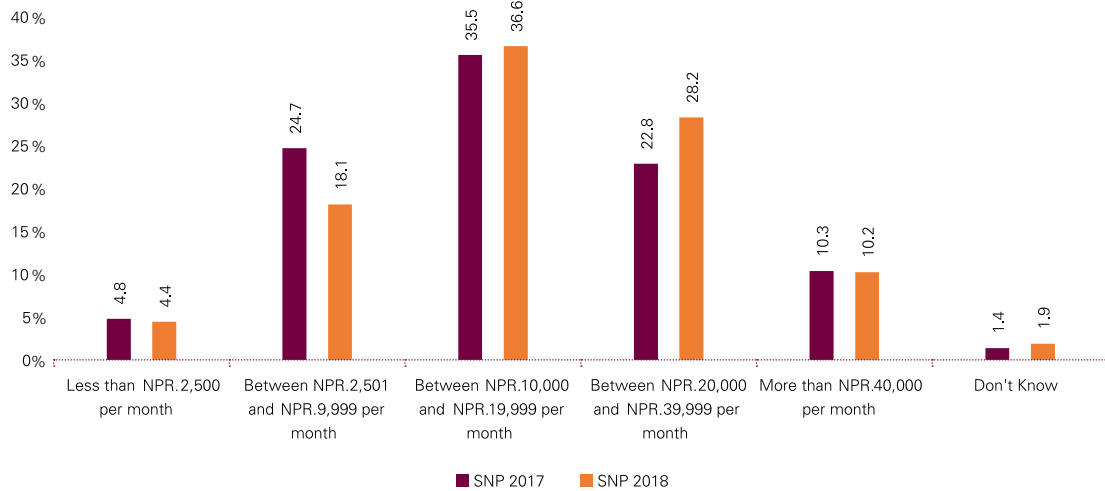


Figure 6.3: Q-G4. Approximately how much was your household income per month in the last year? (N = 7,014) (Response 'Refused to Answer' is not included)

Nepalis residing in Gandaki Province are more likely to state that their household income in a month is over NPR. 40,000 whereas Nepalis residing in Province 5 are more likely to report having a monthly household income of less than NPR. 2,500. Some 17.0% of the respondents in Gandaki Province say that their monthly household income is NPR. 40,000 or more (compared to the overall average of 10.2%). Likewise, residents in Province 3 are more likely to have an income of NPR. 20,000 - 39,999 per month (37.2%).

On the other hand, respondents living in Province 5 are twice as more likely (9.2%) to say their monthly income is below NPR. 2,500 compared to their fellow citizens (4.5%). Compared to the overall figure, Hill Dalit, Madhesi Dalit, and Muslim categories report that their monthly household income is less than NPR.9,999 across all the seven provinces.



Photo by: Interdisciplinary Analysts

Average Monthly Household Income over the Last Year, by Province

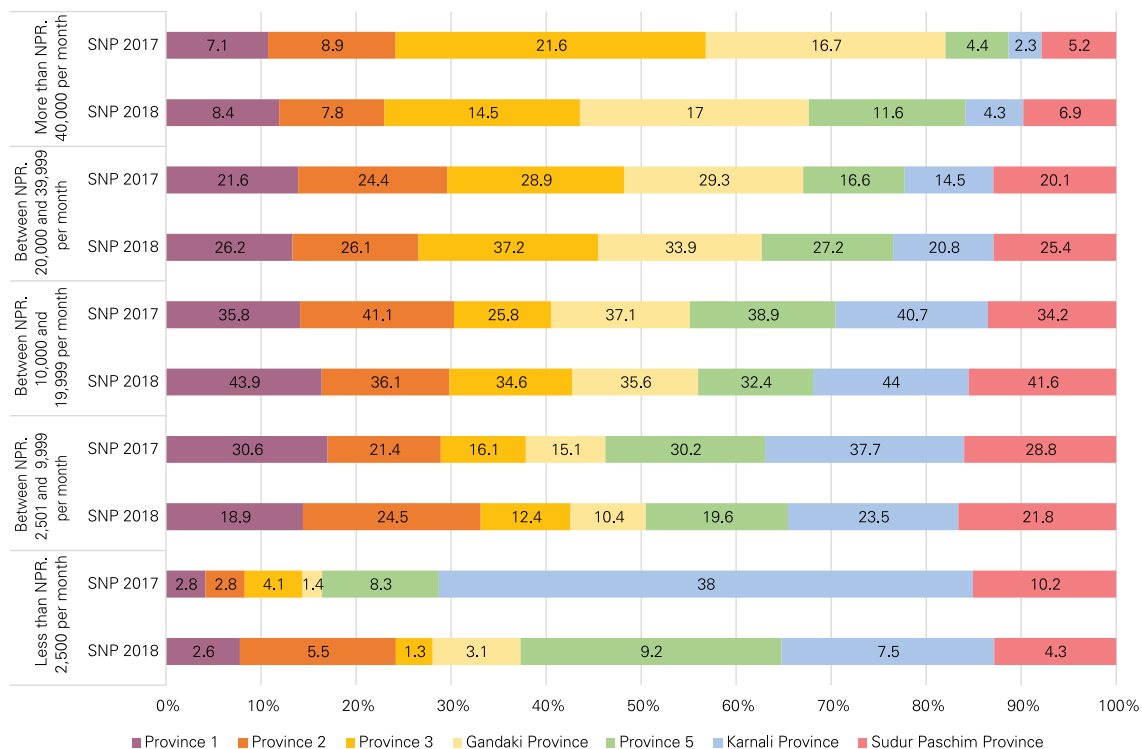


Figure 6.4: Q-G4. Approximately how much was your household income per month in the last year? (N = 6,882) (Responses 'Don't Know' and 'Refused to Answer' are not included)

There are some variations in answers across different areas of settlement and ecological regions. Only 2.4% of the households from the Mountain region report having an income of NPR 40,000 or above; this share is almost five times lower than that of the overall average (10.5%) as well as the Hill region (11.7%) and the Terai region (10.4%). However, some households of the Hill region (4.8%) and the Terai region (4.5%) are more likely to have an income below NPR 2,500 than that of the Mountain region (2.7%).

Average Monthly Household Income over the Last Year, by Ecological Region and Residence

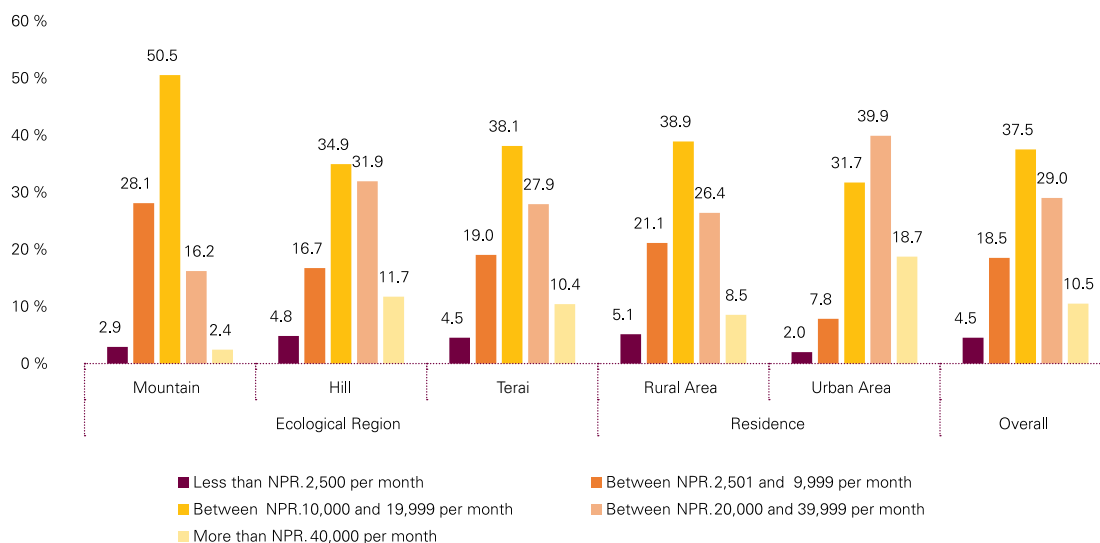


Figure 6.5: Q-G4. Approximately how much was your household income per month in the last year? (N = 6,882) (Responses 'Don't Know' and 'Refused to Answer' are not included)

How have incomes changed over the past year?

Though most Nepalis (63.1%) say that their household income has neither increased nor decreased in the last year, a quarter of Nepalis (24.6%) report that their household income has increased, while, 11.1% of the respondents say that within a year their household income has declined.

Over the year, there has been a decline in the share of respondents who report both an increase and a decrease in their household monthly income. While some 31.5% respondents in 2017 reported that their household income had increased, 24.5% report an increase in 2018. The share of respondents who reported a decline in their monthly household income has also slightly declined from 13.4% in 2017 to 11.1% in 2018. However, more respondents say that their household income has neither increased nor decreased, 54.3% held this opinion in 2017, while, 63.0% state this in 2018.

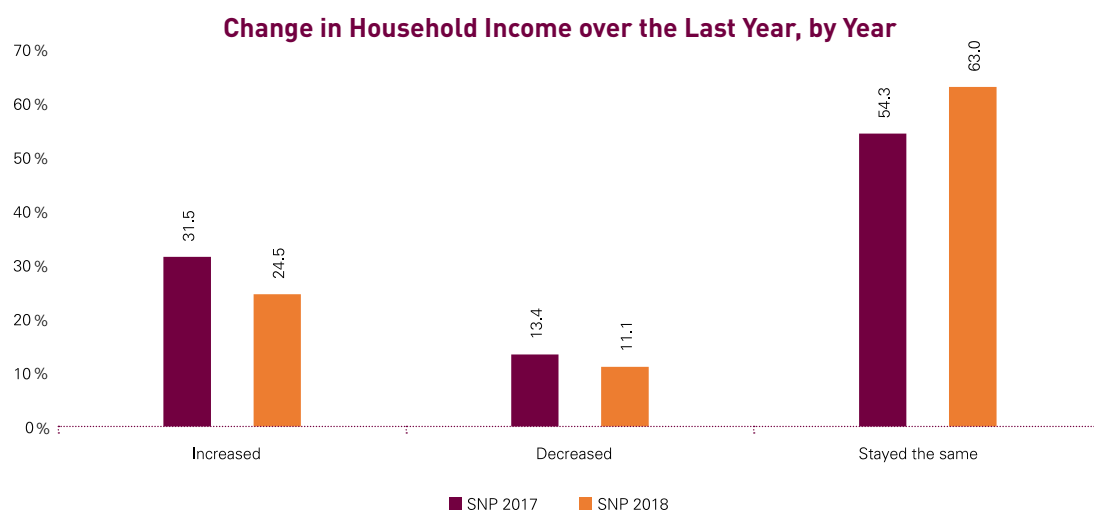


Figure 6.6: Q-G5. How has your household income changed in the last year? (N = 7,051) (Response 'Refused to answer' is not included, and 'Don't Know' is not presented in this graph)

Nepalis residing in Gandaki Province and Province 5 are more likely to say that their monthly household income in a year has increased. Some 34.4% of the respondents from Province 5 and 32.4% of the respondents from Gandaki Province say that their monthly household income has increased in the last year (compared to overall average of 24.5%). Those more likely to report that their household income has neither decreased nor increased are more likely to be from Province 3 (70.8%). On the other hand, as high as 14.8% respondents from Province 1 say that their household income in the last one year has decreased.

Change in Household Income by Demographic Group

		Increased %	Decreased %	Stayed the same %	Don't Know %
Province	Province 1	21.7	14.9	61.7	1.7
	Province 2	24.3	10.0	64.1	1.7
	Province 3	16.8	11.7	70.8	0.7
	Gandaki Province	32.3	9.0	56.8	1.8
	Province 5	34.4	10.8	52.8	2.0
	Karnali Province	21.1	12.9	65.9	0.0
	Sudur Paschim Province	25.3	6.3	68.1	0.3
	Ecological Region	Mountain	18.0	11.8	69.4
Hill		21.4	11.6	66.2	0.7
Terai		28.1	10.5	59.6	1.8
Residence	Rural Area	25.6	10.4	62.6	1.5
	Urban Area	20.3	13.9	65.1	0.6
Caste	Hill Caste	23.0	11.1	65.5	0.4
	Hill Adibasi/Janajati	23.1	11.5	64.0	1.4
	Hill Dalit	24.3	13.3	61.3	1.2
	Madhesi Caste (Socio Economic Level -1)*	22.8	14.0	63.2	0.0
	Madhesi Caste (Socio Economic Level - 2)	30.9	9.2	57.9	2.0
	Madhesi (Adibasi/Janajati)	28.2	11.5	59.4	0.9
	Madhesi Dalit	24.8	9.2	62.7	3.3
	Other Cultural Groups	20.8	20.8	58.3	0.0

Table 6.3: Q-G5. How has your household income changed in the last year? (N = 7,051) (Response 'Don't know' is not included)

Residents of Terai region are more inclined towards stating that there has been an increment in the level of their household income in a year. While residents of Mountain region are more likely to say it has remained the same, they are the least likely to say it has increased.

Financially well-to-do and educated Nepalis are more likely to report increment in their monthly household income in the last year. Again, the higher the education level of a member in households, the more likely that they will have an increased monthly household income, signifying a relationship between education and income.

Economic Outlook for the Next Five Years

A high proportion of Nepalis are optimistic about their household income increasing in the next 5 years. While 16.7% of the respondents reported that they are very confident that their household income will improve in the next five years, a further 63.7% of the respondents reported they think that it will most likely improve in the next five years. A smaller proportion of the respondents (14.7%) hold the opinion that it will remain more or less the same. Only a very small proportion of Nepalis, 1.8%, are pessimistic and say that they expect their household income to get worse in the next five years. Compared to 2017, in 2018 there has been a small decline in the proportion of respondents who are both very confident and are somewhat confident that their economic welfare will improve in the next five years.

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

Economic Outlook for the Next Five Years, by Year

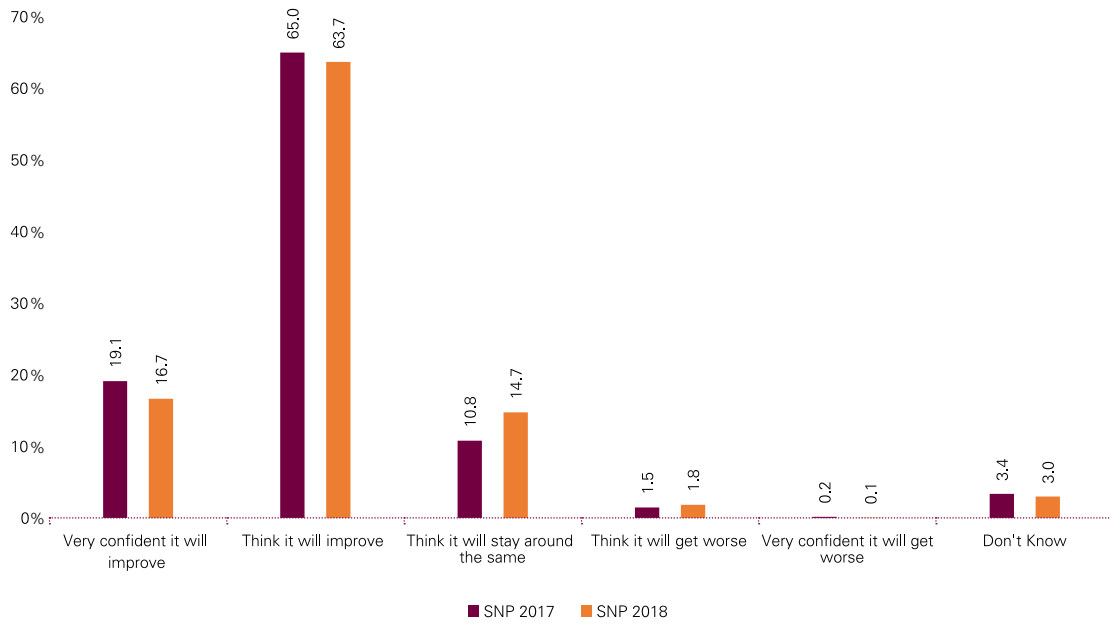


Figure 6.7: Q-G6. Do you expect your household's economic welfare to improve in the next five years? (N = 7,053) (Response 'Don't know' is not included)

Economic optimism is directly associated with respondent's income group, age, and education level. Those in the higher the income bracket or with higher education or younger age are more optimistic than others.



Photo by: Pranay Sthapit

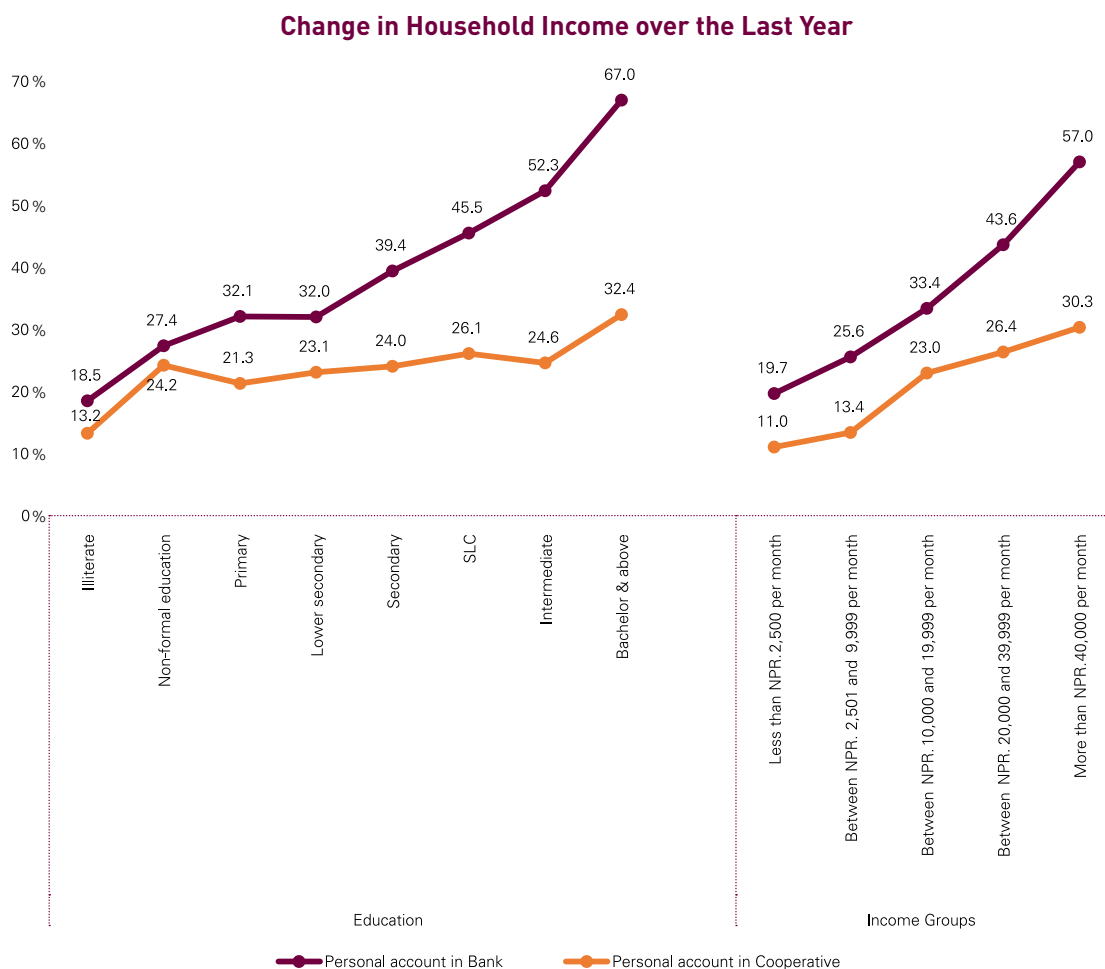


Figure 6.8: Q-G5. How has your household income changed in the last year? (N = 7,056)

6.3 DEBT

Borrowing Patterns

Most Nepalis (68.9%) say that they haven't borrowed money from anyone in the past one year but some 30.1% report doing so. This figure has not changed significantly from last year: 32.7% respondents reported having taken a loan in 2017.

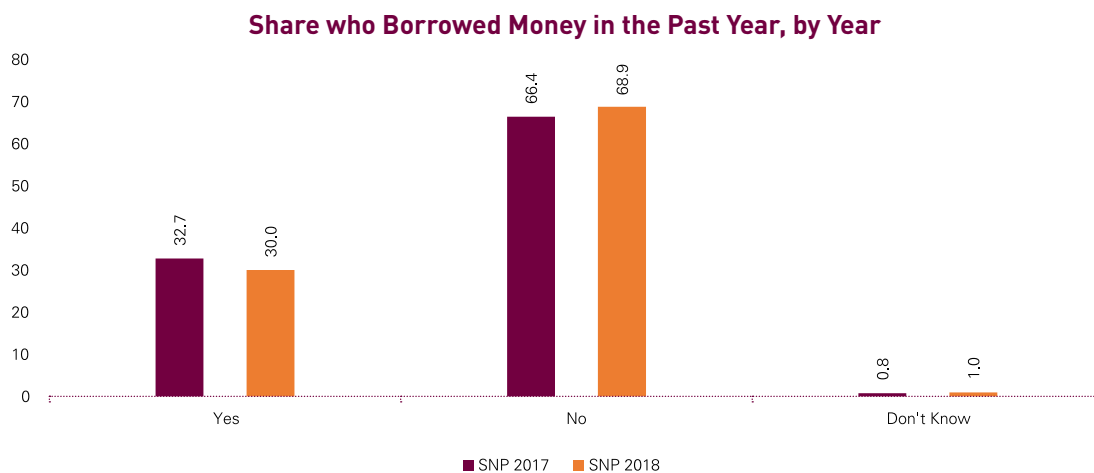


Figure 6.9: Q-G7. Have you borrowed money from anyone in the past year? (N= 7,037) (Response 'Don't know' is not included)

Nepalis residing in Karnali Province and Sudur Paschim Province are more likely to have borrowed money in the past year. There aren't major differences in answers across the provinces but Karnali Province (39.3%) and Sudur Paschim Province (37.3%) have slightly higher share of respondents who say they have taken a loan in the past one year. Compared to the national figure of 30.1 %, residents of Province 3 have the lowest share of respondents (25.8%) who say they have borrowed money from someone in the past one year.

Share who Borrowed Money in the Past Year, by Province

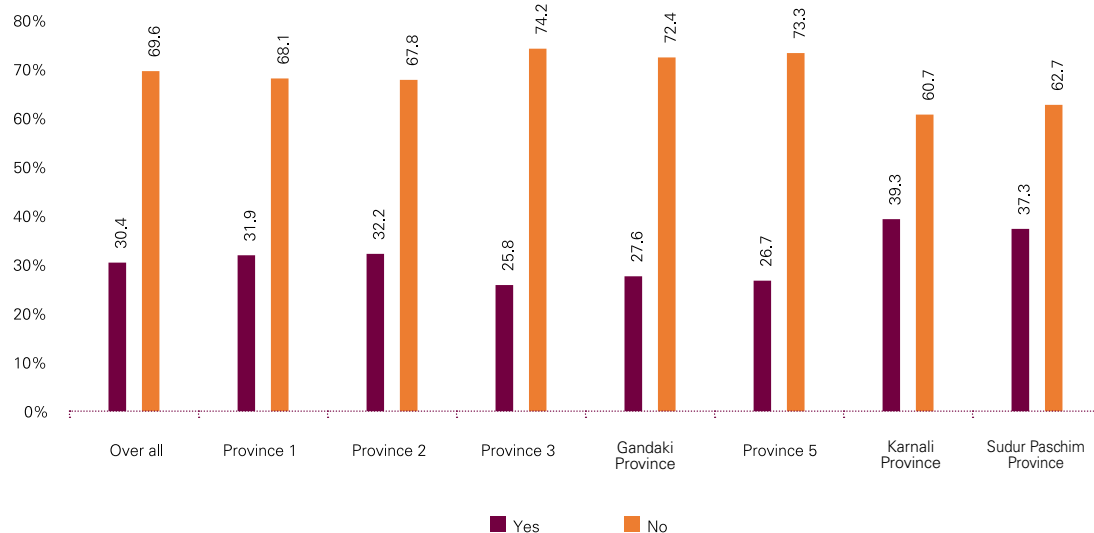


Figure 6.10: Q- G7. Have you borrowed money from anyone in the past year? (N= 6,969) (Responses 'Don't Know' and 'Refused to Answer' are not included)

Lesser well-off Nepalis, those residing in rural areas and those within the age group of 35-49 are more likely to have borrowed money in the past year. The likelihood of having taken a debt decreases with increasing income, urbanization and advancing age. While only 19.4% of the respondents in urban areas say they have borrowed money, 33.0% respondents from rural areas say so. The largest proportion of respondents who say they have taken a loan belong to the age group of 35-49 followed by age group 25-34.

Share who Borrowed Money in the Past Year, By Demographic Group and Ecological Region

		Yes %	No %
Ecological Region	Mountain	32.20	67.80
	Hill	30.20	69.80
	Terai	30.30	69.70
Residence	Rural Area	33.00	67.00
	Urban Area	19.40	80.60
Age Group	18-24	26.60	73.40
	25-34	31.50	68.50
	35-49	34.90	65.10
	50 & above	27.90	72.10

		Yes %	No %
Caste	Hill Caste	29.90	70.10
	Hill Adibasi/Janajati	28.80	71.20
	Hill Dalit	41.50	58.50
	Madhesi Caste (Socio Economic Level -1)*	19.30	80.70
	Madhesi Caste (Socio Economic Level - 2)	26.50	73.50
	Madhesi (Adibasi/Janajati)	39.40	60.60
	Madhesi Dalit	28.50	71.50
	Other Cultural Groups	20.80	79.20
Religion	Hindu	30.60	69.40
	Buddhist	27.80	72.20
	Islam	24.50	75.50
	Kirat	31.00	69.00
	Christian	44.40	55.60
	Others	35.70	64.30

Table 6.4: Q-G7: Have you borrowed money from anyone in the past year? (N = 6,969)
(Responses 'Don't Know' and 'Refused to Answer' are not included)

Source of loans

Nepalis are more likely to take loans from money lenders, saving and credit groups, and banks. The 30.1% of the respondents who said they had borrowed money from someone in the past one year were asked to cite who they had taken that loan from. 25.3% of the respondents said that their source of loan was the money lender, 21.2% said it was the saving and credit group, and some 20.4% said they took the loan from the banks. Though there have been some fluctuations, the choice of sources from which money has been borrowed from, has not changed much over the year but there is a noticeable increase in the share of respondents who take loans from friends, relatives, neighbors suggesting that Nepalis are resorting to informal sources for loans.

Although residents of Province 2 are more than twice as likely to borrow from money lenders (51.7%) than the overall average (25.3%), they also have the highest share of respondents who borrow from banks (26.9%) and the lowest share of respondents who have taken a loan from friends (6.5%), relatives (5.6%), and neighbors (3.8%). Respondents of Gandaki Province are more likely to borrow money from their friends (17.3%) and family (20.2%) but are less likely to have taken a loan from a money lender (9.7%). Likewise, residents of Karnali Province are two times more likely to have borrowed money from a neighbor (23.5%) than their fellow citizens.

As expected, Nepalis whose prime occupation is daily-wage labor, who reside in rural areas, who are less educated, and not well-off are more likely to borrow from money lenders. As high as 36.9% of respondents whose primary source of income is daily-wage labor say that they have taken a loan from a money lender. Similarly, some 38.8% of the respondents whose income is less than NPR 2,500 a month cite having borrowed money from money lender. It is also highly likely that Nepalis with little or no education background end up taking help of money lender; for instance, 37.2% of illiterate respondents report doing so.

On the other hand, Nepalis who run or are involved in business, have a higher source of income, live in urban areas, and are better-educated are more inclined towards saying that they have borrowed money from a bank in the past year.

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

Average loan size

Even though a substantial number of people reported money lenders and saving and credit groups as their primary sources of loan, the average amount of loan from saving and credit groups is NPR 105,878, and from money lender is NPR 231,076, which are both quite less than that from banks i.e., NPR 592,284. Apart from a slight increase in “Other Individual from the Ward” and “Other Financial Institutions”; the average amount of money borrowed from all the other different sources have decreased over the year.

Lending Sources and average monthly interest rates

Banks and other financial institutions, as well as relatives, charge lower monthly interest rates than other lending sources. While banks, relatives, and other financial institutions charge some 1.5% monthly interest on borrowed money, other individuals from ward (3.0%) followed by money lenders (2.6%) charge the highest level of interest rates. Results show that people are paying higher interest rates to “Informal” sources such as individuals, money lenders, neighbors, friends and relatives, in comparison to “Formal” sources such as banks, saving and credit groups and co-operatives.

Over the year, informal lending sources such as money lenders, friends, relatives, neighbors, and other individual sources have all reduced their monthly interest on loans. While informal channels of providing loans have all decreased their interest rate compared to 2017, interest rates for formal sources such as banks and cooperatives remain the same. For instance, while it was reported in 2017 that the interest rate while borrowing money from other informal individuals was 3.5%, it has reduced to 3.0% in 2018. Likewise, the interest rates for borrowing from friends have declined to 1.8% in 2018 from 2.4% in 2017. Moreover, money lenders charged an interest of 2.6% in 2018 compared to 2.8% in 2017.

Lending Sources and Interest Rates, By Year

Organization/Individual	Borrowed from		Amount that was borrowed (NPR)		Interest charged on borrowing (Monthly)	
	SNP 2017 %	SNP 2018 %	SNP 2017	SNP 2018	SNP 2017 %	SNP 2018 %
Money lender	25.4	25.3	263,641	231,076	2.8	2.6
Friend	9.1	11.2	216,671	127,732	2.4	1.8
Relative	10.5	13.3	264,285	172,046	2.4	1.5
Neighbor	6.6	11.4	134,479	131,442	2.7	2.3
Other individual from ward	0.7	1.2	123,516	160,760	3.5	3.0
Bank	21.1	20.4	693,664	592,284	1.5	1.5
Savings and Credit group	27.2	21.2	170,571	105,878	1.7	1.6
Co operatives	14.1	16.1	241,612	204,078	1.6	1.6
Other financial institution	0.7	1.1	69,679	88,104	1.5	1.5

Table 6.5: Q-G8. Who did you borrow money from? Q-G9. How much have you borrowed from that source? Q-G10. What is the monthly interest rate that is charged on the money you borrowed? (N = 2,118; asked only to those who answered “Yes, I Borrowed Money in the Past Year” in Q-G7)

Household's level of debt

More than half of Nepali households do not have any debt at all. Some 53.0% respondents report that their household is free of debt. A considerable size of respondents (13.8%) mention that they have a debt of between NPR. 30,001 - 100,000. A similar share of respondents (12.4%) report that their household has a debt of between NPR. 100,001 - 300,000 and

5 in 100 Nepalis (5.1%) have a debt of NPR. 300,001 - 500,000. In 2018, there has been a slight increase in the proportion of Nepalis who report having no debt at all compared to 2017. While some 49.7% reported not having any debt in 2017, a slightly larger number 53.0% said they had no debt at all in 2018.

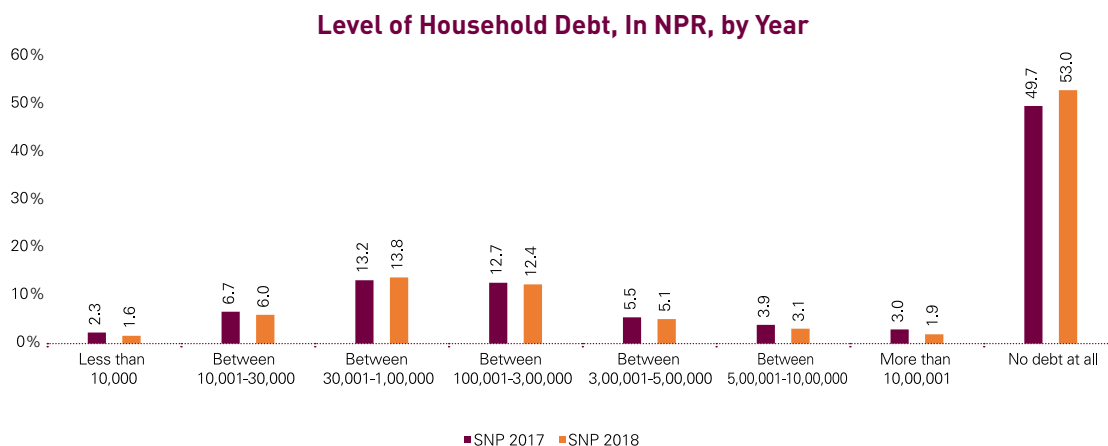


Figure 6.11: Q-G11. What is your household's overall level of debt? (N= 7,056)
(Responses 'Don't Know and 'Refused to Answer' are not presented in this graph)

6.4 MIGRATION AND REMITTANCES

A quarter of Nepalis (25.9%) have at least one family member who is working in a foreign country. Some 74.0% say that they do not have anyone from their family working abroad. The share of respondents who report having someone from their family working in a foreign land has declined slightly from 28.3% in 2017 to 25.9% in 2018.

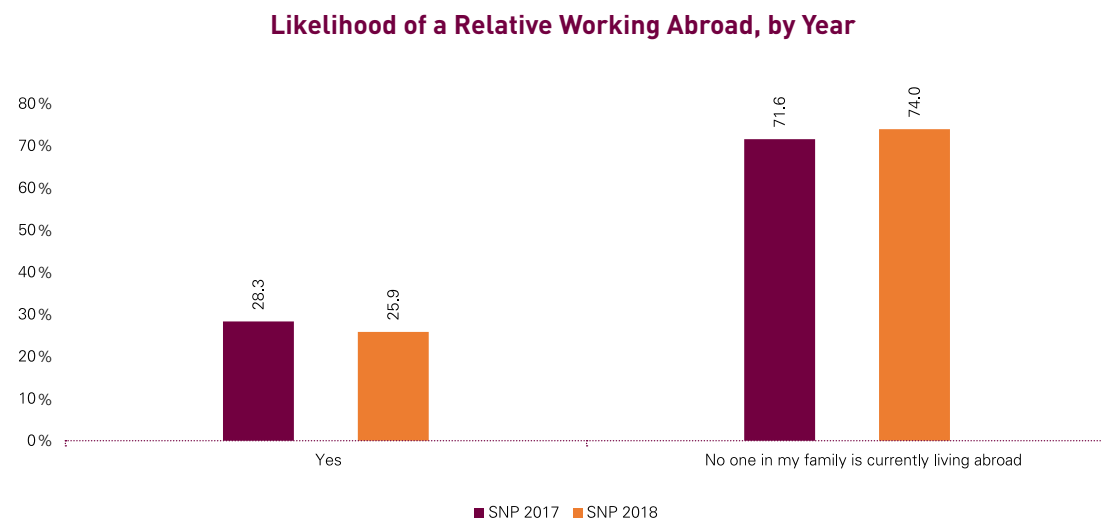


Figure 6.12: Q-G12. Is anyone in your family currently in a foreign country for work? (N = 7,043)
(Responses 'Don't Know' and 'Refused to Answer' are not included)

1 According to the National Statistics, more than 3.5 Million Labor Permits have been issued between FY 2008/9 and FY 2016/17.

Some 44.3% respondents in Sudur Paschim Province say that they have a member from their family who works abroad (compared to the overall average of 25.9%). Karnali Province has the lowest share of respondents (14.9%) who mention that someone from their family works in a foreign land. Respondents living in urban areas (19.2%) are less likely to say their family member works outside Nepal compared to those residing in rural areas (27.4%). Hill Dalits, Muslims and Christians are more likely to have a family member working abroad with more than 30% from each of these groups reporting they have at least one member from their family working abroad.

Likelihood of a Relative Working Abroad, By Demographic Group and Region

		Yes %	No %
Province	Province 1	28.10	71.90
	Province 2	21.30	78.70
	Province 3	16.70	83.30
	Gandaki Province	34.00	66.00
	Province 5	29.60	70.40
	Karnali Province	14.90	85.10
	Sudur Paschim Province	44.30	55.70
Ecological Region	Mountain	16.90	83.10
	Hill	25.70	74.30
	Terai	27.20	72.80
Residence	Rural Area	27.50	72.50
	Urban Area	19.20	80.80
Caste	Hill Caste	27.60	72.40
	Hill Adibasi/Janajati	26.30	73.70
	Hill Dalit	34.80	65.20
	Madhesi Caste (Socio Economic Level -1)*	10.50	89.50
	Madhesi Caste (Socio Economic Level - 2)	19.80	80.20
	Madhesi (Adibasi/Janajati)	22.30	77.70
	Madhesi Dalit	16.40	83.60
	Other Cultural Groups		100.00
Religion	Hindu	25.40	74.60
	Buddhist	23.60	76.40
	Islam	35.70	64.30
	Kirat	24.80	75.20
	Christian	34.10	65.90
	Others	78.60	21.40

Table 6.6: Q-G12. Is anyone in your family currently in a foreign country for work? (N = 7,043)
(Responses 'Don't Know' and 'Refused to Answer' are not included)

The likelihood of having a family member working abroad increases amongst higher income group households, although the causality could be running the other way around.

The chances of having someone from a family working outside Nepal increases with respondent's increasing income bracket. For instance, as many as 42.0% of respondents who have a monthly income of NPR 40,000 or above state that a member of their family works outside Nepal.

* In this report, Brahman-Terai, Rajput and Kayastha, etc. are categorised as Madhesi Caste (Socio Economic Level -1 and Yadav, Teli, Koiri, Kurmi and Dhanuk, etc as Madhesi Caste (Socio Economic Level -2). This categorisation does not reflect any judgement by The Asia Foundation or its donors about their relative importance or position in Nepali society.

Likelihood of a Relative Working Abroad, in NPR, by Income Group

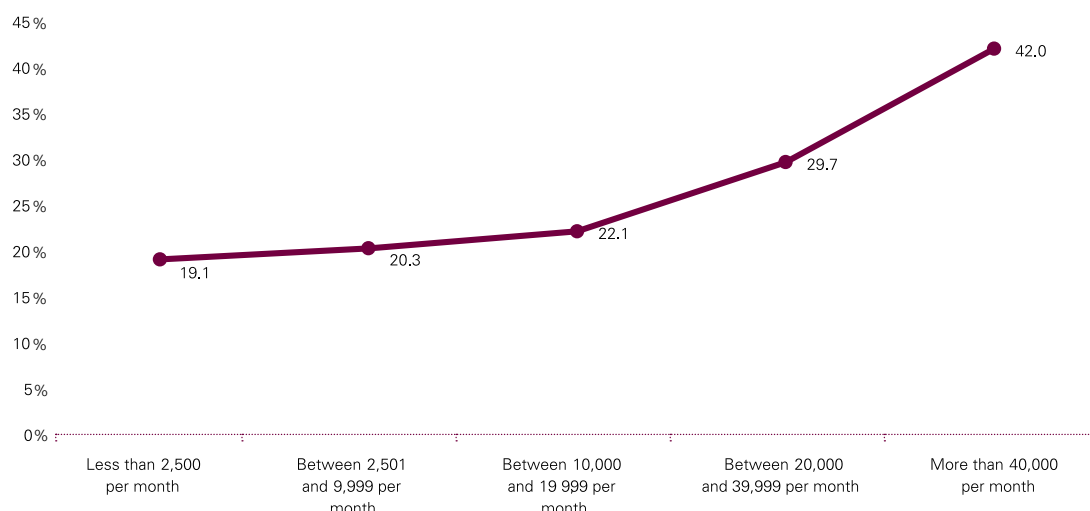


Figure 6.13: Q-G12. Is anyone in your family currently in a foreign country for work? (N = 7,043) (Responses 'Don't Know' and 'Refused to Answer' are not included)

Remittances

Over one-fifth of Nepalis (22.6%) receive remittance only from outside Nepal and some 6.9% receive it from within the country itself. Only a minority of 1.9% report receiving remittance from both outside the country as well as from other parts of the country.² Over the year, there has been a slight increase in the share of respondents who receive remittance from within the country and a slight decline in the share of respondents who receive remittance from outside the country. There has been a small increase in the proportion of respondents who say they are receiving remittance from within Nepal from 5.3% in 2017 to 6.9% in 2018. On the other hand, while 24.9% respondents said they received remittance from a foreign land in 2017, a smaller number (22.6%) said the same in 2018.

Likelihood of Receiving Remittances, by Year

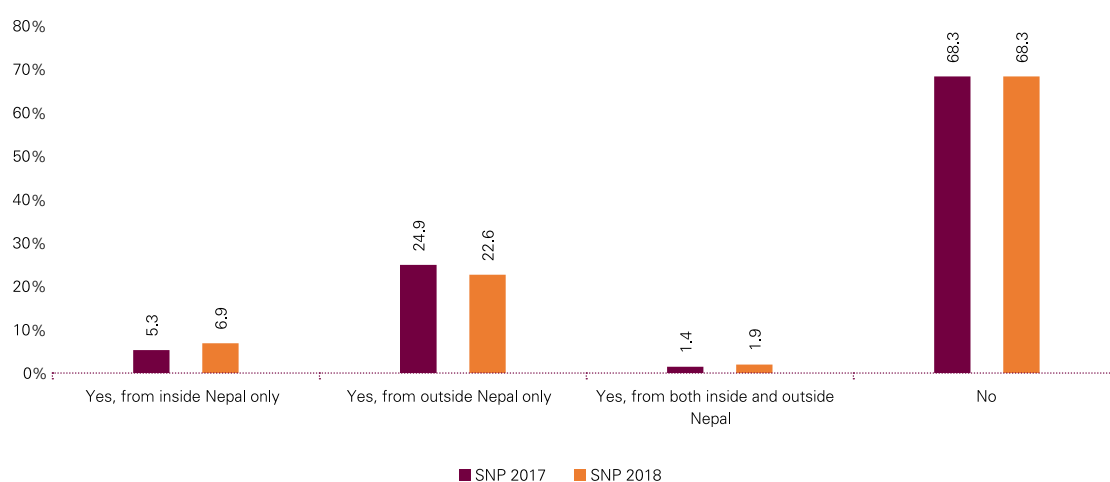


Figure 6.14: Q-G13. Have you or your family members ever received remittance from inside or outside the country? (N = 7,035) (Responses 'Don't Know' and 'Refused to Answer' are not included)

2 The Share of remittance in National GDP is 26.9% in FY 2016/17 with each recipient household receiving an annual average of NPR 80,462.

Nepalis residing in Sudur Paschim Province are also more likely to state that they receive remittance from outside the country (35.3% compared to overall average of 22.6%) whereas Province 2 has the largest proportion of respondents (10.9%) who say that they receive remittance from within the country.

Changes in remittance

Though most Nepalis (66.5%) say that the remittance they receive has more or less remained the same, more than one-fifth of the respondents (22.2%) say it has increased compared to last year. The 31.4% respondents who said they received remittance from within the country, from outside the country or both were further asked how the levels of remittance they received had changed over the year. Two-thirds of the respondents (66.5%) said it had remained somewhat same, some 22.2% said it had increased, and a minority (7.3%) reported it had decreased.

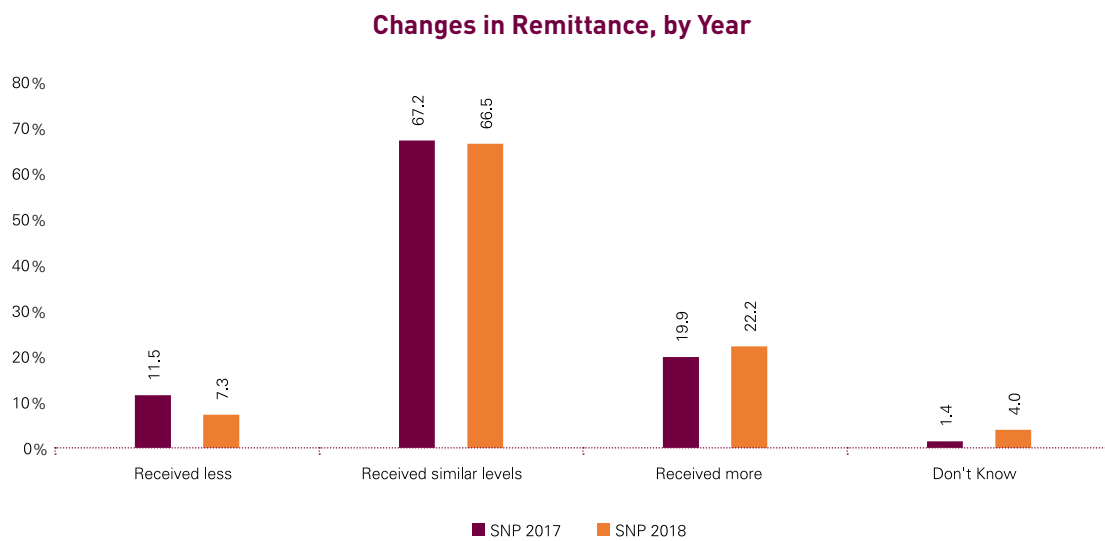


Figure 6.15: Q-G14. How have levels of remittances changed in the last year? (Not asked the respondents who said "No, we have Never Received Remittance from within or outside the Country" to G13) (N = 2,215) (Response 'Refused to Answer' is not included)

Residents of Gandaki Province and Province 5 are more likely to report that the level of remittance they receive over the year has increased. The proportion of respondents who reported that there has been an increase in the remittance over the year is 32.5% in Gandaki Province (highest among all the Provinces) followed by 30.5% from Province 5.

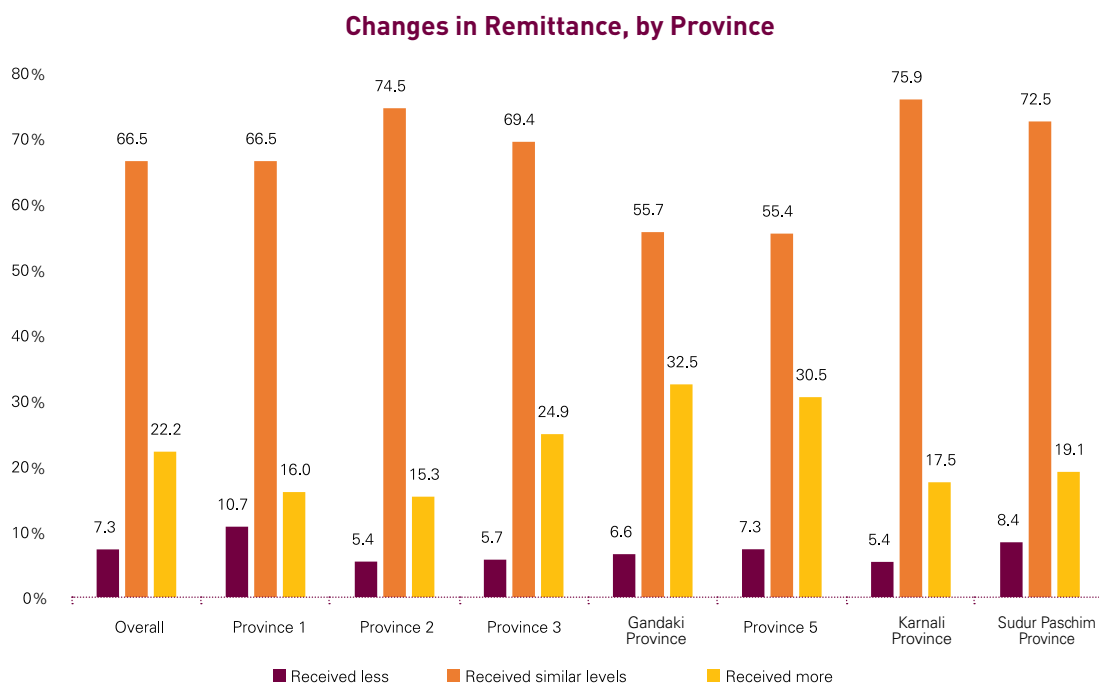


Figure 6.16: Q-G14. How have levels of remittances changed in the last year? (N = 2,215) (Response 'Don't Know' is not presented and 'Refused to answer' is not included)

6.5 ACCESS TO BANK, SERVICE CENTERS, AND MARKET

For the first time in two years, the survey asked whether someone in their household had a bank account. Results show that some 63.5% of the respondents either have a bank account or have a member in their household who has a bank account in their name. However, more than one-third of the respondents (36.5%) do not have a bank account. Residents of Gandaki Province are more likely to have a bank account. More than a three fourth of the respondents (78.0%) from Gandaki Province say that they have an account in a bank under their name or under a household member’s name (compared to overall average of 63.5%).

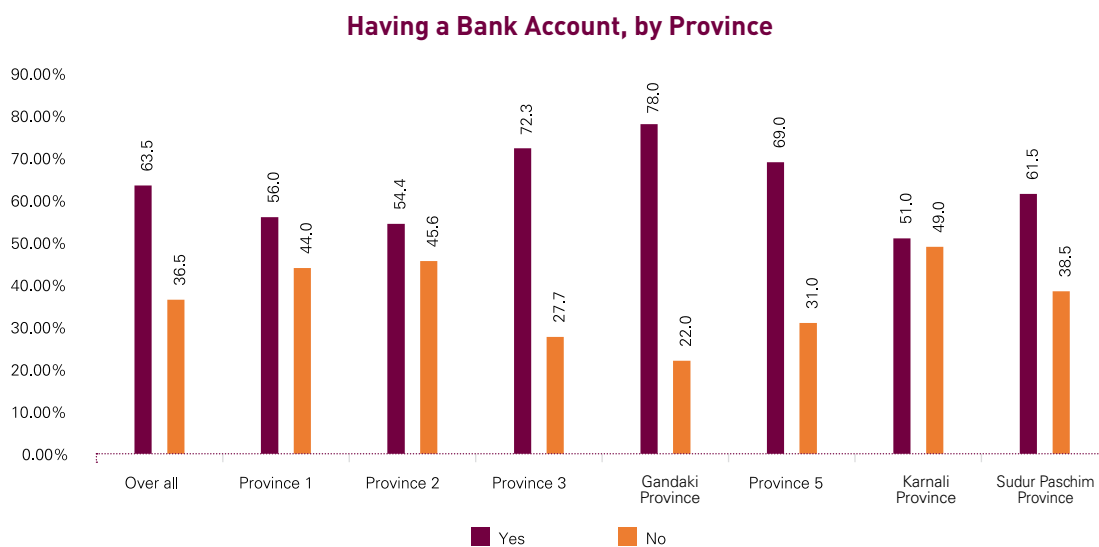


Figure 6.17: Q- G15. Does anyone in your household currently have a bank account in their name including yourself? (N= 7,011) (Response 'Don't Know' is not included)

Nepalis residing in urban areas and the Hill regions have higher likelihood of having a bank account. While some 59.6% respondents from rural areas report having someone from their household or themselves having a bank account, more than three quarters of the respondents (79.7%) from urban areas do so. While 65.7% of the respondents from Hilly region report that they have a bank account, only 49.5% of the respondents from mountain region report that they have someone from their household with a bank account. Madhesi Dalit (43.0%) and Hill Dalit (50.6%), Muslims (44.5%), and those who cite their religion as Kirati, have lower share of respondents stating that they have a bank account (compared to overall average of 63.5%).

Not surprisingly, well-off Nepalis are more likely to have someone from their household having a bank account in their name. Results show that there is a direct association between income and the likelihood of having a bank account. For example, only 33.9% of the respondents whose household’s income is less than NPR. 2,500 a month say that they have a bank account. Some 87.7% of Nepalis who earn NPR. 40,000 or more in a month say that they have a bank account which is much higher than the share of respondents whose monthly income is less than NPR. 2,500 and less than NPR. 10,000.

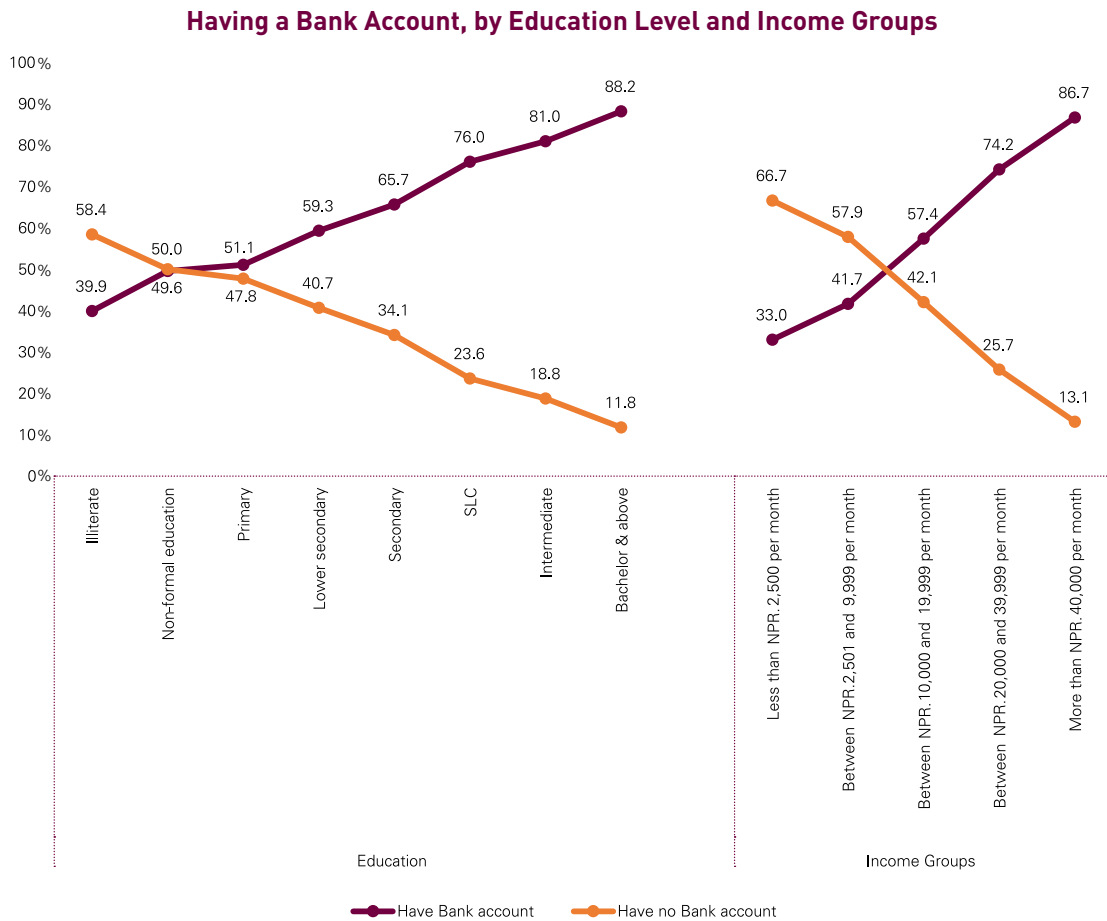


Figure 6.18: Q-G15. Does anyone in your household currently have a bank account in their name including yourself? (N= 7,056)

Bank versus cooperative

All respondents were asked if they had a personal account in a bank and/or in a cooperative. While a little more than one-third report they have a personal bank account (36.4%),³ some 22.2% say they have an account in cooperative. Residents of Gandaki Province and Province 1 have the highest share of respondents who have a personal bank account (45.3%) and a personal cooperative account (35.2%), respectively. On the other hand, only 7.0% of the residents of Province 2 report having a personal cooperative account. In addition, Province 2 also has the lowest share of respondents who say they have a personal bank account (28.1%).

Bank Versus Cooperative, by Province

	Only Bank Account %	Only Cooperative Account %	Both Account %	Neither Account %	N
Over all	23.80	9.50	12.60	54.10	7,056
Province 1	17.10	16.20	18.90	47.70	1208
Province 2	25.10	3.90	3.00	68.00	1424
Province 3	23.00	14.80	16.00	46.20	1502
Gandaki Province	24.80	11.20	20.40	43.60	608
Province 5	30.30	4.90	13.30	51.50	1200
Karnali Province	21.30	7.20	7.70	63.90	418
Sudur Paschim Province	23.70	6.00	9.10	61.20	696

Table 6.7: Q-G 16. Do you currently have a bank account in your name (e.g. deposit or savings account) at a bank? And Q-G17. Do you currently have an account in your name in a cooperative? (N=7,056)

As high as 33.8% respondents who reside in urban areas have a personal cooperative account, compared to 19.5% from the rural area. Likewise, almost half of the respondents (48.2%) residing in urban areas report that they have a personal bank account, but the share of respondents in rural area who report having a personal bank account is only 33.6%.

Some 43.7% of the male respondents say they have a personal bank account whereas only 29.5% of the female respondents have one. The gender ratio of male and female respondents having a cooperative account is more balanced, with slightly more women (22.9%) reporting having a cooperative account than men (21.4%). Again, better-educated and more well-to-do Nepalis are inclined towards having a personal bank account and a cooperative account. The likeliness of having both bank account and cooperative account increases with respondent's educational attainment and income bracket.

³ FinScope Consumer Survey Nepal 2014 shows that 40% of the Nepali people are "banked." "Banked" according to FinScope Consumer Survey refers to those who have bank account along with those who use any services or product such as remittances, etc. without having bank account. The term "banked" FinScope Consumer Survey Nepal 2014 does not refer exclusively only to those who have a bank account. Therefore, the figure, 36.4%, who reported that they have a bank account in their name in SNP 2018 does not contradict the figure generated by in the FinScope Nepal Consumer Survey 2014. (Inter Disciplinary Analysts had implemented the fieldwork for FinScope Consumer Survey Nepal 2014 on behalf of FinMark Trust).

Having a Bank Account, by Education level

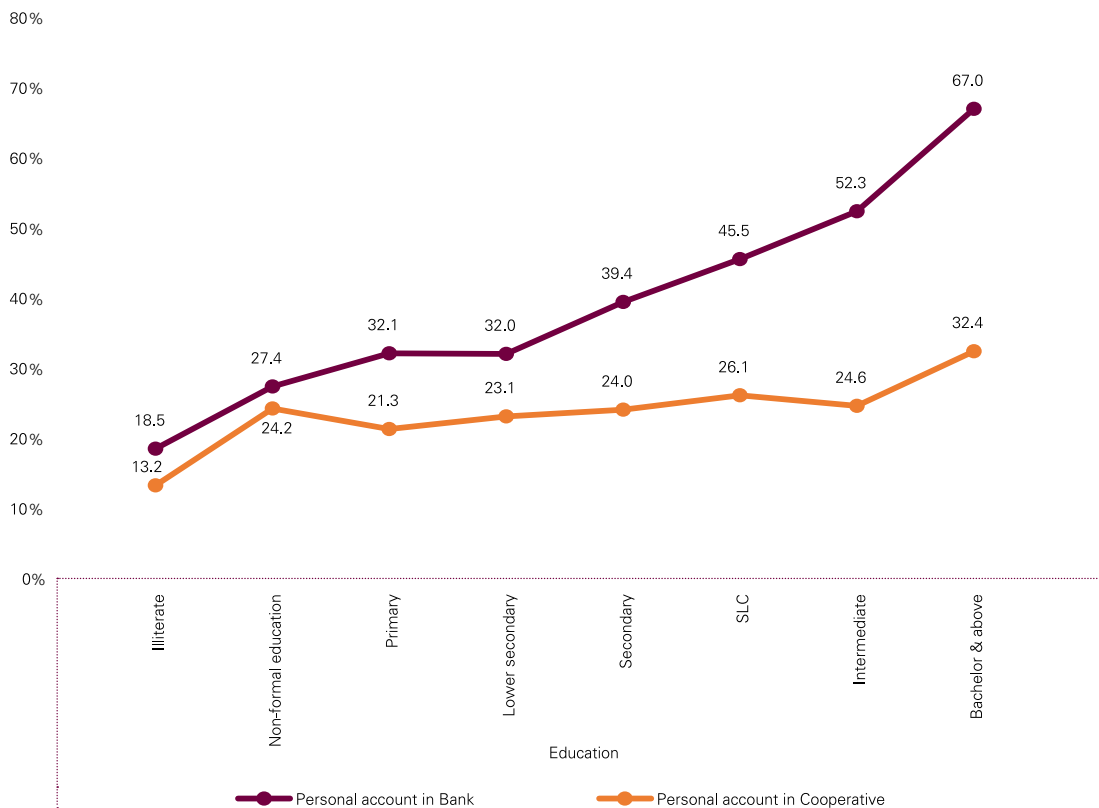


Figure 6.19: Q- G16. Do you currently have a bank account in your name (e.g. deposit or savings account) at a bank? And Q-G17. Do you currently have an account in your name in a cooperative? (N=7056)

Membership to organizations

Almost a quarter of Nepalis (24.9%) say they are members of a saving and a credit group whereas some 11.5% say they are members of other organizations such as women’s group, cooperative etc. Residents of Province 1 are more likely to be a part of these groups and organizations whereas residents of Province 2 are the least likely to have joined these organizations. Some 17.4% of the male respondents say that they are a part of a saving and credit group - this share is almost double amongst the women (32.0%).

6.6 AWARENESS AND ACCESS TO INSURANCE

Life insurance, medical insurance, and motor vehicle insurance are the most widely known insurances in Nepal. In order to analyze level of awareness among the Nepalis as well as to get an understanding of the proportion of Nepalis who are insured, a series of questions about eight different types of insurance were asked. A majority of the respondents (87.4%) said they have heard about life insurance, 72.4% say they know of medical insurance, and some two-third (66.4%) are aware about motor vehicle insurance. Property insurance is the least known about insurance; slightly less than half of the respondents (45.0%) say they have heard about property insurance.

Motor vehicle insurance followed by life insurance are the most widely taken insurance in Nepal. While majority of Nepalis are not insured, 17.5% and 15.2% of the respondents report having a motor vehicle insurance, and life insurance, respectively.

Awareness and Access to Insurance

Type of Insurance	I have heard		I have this insurance		N
	Yes %	No %	Yes %	No %	
Life Insurance	87.4	12.6	15.2	84.8	6,167
Personal Injury / Accidental Insurance	64.2	35.8	4.9	95.1	4,532
Motor Vehicle Insurance	66.4	33.6	17.5	82.5	4,683
Medical Insurance	72.4	27.6	8.1	91.9	5,105
Agricultural Crop Insurance	52.4	47.6	0.9	99.1	3,699
Cattle/Goat insurance	57.8	42.2	3.2	96.8	4,077
Property insurance	45.0	55.0	1.1	98.9	3,178
Travel Insurance	50.6	49.4	3.4	96.6	3,569

Table 6.8: Q-G21A-H. Have you heard of the following insurance? (N=7,056) and Q-G21A.1-G21H.1 Do you have the following insurance? (Asked only to those who said "Yes, I have Heard of this Insurance")

6.7 DISTANCE FROM HOME TO DIFFERENT PUBLIC PLACES

To understand the distance from an average Nepali's residence to public places, a series of questions involving the respondent's distance to different public places (Grocery Store, Market, Post Office, Bank, Health Post, School, University, Point of Access to Drinking Water, Point of Access to Public Transport, Office of Rural/Urban Municipality), were asked. A majority of Nepalis (over 70%) say that except for university, they can reach these public places within one hour.

A majority of Nepalis live less than ten minutes away from their nearest grocery store (83.8%) and nearest drinking water access point (88.2%). More than two-fifth of the respondents also say that they take less than ten minutes to public transportation (45.3%) and school (44.0%). Almost two-fifth of the respondents (39.4%) say that they live within a distance of half an hour from their rural municipality/ municipality. More than one-third of the respondents live within half an hour's proximity to market (44.1%), post office (37.6%), banks (36.7%), school (45.6%), and point of public transport (33.6%). Over half of Nepalis (51.7%) live within half an hour's reach to their nearest health post. However, one in ten Nepalis lives 2 hours away from a bank (10.1%), while 9.4% of the respondents live two hours away from their rural municipality/ municipality office.

Distance from Home to Public Places

	Less than 10 minutes %	Half hour %	1 hour %	1 and half hour %	2 hours %	5 hours %	> 5 hours %	> day %	DK/CS %
Grocery Store	83.8	13.6	1.8	0.3	0.4	0.0	0.0	0.0	0.0
Market	19.7	44.1	16.0	7.3	8.6	3.1	1.0	0.1	0.0
Post Office	10.8	37.6	22.0	9.0	7.4	2.5	0.6	0.1	10.0
Bank	12.6	36.7	21.4	9.6	10.1	5.6	1.8	0.5	1.8
Health Post	21.8	51.7	15.1	5.5	4.0	0.8	0.2	0.0	0.8
School	44.0	45.6	7.1	1.8	1.0	0.2	0.1	0.1	0.1
University	4.2	22.3	18.7	11.0	8.6	6.3	5.8	7.6	15.6

	Less than 10 minutes %	Half hour %	1 hour %	1 and half hour %	2 hours %	5 hours %	> 5 hours %	> day %	DK/CS %
Point of Access to Drinking Water	88.2	9.6	1.7	0.3	0.1	0.0	0.0	0.0	0.0
Point of Access to Public Transport	45.3	33.6	9.8	3.8	4.0	2.8	0.6	0.2	0.0
Office of Rural/Urban Municipality	13.9	39.4	21.4	10.1	9.4	4.6	0.9	0.1	0.1

Table 6.9: Q-G22_1-10. How long does it typically take you get from your home to your nearest...? (N=7,056)

6.8 EMPLOYMENT AND INCOME GENERATION OPPORTUNITIES

More than two-third of Nepalis believe that both employment and income generation opportunities in their locality has not changed in the past year. A relatively smaller proportion say that there are more employment opportunities (18.9%) and income generation opportunities (20.1%) in their locality compared to last year and about seven percent think they have declined. There isn't much variation in answers across the provinces.

Employment Opportunities in Local Area

	Over all %	Province 1 %	Province 2 %	Province 3 %	Gandaki Province %	Province 5 %	Karnali Province %	Sudur Paschim Province %
Employment								
There are more employment opportunities in my local area today than one year back	18.9	23.4	17.8	19.4	20.9	17.2	22.8	10.8
Employment opportunities in my local area are the same today compared to one year back	68.7	68.6	62.1	67.1	71.2	68.9	66.7	84.8
There are less employment opportunities in my local area today compared to one year back	7.6	4.1	10.6	7.8	5.8	11.2	7.7	3.0
Don't know/Can't Say	4.7	3.9	9.5	5.7	2.1	2.7	2.9	1.4
Income generation								
There are more income generation opportunities in my local area today than one year back	20.1	27.2	17.6	18.5	23.4	19.2	22.7	13.9
Income generation opportunities in my local area are the same today compared to one year back	67.6	64.8	62.3	67.3	69.1	68.3	66.5	81.9
There are less income generation opportunities in my local area today compared to one year back	7.3	3.3	10.5	8.4	5.6	9.3	8.1	2.6
Don't know/Can't Say	5.0	4.6	9.6	5.8	2.0	3.2	2.6	1.6

Table 6.10: Q-G23A-B. Which of the following statements is true? (N = 7056)

6.9 MOBILE PHONE OWNERSHIP

Nepalis' ownership of mobile phones has slightly increased from 2017. While some 80.9% respondents said they own a mobile phone in 2017, 84.6% of the respondents report mobile ownership in 2018.

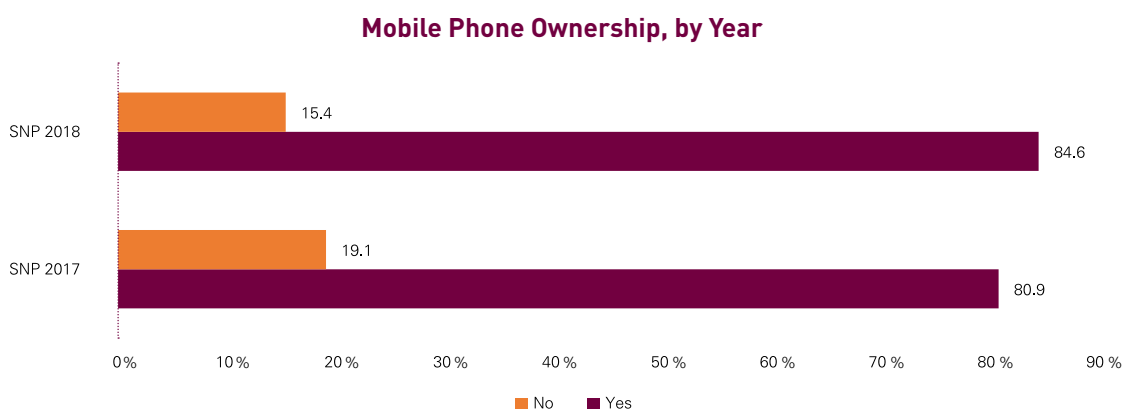


Figure 6.20 : Q-H1. Do you own any kind of mobile? (N=7,056)

Along with an increase mobile ownership, there has also been an increase in the number of people reporting smart phone mobile ownership in 2018. The size of respondents who reported having a smart phone has risen from 28.6% in 2017 to 35.6% in 2018. Likewise, the proportion of respondents who say they have both smart and simple phones has slightly increased; while 8.0% said they have both phones in 2017, one in ten respondents (10.9%) say that they own both the phones in 2018.

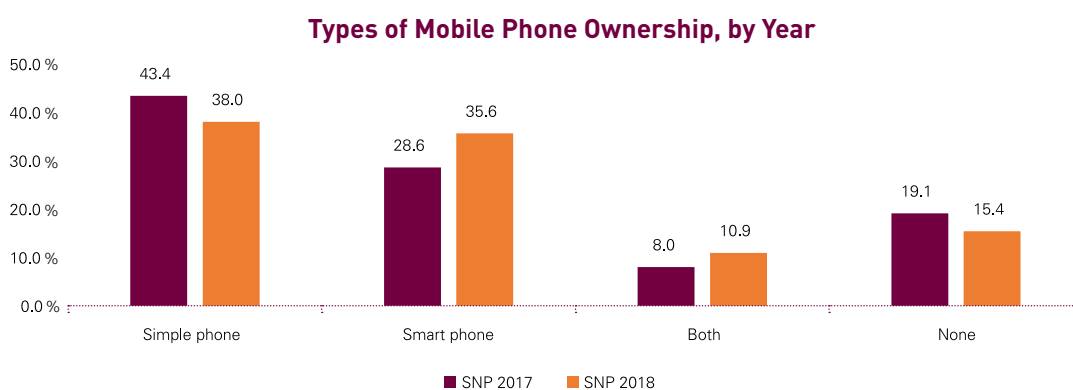


Figure 6.21: Q-H1. Which of the following types of mobile phones do you own (simple mobile phone/smart phone/ both)? (N = 7,056)

Mobile phone ownership is the lowest in Sudur Paschim Province; Some one-fifth of the respondents (20.4%) from Sudur Paschim Province say that they do not own a mobile phone (compared to the overall average of 15.4%). In contrast, only 9.2% respondents from Gandaki Province say that they do not own a mobile phone of any kind.

Over the year, the share of respondents who say they own a smart phone has increased and the proportion who say they have a simple phone has decreased in all the provinces.

Types of Mobile Phone Ownership, by Province

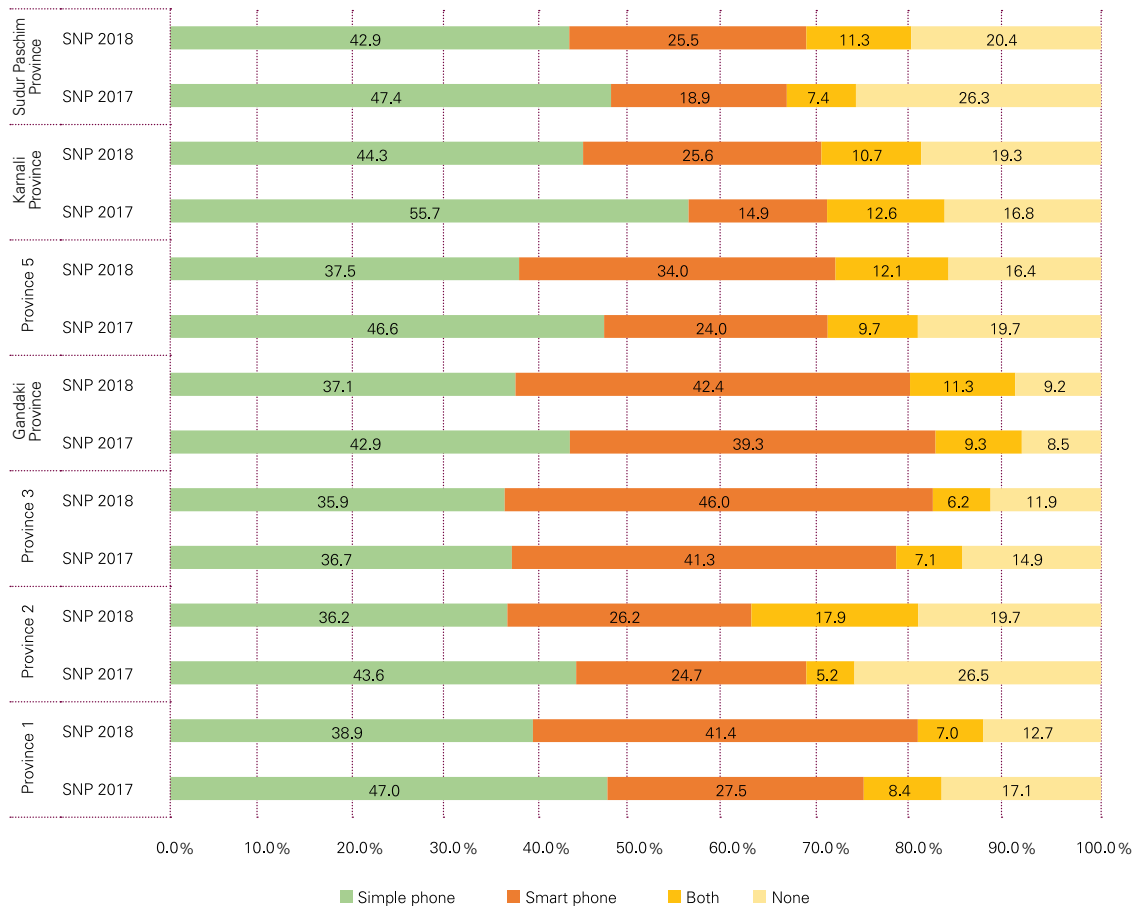


Figure 6.22: Q-H1. Which of the following types of mobile phones do you own (simple mobile phone/smart phone/ both)? (N = 7,056)

Respondents of rural areas (17.1%) are twice as likely as respondents of urban areas (8.0%) to say that they neither own a simple phone nor a smart phone. Likewise, a quarter of the respondents (24.9%) from Mountain region say they do not own a mobile phone (compared to the overall average of 15.4%). The share of respondents who report not owning a mobile phone increases with their age; older the respondents, higher the likelihood of not owning a mobile phone. Similarly, chances of not owning any type of mobile phone decreases with increase in one’s income level. Younger, better-educated, and more well-to-do Nepalis are also more likely to own a smart phone.

6.10 INTERNET ACCESS

The survey asked if the respondents ever used the internet, to which some 37.5% affirmed using it while 61.8% responded saying they have not used it. Over the year, the respondents who report usage of internet has risen from 29.0% to 37.5%.

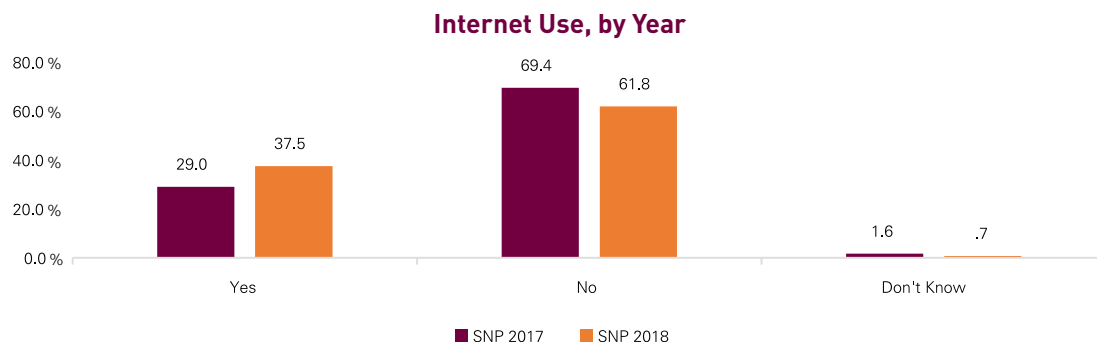


Figure 6.23: Q-H2. Do you ever use the Internet? (N = 7,055) (Response 'Refused to Answer' is not included)

A little less than half of the respondents from Province 3 (45.4%) and Province 3 (45.3%) say that they use internet. On the other hand, only as little as 23.2% of the respondents from Karnali Province say that they use the internet.

Over the year, internet usage has increased in all the provinces. Results show that this increase is particularly high in Province 5 where respondents who say they use internet has increased from 23.4% in 2017 to 36.1% in 2018. In Province 1 and 2 internet usage has gone up by about 10 percent.

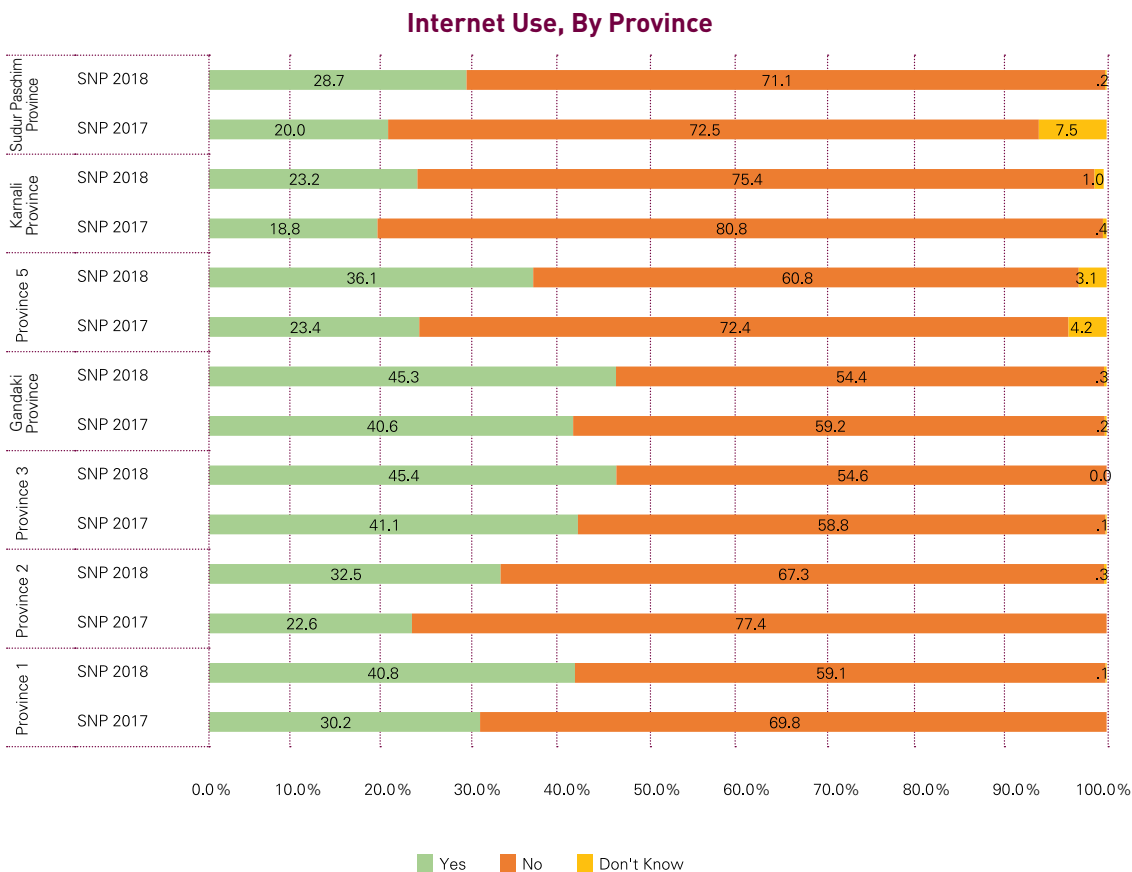


Figure 6.24: Q-H2. Do you ever use the Internet? (N = 7,056)

While some 56.8% of the respondents from urban areas say they use internet, some 32.9% respondents from rural areas say so. Residents of Mountain region have the lowest proportion of respondents (19.9%) reporting internet usage; it is almost half of the overall average (37.5%). Respondents who are well educated and have a higher income are more likely to respond that they use the internet. Nepali men are more likely to report internet usage than women. While some 41.1% male respondents say they use internet, only 34.0% of female respondents report using it.

Frequency of internet use

The 37.5% of the total respondents who reported that they use internet were further asked how often they used it. Almost one-fifth of them (38.4%) say that they use it for about half an hour to one hour a day, a considerable number say that they use it at least once a day (24.6%), and a similar number (24.0%) report using it for several hours a day. More than one in ten respondents (11.1%) claim that they use it at least once a week. Except for marginal changes, frequency of internet use hasn't changed in the past year.

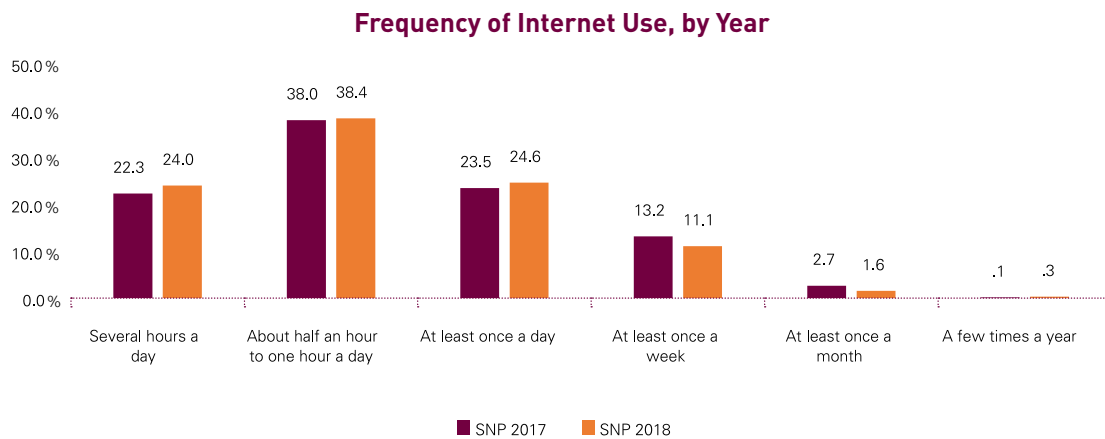


Figure 6.25: Q-H3. How often do you use the Internet: several hours a day, about half an hour to one hour a day, at least once a day, at least once a week, at least once a month, or a few times a year? (N = 2,643; asked only to those respondents who answered "Yes, I use Internet" in Q-H2)

Unlike usage of internet, frequency of internet usage is not related with respondent's level of education and income bracket. For instance, some 31.5% of the respondents who have not received any education report using internet for several hours a day, 30.5% of the respondents who have completed intermediate education also report the same. Likewise, though income level of the respondents had an impact whether or not the respondent makes use of the internet, it seems to have no effect on the frequency of their usage.

6.11 SOURCE OF INFORMATION

The survey sought to assess the public's preferences regarding their sources of information and were asked to name their main source of information regarding events happening in the country. Results reveal that nearly half of the respondents prefer to use television as their primary source of information. It is closely followed by friends, family and neighbors with more than two-fifth of the respondents (41.5%) citing it as their main source of information on national events. A quarter of the respondents also identify community radio and some 15.7% regard Nepal Radio as their principle source of information.

In 2018, television has taken over as the most widely used source of information. In 2017, friends, family and neighbors were the main source of information cited by the largest proportion of respondents (48.5%). Over the year, while there is a decline in the share of respondents who say that they use community radio to get their information on national events, more people cite social media (such as Facebook) as their primary source of information.

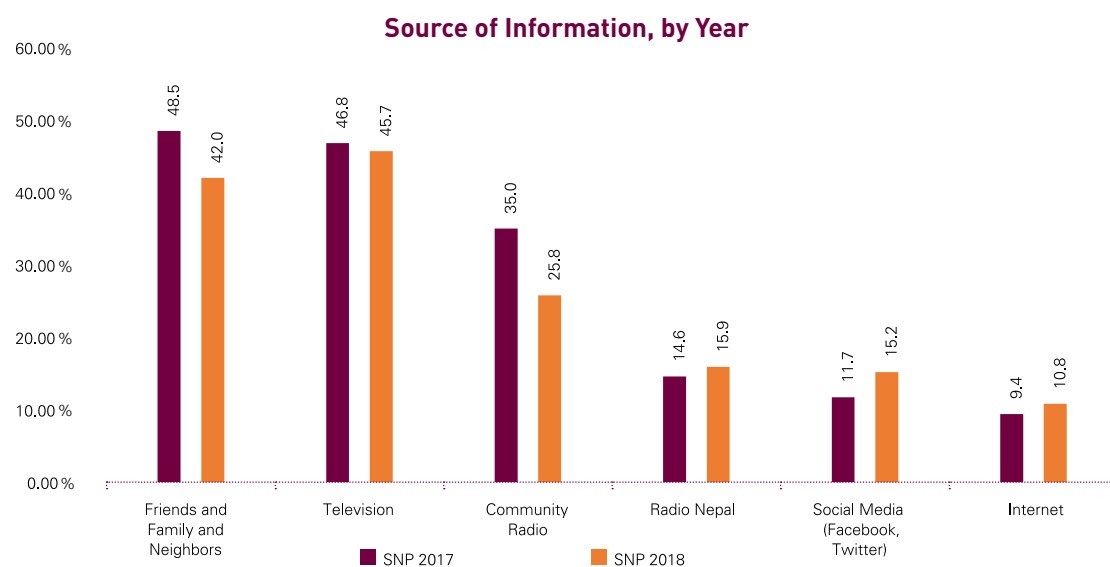


Figure 6.26: Q-H4. How do you normally get information about what is happening in the country or in the area where you live? (N = 6,976) (By combining the first response and the second response, and not including the Response 'Don't Know')

There are some variations in answers across the provinces. Though television is the most widely cited source of information country wide (45.7%), only as little as 15.3% respondents from Karnali Province and 19.1% respondents from Sudur Paschim Province cite it as their primary source. Some 46.5% of the respondents from Karnali Province and 44.4% respondents from Sudur Paschim Province consider community radio to be their main source for information regarding national events (compared to the overall average of 25.8%). Sudur Paschim Province also has the highest share of respondents (62.5%) who regard friends, family, and neighbors as their primary source of information. Likewise, Province 2 has the largest proportion (15.1%) who say that their community leaders provide them with information on national events.

Source of Information, by Province

	Overall	Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province
	%	%	%	%	%	%	%	%
Television	45.7	48.5	39.5	61.0	65.2	46.9	15.3	19.1
Friends and family and neighbors	42.0	35.8	46.4	34.7	25.8	46.8	47.2	62.5
Community radio	25.8	39.8	18.8	10.9	23.2	21.9	46.5	44.4
Radio Nepal	15.9	7.5	19.3	17.6	17.1	15.1	30.0	12.1
Social Media (Facebook, Twitter)	15.2	19.7	13.2	16.6	19.1	12.8	9.4	12.9
Internet	10.8	8.0	7.5	16.9	14.4	11.7	5.0	8.0
Local community leaders	10.5	8.5	15.1	7.3	6.4	12.2	12.4	11.3
National newspapers	4.4	6.1	1.9	9.5	3.7	3.0	0.5	0.9
Bazaar	1.9	1.2	3.5	2.5	0.7	1.3	1.2	0.9
Local papers	1.8	1.4	1.3	1.7	2.5	2.9	0.5	1.7
Community-based group	1.2	2.9	0.2	0.6	0.5	1.0	1.4	2.6
Political parties	0.7	0.8	1.1	0.3	0.3	0.9	0.8	0.9
SMS on my mobile phone	0.6	0.1	1.2	0.2	0.3	0.6	3.1	0.0
Government officials	0.3	0.4	0.2	0.2	0.8	0.1	0.2	0.2

Table 6.11: Q-H4. How do you normally get information about what is happening in the country or in the area where you live? (N = 6,976) (By combining the first response and the second response, and not including the Response 'Don't Know')

Nepalis' reliance on friends, family and neighbors for information on national events decreases with an increase in respondent's educational level. The likelihood of respondents citing that they regard their friends, family and neighbors as their primary source of information decreases with their educational level. For instance, as many as 68.8% respondents who have never received an education consider those networks as their source of information whereas only 8.9% respondents who have a bachelor's degree and above say so. Better-educated Nepalis are more likely to identify television, internet, and social media as their source of information. Younger Nepalis as well are more likely to cite that they use internet and social media to get information on national events.

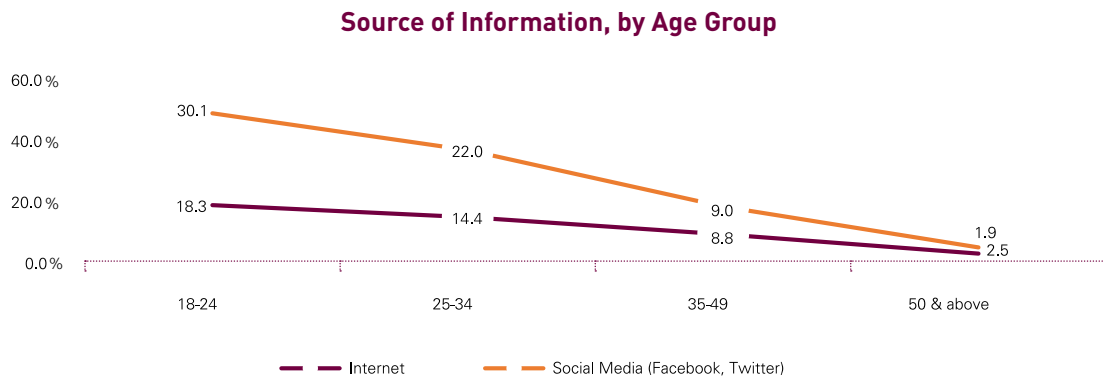


Figure 6.27: Q-H4. How do you normally get information about what is happening in the country or in the area where you live? (N = 7,056)

Source of information for local government activities

A majority of the respondents (67.3%) say that their friends, family, and neighbors provide them with information on the activities of their local government. Television (29.8%), community radio (25.5%), and local community leaders (23.1%) are other mostly cited sources of information about local government's plan, programs and budget.

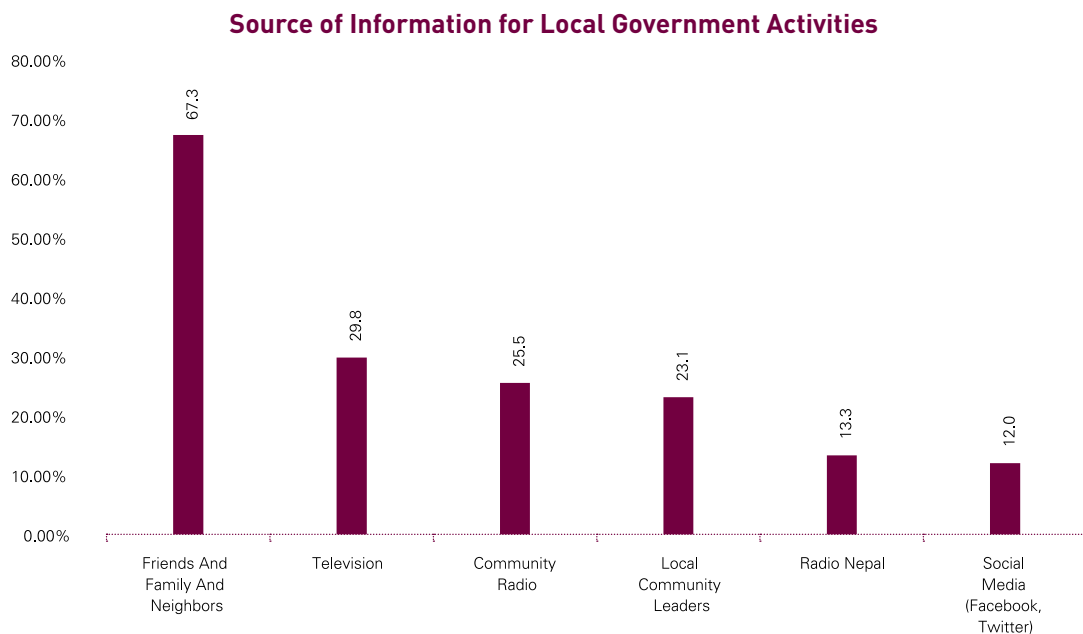


Figure 6.28: Q-H5. How do you normally get information about the plans, programs and budget of local government? (N=6,734) (Response 'Don't Know' is not included)

Again, there are some variations in answers across the different provincial regions. Some three-fourth of the respondents (75.9%) of Sudur Paschim Province say their friends, family and neighbors provide them with information on their local government's activities (compared to the overall average of 67.3%). Likewise, the highest proportion of respondents from Sudur Paschim Province (40.7%) also identify local community leaders as a primary source of information on local government. While some 29.8% of the overall respondents consider television as their main source on local government activities, some 43.1% respondents from Province 3 and 41.9% respondents from Gandaki Province say so.

Source of information for local government activities, by Province

	Province 1	Province 2	Province 3	Gandaki Province	Province 5	Karnali Province	Sudur Paschim Province
	%	%	%	%	%	%	%
Friends and family and neighbors	66.6	67.3	63.90	62	73.4	57.8	75.9
Community radio	37.6	19.4	13.4	28	21.7	34.9	40.7
Local community leaders	25.5	19.3	15.8	26.7	26.1	24.1	33.4
Television	16.1	36.2	43.1	41.9	30.1	6	15.4
Social Media (Facebook, Twitter)	15.5	11.3	14.9	15.8	8.7	3.9	8.4
Local papers	6.5	1.5	4	5.3	4.8	2.6	4.1
Political parties	5.5	6.3	4.2	6.6	10.3	6.6	7.2
Internet	4.6	7.2	10.1	10.7	10.3	2.2	3
Community-based group (women's group, savings and credit etc.)	4.1	1	1.6	4.4	4.1	2.9	5.8
Radio Nepal	3.7	26.9	12.5	10	11.4	17.1	7.8
Bazaar	3.4	9.3	10.90	5.5	14	1.5	7
National newspapers	3.3	1.3	7.5	5.2	2.5	0.4	0.6
Government officials	2.5	1.7	1.1	5.5	2.7	3.5	0.7
Leaflets, pamphlets, posters	1.2	1.2	7.70	1.4	1.7	5.4	0.2
Municipality/government websites	0.8	0	0.50	0.4	0.8	0.7	0.3
SMS on my mobile phone	0.7	1.9	0	0.3	0.2	3.6	0.1
Civil Society Organizations/NGO's	0.1	0.1	0.00	0	0.7	0.2	0.1
N	1145	1372	1425	589	1114	405	684

Table 6.12: Q-H5. How do you normally get information about the plans, programs and budget of local government? (N=6,734) (Response 'Don't Know' is not included)

Similar to source of information on national events, better-educated and more well-to-do Nepalis are more likely to report television, newspaper, internet, and social media as their main sources of information about the plans, programs and budget of the local government. In contrast, less educated are more likely to say they rely on friends, family and neighbors for their information.



Photo by: Interdisciplinary Analysts

APPENDIX

APPENDIX 1

METHODOLOGY

A Survey of The Nepali People in 2018, employed the same sampling design that was adopted in the previous survey of the Survey of Nepali People in 2017. By using a nationally representative random sample, a sample of 7,056 Nepalis were selected, and the survey was administered to these respondents in September and October 2018 to document public opinion on various issues of public concern – public outlook/national mood, security, identity, governance, politics, economic, and access to information. Though the same sample design was adopted in both the surveys, it does not imply that the same wards, households, and respondents had been selected as a part of the sample in both the surveys.

The sampling design was developed with utmost care where representation of the findings at the national level and provincial level was ensured with a minimum margin of error at 95% confidence level. The sample size at the national level of 7,056 is produced at +/- 1.2% margin of error and at 95% confidence level. Since it is envisaged that findings will be compared across provinces, sample has been distributed equally across the seven provinces. For the provincial regions, the error margin is at around +/-3% and at 95% confidence level.

While generating the findings at the national level, weight was applied to reflect the distribution of the actual population.

The survey adopted a three multistage probability sampling design for the selection of the sample. To avoid personal bias and judgment, probability was adopted in each stage of the sampling.

SAMPLE FRAME

The sample frame for this survey was obtained from the Central Bureau of Statistics (CBS) of the government of Nepal. The frame consists of provinces, districts, urban, rural area and their wards, with population size as per the 2011 National Population and Housing Census.

SELECTION OF WARDS WITHIN PROVINCES

In the first stage of the sampling, the national population was stratified into seven provinces as per the new federal structure of the country. In each province, an equal sample size was allocated with the purpose of comparing findings across the provinces at the same error margin and confidence level. Within the provinces, a sample frame was created that included all of the wards¹ in that province. A total of 588 wards were then selected using probability proportional to size sampling (PPS-Sampling) technique.

SELECTION OF HOUSEHOLDS WITHIN WARDS

In the second stage of the sampling, households were further selected from the sampled wards by using a systematic random sampling technique. A total of twelve households were selected based on that systematic random sampling.

¹ A ward is the smallest administrative unit of Nepal and in the survey, it denotes a primary sampling unit (PSU).

SELECTION OF RESPONDENTS WITHIN HOUSEHOLDS

In the third stage of the sampling, one respondent from each of the sampled household were selected through a simple random sampling using the KISH GRID which is a random number table technique. According to this technique, all members of the household, both male and female, aged 18 and above, are listed and one member is randomly selected using the KISH GRID method. This method ensures an equal chance for any member of the household aged 18 and above to be selected.

Since the unit of analysis is the individual and not the household (head), the findings are generalizable to individuals across the country.

The detailed sample design across the various levels are shown in Figure below.

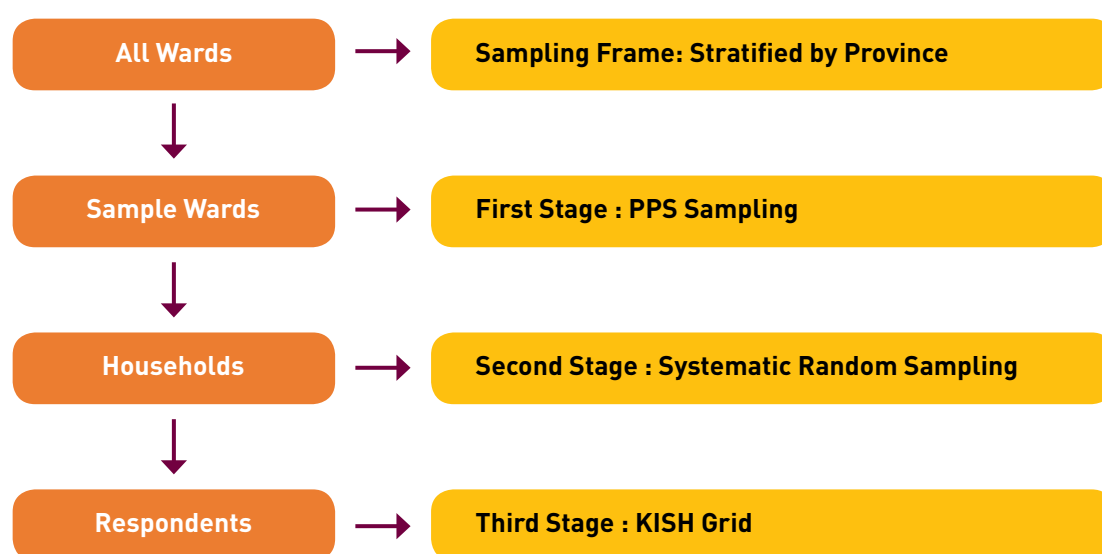


Figure: Sampling design

The survey has employed a probability sampling in each stage of the sampling stage to ensure that the selection of the sample is representative.

Data weighting: In each province, an equal sample was allocated in order to maintain the equal margin of error also to make the sample at the provincial representative which would then allow comparison of findings at the province level. While generating the findings, weighting was done as per the National Census of 2011. The database was weighted using four parameters- Province, sex, age and caste/ethnicity.

APPENDIX 2

DEMOGRAPHIC CHARACTERISTICS

The sample 7,056 is spread across all the seven provinces as per the new structure and covers 73 districts, and 481 VDCs and 51 municipalities as per the previous structure.

This section outlines the geographical, demographic, socio-economic, and education composition of the respondents and provides occupation, marital status, and disability status of those respondents. Further, this section also discusses the extent to which the survey matches the various parameters of the Nepali population at large i.e., if the parameters of the population are available in the public domain.

GEOGRAPHICAL COMPOSITION

The sample of 7,056 Nepalis is spread across the seven provinces, three ecological regions, and rural-urban municipality. The sample characteristics across province, ecological regions and residence (rural municipality vs. urban municipality) closely resemble that of overall Nepali population. The composition of sample by geographical region for the survey is presented in the table below.

Geographical Composition, by Provinces

Provinces	Population (%)	Sample (%)
Province 1	17.1	17.1
Province 2	20.4	20.2
Province 3	20.9	21.3
Gandaki Province	9.1	8.6
Province 5	18.5	17.0
Karnali Province	4.4	5.9
Sudur Paschim Province	9.6	9.9
Total	100.0	100.0

Geographical Composition, by Ecological Region

Ecological region	Population (%)	Sample (%)
Mountain	6.7	6.2
Hill	43.0	43.7
Terai	50.3	50.1
Total	100.0	100.0

Geographical Composition, by Residence

Residence (Previous)	Sample (%)
Rural Area	37.2
Urban Area	62.8
Total	100.00

Geographical Composition, by Residence

Residence (Present)	Sample (%)
Rural Municipality	81.0
Urban Municipality	19.0
Total	100.00

DEMOGRAPHIC COMPOSITION

An overwhelming majority comprising of 83.6% respondents say they are married whereas some 12.3% are unmarried.

All the respondents of the survey were at least 18 years of age. Some 22.3% of respondents belong to age group of 18 to 24, 24.4% are aged between 25 and 34, 27.1% are aged between 35 and 49 while a little over one quarter, 26.1%, belong to age group of 50 and above.

To reflect the gender distribution of the country as a whole, male and female respondents are equally distributed in the sample.

Demography Composition, by Marital Status

Marital Status	Sample (%)
Never married	12.3
Married	83.6
Divorced/Separated/widow	4.1
Total	100.0

Demography Composition, by Age

Age Group	Sample (%)
18 - 24	22.3
25 - 34	24.4
35 - 49	27.1
50 & Above	26.1
Total	100.0

Demography Composition, by Sex

Gender	Population (%)	SNP 2018 Sample (%)
Female	51.5	51.3
Male	48.5	48.7
Total	7202	100.0

SOCIAL COMPOSITION

The sample is inclusive of around 90 caste and ethnic groups which is a very close match of these caste and ethnic groups' presence in the population of the country as a whole. For instance, Chhetri and hill Brahman are the two large castes in the population – these are more or less proportionately reflected in the sample as well. A detailed comparison on proportion of each caste and ethnic group in the sample of the survey with the overall population is presented in the table below.

In the table below is the actual and weighted breakdown of the broad group of caste/ethnic group in comparison with the population of Nepal as per the census of 2011.

Caste-ethnic Composition

Caste/Ethnicity	Population (%)	SNP 2018 (%)	Caste/Ethnicity	Population (%)	SNP 2018 (%)
Chhetri	16.6	17.3	Haluwai	0.3	0.1
Brahman - Hill	12.2	12.9	Rajput	0.2	0.2
Magar	7.1	8.3	Kayastha	0.2	0.0
Tharu	6.6	7.0	Badhaee	0.1	0.2
Tamang	5.8	4.7	Marwadi	0.2	0.1
Newar	5.0	6.1	Satar/Santhal	0.2	0.0
Musalman	4.4	4.3	Jhangad/Dhagar	0.1	0.1
Kami	4.8	4.3	Bantar/Sardar	0.2	0.0
Yadav	4.0	4.1	Baraee	0.3	0.1
Rai	2.3	2.5	Kahar	0.2	0.2
Gurung	2.0	1.8	Gangai	0.1	0.2
Damai/Dholi	1.8	2.2	Lodh	0.1	0.1
Limbu	1.5	1.8	Rajbhar	0.0	0.0
Thakuri	1.6	1.4	Dhimal	0.1	0.0
Sarki	1.4	0.9	Bhote	0.1	0.0
Teli	1.4	1.3	Bin	0.3	0.2
Chamar/Harijan/Ram	1.3	1.2	Tajpuriya	0.1	0.0
Koiri/Kushwaha	1.2	1.5	Thakali	0.0	0.0
Kurmi	0.9	1.0	Chidimar	0.0	0.0
Sanyasi/Dashnami	0.9	0.3	Pahari	0.1	0.0
Dhanuk	0.8	1.3	Mali	0.1	0.1
Musahar	0.9	0.5	Dom	0.1	0.0
Dusadh/Pasawan/Pasi	0.8	0.8	Jirel	0.0	0.0
Sherpa	0.4	0.3	Badi	0.1	0.0
Sonar	0.2	0.4	Meche	0.0	0.0
Kewat	0.6	0.6	Punjabi/Shikh	0.0	0.0
Brahman - Terai	0.5	0.6	Kisan	0.0	0.0
Kathbaniyan	0.5	0.2	Raji	0.0	0.0
Gharti/Bhujel	0.4	0.4	Dhankar/Kharikar	0.0	0.0
Mallaha	0.7	0.3	Kulung	0.1	0.2
Kalwar	0.5	0.6	Khawas	0.1	0.1
Kumal	0.5	0.4	Rajdhob	0.1	0.0
Hajam/Thakur	0.4	0.3	Kori	0.0	0.1
Kanu	0.5	0.5	Sarbaria	0.0	0.0
Rajbansi	0.4	0.2	Bantaba	0.0	0.0
Sunuwar	0.2	0.4	Amat	0.0	0.2
Sudhi	0.4	0.2	Bahing	0.0	0.0
Lohar	0.4	0.5	Samgpang	0.0	0.0
Tatma/Tatwa	0.4	0.1	Dalit Others	0.6	0.8
Khatwe	0.4	0.2	Janajati Others	0.0	0.1

Caste/Ethnicity	Population (%)	SNP 2018 (%)	Caste/Ethnicity	Population (%)	SNP 2018 (%)
Dhobi	0.4	0.2	Terai Others	0.4	1.2
Majhi	0.3	0.3	Undefined Others	0.1	0.0
Nuniya	0.3	0.2	Don't know	0.0	0.0
Kumhar	0.2	0.1	Not reported	1.4	0.2
Danuwar	0.3	0.2	Total	100.0	100.0

These various social groups are further grouped into nine broad groups: Hill Caste (Chhetri, Brahman-Hill, Thakuri, Sanyasi, etc.), Hill Adibasi/Janajati (Magar, Newar, Tamang, Rai, Gurung, Limbu, Sherpa, etc.), Hill Dalit (Kami, Sarki, Damai, etc.), Madhesi Caste (Socio-Economic Level 1) (Brahman-Terai, Rajput and Kayastha, etc.), Madhesi Caste (Socio-Economic Level 2) (Yadav, Teli, Koiri, Kurmi and Dhanuk, etc), Madhesi Adibasi/Janajati (Tharu, Rajbanshi, etc.), Madhesi Dalit (Chamar, Musahar, Dusadh, etc.), Musalman and Other Cultural groups (Marwadi, Bangali, Punjabi and Foreigner, etc.). The details are presented in the table below.

Broad Social Groups of the Respondents

	Population (%)	SNP 2018 Sample (%)
Hill Caste	31.2	31.9
Hill Adibasi/Janajati	27.2	28.1
Hill Dalit	8.1	8.3
Madhesi Caste (Socio Economic Level -1)	0.8	0.8
Madhesi Caste (Socio Economic Level - 2)	14.5	14.2
Madhesi (Adibasi/Janajati)	7.6	7.7
Madhesi Dalit	4.5	4.3
Other Cultural Groups	0.3	0.3
Musalman	4.3	4.3
Total	100.0	100.0

The table below presents the religious composition of the sample and the country's population. Again, the breakdown reflects on how the sample closely matches with that of the composition of religions in the population of the country as a whole.

Religious Composition

Religion	Population (%)	SNP 2018 Sample (%)
Hindu	81.3	86.6
Buddhist	9.0	5.4
Islam	4.4	4.4
Kirat	3.0	2.3
Christian	1.4	1.2
Others	0.2	0.2
Total	100.0	100.0

EDUCATION AND ECONOMIC COMPOSITION

Some 47.0% respondents' main occupation is agriculture. The next largest group by occupation is business and it comprises of 14.5% respondents. Another similar size of the respondents (14.6%) say that household work is their main occupation.

Occupation Composition

	SNP 2018 Sample (%)
Agriculture	47.0
Labor	6.1
Business	14.5
Service/Job	5.5
Household work	14.6
Students	6.8
Unemployed	2.4
Others	3.2
Total	100.0

With regards to the educational composition of the respondents, 19.9 % of the total respondents regard themselves as being illiterate, 8.0 percent are state themselves to be literate but have received no formal education, 16.4 percent report having completed primary level, 7.1 percent report having finished their lower secondary level, and 19.9% report having completed secondary level education. Likewise, some 10.8% of the respondents report having completed School Leaving Certificate (SLC), 11.9% report having completed intermediate level of education, and 6.0 percent report having a Bachelors' degree or above.

Education Composition

Educational Status	SNP 2018 Sample (%)
Illiterate	19.9
Non-formal education	8.0
Primary	16.4
Lower secondary	7.1
Secondary	19.9
SLC	10.8
Intermediate	11.9
Bachelor & above	6.0
Total	100.0

The sample survey comprises of 4.4 percent respondents who report their monthly household income being below NPR2,500. Some 18.1% respondents report their household monthly income is between NPR2,500 to 9,999. Some 36.6% of the respondents claim that their monthly household income is more than NPR 10,000 but less than NPR 20,000. More than a quarter of the respondents (28.2%) report to have a monthly income of more than NPR 20,000 and less than NPR 40,000 whereas some 10.2% claim to have a monthly household income of NPR 40,000 or more.

Monthly Household Income

	SNP 2018 Sample (%)
Less than NPR. 2,500 per month	4.4
Between NPR. 2,501 and NPR. 9,999 per month	18.1
Between NPR. 10,000 and NPR. 19,999 per month	36.6
Between NPR. 20,000 and 39,999 per month	28.2
More than NPR. 40,000 per month	10.2
Refused	0.6
Don't Know	1.9
Total	100.0

As for land ownership, an overwhelming majority of the sample (94.2%), report that their family owns land whereas some 5.8 percent report that their families do not own land at all. Of the 94.2% who own land, 21.8% say they own the land where their house is built but the land otherwise does not generate income. Another 20.2% of those who owned land say that their family owns land, some of which generates income. Over half of the sample respondents (52.1%) say that they own the land where their house is built and they also own some other land which generates income.

Land Ownership of Family

	SNP 2018 Sample (%)
Yes, we own the land where our house is built, but the land does not otherwise generate income	21.8
Yes, we own land some of which generates income	20.2
Yes, we own the land where our house is built, and we also own some land which generates income	52.1
No, we do not own land	5.8
Total	100.0

The breakdown of the sample by the ownership of a citizenship certificate shows that 93.7% of the respondents have a citizenship whereas 6.3 percent of the sample do not have a citizenship card.

Ownership of a Citizenship Certificate

	SNP 2018 Sample (%)
Yes	93.7
No	6.3
Total	100.0

The survey also sought to capture what proportion of the respondents have some kind of disability such as poor eyesight, poor hearing, limited mobility, etc. Out of the total people interviewed, some 8.7 percent said they suffer from some kind of disability.

Disability Status

	SNP 2018 Sample (%)
Yes	8.7
No	91.3
Total	100.0

