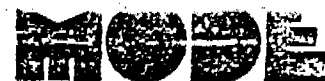


IEC FOR WESS



822 IN91

# REPORT OF FIELD TEST

Library

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0 MANAGEMENT SUMMARY

**0.1 INTRODUCTION**

- \* For effective management of water in rural areas, NDWM & UNICEF are planning a social mobilisation strategy aimed to achieve community participation
- \* The objective is to change the current Knowledge, Attitude and Practice of the community. Hence, the means is Communication (or Information, Education, Motivation). LINTAS has developed several forms of communications
- \* Prior to finalising these, a field pre-test was carried out so that gross negatives and rough edges can be rectified/ironed out
- \* The forms of communications are :
  - Video van (Video on Wheel using projection TV on large screen) comprising an entertainment programme followed by a folk play on the theme of water management
  - TV spot (4 versions)
  - Radio spot (4 versions)
  - Mela song to gather crowd for, say, a video van show (2 versions)
  - Poster (3)
  - Flip chart for Interpersonal communication by grass root level functionaries viz Anganwadi workers

\* The parameters for the pre-testing were :

- i/ Efficiency of the video van operation in terms of net reach among the primary (women) and secondary (men and children) target groups vis-a-vis the cost
- ii/ Noticeability, Registration, Comprehension, Relevance, Execution, Tone & Style pertaining to the audio-visual or audio forms
- iii/ Impact of the video van operation in changing KAP - The final indicator of its efficacy
- iv/ Comprehension of the posters
- v/ Comprehension and Mechanics of use relating to the flip chart

\* The dynamic media (audio visual and audio) uses the mnemonic of 'Dharti Maata' or literally 'Mother Earth' to convey the messages. Fear has been expressed in various quarters regarding its religious connotations and hence the possibility of dissonance among some communities, as also comprehension of the symbolism. Hence, this was a specific issue for investigation

\* The methodologies used are briefly described below :

- i/ The video van show was observed to assess audience size, response and composition. The next day those who saw the show were interviewed for their response to the show and the play
- ii/ The TV spot, Radio spot, Mela song, and Posters were tested in central location. Respondents were brought to a venue and exposed to one of these, and interviewed. The TV and Radio spots were first exposed alongwith 3 other spots on social issues - Immunisation, Status of women, Girl child (TV), and Clean hands, Uncovered food (Radio). This was to assess relative noticeability. Thereafter the test spots were exposed individually

iii/ Anganwadi workers were requested to demonstrate the flip chart to an audience. This was observed and the presenter subsequently interviewed for her views

iv/ The impact of video van was assessed as follows :

- If the show was to be held in village A, a twin village say Village B was selected
- Village B was similar to Village A, in terms of proximity (few kms away), population, availability of drinking water and health facilities
- A day before the show, a survey was conducted in Village B, on KAP. This gives the Pre exposure status on KAP
- The day after the show, a similar survey was conducted among the residents of Village A. This gave the Post exposure status
- The difference (Post - Pre) on any measure, indicates the change caused by the show, hence the impact

\* A respondent was exposed to only one TV spot or one Radio spot. Similarly, a respondent was exposed to either one mela song and all three posters or the other song and all three posters

\* Apart from the Angawadi workers, the target group was :

- Men & Women
- 20-30 years
- In rural areas

\* The canvas was UP, Bihar, Rajasthan and MP. UP was treated as two homogeneous zones viz East & West UP. One district was covered in each

\* The table below indicates the actual coverage achieved, in terms of numbers :

| Zone :                   | Bihar      | East UP    | West UP    | MP         | Rajasthan  |
|--------------------------|------------|------------|------------|------------|------------|
| District :               | Ranchi     | Mirzapur   | Sultanpur  | Rajgarh    | Jaipur     |
| <u>Study capsule</u>     |            |            |            |            |            |
| VOW observation          | 5          | 5          | 5          | 4          | 3          |
| VOW audience interview   | 66         | 75         | 75         | 55         | 66         |
| TV spot interview        |            |            |            |            |            |
| 1                        | -          | x          | 75         | 79         | -          |
| 2                        | -          | x          | 75         | 68         | -          |
| 3                        | 72         | x          | -          | -          | 72         |
| 4                        | 77         | x          | -          | -          | 66         |
| Radio spot interview     |            |            |            |            |            |
| 1                        | -          | x          | 75         | 81         | -          |
| 2                        | -          | x          | 75         | 71         | -          |
| 3                        | 77         | x          | -          | -          | 73         |
| 4                        | 75         | x          | -          | -          | 69         |
| Mela song 1 + Posters    | 75         | 76         | 75         | 77         | 71         |
| Mela song 2 + Posters    | 76         | 74         | 75         | 71         | 74         |
| Flip chart demonstration | 20         | 20         | 20         | 15         | 15         |
| Impact of VOW - Pre      | 155        | x          | 150        | 152        | 140        |
| - Post                   | 147        | x          | 150        | 143        | 155        |
| <b>Total interviews</b>  | <b>689</b> | <b>245</b> | <b>845</b> | <b>812</b> | <b>801</b> |

IN ALL - 3392 INTERVIEWS

- \* The sample sizes are evenly split between men & women
- \* The fieldwork was conducted during mid July and Sept 1st week, 1991
- \* A presentation of the results was made to LINTAS and UNICEF on Sept 27. This document encapsulates the important and relevant learnings from the study, for immediate reference and circulation. A detailed and formal report will follow a fortnight later



2 copies

## 0.2 VIDEO VAN OPERATIONS

- \* It is known from experience that the pre publicity effort is a critical factor towards achieving a sizeable crowd for the show, with adequate representation of women
- \* In this case, the effort has been perhaps the best that can be done, and consistently so: The organisers, in the van, and on motorcycle, using a megaphone spent the day in the villages, going around on foot, making announcements, playing songs, and even videographing the villagers for projecting in the evening prior to the show, as a crowd puller
- \* More intensive effort towards pre-publicity perhaps is not feasible nor practicable
- \* Given this, the typical audience size has been in the order of 500. And, the proportion of women, about 15% (the prime target group for the social mobilisation campaign)
- \* Thus for a show (at a certain cost), a maximum of 100 women is reached on an average, with the best possible efforts on pre-publicity. This gives a fair guideline for a cost benefit analysis of using video van for reaching rural women. Ofcourse, the power of the medium in terms of impact needs to be borne in mind while evaluating it vis-a-vis other options
- \* On the other hand, the proportion of men is higher, roughly over 40%, and teenagers at about 25%. Hence, the video van is more effective in reaching the secondary target group, and this should be a factor to be considered while evaluating video van as a medium

### 0.3 AUDIO & AUDIO VISUAL FORMS

- \* Any communications must follow the steps below to achieve its end objective, viz.
  - It should be visible in a clutter of other communications (Noticeability)
  - It should be remembered (Memorability)
  - It should be liked (Tone & style, Execution)
  - It should convey the Intended messages (Final registration)
  
- \* The TV spots and Radio spots were assessed on the first measure - Noticeability - alongwith other spots on social issues
  
- \* The test spots emerge in a very favourable light. These are as noticeable or perhaps slightly more than the others (Immunisation, Status of women, Girl child, Hygiene). In absolute terms, the score is very high
  
- \* The Noticeability is a function of both the topic of the spot and its execution. It seems that the synergy of the two has resulted in a highly salient rendition of the communications
  
- \* All the forms (TV, Radio, Video van play, mela song) were assessed on the other measures

- \* In terms of Memorability, the performance has been heartening. There is near universal recall (even the day after for the video van play) of one or more of the key elements/messages of the communications. A better performance is rare to come by in research terms
- \* There is absolutely no problem whatsoever on tone & style and the execution. This is true on comprehensibility, language, pace, entertainment value, enjoyment, relevance, identification. In absolute terms the scores have been almost ideal. There is, in reality, close to 0% level of dissonance
- \* The scenario is the same on Message delivery. There are several messages touching upon each aspect of the Water chain - Water & disease, Water sources, Handpump, Maintenance, Storage, Handling. While universally, one or more of the messages are played back (i.e. actually received), there is evidence that not all the messages enjoy the same saliency or degree of registration. This could be due to a variety of reasons e.g. emphasis placed in the execution, relevance of the issue to the audience etc.
- \* A specific example is that of Handling - Use of a ladle to transfer water from a vessel. This merits greater emphasis or highlighting
- \* The above facts are true for MP, UP, and Rajasthan. Bihar has emerged to be a slight exception. In Ranchi (Bihar), to the extent of 30-35%, there is clear evidence of comprehensibility problems. This gets reflected in the Language, Pace, Message comprehension and even Identification. The survey area in Ranchi district fell in a tribal belt where the dialect is quite different from Hindi. Hence, the result is not surprising
- \* This points to the need for local or regional treatment in the execution of communications. The issues are Language/Dialect and the Social milieu depicted particularly in the audio visual renditions

- \* Finally, a look is merited at the anxiety relating to the use of the Dharti Maata symbol, and its possibility of causing dissonance among some religious communities
  
- \* On this count, the fear stands fully allayed and is proved to be baseless. The mnemonic is seen generally as a 'Mother/Godess' figure or as representing womankind/earth/human race. It is near universally liked. And, the intended messages conveyed by the mnemonic is understood and received. The scenario is no different when the responses of the Muslims are analysed vis-a-vis the Total sample

**.4 POSTERS**


- \* There were 3 posters, reach focussing on different aspects of the Water chain e.g. Sources of water, Maintenance of handpump, Storage and Handling of water
- \* The delivery of the respective intended messages has been near universal. This ratifies the visual and copy used in the posters
- \* Also, there has virtually been no negative feedback on the execution or tone & manner

## 0.5 FLIP CHART

- \* The flip chart has been well received by the Anganwadi workers. This is further supported by the lack of any negative feedback, either on the content/form or the mechanics of demonstration
- \* The observation indicates that the demonstration has been more effective among the women members of the audience, followed by children, and then by men
- \* Generally, the women's response to the demonstration has been good in absolute terms
- \* The Anganwadi workers unanimously feel that the flip chart is a means of communicating to the illiterate, backward classes and women
- \* Since the video van's reach among women is low, the flip chart could play a major complimentary role via grass root level workers, to reach rural women
- \* The flip chart is easy to use and hence the mechanics is not a problem. This is universally felt
- \* However, it should be noted, that some effort is required in training the Anganwadi worker to understand and use the flip chart. This training or familiarisation need not take more than say half an hour, but is important
- \* On the drawbacks of the flip chart, the problem is again that of language, observed in Ranchi. The self articulated suggestion is the use the dialect so that it makes it easier for the presenter to use the flip chart effectively

## 3.6 LESSONS & DIRECTIONS

- \* In principle, all the communications forms and the basic approach of using folk theatre, has been ratified beyond any doubt
- \* These have passed all the tests whether on Message delivery or on Execution/Tone & Style
- \* Some small areas of improvement could be considered e.g. highlighting of some of the issues. The aspect of Water handling (use of ladle) warrants greater emphasis
- \* On execution, tone & style, the study does not reveal any action points. Hence, the communications developed are good enough for field release, subject to the minor amendments which may be considered
- \* However, an important lesson has also been learnt. The communications were developed in Hindi for the Hindi belt. Yet, the Language and Execution of the audio visual/audio faced problems in Ranchi (Bihar), very much a part of the Hindi belt. On a closer look, the Ranchi district has tribal pockets, where the people are ethnolinguistically starkly different from the popular concept of the typical Hindi belt rural citizens

- 
- \* And, religious diversity has not been a discriminator in the nature of response to the communications. This is best illustrated by the similar reaction to Dharti Maata by both Hindus and Muslims
  - \* Hence, while considering communications for mass and wide appeal, we need to bear this factor in mind. The issue really is that of ethnic compatibility and not religious
  - \* For regional or local treatment, the dialect and the social milieu depicted in the communications is of paramount importance, perhaps not so much the religious nuances



1 INTRODUCTION

**1.1 BACKGROUND**

- \* The National Drinking Water Mission and UNICEF are in the process of developing a social mobilisation strategy which aims at achieving effective management of drinking water and handpumps, in rural areas
- \* Several communications options for the strategy have been developed by LINTAS, the communications consultant to the programme
- \* Prior to releasing the communications materials, Client wished to pre-test the options in the field, to check for gross negatives. A research study was commissioned to this end

**. STUDY - FIELD PRE-TEST OF SEVERAL COMMUNICATIONS FORMS**

.2 THE COMMUNICATIONS OPTIONS

\* The following options were checked for gross negatives and message comprehension :

- Nautanki via VOW (1)
- Mela song (3)
- Posters (3)
- TV Adaptations of the nautanki (4)
- Radio adaptations of the nautanki (4)
- Flip chart (for use by Anganwadi workers) which has 24 charts in 4 distinct capsules

\* In addition, the overall impact of the mela package was evaluated

\* Initially, the plan was to create a "Jal Mela". However this was not carried out and in reality, only the impact of the usual VOW show was assessed, through a different research design

## 1.3 EVALUATION FRAMEWORK

- \* The end purpose of this exercise is to assess the general acceptability of the developed options and obtain cues for correction :
  
- \* This research sought to evaluate the following :
  - Efficiency of the VOW operations
  - Noticeability/Registration/Comprehension
  - Relevance, credibility
  - Tone and style, execution
  - The Dharti Maata mnemonic, for any specific dissonance
  - Impact of the VOW show - by assessing the change in Knowledge, Attitude and Practice
  - Flip chart - ease of demonstration, areas of improvement in content and style

STUDY FOCUS - GROSS NEGATIVES OF INDIVIDUAL OPTIONS

- OVERALL IMPACT OF MELA PACKAGES

#### 1.4 TARGET GROUP

- \* Men and women in rural areas were interviewed
- \* The age group covered was 20-30 years
- \* Anganwadi workers were also interviewed to get responses on the flip chart
- \* One district each were covered in Bihar, MP, Rajasthan, East UP and West UP

## 5 STUDY LOCATION & COVERAGE

- \* The test region comprised Bihar, West UP, East UP, MP and Rajasthan. One district was covered in each region mentioned above. Since UP is commonly known to be a heterogeneous state, it was decided to cover the two major distinct zones - East and West UP
- \* The focus of the total exercise is rural India. Hence, the study coverage was rural areas. In order to replicate the reality of actual implementation of the communications strategy, we covered villages with population of 1001 + and with any health facility (PHC, Sub-centre etc)
- \* The study canvas :

|                     | Bihar  | East UP  | West UP   | MP      | Rajasthan |
|---------------------|--------|----------|-----------|---------|-----------|
| District :          | Ranchi | Mirzapur | Sultanpur | Rajgarh | Jaipur    |
| VOW                 | /      | /        | /         | /       | /         |
| TV Spot             | /      | x        | /         | /       | /         |
| Radio Spot          | /      | x        | /         | /       | /         |
| Mela song + Poster  | /      | /        | /         | /       | /         |
| Flip chart          | /      | /        | /         | /       | /         |
| Impact of VOW(Mela) | /      | x        | /         | /       | /         |

\* The following sample sizes were achieved for each capsule :

|                         | Ranchi | M'pur | S'pur | R'garh | J'pur |
|-------------------------|--------|-------|-------|--------|-------|
| VOW observation         | 5      | 5     | 5     | 4      | 3     |
| VOW audience interviews | 66     | 75    | 75    | 55     | 66    |
| TV Spot 1               | -      | x     | 75    | 79     | -     |
| 2                       | -      | x     | 75    | 68     | -     |
| 3                       | 72     | x     | -     | -      | 72    |
| 4                       | 77     | x     | -     | -      | 66    |
| Radio Spot 1            | -      | x     | 75    | 81     | -     |
| 2                       | -      | x     | 75    | 71     | -     |
| 3                       | 77     | x     | -     | -      | 73    |
| 4                       | 75     | x     | -     | -      | 69    |
| Mela song 1 + Poster    | 75     | 76    | 75    | 77     | 71    |
| Mela song 2 + Poster    | 76     | 74    | 75    | 71     | 74    |
| Flip chart              | 20     | 20    | 20    | 15     | 15    |
| Impact of VOW - Pre     | 155    | x     | 150   | 152    | 140   |
| - Post                  | 147    | x     | 150   | 143    | 155   |

## 1.5 METHODOLOGY & DESIGN

- \* The methodologies used to check out each of the communications options have been detailed below :

### VOW observation

- \* The MODE team observed and recorded audience reaction at the time when the Video Van screened the programme in the villages
- \* Also, before the VOW show, the MODE team observed and noted efforts made to publicize and announce the show i.e. whether people came on motorbikes to announce the show, or whether megaphones were used etc
- \* For the observation of audience dynamics, the following measures were considered
  - approximate no. of people at beginning of show
  - rough composition by young/old, men/women
  - no. departing during show
  - no. joining during show
  - qualitative assessment in terms of general response, extent of satisfaction, annoyance, boredom, enthusiasm etc
- \* Client provided a route plan of the VOW shows before hand. The MODE team synchronised with the movement of the VOW as per the route plan



VOW audience interviews  
-----

- \* Post performance of VOW, the MODE team contacted the required number of respondents amongst the audience and made a note of their addresses. Within the next 24 hours, the respondents were visited at their homes and interviewed
  
- \* For the interviews, a largely structured questionnaire was used. The respondents were interviewed individually. Equal number of men and women were interviewed
  
- \* The interview was as follows :
  - Spontaneous reaction
  - Registration of key contents/recall
  - Message comprehension
  - Connotation, Association, Comprehension of the Dharti Maata mnemonic
  - General response to the episode - Likes, Dislikes, Tone and Style, Dissonance areas

TV/Radio Spot  
-----

- \* The main test objective was to assess whether the TV/Radio spots can stand up on their own in an advertising clutter, therefore they should have ideally been tested out in an actual telecast/broadcast. As this was infeasible, a simulated exercise via an in-hall test was carried out

- \* Respondents were recruited and brought to a central location/hall in the village in batches (of 3-5). An ad capsule containing the test spot and 3 other ads were exposed to the respondents. After this, recall/registration was established. The TV spot/Radio spot alone was then exposed twice, and further probing was done
- \* A respondent was exposed to only the TV or Radio spot. The interviews were carried out on a one to one basis
- \* Only villages with electricity were selected
- \* The sequence :
  - Top of mind recall/Aided recall
  - Registration of key elements
  - Message comprehension
  - Association, Comprehension of Dharti Maata mnemonic
  - General reactions on tone and style variable, likes and dislikes

#### Posters and Mela Song

- \* For the posters and mela song, the method used was an in-hall test. Respondents were recruited and escorted to a central location (a room, hall, open space or community centre)
- \* In the location, the 3 posters were put up against a wall. Respondents were first made to take a look at the posters and then interviewed. Thereafter, one of the two mela songs were played on a cassette player and responses to it elicited. In any one village, both mela songs were tested among different sets of respondents

- \* A largely structured questionnaire was used for the interview. The interview was on a one-to-one basis
- \* A set of common parameters were used to assess both the posters and mela songs. These were :
  - Recall and registration of key elements
  - Message comprehension
  - Comprehension, Association, Connotation of Dharti Maata mnemonic
  - General response - Specific likes/dislikes, tone and style, relevance, dissonance

#### Flip chart

- \* In this capsule the focus was to check ease of use of the flip chart by the deliverer of communications. Therefore, in a village, we got the Anganwadi worker to demonstrate a section of the flip chart to a typical audience. The audience was gathered by the MODE team. The presenter was not given any special training, only a general familiarisation before the demonstration
- \* While the Anganwadi worker was demonstrating, the MODE interviewer observed and recorded her skill at presenting and the audience reaction and dynamics. Thereafter she was interviewed for her point of view as well as for the views of the audience
- \* As in a normal situation an Anganwadi worker would not use all 24 charts, for this exercise she was made to demonstrate only one capsule comprising 6 charts. The four capsules had been marked and each was treated as an independent stimulus
- \* As Anganwadi workers are only present in villages covered by the ICDS programme, this exercise was confined only to villages falling under an ICDS Block. The block headquarters was contacted to obtain a list of villages with Anganwadi workers

## Impact of VOW

- \* The Video on Wheel also screened shows during/weekly haat or mela situations. As the objective was to assess VOW and other communications material used in the mela in the context of the overall target population, it was necessary to see if changes had taken place in knowledge, belief and attitude as a result of exposure to the VOW show
- \* To assess the change if any, we followed the twin village method. This method is briefly explained below :
  - If the show was to be held in village A, a twin village say village B was selected. Village B was similar to village A in terms of proximity, population and with similar profile of water sources and health facilities
  - A day before the show, a mind set mapping survey was conducted in village B. This provided the pre exposure status on knowledge, belief and attitude
  - The day after the show, a similar survey was conducted among the residents of village A, thus giving the post exposure status. It was ensured that the post survey was conducted only among residents of the village thus obviating chances of including anyone from village B
  - The difference (Post - Pre) on any measure was the indication of any change caused by the show
- \* Also, in the post survey, mass appeal of the show was gauged. Recall comprehension and reactions regarding the VOW show in general and the water film in particular was also assessed
- \* In each village for the post survey, a minimum quota fixed for those visited the show was 20
- \* Mirzapur was excluded for this exercise. Three shows were held in a district (in 3 villages). Therefore 12 shows were held in all and the impact assessed

### Sampling

- \* For Radio/TV spot and posters and mela song, villages with a population of 1000 + were selected ensuring geographical dispersion. Within a district, villages were chosen for the different exercise, e.g. the villages chosen for posters and mela song were not covered for Radio/TV spot or for the pre mela survey
- \* For the flip chart demonstration, a list of villages with Anganwadi workers was obtained from the ICDS block headquarters. The required number of villages were then selected ensuring geographical dispersion
- \* For the VOW observation and interviews, Client specified the route plan and villages to be covered by VOW in advance. The MODE team synchronised with the VOW team and reached these villages in time to observe the pre show publicity

### Fieldwork

- \* The entire fieldwork was conducted during mid July and September 1st week, 1991

## 1.7 THIS REPORT

\* After the Introduction, the findings have been presented in following sections :

- 1/ VDW observation
- 2/ VDW audience reaction
- 3/ TV spot
- 4/ Radio spot
- 5/ Mela song
- 6/ Impact of VDW
- 7/ Posters
- 8/ Flip chart

\* The questionnaires and observation formats used are appended

\* Wherever possible the scripts relevant to each section have been provided

1.3 ABBREVIATIONS USED

|           |   |     |
|-----------|---|-----|
| Rajgarh   | : | RAJ |
| Sultanpur | : | SUL |
| Mirzapur  | : | MIR |
| Jaipur    | : | JAI |
| Ranchi    | : | RAN |
| Muslims   | : | MUS |
| Male      | : | M   |
| Female    | : | F   |

**2 VOW OPERATIONS**



**2.1 THE KEY CONCERN**

- \* When we address the issue of VOW operation, the crux of the matter really hinges on the reach of the medium. It is beyond any debate that it is indeed a powerful medium, with high impact, but this benefit needs to be weighed against the cost of reach
  
- \* In the following pages we have shown the reach achieved by various shows. Not only the gross reach, but the composition of the audience is also of importance. The primary target group is women. Hence, reach among women becomes the first measure
  
- \* In this construct, reach of VOW is reflected by the crowd size for each show

## 3.2 REACH AND ITS COMPOSITION

\* The figures are given as below, for each village :

- Average audience size (average of crowd sizes at the start and at the end of show)
- % breakup by Children, Teenager, Men, Women
- % change of crowd size from start to end. A negative would mean that there were less people at the end compared to the beginning

- \* Typically a show has a crowd size in the order of 500. This can be taken to be the gross reach
- \* The reach among the primary target group (women) is about 16%. Thus, each show reaches, on an average, say about  $500 \times 16\% = 80$  women. This should be the basis for any cost benefit analysis
- \* However, VDW has higher reach among men (over 40%) and teenagers (about 25%), who constitute the secondary target group. While they may not be primary, their importance in water management is not insignificant. This additional factor merits consideration when an evaluation of the medium is being done
- \* One observation needs to be made regarding inter district variation. Rajgarh, Sultanpur and Mirzapur performance has been better, both in terms of crowd size and proportion of women attending. The scenario is the worst in Jaipur, particularly in terms of women's participation. This is not surprising given the poor status of women in Rajasthan which has been brought to light by numerous studies on the subject

District : Raigarh

| <u>Village</u> | <u>Average Audience size</u> |   | <u>Child</u> | <u>Teenager</u> | <u>Men</u> | <u>Women</u> | <u>Change</u> |
|----------------|------------------------------|---|--------------|-----------------|------------|--------------|---------------|
| Karedi         | 583                          | % | 32           | 27              | 23         | 19           | - 25%         |
| Kalipeeth      | 515                          | % | 29           | 20              | 36         | 14           | +167%         |
| Machalpur      | 783                          | % | 22           | 26              | 45         | 8            | + 25%         |
| Bhojpur        | 878                          | % | 14           | 28              | 31         | 26           | +122%         |

District : Sultanpur

| <u>Village</u> | <u>Average Audience size</u> |   | <u>Child</u> | <u>Teenager</u> | <u>Men</u> | <u>Women</u> | <u>Change</u> |
|----------------|------------------------------|---|--------------|-----------------|------------|--------------|---------------|
| Tala           | 262                          | % | 17           | 36              | 34         | 12           | 1 34          |
| Tundol         | 528                          | % | 9            | 35              | 43         | 13           | - 12%         |
| Rogri          | 295                          | % | 30           | 45              | 16         | 10           | +147%         |
| Pithoria       | 103                          | % | 32           | 37              | 32         | 0            | + 73%         |

\* An overview across all districts shows the pattern below :

| <u>Audience size</u>       | <u>No. of shows</u> |
|----------------------------|---------------------|
| Upto 300                   | 9                   |
| 301 - 500                  | 4                   |
| 501 - 900                  | 6                   |
| 901 +                      | 2                   |
| <u>Proportion of women</u> |                     |
| Upto 10%                   | 9                   |
| 10.1 - 15%                 | 5                   |
| 15.1 - 20%                 | 4                   |
| 20.1 % +                   | 3                   |

### 2.3 A PROSPECTIVE VIEW

- \* We know from experience that the pre publicity effort has a direct bearing on the crowd size and audience composition (particularly the representation of women)
- \* In this case, we believe that the best possible effort has been made towards pre publicity, consistently for all shows
- \* Since the morning, and leading upto the show (evening), the organisers made the effort. The van and motorcycle was used for announcement. They covered the village on foot using a megaphone, played songs, and even videographed the residents for projecting it in the evening (this device was a good crowd puller)
- \* We sincerely believe that more intensive pre publicity perhaps is neither feasible nor practicable
- \* This obviously has cost benefit implications particularly vis-a-vis the primary target group
- \* One way of looking at this is to accept the restricted reach of VOW among women, but use it primarily for the secondary target group
- \* And, for women, consider other channels of communications. We will later see that the interpersonal route (flip chart used by Anganwadi worker) is one such viable option

3 VOW AUDIENCE REACTION

## 3.1 INITIAL REACTION

|                  | %    |      |      |      |      |      |      |      |      |
|------------------|------|------|------|------|------|------|------|------|------|
|                  | RAJ  |      |      | SUL  |      |      | MIR  |      |      |
|                  | All  | M    | F    | All  | M    | F    | All  | M    | F    |
| Enjoyed the show | 100  | 100  | 100  | 100  | 100  | 100  | 100  | 100  | 100  |
| Did not enjoy    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0    |
| Base             | (55) | (29) | (26) | (75) | (35) | (40) | (75) | (34) | (41) |

|               | JAI              |      |      | RAN  |      |      |
|---------------|------------------|------|------|------|------|------|
|               | All              | M    | F    | All  | M    | F    |
|               | Enjoyed the show | 100  | 100  | 100  | 91   | 91   |
| Did not enjoy | 0                | 0    | 0    | 9    | 9    | 9    |
| Base          | (66)             | (42) | (24) | (66) | (34) | (32) |

\* We also decided to analyse the reactions of Muslim respondents separately, to see if the VOW show and the nautanki on water was acceptable to them

|                  | %    |
|------------------|------|
|                  | MUS  |
| Enjoyed the show | 97   |
| Did not enjoy    | 3    |
| Base             | (32) |

\* The main stated reasons for enjoying the show have been given below, across the segments :

|   | %   |    |    |     |    |    |     |     |    |
|---|-----|----|----|-----|----|----|-----|-----|----|
|   | RAJ |    |    | SUL |    |    | MIR |     |    |
|   | All | M  | F  | All | M  | F  | All | M   | F  |
| It was interesting                            | 24  | 14 | 35 | 8   | 0  | 15 | 17  | 0   | 32 |
| It was educative                              | 24  | 15 | 31 | 27  | 20 | 30 | 13  | 21  | 7  |
| It talked about handpump                      | 38  | 34 | 43 | 39  | 45 | 33 | 65  | 77  | 56 |
| Talked about general cleanliness              | 7   | 3  | 12 | 11  | 0  | 20 | 27  | 26  | 27 |
| About drinking clean water storage & handling | 68  | 69 | 62 | 49  | 29 | 69 | 92  | 100 | 89 |
| Music and dance                               | 0   | 0  | 0  | 5   | 0  | 10 | 1   | 3   | 0  |

|   | JAI                |    |    | RAN |    |    | MUS |
|---|--------------------|----|----|-----|----|----|-----|
|   | All                | M  | F  | All | M  | F  |     |
|   | It was interesting | 6  | 7  | 4   | 6  | 3  | 9   |
| It was educative                                | 48                 | 57 | 33 | 44  | 47 | 41 | 28  |
| It talked about handpump                        | 39                 | 32 | 50 | 31  | 33 | 38 | 34  |
| Talked about cleanliness                        | 53                 | 43 | 70 | 0   | 0  | 0  | 16  |
| About drinking clean water storage and handling | 13                 | 7  | 20 | 8   | 12 | 3  | 81  |
| Music and dance                                 | 24                 | 31 | 12 | 32  | 24 | 41 | 9   |

(Multiple responses)

\* The VOW show was universally liked across the states. A large number of people find the show interesting and educative. A sizeable section enjoyed the show because it carried handpump/water/sanitation related messages

\* Thus we can say that the basic hurdle has been crossed. The show and its contents are universally acceptable



## 3.2 SALIENCY OF THE 'PAANI KI KAHANI' FILM

Q : Please tell me about everything you saw and heard at the show

|  | RAJ |    |     | SUL |    |    | MIR |    |     | % |
|--|-----|----|-----|-----|----|----|-----|----|-----|---|
|  | All | M  | F   | All | M  | F  | All | M  | F   |   |
| Major mentions                                 | 33  | 34 | 31  | 39  | 14 | 60 | 32  | 38 | 27  |   |
| Play(drama) on water                           | 33  | 34 | 31  | 39  | 14 | 60 | 32  | 38 | 27  |   |
| Drink water from handpump                      | 53  | 52 | 54  | 37  | 60 | 18 | 25  | 14 | 27  |   |
| About drinking clean water, storage & handling | 100 | 75 | 100 | 36  | 29 | 44 | 97  | 98 | 100 |   |
| Maintenance of handpump surroundings           | 33  | 34 | 31  | 48  | 29 | 65 | 71  | 68 | 73  |   |
| Song and dance sequence                        | 45  | 45 | 46  | 40  | 43 | 38 | 16  | 9  | 22  |   |

|  | JAI |     |    | RAN |    |    | MUS |
|--|-----|-----|----|-----|----|----|-----|
|  | All | M   | F  | All | M  | F  |     |
| Play (drama) on water                    | 32  | 31  | 33 | 12  | 12 | 13 | 41  |
| Drink water from handpump                | 38  | 31  | 50 | 67  | 76 | 56 | 44  |
| Drinking clean water, storage & handling | 88  | 100 | 57 | 32  | 39 | 22 | 53  |
| Maintenance of handpump surroundings     | 53  | 48  | 62 | 20  | 21 | 19 | 28  |
| Song and dance sequence                  | 73  | 76  | 67 | 53  | 62 | 44 | 66  |

\* It is evident from the responses that recall of the water handpump film is truly universal

### 3.3 THE COMMUNICATIONS CONSTRUCT

- \* Given below is the basic framework of the water chain relevant for the intended messages of this communications package

. Water and diseases

Sources of water

Handpump water

Maintenance

Storage

Handling

Personal hygiene

- \* For registration of key elements and message comprehension, we have attempted to club various responses broadly under the above message categories

## 3.4 CONTENT RECALL

| Key elements recalled      | %   |    |    |     |    |    |     |    |    |
|----------------------------|-----|----|----|-----|----|----|-----|----|----|
|                            | RAJ |    |    | SUL |    |    | MIR |    |    |
|                            | All | M  | F  | All | M  | F  | All | M  | F  |
| Water & disease related    | 44  | 50 | 38 | 31  | 34 | 28 | 14  | 12 | 14 |
| Handpump related           | 54  | 57 | 50 | 29  | 43 | 18 | 32  | 35 | 29 |
| Maintenance related        | 37  | 43 | 29 | 48  | 37 | 58 | 67  | 79 | 61 |
| Collection/storage related | 69  | 57 | 85 | 28  | 29 | 28 | 45  | 50 | 41 |
| Handling related           | 17  | 18 | 17 | 7   | 3  | 10 | 12  | 15 | 10 |
| Sanitation/Hygiene related | 67  | 64 | 72 | 44  | 46 | 43 | 44  | 47 | 44 |
| Can't say                  | 4   | 4  | 4  | 0   | 0  | 0  | 0   | 0  | 0  |

| Key elements recalled      | JAI                     |    |    | RAN |    |    | MUS |
|----------------------------|-------------------------|----|----|-----|----|----|-----|
|                            | All                     | M  | F  | All | M  | F  |     |
|                            | Water & disease related | 18 | 17 | 16  | 23 | 36 | 9   |
| Handpump related           | 27                      | 26 | 29 | 62  | 56 | 69 | 28  |
| Maintenance related        | 59                      | 60 | 58 | 27  | 29 | 25 | 59  |
| Collection/Storage related | 32                      | 28 | 37 | 11  | 12 | 9  | 34  |
| Handling related           | 9                       | 10 | 8  | 2   | 3  | 0  | 9   |
| Sanitation/hygiene         | 44                      | 53 | 29 | 17  | 15 | 18 | 32  |
| Can't say                  | 3                       | 0  | 8  | 2   | 3  | 0  | 0   |

(Multiple responses)

\* The recall of relevant elements is very high across all the states and segments

### 3.5 MESSAGE COMPREHENSION

| Main messages                           | %   |    |    |     |    |    |     |    |    |
|---|-----|----|----|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    | MIR |    |    |
|   | All | M  | F  | All | M  | F  | All | M  | F  |
| Drink clean water/Avoid well pond water | 50  | 39 | 63 | 29  | 18 | 48 | 44  | 45 | 44 |
| Drink handpump water                    | 54  | 50 | 58 | 41  | 40 | 43 | 43  | 47 | 39 |
| Keep surroundings clean                 | 17  | 25 | 8  | 59  | 60 | 58 | 36  | 38 | 34 |
| Storage related                         | 35  | 33 | 37 | 26  | 33 | 18 | 53  | 53 | 54 |
| Use ladle (handling)                    | 6   | 4  | 6  | 15  | 14 | 15 | 13  | 21 | 7  |
| Sanitation/hygiene                      | 19  | 22 | 17 | 27  | 28 | 36 | 36  | 14 | 54 |
| Can't say                               | 6   | 0  | 4  | 0   | 0  | 0  | 0   | 0  | 0  |

| Main messages                           | %   |    |    |     |    |    |     |
|---|-----|----|----|-----|----|----|-----|
|   | JAI |    |    | RAN |    |    | MUS |
|   | All | M  | F  | All | M  | F  |     |
| Drink clean water/Avoid well pond water | 37  | 43 | 24 | 44  | 22 | 57 | 34  |
| Drink handpump water                    | 29  | 36 | 17 | 59  | 76 | 41 | 53  |
| Keep surrounding clean                  | 48  | 48 | 50 | 26  | 35 | 16 | 47  |
| Storage related                         | 38  | 36 | 41 | 11  | 18 | 3  | 34  |
| Use ladle (handling)                    | 11  | 10 | 12 | 6   | 9  | 3  | 16  |
| Sanitation/hygiene                      | 52  | 67 | 25 | 2   | 3  | 0  | 25  |
| Can't say                               | 2   | 0  | 4  | 21  | 9  | 34 | 3   |

\* The intended messages of the 'water and handpump' film have been communicated. Compared to the other messages the comprehension of the ladle (handling) message was low. A hypothesis is that this could be possibly, because of the visual cue. The shape of the ladle varies across regions, and a singular depiction might have been the problem. This is also true for the verbalised term used in the film

## 3.6 LIKES & DISLIKES

|                       | RAJ |    |    | SUL |     |     | MIR |     |    |
|-----------------------|-----|----|----|-----|-----|-----|-----|-----|----|
| Likes                 | All | M  | F  | All | M   | F   | All | M   | F  |
| Message related       | 36  | 51 | 16 | 100 | 100 | 100 | 100 | 100 | 86 |
| Execution related     | 71  | 64 | 79 | 17  | 20  | 15  | 35  | 21  | 46 |
| Nothing in particular | 8   | 11 | 4  | 1   | 3   | 0   | 0   | 0   | 0  |

|                       | JAI |    |     | RAN |    |    | MUS |
|-----------------------|-----|----|-----|-----|----|----|-----|
|                       | All | M  | F   | All | M  | F  |     |
| Message related       | 100 | 97 | 100 | 19  | 30 | 6  | 77  |
| Execution related     | 23  | 33 | 4   | 21  | 33 | 6  | 28  |
| Nothing in particular | 0   | 0  | 8   | 64  | 41 | 88 | 13  |

|                       | RAJ |     |     | SUL |     |     | MIR |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Dislikes              | All | M   | F   | All | M   | F   | All | M   | F   |
| Nothing in particular | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

|                       | JAI |     |     | RAN |    |    | MUS |
|-----------------------|-----|-----|-----|-----|----|----|-----|
|                       | All | M   | F   | All | M  | F  |     |
| Nothing in particular | 100 | 100 | 100 | 92  | 94 | 91 | 94  |

\* There are no major gross negatives about the water film. However, in Ranchi, a large section have liked nothing in particular

### 3.7 EDUCATIVE VALUE

Q : Is there anything you learned from the handpump film ?

|   | RAJ | SUL | MIR | JAI | RAN | MUS |
|---|-----|-----|-----|-----|-----|-----|
| Drink clean water/Avoid well pond water | 47  | 21  | 19  | 17  | 6   | 19  |
| Drink handpump water                    | 54  | 31  | 21  | 27  | 9   | 31  |
| Keep surroundings clean                 | 38  | 35  | 56  | 44  | 12  | 28  |
| Storage related                         | 56  | 43  | 89  | 58  | 15  | 22  |
| Use ladle                               | 23  | 23  | 15  | 11  | 3   | 22  |
| Sanitation/hygiene                      | 39  | 53  | 60  | 46  | 10  | 40  |
| Nothing                                 | 4   | 1   | 1   | 2   | 64  | 13  |

\* Most of the respondents seem to have gained relevant knowledge from the film. The exception is Ranchi where a large section claim to have learned nothing

## 3.8 TONE & STYLE

|                         | %   |     |     |     |     |     |     |     |     |
|-------------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
|                         | RAJ |     |     | SUL |     |     | MIR |     |     |
|                         | All | M   | F   | All | M   | F   | All | M   | F   |
| <u>Understanding</u>    |     |     |     |     |     |     |     |     |     |
| Everything understood   | 100 | 100 | 100 | 100 | 100 | 100 | 89  | 100 | 80  |
| Not understood language | 0   | 0   | 0   | 0   | 0   | 0   | 3   | 0   | 3   |
| <u>Language</u>         |     |     |     |     |     |     |     |     |     |
| Difficult               | 4   | 0   | 8   | 5   | 3   | 8   | 17  | 9   | 24  |
| Easy                    | 96  | 100 | 92  | 95  | 57  | 93  | 83  | 91  | 76  |
| <u>Pace</u>             |     |     |     |     |     |     |     |     |     |
| Alright                 | 100 | 100 | 100 | 93  | 94  | 93  | 81  | 91  | 73  |
| Too slow                | 0   | 0   | 0   | 4   | 3   | 5   | 1   | 0   | 2   |
| Too fast                | 0   | 0   | 6   | 3   | 3   | 3   | 17  | 9   | 24  |
| <u>Entertainment</u>    |     |     |     |     |     |     |     |     |     |
| Entertaining            | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| Not entertaining        | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 0   |
| <u>Identification</u>   |     |     |     |     |     |     |     |     |     |
| Identified              | 96  | 93  | 100 | 99  | 97  | 100 | 97  | 100 | 95  |
| Did not identify        | 4   | 7   | 6   | 1   | 3   | 6   | 3   | 0   | 5   |

|                         | JAI |     |     | RAN |    |    | MUS |
|-------------------------|-----|-----|-----|-----|----|----|-----|
|                         | All | M   | F   | All | M  | F  |     |
| <u>Understanding</u>    |     |     |     |     |    |    |     |
| Everything understood   | 98  | 98  | 100 | 53  | 71 | 34 | 94  |
| Not understood language | 2   | 2   | 0   | 45  | 29 | 63 | 6   |
| <u>Language</u>         |     |     |     |     |    |    |     |
| Difficult               | 2   | 2   | 0   | 39  | 18 | 63 | 9   |
| Easy                    | 98  | 98  | 100 | 61  | 82 | 38 | 91  |
| <u>Pace</u>             |     |     |     |     |    |    |     |
| Alright                 | 97  | 95  | 100 | 64  | 71 | 56 | 81  |
| Too slow                | 0   | 0   | 0   | 6   | 9  | 3  | 6   |
| Too fast                | 3   | 5   | 0   | 30  | 21 | 41 | 13  |
| <u>Entertainment</u>    |     |     |     |     |    |    |     |
| Entertaining            | 100 | 100 | 100 | 88  | 88 | 88 | 94  |
| Not entertaining        | 0   | 0   | 0   | 12  | 12 | 13 | 6   |
| <u>Identification</u>   |     |     |     |     |    |    |     |
| Identified              | 98  | 98  | 100 | 61  | 65 | 56 | 88  |
| Did not identify        | 2   | 2   | 0   | 39  | 35 | 44 | 13  |

\* There are no major negatives with the execution of the film. However, some dissonance is observed in Ranchi, with the tone & style, and language, more so among the women. The social milieu depicted in the film could have been a major reason for this dissonance in Ranchi



3.9 DHARTI MAATA

## 3.9.1 THE FORM

| Reactions to the form | %   |     |     |     |     |    |     |    |    |
|-----------------------|-----|-----|-----|-----|-----|----|-----|----|----|
|                       | RAJ |     |     | SUL |     |    | MIR |    |    |
|                       | All | M   | F   | All | M   | F  | All | M  | F  |
| Liked                 | 100 | 100 | 100 | 95  | 100 | 90 | 88  | 94 | 83 |
| Disliked              | 0   | 0   | 0   | 0   | 0   | 0  | 0   | 0  | 0  |
| Cannot recall         | 0   | 0   | 0   | 5   | 0   | 10 | 12  | 6  | 17 |

|               | JAI   |    |    | RAN |    |    | MUS |
|---------------|-------|----|----|-----|----|----|-----|
|               | All   | M  | F  | All | M  | F  |     |
|               | Liked | 89 | 93 | 83  | 52 | 62 | 41  |
| Disliked      | 0     | 0  | 0  | 3   | 6  | 0  | 0   |
| Cannot recall | 11    | 7  | 17 | 45  | 32 | 59 | 13  |

- \* The reactions to Dharti Maata are positive, and the device has been liked. In Ranchi, there is a sizeable section that has not been able to recall Dharti Maata. We feel that here again the reason for non response is the lack of understanding because of the language/dialect, and also the lack of association with the social backdrop of the film
- \* The anxiety that the form would create dissonance among the Muslim audience is fully allayed. Dharti Maata is liked by the Muslims as well

### Symbolism : What did Dharti Maata mean or represent to you ?

|                   | %   |    |    |     |    |    |     |    |    |
|-------------------|-----|----|----|-----|----|----|-----|----|----|
|                   | RAJ |    |    | SUL |    |    | MIR |    |    |
|                   | All | M  | F  | All | M  | F  | All | M  | F  |
| Mother Goddess    | 71  | 71 | 71 | 28  | 34 | 22 | 35  | 66 | 6  |
| Earth/Motherland  | 12  | 14 | 2  | 4   | 3  | 6  | 0   | 0  | 0  |
| Womanhood/Mankind | 14  | 11 | 17 | 62  | 69 | 56 | 26  | 7  | 41 |
| Water             | 4   | 7  | 0  | 3   | 0  | 6  | 3   | 0  | 6  |
| Can't say         | 2   | 0  | 4  | 6   | 0  | 11 | 11  | 3  | 3  |

|                   | JAI |    |    | RAN |    |    | MUS |
|-------------------|-----|----|----|-----|----|----|-----|
|                   | All | M  | F  | All | M  | F  |     |
| Mother Goddess    | 69  | 72 | 65 | 0   | 0  | 0  | 25  |
| Earth/Motherland  | 3   | 0  | 10 | 6   | 0  | 15 | 4   |
| Womanhood/Mankind | 27  | 33 | 25 | 0   | 0  | 0  | 39  |
| Water             | 0   | 0  | 0  | 6   | 9  | 0  | 7   |
| Can't say         | 0   | 0  | 0  | 67  | 61 | 77 | 14  |

\* Dharti Maata is seen generally as a 'Mother/Godess' figure or as representing womankind/earth/human race

\* We feel that the essence is being communicated fairly well across the segments. Here again, a bulk of the Ranchi audience have not been able to respond properly. Therefore we are again faced with the issue of ethnic consonance

### 3.9.2 THE COMMUNICATIONS DELIVERED

|                                | %   |     |     |     |     |     |
|--------------------------------|-----|-----|-----|-----|-----|-----|
|                                | RAJ | SUL | MIR | JAI | RAN | MUS |
|                                | --- | --- | --- | --- | --- | --- |
| <u>Message conveyed</u>        |     |     |     |     |     |     |
| Drink handpump water           | 52  | 54  | 37  | 46  | 33  | 57  |
| Other relevant messages        | 100 | 100 | 100 | 100 | 86  | 100 |
| Can't say                      | 6   | 0   | 0   | 0   | 17  | 4   |
| <u>Anything not understood</u> |     |     |     |     |     |     |
| Nothing                        | 98  | 100 | 92  | 97  | 94  | 96  |

\* The Dharti Maata device has been very successful in communicating the intended messages

### 3.10 IN SUM

- \* The video adaptation of the nautanki on water has cleared the gross negative check very successfully. It is universally liked and enjoyed
- \* There are no problems as such with registration, message delivery and execution. On message delivery, it can be observed that universally one or more of the messages relating to the water chain are played back
- \* However Ranchi is an exception. There is clear evidence of comprehendability problems. Our view is that since the area surveyed in Ranchi falls in a tribal belt, the dialect and social milieu is starkly different from that depicted in the film.
- \* The Dharti Maata mnemonic is ratified. There are no gross negatives, and it causes no dissonance among the Muslim community

4 TV SPOT

#### 4.1 ABOUT THIS SECTION

- \* In this section, we will treat each spot as a separate communications material, and present the findings for each in four separate sub-sections
  
- \* TV spots I & II had been shown only in Rajgarh and Sultanpur districts, whereas spots III & IV were shown in Jaipur and Ranchi. This had been decided in the initial phases of the project. Mirzapur was excluded for this exercise
  
- \* The main messages carried by each of the TV spots have been briefly outlined in the beginning of each section. This has been done to give us a better understanding about the registration and message delivery for each spot

4.2 TV SPOT I

\* The main elements/messages of this version are :

All water sources such as the river, wells, lakes are open. The invisible germs contaminate the water and when people drink this water they suffer from diseases

Dharti Maata's message...

The solution to these problem of health is present in the village itself...the handpump

Handpump water is not open, therefore germs cannot contaminate it

Only drink handpump water



#### 4.2.1 NOTICEABILITY

\* As the spot was shown to the respondents along with other three ads containing social messages, we will look at their relative noticeability

|                 | %    |      |      |      |      |      |
|-----------------|------|------|------|------|------|------|
|                 | RAJ  |      |      | SUL  |      |      |
|                 | ALL  | M    | F    | ALL  | M    | F    |
| Paani Ki Kahani | 99   | 100  | 98   | 96   | 97   | 95   |
| Girl child      | 80   | 82   | 78   | 80   | 86   | 75   |
| Immunisation    | 89   | 100  | 80   | 97   | 100  | 95   |
| Status of women | 58   | 59   | 58   | 91   | 86   | 95   |
| Base            | (79) | (34) | (45) | (75) | (35) | (40) |

VERY GOOD PERFORMANCE ON NOTICEABILITY

#### 4.2.2 CONTENT RECALL

\* In the TV spot too, like the film screened by the VOW van, there are several messages touching upon most of the aspects of the water chain. Let us now see to what extent these message have registered

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water       | 0   | 0  | 0  | 53  | 43 | 66 |
| Handpump water is clean/good from underground | 0   | 0  | 0  | 20  | 26 | 6  |
| Drink handpump water                          | 63  | 71 | 58 | 71  | 86 | 58 |
| Keep surroundings clean                       | 15  | 12 | 18 | 7   | 9  | 5  |
| Storage related                               | 12  | 21 | 22 | 14  | 9  | 21 |
| Use ladle to dispense water                   | 9   | 3  | 13 | 0   | 0  | 0  |
| Wash hands                                    | 9   | 0  | 16 | 8   | 9  | 8  |
| Can't say                                     | 18  | 15 | 20 | 0   | 0  | 0  |

\* TV Spot I contained the single main message of 'Drink handpump water'. This has registered among more than half the respondent. Registration of one or the other relevant/elements has also been achieved

## 4.2.3 MESSAGE COMPREHENSION

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 24  | 24 | 24 | 64  | 54 | 73 |
| Drink handpump water                    | 53  | 59 | 49 | 76  | 91 | 63 |
| Keep surroundings clean                 | 5   | 0  | 9  | 12  | 14 | 10 |
| Storage related                         | 5   | 3  | 7  | 3   | 0  | 5  |
| Use ladle                               | 4   | 0  | 7  | 3   | 0  | 5  |
| Wash hands                              | 3   | 0  | 4  | 11  | 3  | 18 |
| Can't say                               | 20  | 18 | 22 | 0   | 0  | 0  |

\* The intended message has been delivered almost universally. The primary message 'Drink handpump water' has been played back by a large section, but more by the men than the women

4.2.4 LIKES & DISLIKES

|  | %   |     |     |     |     |     |
|--|-----|-----|-----|-----|-----|-----|
|  | RAJ |     |     | SUL |     |     |
|  | ALL | M   | F   | ALL | M   | F   |
| <u>Likes</u>   |     |     |     |     |     |     |
| Message related (drink handpump water, keep water covered, wash hands etc) | 61  | 64  | 58  | 100 | 100 | 100 |
| Execution related (liked the motherland, scene, liked everything etc)      | 25  | 21  | 29  | 7   | 3   | 10  |
| Nothing in particular  | 24  | 24  | 24  | 3   | 3   | 3   |
| <u>Dislikes</u>  |     |     |     |     |     |     |
| Nothing in particular  | 100 | 100 | 100 | 100 | 100 | 100 |

\* No gross negatives emerge

4.2.5 TONE & STYLE

|                       | %   |     |     |     |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | RAJ |     |     | SUL |     |     |
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Understanding</u>  |     |     |     |     |     |     |
| Understood everything | 100 | 100 | 100 | 100 | 100 | 100 |
| <u>Language</u>       |     |     |     |     |     |     |
| Difficult             | 13  | 12  | 13  | 7   | 9   | 5   |
| Easy                  | 87  | 88  | 87  | 93  | 91  | 95  |
| <u>Not liked</u>      |     |     |     |     |     |     |
| Nothing (disliked)    | 97  | 100 | 96  | 100 | 100 | 100 |
| <u>Entertainment</u>  |     |     |     |     |     |     |
| Yes                   | 97  | 97  | 98  | 99  | 100 | 98  |
| No                    | 3   | 3   | 2   | 1   | 0   | 3   |
| <u>Identification</u> |     |     |     |     |     |     |
| Yes                   | 96  | 94  | 98  | 99  | 97  | 100 |
| No                    | 4   | 6   | 2   | 1   | 3   | 0   |

\* There are no negatives whatsoever in the execution of the television spot (I). Its scores on comprehensibility, language, pace, entertainment value, relevance and identification, have been almost ideal

#### 4.2.6 DHARTI MAATA

|  | %   |    |     |     |     |     |
|--|-----|----|-----|-----|-----|-----|
|  | RAJ |    |     | SUL |     |     |
|  | ALL | M  | F   | ALL | M   | F   |
| <u>Reactions to the form</u>                 |     |    |     |     |     |     |
| Liked the parts where Dharti Maata was shown | 99  | 97 | 100 | 100 | 100 | 100 |
| Did not like it                              | 1   | 3  | 0   | 0   | 0   | 0   |
| <u>Symbolism</u>                             |     |    |     |     |     |     |
| Mother/Godess                                | 73  | 65 | 80  | 41  | 51  | 33  |
| Earth/Motherland                             | 0   | 0  | 0   | 19  | 17  | 20  |
| Womanhood/Mankind                            | 9   | 12 | 7   | 36  | 26  | 45  |
| Can't say                                    | 14  | 15 | 13  | 3   | 3   | 3   |

\* The form is liked universally. To most, the Dharti Maata symbol represents a 'Mother/Godess' figure. It is also seen to represent womankind and earth/motherland

|  | %   |    |     |     |     |     |
|--|-----|----|-----|-----|-----|-----|
|  | RAJ |    |     | SUL |     |     |
|  | ALL | M  | F   | ALL | M   | F   |
| <u>Message conveyed</u>                                  |     |    |     |     |     |     |
| Drink handpump water                                     | 62  | 85 | 44  | 85  | 91  | 80  |
| Drink clean water/Avoid well                             | 34  | 31 | 44  | 53  | 43  | 63  |
| Other relevant messages                                  | 15  | 3  | 24  | 25  | 17  | 34  |
| <u>Anything not understood in Dharti Maata's message</u> |     |    |     |     |     |     |
| Nothing  | 96  | 93 | 100 | 100 | 100 | 100 |

\* The main messages that Dharti Maata conveys in TV spot 1 are played back as desired. To the respondents in Rajgarh and Sultanpur, Dharti Maata's message was easy to comprehend

#### 4.3 TV SPOT II

The messages covered in TV spot II are :

- 1/ Keep surroundings of handpump clean. Wash and clean the platform/place around the handpump. Do not let germs enter the handpump water
- 2/ Clean utensils/vessels thoroughly before filling water in them
- 3/ Do not put hands in the vessel containing water. Use a ladle ('tisni') to dispense water
- 4/ Before and after eating food, wash hands with soap or ash. Wash hands with soap/ash after defecating and before touching vessel containing drinking water

4.3.1 NOTICEABILITY

|                       | %   |    |    |     |    |     |
|-----------------------|-----|----|----|-----|----|-----|
|                       | RAJ |    |    | SUL |    |     |
|                       | ALL | M  | F  | ALL | M  | F   |
| <u>Recall - aided</u> |     |    |    |     |    |     |
| Paani Ki Kahani       | 97  | 97 | 97 | 96  | 91 | 100 |
| Girl child            | 84  | 84 | 83 | 76  | 83 | 70  |
| Immunisation          | 93  | 92 | 93 | 97  | 97 | 98  |
| Status of women       | 50  | 50 | 50 | 88  | 91 | 85  |

NOTICEABILITY - VERY HIGH



4.3.2 CONTENT RECALL

|  | %   |    |    |     |    |    |
|--|-----|----|----|-----|----|----|
|  | RAJ |    |    | SUL |    |    |
|  | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water        | 0   | 0  | 0  | 19  | 23 | 16 |
| Handpump water is clean/Comes from underground | 0   | 0  | 0  | 3   | 0  | 5  |
| Drink handpump water                           | 53  | 61 | 43 | 41  | 66 | 20 |
| Keep surroundings clean                        | 32  | 32 | 33 | 49  | 43 | 55 |
| Storage related                                | 13  | 11 | 17 | 48  | 40 | 56 |
| Use ladle                                      | 15  | 16 | 13 | 28  | 26 | 30 |
| Wash hands                                     | 21  | 16 | 27 | 35  | 26 | 43 |
| Can't say                                      | 1   | 0  | 3  | 0   | 0  | 0  |

\* It can be observed the registration of one or the other elements in TV spot II has been achieved. A sizeable section has recalled the specific message 'Keep surroundings clean'. Other messages specific to this particular spot have also been recalled such as 'wash hands' and use 'ladle' to quite an extent. The primary message inherent to all the spots, viz. 'drink handpump water' has been recalled by a majority

4.3.3 MESSAGE COMPREHENSION

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 16  | 16 | 17 | 23  | 18 | 23 |
| Drink handpump water                    | 50  | 66 | 30 | 32  | 49 | 18 |
| Keep surroundings clean                 | 9   | 11 | 7  | 48  | 57 | 40 |
| Storage related                         | 0   | 0  | 0  | 42  | 46 | 38 |
| Use ladle                               | 6   | 3  | 10 | 20  | 17 | 23 |
| Wash hands                              | 26  | 2  | 50 | 24  | 17 | 30 |
| Can't say                               | 4   | 3  | 7  | 0   | 0  | 0  |

\* The essence of the intended message has been delivered almost universally

4.3.4 LIKES & DISLIKES

|                       | %   |     |     |     |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | RAJ |     |     | SUL |     |     |
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Likes</u>          |     |     |     |     |     |     |
| Message related       | 65  | 68  | 59  | 100 | 100 | 100 |
| Execution related     | 19  | 21  | 17  | 3   | 7   | 3   |
| Nothing in particular | 31  | 18  | 47  | 5   | 0   | 10  |
| <u>Dislikes</u>       |     |     |     |     |     |     |
| Nothing in particular | 100 | 100 | 100 | 100 | 100 | 100 |

\* There are no gross negatives in this TV spot. It should be noted however that quite a large number of respondents in Rajgarh have liked nothing in particular

#### 4.3.5 TONE & STYLE

|                       | %   |     |     |     |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | RAJ |     |     | SUL |     |     |
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Understanding</u>  |     |     |     |     |     |     |
| Understood everything | 100 | 100 | 100 | 100 | 100 | 100 |
| <u>Language</u>       |     |     |     |     |     |     |
| Difficult             | 13  | 21  | 3   | 3   | 0   | 5   |
| Easy                  | 87  | 79  | 97  | 97  | 100 | 95  |
| <u>Not liked</u>      |     |     |     |     |     |     |
| Nothing               | 82  | 74  | 93  | 100 | 100 | 100 |
| <u>Entertaining</u>   |     |     |     |     |     |     |
| Yes                   | 99  | 100 | 97  | 100 | 100 | 100 |
| No                    | 1   | 0   | 3   | 0   | 0   | 0   |
| <u>Identification</u> |     |     |     |     |     |     |
| Yes                   | 91  | 92  | 90  | 94  | 100 | 93  |
| No                    | 9   | 8   | 10  | 4   | 0   | 8   |

NO DISSONANCE ON TONE AND STYLE

#### 4.3.6 DHARTI MAATA

|   | RAJ |    |     | SUL |     |     |
|---|-----|----|-----|-----|-----|-----|
|   | ALL | M  | F   | ALL | M   | F   |
| <u>Reactions to the form</u>                    |     |    |     |     |     |     |
| Liked   | 97  | 95 | 100 | 100 | 100 | 100 |
| Disliked  | 3   | 5  | 0   | 0   | 0   | 0   |
| <u>Symbolism</u>                                |     |    |     |     |     |     |
| Mother/Godess                                   | 78  | 84 | 70  | 41  | 51  | 33  |
| Earth/Motherland                                | 0   | 0  | 0   | 8   | 11  | 5   |
| Womanhood/Mankind                               | 4   | 0  | 10  | 44  | 34  | 53  |
| <u>Message conveyed</u>                         |     |    |     |     |     |     |
| Drink handpump water                            | 56  | 58 | 53  | 41  | 49  | 35  |
| Keep surroundings clean                         | 22  | 29 | 13  | 41  | 54  | 30  |
| Keep water in clean utensils/<br>clean utensils | 11  | 8  | 17  | 12  | 17  | 8   |
| Use ladle to dispense water                     | 0   | 0  | 0   | 27  | 31  | 23  |
| Wash hands with soap                            | 26  | 25 | 27  | 48  | 51  | 45  |
| Other relevant messages                         | 16  | 21 | 10  | 16  | 9   | 23  |
| Can't say                                       | 9   | 3  | 17  | 3   | 0   | 5   |

\* The Dharti Maata mnemonic is liked universally, with the desired spirit being conveyed effectively

\* As a communications device, 'Dharti Maata' has been quite successful in delivering the intended messages that were contained in this particular television spot. One or more of the relevant messages that Dharti Maata conveyed have been played back. However, there is evidence that not all the messages enjoy the same saliency. In Rajgarh the message 'use ladle' is not salient

#### 4.4 TV SPOT III

\* The main messages/elements in this spot are :

- Villagers followed the advice of Dharti Maata and started drinking handpump water and saved themselves from diseases
- The germs tried to get into vessels containing water by the villagers covered the vessels with a lid
- They tried to dirty people's hands - but the villagers were well prepared - they washed their hands with soap and water
- The villagers started using ladle to dispense water
- They first washed their hands always before filling water in vessels or drinking

## 4.4.1 NOTICEABILITY

|                       | %   |    |    |     |    |     |
|-----------------------|-----|----|----|-----|----|-----|
|                       | RAN |    |    | JAI |    |     |
|                       | ALL | M  | F  | ALL | M  | F   |
| <u>Recall - Aided</u> |     |    |    |     |    |     |
| Paani Ki Kahani       | 92  | 88 | 95 | 94  | 87 | 100 |
| Girl child            | 78  | 85 | 72 | 65  | 65 | 66  |
| Immunisation          | 89  | 88 | 90 | 72  | 68 | 76  |
| Status of women       | 72  | 55 | 87 | 44  | 39 | 49  |
| Base (All)            | 72  | 33 | 39 | 72  | 32 | 41  |

NOTICEABILITY - VERY GOOD PERFORMANCE.

PERFORMANCE SLIGHTLY BETTER THAN OTHER SOCIAL ADS



#### 4.4.2 CONTENT RECALL

|   | RAN |    |    | JAI |    |    |
|---|-----|----|----|-----|----|----|
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water               | 11  | 15 | 8  | 10  | 12 | 8  |
| Handpump water is good/clean comes from underground   | 0   | 0  | 0  | 8   | 16 | 3  |
| Drink handpump water                                  | 68  | 73 | 64 | 38  | 41 | 35 |
| Keep surroundings clean                               | 11  | 18 | 3  | 42  | 59 | 23 |
| Storage related/keep water covered/in a clean utensil | 29  | 33 | 26 | 24  | 19 | 28 |
| Use ladle   | 15  | 18 | 13 | 7   | 3  | 10 |
| Wash hands  | 25  | 24 | 26 | 19  | 28 | 13 |
| Can't say   | 4   | 0  | 8  | 6   | 3  | 6  |
| Base (All)  | 72  | 33 | 39 | 72  | 31 | 41 |

\* Once again, the performance in terms of memorability is quite heartening. Most of the elements in this spot have been recalled universally

\* A specific element in the spot viz the handling message (use ladle) is not as salient



### 4.4.3 MESSAGE COMPREHENSION

∞

|   | RAN |    |    | JAI |    |    |
|---|-----|----|----|-----|----|----|
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 28  | 39 | 18 | 21  | 19 | 26 |
| Drink handpump water                    | 44  | 48 | 41 | 28  | 38 | 20 |
| Keep surroundings clean                 | 28  | 39 | 18 | 21  | 19 | 26 |
| Storage related                         | 12  | 12 | 13 | 22  | 32 | 25 |
| Use ladle                               | 8   | 6  | 10 | 7   | 3  | 10 |
| Wash hands                              | 10  | 12 | 8  | 11  | 6  | 15 |
| Can't say                               | 19  | 3  | 23 | 8   | 3  | 13 |

\* Here again, all the messages contained in spot III do not enjoy the same degree of registration or comprehension. The handling message (ladle), and washing hands, perhaps merit greater highlighting. The same is true for the storage (keep water covered) message in Ranchi

#### 4.4.4 LIKES AND DISLIKES

|                       | %   |    |    |     |    |     |
|-----------------------|-----|----|----|-----|----|-----|
|                       | RAN |    |    | JAI |    |     |
|                       | ALL | M  | F  | ALL | M  | F   |
| <u>Likes</u>          |     |    |    |     |    |     |
| Message related       | 79  | 90 | 71 | 90  | 99 | 85  |
| Execution related     | 9   | 9  | 11 | 15  | 6  | 23  |
| Nothing in particular | 22  | 12 | 31 | 17  | 13 | 20  |
| <u>Dislikes</u>       |     |    |    |     |    |     |
| Nothing in particular | 93  | 97 | 90 | 99  | 97 | 100 |

## 4.4.5 TONE & STYLE

|                       | RAN |     |    | JAI |     |    |
|-----------------------|-----|-----|----|-----|-----|----|
|                       | ALL | M   | F  | ALL | M   | F  |
| <u>Understanding</u>  |     |     |    |     |     |    |
| Understood everything | 85  | 91  | 79 | 99  | 100 | 98 |
| <u>Language</u>       |     |     |    |     |     |    |
| Difficult             | 38  | 15  | 56 | 21  | 9   | 30 |
| Easy                  | 63  | 85  | 44 | 78  | 91  | 68 |
| <u>Not liked</u>      |     |     |    |     |     |    |
| Nothing (disliked)    | 92  | 97  | 87 | 94  | 97  | 93 |
| Language              | 6   | 0   | 10 | 1   | 3   | 0  |
| <u>Entertainment</u>  |     |     |    |     |     |    |
| Yes                   | 97  | 100 | 95 | 99  | 100 | 98 |
| No                    | 3   | 0   | 5  | 1   | 0   | 3  |
| <u>Identification</u> |     |     |    |     |     |    |
| Yes                   | 78  | 82  | 74 | 82  | 100 | 68 |
| No                    | 22  | 18  | 26 | 18  | 0   | 32 |

\* Some dissonance can be observed in Ranchi and Jaipur. In Ranchi, there is clear evidence of comprehensibility problems, more so among the women. This gets reflected in the language and identification. In Jaipur too, a sizeable proportion of women have expressed difficulty in understanding the language and in identifying/relating to the situation/people depicted in the film

\* In Ranchi district, since the survey area, fell in a tribal belt where the dialect is quite different from Hindi, such a problem is not surprising. In addition, the social milieu depicted in the film could have caused dissonance in both Ranchi and Jaipur. This issue perhaps points to the need for regional/local rendition of the communications

4.4.6 DHARTI MAATA

|                              | %   |     |    |     |    |    |
|------------------------------|-----|-----|----|-----|----|----|
|                              | RAN |     |    | JAI |    |    |
|                              | ALL | M   | F  | ALL | M  | F  |
| <u>Reactions to the form</u> |     |     |    |     |    |    |
| Liked it                     | 86  | 100 | 90 | 90  | 97 | 85 |
| Disliked it                  | 14  | 0   | 10 | 10  | 3  | 15 |
| <u>Syumbolism</u>            |     |     |    |     |    |    |
| Mother/Godess                | 39  | 39  | 38 | 53  | 75 | 35 |
| Earth/Motherland             | 14  | 6   | 21 | 18  | 19 | 18 |
| Womankind/Mankind            | 21  | 27  | 15 | 7   | 6  | 8  |
| <u>Message conveyed</u>      |     |     |    |     |    |    |
| Drink handpump water         | 69  | 88  | 54 | 65  | 75 | 58 |
| Other relevant messages      | 8   | 3   | 13 | 30  | 34 | 26 |
| Can't say                    | 22  | 9   | 33 | 19  | 6  | 30 |
| <u>Not understood</u>        |     |     |    |     |    |    |
| Nothing                      | 79  | 94  | 67 | 88  | 97 | 80 |

\* Once again we can observe that comprehension is a problem among women in Ranchi as well as in Jaipur. This we feel is a result of language and ethnic incompatibility

4.5 TV SPOT IV

\* The messages carried in TV spot IV are :

- Drink water only from handpump
- Don't put your hand inside vessel containing water, use a ladle to take out water
- Cover the vessel of water with a lid
- At/near the handpump - Don't wash clothes, Don't have a bath. Don't bathe cattle. If dirty water is allowed to accumulate near the pump, germs mix in the water and this water seeps into the earth. The handpump water gets contaminated

4.5.1 NOTICEABILITY

|                       | %   |     |    |     |    |    |
|-----------------------|-----|-----|----|-----|----|----|
|                       | RAN |     |    | JAI |    |    |
|                       | ALL | M   | F  | ALL | M  | F  |
| <u>Recall - Aided</u> |     |     |    |     |    |    |
| Paani Ki Kahani       | 96  | 100 | 93 | 95  | 97 | 93 |
| Girl child            | 77  | 86  | 68 | 53  | 57 | 59 |
| Immunisation          | 81  | 78  | 83 | 64  | 54 | 76 |
| Status of women       | 84  | 78  | 90 | 38  | 38 | 32 |
| Base (All)            | 77  | 36  | 41 | 66  | 37 | 29 |

WATER FILM ENJOYS THE HIGHEST SALIENCY

## 4.5.2 CONTENT RECALL

%

|   | RAN |    |    | JAI |    |    |
|---|-----|----|----|-----|----|----|
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water             | 22  | 11 | 31 | 14  | 19 | 7  |
| Handpump water is good/clean comes from underground | 0   | 0  | 0  | 4   | 0  | 6  |
| Drink handpump water                                | 45  | 33 | 56 | 14  | 19 | 17 |
| Keep surroundings clean                             | 60  | 64 | 56 | 80  | 81 | 79 |
| Storage related                                     | 13  | 25 | 2  | 40  | 33 | 48 |
| Use ladle   | 8   | 11 | 5  | 9   | 11 | 7  |
| Wash hands  | 10  | 6  | 15 | 15  | 16 | 14 |

\* Perhaps as expected, the most emphasised message in spot IV viz. 'keep surroundings clean', is the most salient



4.5.3 MESSAGE COMPREHENSION

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAN |    |    | JAI |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 31  | 25 | 42 | 14  | 17 | 9  |
| Drink handpump water                    | 25  | 42 | 29 | 20  | 27 | 10 |
| Keep surroundings clean                 | 27  | 28 | 27 | 21  | 46 | 24 |
| Storage related                         | 16  | 14 | 17 | 33  | 19 | 52 |
| Use ladle                               | 3   | 3  | 2  | 2   | 3  | 0  |
| Wash hands                              | 4   | 0  | 7  | 14  | 11 | 17 |
| Can't say                               | 10  | 8  | 12 | 9   | 3  | 17 |

\* The ladle message has not been delivered effectively as observed in spot III. This could be due to many reasons e.g. emphasis placed in the execution, relevance of the message to the audience or it could also be that visually the ladle depicted in the film is not exactly what they are familiar with in their region. This issue merits attention



4.5.4 LIKES AND DISLIKES

|                       | %   |    |    |     |     |     |
|-----------------------|-----|----|----|-----|-----|-----|
|                       | RAN |    |    | JAI |     |     |
|                       | ALL | M  | F  | ALL | M   | F   |
| <u>Likes</u>          |     |    |    |     |     |     |
| Message related       | 96  | 91 | 98 | 99  | 100 | 93  |
| Execution related     | 5   | 3  | 7  | 11  | 11  | 10  |
| Nothing in particular | 14  | 14 | 15 | 6   | 3   | 10  |
| <u>Dislikes</u>       |     |    |    |     |     |     |
| Nothing in particular | 94  | 97 | 95 | 100 | 100 | 100 |

\* There are no specific negatives

#### 4.5.5 TONE & STYLE

|                                   | %   |     |     |     |     |     |
|-----------------------------------|-----|-----|-----|-----|-----|-----|
|                                   | RAN |     |     | JAI |     |     |
|                                   | ALL | M   | F   | ALL | M   | F   |
| <u>Understanding</u>              |     |     |     |     |     |     |
| Understood everything             | 90  | 92  | 88  | 100 | 100 | 100 |
| Could not understand the language | 10  | 8   | 12  | 0   | 0   | 0   |
| <u>Language</u>                   |     |     |     |     |     |     |
| Difficult                         | 39  | 22  | 54  | 14  | 8   | 21  |
| Easy                              | 61  | 78  | 46  | 86  | 92  | 79  |
| <u>Not liked</u>                  |     |     |     |     |     |     |
| Nothing (disliked)                | 90  | 94  | 88  | 97  | 100 | 93  |
| Language                          | 3   | 0   | 5   | 0   | 0   | 0   |
| <u>Entertainment</u>              |     |     |     |     |     |     |
| Yes                               | 100 | 100 | 100 | 95  | 100 | 90  |
| No                                | 0   | 0   | 0   | 5   | 0   | 10  |
| <u>Identification</u>             |     |     |     |     |     |     |
| Yes                               | 82  | 72  | 90  | 86  | 95  | 76  |
| No                                | 18  | 28  | 10  | 14  | 5   | 24  |

\* As in the case of TV spot III, the language poses a problem. A majority of women in Ranchi particularly, faced this language problem. A significant number of women in Jaipur too faced this problem. This is obviously because of the incompatibility of the dialects with Hindi

#### 4.5.6 DHARTI MAATA

∴

|                              | RAN |    |    | JAI |     |    |
|------------------------------|-----|----|----|-----|-----|----|
|                              | ALL | M  | F  | ALL | M   | F  |
| <u>Reactions to the form</u> |     |    |    |     |     |    |
| Liked it                     | 95  | 92 | 98 | 88  | 92  | 83 |
| Disliked it                  | 5   | 8  | 2  | 12  | 8   | 17 |
| <u>Syumbolism</u>            |     |    |    |     |     |    |
| Mother/Godess                | 31  | 42 | 22 | 47  | 62  | 28 |
| Earth/Motherland             | 12  | 6  | 17 | 14  | 8   | 21 |
| Womankind/Mankind            | 22  | 25 | 20 | 18  | 24  | 10 |
| Can't say                    | 21  | 14 | 27 | 15  | 5   | 28 |
| <u>Message conveyed</u>      |     |    |    |     |     |    |
| Drink handpump water         | 53  | 64 | 44 | 30  | 41  | 17 |
| Other, relevant messages     | 54  | 47 | 62 | 100 | 100 | 90 |
| Can't say                    | 13  | 14 | 12 | 15  | 8   | 24 |

\* It gets further reinforced that Dharti Maata is an effective communications vehicle

416 REACTIONS OF MUSLIMS

- \* Finally a look is warranted at the anxiety of the Dharti Maata mnemonic and its, possibility of causing dissonance among some religious communities
- \* We will now examine the reactions of the Muslim respondents to the Dharti Maata mnemonic

|                              | %                  |
|------------------------------|--------------------|
|                              | <u>All Muslims</u> |
| <u>Reactions to the form</u> |                    |
| Liked it                     | 100                |
| Disliked it                  | 0                  |
| <u>Symbolism</u>             |                    |
| Mother/Godess                | 36                 |
| Earth/Motherland             | 13                 |
| Womanhood/Mankind            | 15                 |
| Can't say                    | 13                 |

2

All Muslims

Message conveyed

|                         |    |
|-------------------------|----|
| Drink handpump water    | 67 |
| Other relevant messages | 76 |
| Can't say               | 6  |

Not understood

|         |    |
|---------|----|
| Nothing | 93 |
|---------|----|

|            |     |
|------------|-----|
| Base (All) | 103 |
|------------|-----|

\* The fear that the Dharti Maata mnemonic may cause dissonance among the Muslim population is proved to be baseless. Even among the Muslims, the Dharti Maata symbol is near universally liked and is seen as mainly a Mother/Godess figure or as representing womankind/earth. The responses of the Muslims is not different vis-a-vis that of the total sample

#### 4.7 TV SPOT - TO SUM UP

- \* The test spots are as noticeable, and in some cases slightly more noticeable, than the other spots. In absolute terms, the score is extremely high. A combination of the topic of the spot, its relevance and the execution, has resulted in a very salient rendition of the communications
- \* Registration of elements and message delivery is not a concern area. Universally, one or more of the messages of the water chain are played back. However all the messages do not enjoy the same saliency or degree of registration. A specific example is that of handling i.e. 'use of ladle'. Even in the two TV spots, in which this particular message was emphasized, the play back is quite low. This merits greater highlighting. A possible reason could be that a ladle looks (or is called) different in different regions, and the kind depicted in the TV spots is alien to the respondents. This needs to be looked into
- \* In general, tone and style and execution of the TV spots have no dissonance points. This is true on comprehensibility, language, pace, entertainment relevance and identification. However Ranchi has emerged to be a slight exception. There is a clear evidence of comprehensibility problems. The area surveyed in Ranchi district falls in a tribal belt where the dialect is quite different from Hindi. Thus the fact that there has been dissonance is not surprising
- \* In Ranchi and also Jaipur to some extent, there were problems in relevance and identification, particularly among the women. Perhaps this points to the need for local treatment in the execution. The language used, the dialect and the social milieu need to be compatible with that of the target audience
- \* The fear that Dharti Maata may cause dissonance among some religious communities stands fully allayed. The reactions of Muslims to the mnemonic are similar to the others, which is very heartening

5 RADIO SPOT

### 5.1 ABOUT THIS SECTION

- \* As in the TV spot section, the four radio spots will be treated separately as individual communications materials
- \* Radio spots I & II were exposed in Rajgarh and Sultanpur and Radio spots III & IV were exposed to Jaipur and Ranchi respondents



## 5.2 RADIO SPOT 1

### \* Messages in Radio spot 1

- People get sick because they drink dirty water
- Open sources of water such as uncovered wells, rivers and ponds should be avoided as the water contains germs
- The handpump is the solution to prevent illness. The water from the handpump comes from underground, thus germs cannot contaminate it
- Villagers drank handpump water and got rid of diseases

5.2.1 NOTICEABILITY

|                       | %   |    |     |     |     |     |
|-----------------------|-----|----|-----|-----|-----|-----|
|                       | RAJ |    |     | SUL |     |     |
|                       | ALL | M  | F   | ALL | M   | F   |
| <u>Recall - Aided</u> |     |    |     |     |     |     |
| Paani Ki Kahani       | 99  | 98 | 100 | 100 | 100 | 100 |
| Clean hands           | 91  | 93 | 89  | 97  | 100 | 95  |
| Uncovered food        | 72  | 62 | 82  | 92  | 94  | 90  |
| Base (All)            | 81  | 45 | 36  | 75  | 35  | 40  |

\* In this case the noticeability of the 'Paani Ki Kahani' spot has been compared with two other social ads. The performance is good, both in relative and in absolute terms

5.2.2 CONTENT RECALL

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water             | 46  | 49 | 42 | 58  | 61 | 55 |
| Handpump water is good/clean comes from underground | 0   | 0  | 0  | 16  | 14 | 18 |
| Drink handpump water                                | 67  | 69 | 64 | 57  | 57 | 58 |
| Keep surroundings clean                             | 2   | 0  | 6  | 20  | 14 | 25 |
| Storage related                                     | 11  | 16 | 6  | 21  | 14 | 22 |
| Use ladle to take out water                         | 0   | 0  | 0  | 0   | 0  | 0  |
| Wash hands  | 28  | 33 | 22 | 21  | 17 | 25 |
| Can't say   | 1   | 2  | 0  | 1   | 3  | 0  |

\* The key elements of Radio spot I are very memorable

5.2.3 MESSAGE COMPREHENSION

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 33  | 18 | 53 | 41  | 49 | 35 |
| Drink handpump water                    | 65  | 76 | 53 | 60  | 74 | 48 |
| Keep surroundings clean                 | 5   | 4  | 6  | 20  | 12 | 25 |
| Storage related                         | 6   | 7  | 6  | 28  | 34 | 23 |
| Use ladle                               | 0   | 0  | 0  | 1   | 0  | 3  |
| Wash hands                              | 10  | 7  | 14 | 5   | 3  | 8  |
| Can't say                               | 5   | 4  | 6  | 1   | 0  | 3  |

RELEVANT MESSAGES DELIVERED

5.2.4 LIKES AND DISLIKES

|                       | %   |    |     |     |     |     |
|-----------------------|-----|----|-----|-----|-----|-----|
|                       | RAJ |    |     | SUL |     |     |
|                       | ALL | M  | F   | ALL | M   | F   |
| <u>Likes</u>          |     |    |     |     |     |     |
| Message related       | 87  | 79 | 100 | 100 | 100 | 100 |
| Execution related     | 26  | 29 | 25  | 0   | 0   | 0   |
| Nothing in particular | 6   | 9  | 3   | 7   | 6   | 8   |
| <u>Dislikes</u>       |     |    |     |     |     |     |
| Nothing in particular | 99  | 98 | 100 | 100 | 100 | 100 |

\* Thus, execution is not a concern area

5.2.5 TONE & STYLE

|                       | RAJ |     |     | SUL |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Understanding</u>  |     |     |     |     |     |     |
| Understood everything | 100 | 100 | 100 | 100 | 100 | 100 |
| <u>Language</u>       |     |     |     |     |     |     |
| Difficult             | 22  | 22  | 22  | 24  | 11  | 35  |
| Easy                  | 77  | 76  | 78  | 76  | 89  | 65  |
| <u>Not liked</u>      |     |     |     |     |     |     |
| Nothing               | 96  | 93  | 100 | 100 | 100 | 100 |
| <u>Entertainment</u>  |     |     |     |     |     |     |
| Yes                   | 99  | 98  | 100 | 100 | 100 | 100 |
| No                    | 1   | 2   | 0   | 0   | 0   | 0   |

\* The radio spot is universally liked by most Rajgarh and Sultanpur respondents

### 5.2.6 THE DHARTI MAATA MNEMONIC

|                              | %   |     |     |     |     |     |
|------------------------------|-----|-----|-----|-----|-----|-----|
|                              | RAJ |     |     | SUL |     |     |
|                              | ALL | M   | F   | ALL | M   | F   |
| <u>Reactions to the form</u> |     |     |     |     |     |     |
| Liked it                     | 98  | 100 | 94  | 100 | 100 | 100 |
| Disliked it                  | 2   | 0   | 6   | 0   | 0   | 0   |
| <u>Symbolism</u>             |     |     |     |     |     |     |
| Mother/Godess                | 86  | 82  | 92  | 59  | 77  | 46  |
| Earth/Motherland             | 0   | 0   | 0   | 5   | 0   | 10  |
| Womankind/Mankind            | 0   | 0   | 0   | 31  | 23  | 38  |
| Can't say                    | 14  | 18  | 8   | 7   | 3   | 10  |
| <u>Message conveyed</u>      |     |     |     |     |     |     |
| Drink handpump water         | 79  | 78  | 81  | 85  | 89  | 83  |
| Other relevant messages      | 61  | 49  | 75  | 94  | 83  | 100 |
| Can't say                    | 4   | 4   | 3   | 1   | 0   | 3   |
| <u>Not understood</u>        |     |     |     |     |     |     |
| Nothing                      | 100 | 100 | 100 | 100 | 100 | 100 |

\* The choice of 'Dharti Maata' as a communications device is ratified once again

### 5.3 RADIO SPOT II

\* The messages carried in Radio spot II are :

- Drink handpump water - it comes straight from the earth
- Do not bathe animals at the handpump. For bathing animals, take them to the river and ponds. Handpump water is meant for drinking
- It is the villagers' responsibility to keep the handpump clean

\* Dharti Maata's message :

- Don't let dirty water accumulate near the pump. Germ will get mixed in the stagnating water
- The dirty water will seep through the earth and contaminate the clean handpump water



5.3.1 NOTICEABILITY

%

|                       | RAJ |    |     | SUL |     |     |
|-----------------------|-----|----|-----|-----|-----|-----|
|                       | ALL | M  | F   | ALL | M   | F   |
| <u>Recall - Aided</u> |     |    |     |     |     |     |
| Paani Ki Kahani       | 99  | 97 | 100 | 100 | 100 | 100 |
| Clean hands           | 92  | 87 | 97  | 93  | 94  | 93  |
| Uncovered food        | 65  | 71 | 58  | 95  | 91  | 98  |

NOTICEABILITY - VERY GOOD PERFORMANCE

5.3.2 CONTENT RECALL

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAJ |    |    | SUL |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water             | 18  | 16 | 21 | 29  | 6  | 46 |
| Handpump water is good/clean comes from underground | 0   | 0  | 0  | 10  | 6  | 13 |
| Drink handpump water                                | 69  | 66 | 73 | 32  | 29 | 35 |
| Keep surroundings clean                             | 27  | 39 | 12 | 60  | 60 | 60 |
| Storage related                                     | 15  | 3  | 30 | 15  | 9  | 20 |
| Use ladle to take out water                         | 0   | 0  | 0  | 2   | 0  | 5  |
| Wash hands  | 20  | 16 | 24 | 17  | 11 | 23 |
| Can't say   | 6   | 8  | 3  | 5   | 3  | 8  |

\* The relevant messages have registered well. The main message in spot II i.e. keep surroundings clean, has been recalled exceptionally well in Sultanpur

5.3.3 MESSAGE COMPREHENSION

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAN |    |    | JAI |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 17  | 11 | 24 | 16  | 9  | 23 |
| Drink handpump water                    | 54  | 50 | 58 | 47  | 54 | 40 |
| Keep surroundings clean                 | 32  | 42 | 21 | 45  | 51 | 40 |
| Storage related                         | 8   | 3  | 15 | 4   | 6  | 3  |
| Use ladle                               | 0   | 0  | 0  | 1   | 0  | 3  |
| Wash hands                              | 11  | 13 | 9  | 15  | 17 | 13 |
| Can't say                               | 4   | 3  | 6  | 8   | 0  | 15 |

\* The relevant messages have been delivered effectively

## 5.3.4 LIKES AND DISLIKES

|                       | %   |     |     |     |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | RAJ |     |     | SUL |     |     |
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Likes</u>          |     |     |     |     |     |     |
| Message related       | 96  | 88  | 100 | 100 | 98  | 100 |
| Execution related     | 18  | 21  | 15  | 4   | 0   | 8   |
| Nothing in particular | 8   | 8   | 9   | 5   | 6   | 5   |
| <u>Dislikes</u>       |     |     |     |     |     |     |
| Nothing in particular | 100 | 100 | 100 | 100 | 100 | 100 |

\* There are no negatives whatsoever with the execution

5.3.5 TONE & STYLE

|                       | %   |     |     |     |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | RAJ |     |     | SUL |     |     |
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Understanding</u>  |     |     |     |     |     |     |
| Understood everything | 100 | 100 | 100 | 100 | 100 | 100 |
| <u>Language</u>       |     |     |     |     |     |     |
| Difficult             | 7   | 8   | 6   | 4   | 0   | 8   |
| Easy                  | 92  | 89  | 94  | 96  | 100 | 93  |
| <u>Not liked</u>      |     |     |     |     |     |     |
| Nothing               | 86  | 74  | 100 | 99  | 100 | 98  |
| <u>Entertainment</u>  |     |     |     |     |     |     |
| Yes                   | 99  | 97  | 100 | 100 | 100 | 100 |
| No                    | 1   | 3   | 0   | 0   | 0   | 0   |

\* The film is widely acceptable. It scores high on comprehensibility, language, entertainment value and enjoyment

5.3.6 THE DHARTI MAATA MNEMONIC

|                              | %   |     |     |     |     |     |
|------------------------------|-----|-----|-----|-----|-----|-----|
|                              | RAJ |     |     | SUL |     |     |
|                              | ALL | M   | F   | ALL | M   | F   |
| <u>Reactions to the form</u> |     |     |     |     |     |     |
| Liked it                     | 93  | 89  | 97  | 99  | 100 | 98  |
| Disliked it                  | 7   | 11  | 3   | 1   | 0   | 2   |
| <u>Symbolism</u>             |     |     |     |     |     |     |
| Mother/Godess                | 90  | 87  | 94  | 55  | 63  | 48  |
| Earth/Motherland             | 0   | 0   | 0   | 3   | 11  | 5   |
| Womankind/Mankind            | 3   | 3   | 3   | 23  | 14  | 30  |
| <u>Message conveyed</u>      |     |     |     |     |     |     |
| Drink handpump water         | 65  | 63  | 67  | 51  | 63  | 40  |
| Other relevant messages      | 70  | 75  | 66  | 91  | 100 | 81  |
| Can't say                    | 8   | 5   | 12  | 4   | 0   | 8   |
| <u>Not understood</u>        |     |     |     |     |     |     |
| Nothing                      | 100 | 100 | 100 | 100 | 100 | 100 |

CHOICE OF SYMBOL - FURTHER SUPPORTED

#### 5.4 RADIO SPOT III

\* The messages contained in this version are :

- Wash and scrub vessels before filling it with water
- Do not dip your hands in the vessel
- Use ladle to dispense water
- Cover vessel with lid
- Handpump, is Dharti maata's gift to us, a source of good, clean water

5.4.1 NOTICEABILITY

|                 | RAN |    |    | JAI |     |    |
|-----------------|-----|----|----|-----|-----|----|
|                 | ALL | M  | F  | ALL | M   | F  |
| Recall - Aided  |     |    |    |     |     |    |
| Paani Ki Kahani | 77  | 69 | 83 | 93  | 89  | 97 |
| Clean hands     | 79  | 78 | 80 | 90  | 100 | 81 |
| Uncovered food  | 75  | 72 | 78 | 85  | 81  | 89 |
| Base (All)      | 77  | 36 | 41 | 73  | 36  | 37 |

NOTICEABILITY OF SPOT - VERY HIGH





5.4.2 CONTENT RECALL

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAN |    |    | JAI |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well, pond water            | 44  | 55 | 29 | 38  | 9  | 67 |
| Handpump water is good/clean comes from underground | 0   | 0  | 0  | 11  | 3  | 19 |
| Drink handpump water                                | 25  | 25 | 24 | 25  | 33 | 16 |
| Keep surroundings clean                             | 1   | 3  | 0  | 14  | 11 | 16 |
| Storage related                                     | 64  | 53 | 73 | 31  | 66 | 5  |
| Use ladle to take out water                         | 31  | 42 | 22 | 21  | 33 | 8  |
| Wash hands  | 17  | 14 | 20 | 10  | 19 | 0  |
| Can't say   | 1   | 3  | 0  | 1   | 0  | 2  |

KEY ELEMENTS REMEMBERED

### 3.4.3 MESSAGE COMPREHENSION

|   | RAN |    |    | JAI |    |    |
|---|-----|----|----|-----|----|----|
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 7   | 12 | 2  | 23  | 26 | 22 |
| Drink handpump water                    | 14  | 22 | 7  | 18  | 19 | 16 |
| Keep surroundings clean                 | 1   | 0  | 2  | 11  | 3  | 19 |
| Storage related                         | 18  | 20 | 17 | 31  | 17 | 46 |
| Use ladle                               | 12  | 17 | 7  | 15  | 14 | 16 |
| Wash hands                              | 6   | 6  | 7  | 14  | 14 | 14 |
| Can't say                               | 22  | 14 | 29 | 1   | 0  | 13 |

\* The relevant messages of the water chain have been delivered

5.4.4 LIKES AND DISLIKES

|                       | %   |     |    |     |     |     |
|-----------------------|-----|-----|----|-----|-----|-----|
|                       | RAJ |     |    | SUL |     |     |
|                       | ALL | M   | F  | ALL | M   | F   |
| <u>Likes</u>          |     |     |    |     |     |     |
| Message related       | 59  | 90  | 16 | 100 | 100 | 100 |
| Execution related     | 26  | 8   | 14 | 19  | 22  | 16  |
| Nothing in particular | 31  | 25  | 36 | 7   | 3   | 11  |
| <u>Dislikes</u>       |     |     |    |     |     |     |
| Nothing in particular | 99  | 100 | 98 | 99  | 97  | 100 |

\* No gross negatives are evident

3.4.5 TONE & STYLE

|                       | %   |     |     |     |     |     |
|-----------------------|-----|-----|-----|-----|-----|-----|
|                       | RAN |     |     | JAI |     |     |
|                       | ALL | M   | F   | ALL | M   | F   |
| <u>Understanding</u>  |     |     |     |     |     |     |
| Understood everything | 97  | 100 | 95  | 100 | 100 | 100 |
| <u>Language</u>       |     |     |     |     |     |     |
| Difficult             | 40  | 28  | 51  | 19  | 14  | 24  |
| Easy                  | 60  | 72  | 49  | 81  | 86  | 76  |
| <u>Not liked</u>      |     |     |     |     |     |     |
| Nothing (disliked)    | 99  | 97  | 100 | 99  | 97  | 100 |
| <u>Entertainment</u>  |     |     |     |     |     |     |
| Yes                   | 97  | 97  | 98  | 97  | 94  | 100 |
| No                    | 3   | 3   | 2   | 3   | 6   | 0   |

\* A large section in Ranchi found difficulty in understanding the language used in the film. On all other counts the film is rated very high

### 5.4.6 THE DHARTI MAATA MNEMONIC

|                              | %   |     |    |     |     |    |
|------------------------------|-----|-----|----|-----|-----|----|
|                              | RAN |     |    | JAI |     |    |
|                              | ALL | M   | F  | ALL | M   | F  |
| <u>Reactions to the form</u> |     |     |    |     |     |    |
| Liked it                     | 95  | 100 | 90 | 93  | 97  | 89 |
| Disliked it                  | 5   | 0   | 10 | 7   | 3   | 11 |
| <u>Symbolism</u>             |     |     |    |     |     |    |
| Mother/Godess                | 32  | 33  | 32 | 58  | 58  | 57 |
| Earth/Motherland             | 13  | 22  | 5  | 21  | 22  | 19 |
| Womankind/Mankind            | 7   | 6   | 7  | 4   | 0   | 8  |
| <u>Message conveyed</u>      |     |     |    |     |     |    |
| Drink handpump water         | 43  | 50  | 37 | 48  | 50  | 46 |
| Other relevant messages      | 26  | 40  | 14 | 58  | 69  | 49 |
| Can't say                    | 32  | 14  | 49 | 21  | 8   | 32 |
| <u>Not understood</u>        |     |     |    |     |     |    |
| Nothing                      | 84  | 94  | 76 | 93  | 100 | 86 |

\* A large segment in Ranchi are unable to comprehend the message conveyed by Dharti Maata. Language is obviously the barrier

## 5.5 RADIO SPOT IV

\* The messages in radio spot IV are :

- Don't put your hands inside drinking water vessel
  
- Before meals, after defecation and before handling vessels/pots containing water, wash your hands with soap or ash
  
- Dirty hands have invisible germs on them. When we touch clean water with dirty hands, the clean water gets contaminated

5.5.1 NOTICEABILITY

|                       | %   |    |    |     |     |     |
|-----------------------|-----|----|----|-----|-----|-----|
|                       | RAN |    |    | JAI |     |     |
|                       | ALL | M  | F  | ALL | M   | F   |
| <u>Recall - Aided</u> |     |    |    |     |     |     |
| Paani Ki Kahani       | 84  | 86 | 83 | 96  | 100 | 93  |
| Clean hands           | 92  | 91 | 93 | 99  | 96  | 100 |
| Uncovered food        | 76  | 71 | 80 | 96  | 93  | 98  |
| Base (All)            | 75  | 35 | 40 | 69  | 27  | 42  |

HIGHLY NOTICEABLE

## 5.5.2 CONTENT RECALL

%

|   | RAN |    |    | JAI |    |    |
|---|-----|----|----|-----|----|----|
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water             | 57  | 58 | 59 | 13  | 18 | 9  |
| Handpump water is good/clean comes from underground | 0   | 0  | 0  | 2   | 0  | 4  |
| Drink handpump water                                | 15  | 11 | 18 | 6   | 11 | 2  |
| Keep surroundings clean                             | 4   | 0  | 8  | 14  | 15 | 14 |
| Storage related                                     | 25  | 28 | 23 | 55  | 63 | 5  |
| Use ladle to take out water                         | 8   | 17 | 0  | 9   | 11 | 7  |
| Wash hands  | 73  | 69 | 78 | 46  | 48 | 45 |
| Can't say   | 0   | 0  | 0  | 9   | 4  | 12 |

\* There has been very high registration of the wash hands message, as this was the central theme of Radio spot IV





5.5.3 MESSAGE COMPREHENSION

|   | %   |    |    |     |    |    |
|---|-----|----|----|-----|----|----|
|   | RAN |    |    | JAI |    |    |
|   | ALL | M  | F  | ALL | M  | F  |
| Drink clean water/Avoid well pond water | 41  | 52 | 30 | 23  | 34 | 27 |
| Drink handpump water                    | 11  | 11 | 10 | 4   | 7  | 2  |
| Keep surroundings clean                 | 4   | 3  | 5  | 12  | 4  | 17 |
| Storage related                         | 19  | 18 | 21 | 20  | 34 | 12 |
| Use ladle                               | 3   | 6  | 0  | 6   | 4  | 7  |
| Wash hands                              | 20  | 26 | 15 | 26  | 22 | 29 |
| Can't say                               | 19  | 9  | 28 | 4   | 4  | 5  |

\* The essential messages have been communicated. However, quite a few women in Ranchi have been unable to understand the messages in the film

## 5.5.4 LIKES AND DISLIKES

%

|                       | RAN |     |    | JAI |     |     |
|-----------------------|-----|-----|----|-----|-----|-----|
|                       | ALL | M   | F  | ALL | M   | F   |
| <u>Likes</u>          |     |     |    |     |     |     |
| Message related       | 87  | 85  | 99 | 100 | 100 | 100 |
| Execution related     | 0   | 0   | 0  | 18  | 4   | 23  |
| Nothing in particular | 25  | 34  | 18 | 4   | 7   | 2   |
| <u>Dislikes</u>       |     |     |    |     |     |     |
| Nothing in particular | 99  | 100 | 98 | 100 | 100 | 100 |

NO GROSS NEGATIVE

5.5.5 TONE & STYLE

|                       | %   |     |    |     |     |     |
|-----------------------|-----|-----|----|-----|-----|-----|
|                       | RAN |     |    | JAI |     |     |
|                       | ALL | M   | F  | ALL | M   | F   |
| <u>Understanding</u>  |     |     |    |     |     |     |
| Understood everything | 99  | 100 | 98 | 100 | 100 | 100 |
| <u>Language</u>       |     |     |    |     |     |     |
| Difficult             | 39  | 46  | 33 | 20  | 30  | 14  |
| Easy                  | 61  | 54  | 68 | 77  | 67  | 83  |
| <u>Not liked</u>      |     |     |    |     |     |     |
| Nothing (disliked)    | 97  | 100 | 95 | 100 | 100 | 100 |
| <u>Entertainment</u>  |     |     |    |     |     |     |
| Yes                   | 99  | 100 | 98 | 97  | 93  | 100 |
| No                    | 1   | 0   | 3  | 3   | 7   | 0   |

LANGUAGE/DIALECT - PROBLEM IN RANCHI

## 5.5.6 THE DHARTI MAATA MNEMONIC

|                              | %   |     |    |     |     |     |
|------------------------------|-----|-----|----|-----|-----|-----|
|                              | RAN |     |    | JAI |     |     |
|                              | ALL | M   | F  | ALL | M   | F   |
| <u>Reactions to the form</u> |     |     |    |     |     |     |
| Liked it                     | 96  | 100 | 93 | 83  | 81  | 83  |
| Disliked it                  | 4   | 0   | 7  | 17  | 19  | 17  |
| <u>Symbolism</u>             |     |     |    |     |     |     |
| Mother/Godess                | 21  | 43  | 3  | 54  | 41  | 62  |
| Earth/Motherland             | 10  | 23  | 0  | 17  | 22  | 14  |
| Womankind/Mankind            | 1   | 3   | 0  | 2   | 4   | 0   |
| <u>Message conveyed</u>      |     |     |    |     |     |     |
| Drink handpump water         | 13  | 11  | 15 | 13  | 15  | 12  |
| Other relevant messages      | 65  | 74  | 57 | 100 | 100 | 100 |
| Can't say                    | 33  | 20  | 45 | 19  | 19  | 19  |
| <u>Not understood</u>        |     |     |    |     |     |     |
| Nothing                      | 81  | 91  | 73 | 86  | 81  | 88  |

\* Dharti Maata is not as successful as a communications device in Ranchi. A large section of the respondents are not able to understand the message conveyed by the device

5.6 DHARTI MAATA - THE RELIGION ISSUE

\* We will now look at the Muslim respondent's responses to the Dharti Maata mnemonic. As in the TV spot, the responses of all the Muslim respondents from all four districts have been merged

|                              | All Muslims | % |
|------------------------------|-------------|---|
| <u>Reactions to the form</u> |             |   |
| Liked it                     | 100         |   |
| Disliked                     | 0           |   |
| <u>Symbolism</u>             |             |   |
| Mother/Godess                | 44          |   |
| Earth/Motherland             | 13          |   |
| Womanhood/Mankind            | 13          |   |
| Ca't say                     | 30          |   |
| <u>Message conveyed</u>      |             |   |
| Drink handpump water         | 44          |   |
| Other relevant messages      | 73          |   |
| Can't say                    | 26          |   |
| <u>Not understood</u>        |             |   |
| Nothing                      | 90          |   |
| Base (All)                   | 117         |   |

\* It gets further supported that the use of the Dharti Maata symbol will not cause dissonance among some religious communities, particularly the Muslims

### 5.7 RADIO SPOT - TO SUM UP

- \* There are no emergent problems on registration, message comprehension, tone and style, and execution for all the four spots
- \* Ranchi has emerged to be an exception. Even though Ranchi falls under the Hindi belt, the test area was in a tribal pocket where the people speak a distinctly different dialect and are different from the typical Hindi belt villagers. It is perhaps worth relooking at the renditions, bearing in mind the factor of ethno-linguistic compatibility
- \* The Dharti Maata symbol has not caused any dissonance among the Muslim respondents. It is effective as a communications device and is universally liked

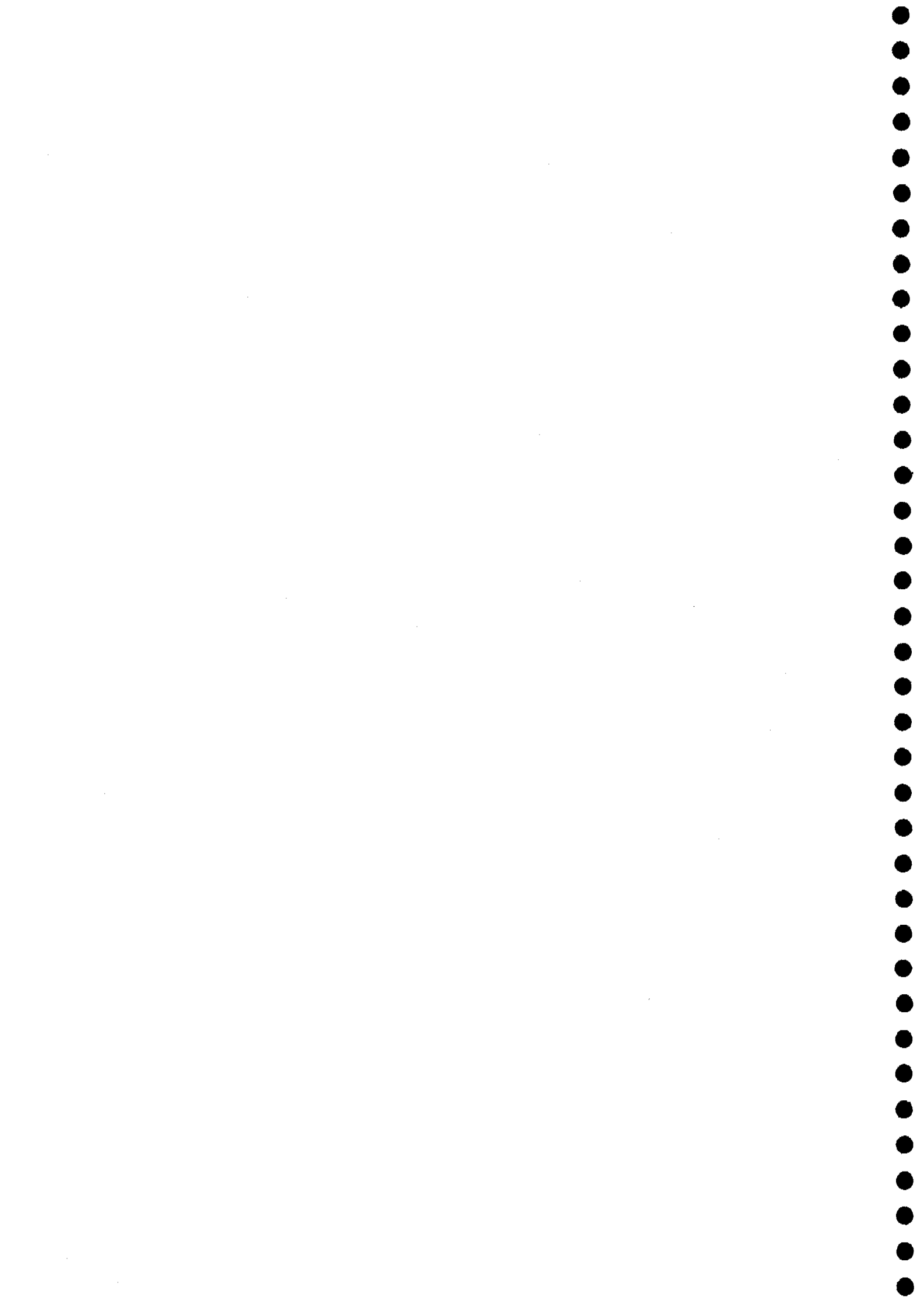
6 MELA SONG

## 6.1 ABOUT THIS SECTION

- \* As mentioned earlier, two versions of the mela song had been developed for pre-testing
- \* Results of the pre-test for each song are presented separately in two sub-sections. In the beginning of each sub-section the relevant mela song script (in Hindi) has been presented
- \* The message focus, for both the songs is common. The songs carry messages on the following issues :
  - Water and health
  - Right source identification:- handpump
  - Maintenance of handpump sites
  - Proper handling of water
  - Washing hands with soap or ash
  - Covering excreta
- \* The duration of each song was between 3 and 5 minutes



6.2 MELA SONG I



## WATER MISSION

LONG SONG - 1

सुनी साफ पानी की कहानी  
सुनी खरती नों की जुबानी  
खरती नों क्या समझाए  
अच्छे बुरे का फर्क बताए  
अच्छे स्वास्थ्य का राज बताए

समझो रे समझो साफ पानी में अंतर समझो  
समझो रे समझो गंदे पानी के फर्क को समझो

गंदा पानी क्या होता है, पानी गंदा क्यों होता है  
खुला पानी, गंदा पानी, होता कीटाणुओं की राजधानी  
गंदा पानी पीना छोड़ो,  
अपने अच्छे स्वास्थ्य की सोचो

समझो रे समझो साफ पानी को समझो

पानी गंदा क्यों होता आओ तुमको दें ये बता  
हम जो गंदगी फैलाते, उसमें कीटाणु हो जाते  
आकर पानी में मिल जायें, साफ पानी गंदा बनायें

पानी गंदा होने से रोको  
अपने अच्छे स्वास्थ्य की सोचो

खुले कुरें ही तालाब, इनका पानी तो है खराब  
पोंछे ढका हमेशा पानी खुला पानी कर सकता हानि  
गंदा पानी पीना छोड़ो  
अपने अच्छे स्वास्थ्य की सौचो  
समझो रे समझो -----

पानी के स्त्रोत अनेक, खुले रहते हैं हर एक  
ढका ही भरने का स्थान, ये हमेशा रखना ध्यान  
गंदा पानी पीना छोड़ो  
अपने अच्छे स्वास्थ्य की सौचो  
समझो रे समझो -----

पानी जब भी भर कर लार, सावधानी हम दिखलाई  
पहले बर्तन कर ले साफ, पानी को ढक कर रखे आप  
गंदा पानी होने से रोकें  
अपने अच्छे स्वास्थ्य की सौचो  
समझो रे समझो -----

जब पाने का पानी निकालो, उसमें उंगली हाथ न डालो  
पानी जब भी आप निकालें, बर्तन होवे हंडल वाले  
गंदा पानी होने से रोकें  
अपने अच्छे स्वास्थ्य की सौचो  
समझो रे समझो -----

झींच खुले में कभी न जाना, जाना तो मिट्टी ढक कर जाना  
हाथ हमेशा जरूर धोएं, साबु में साबुन, राख लगाए  
अपने अच्छे स्वास्थ्य की सौचो  
समझो रे समझो -----

हैंडपम्प को गंदा न रखना, जहां थोना वहाँ न करना  
पशुओं को न वहाँ जलार, वहाँ गंदगी न फैलार  
सफाई से नाता जोड़ो  
अपने अच्छे स्वास्थ्य को सौचो  
समझो रे समझो -----

गंदा पानी पेट में जाता, जोते ही दस्त लगाता  
गंदा पानी पीना छोड़ो, साफ पानी से नाता जोड़ो  
अपने अच्छे स्वास्थ्य को सौचो  
समझो रे समझो -----

मार्क II के हैंडपम्प से  
मार्क II के हैंडपम्प से माँ धरती का पानी पीयो।

समझो रे समझो साफ पानी को समझो  
-----  
-----  
-----  
-----

समझो रे S S S S S S  
साफ पानी ..... की कहानी -----

-----

## 6.2.1 REACTIONS TO THE SONG

::

|                   | RAJ |     |     | SUL |     |     | MIR |     |     |
|-------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
|                   | ALL | M   | F   | ALL | M   | F   | ALL | M   | F   |
| Liked the song    | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| Disliked the song | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 0   |
| Base (All)        | 77  | 38  | 39  | 75  | 35  | 40  | 76  | 35  | 41  |

|                   | JAI |     |    | RAN |    |    |
|-------------------|-----|-----|----|-----|----|----|
|                   | ALL | M   | F  | ALL | M  | F  |
| Liked the song    | 96  | 100 | 92 | 96  | 94 | 93 |
| Disliked the song | 4   | 0   | 8  | 4   | 6  | 2  |
| Base (All)        | 71  | 32  | 34 | 75  | 35 | 40 |

\* This mela song version has been liked universally by respondents across all the five districts

## 6.2.2 MESSAGE COMPREHENSION

|                              | RAJ |    |    | SUL |    |    | MIR |    |    |
|------------------------------|-----|----|----|-----|----|----|-----|----|----|
|                              | ALL | M  | F  | ALL | M  | F  | ALL | M  | F  |
| Drink handpump water         | 54  | 53 | 54 | 50  | 52 | 51 | 37  | 46 | 29 |
| Keep surrounding of handpump | 29  | 34 | 23 | 27  | 23 | 20 | 34  | 26 | 41 |
| Storage related              | 10  | 11 | 10 | 12  | 6  | 18 | 33  | 37 | 27 |
| Use ladle to take out water  | 3   | 0  | 5  | 7   | 3  | 10 | 12  | 9  | 15 |
| About cleanliness/hygiene    | 14  | 13 | 16 | 36  | 43 | 30 | 37  | 52 | 24 |
| Can't say                    | 4   | 5  | 3  | 3   | 0  | 5  | 1   | 3  | 0  |

|                              | JAI |    |    | RAN |    |    |
|------------------------------|-----|----|----|-----|----|----|
|                              | ALL | M  | F  | ALL | M  | F  |
| Drink handpump water         | 38  | 38 | 38 | 36  | 29 | 43 |
| Keep surrounding of handpump | 39  | 34 | 44 | 35  | 34 | 35 |
| Storage related              | 24  | 10 | 31 | 16  | 11 | 20 |
| Use ladle to take out water  | 6   | 6  | 5  | 4   | 0  | 8  |
| About cleanliness/hygiene    | 32  | 31 | 33 | 23  | 26 | 21 |
| Can't say                    | 8   | 6  | 10 | 7   | 3  | 10 |

- \* The intended message(s) have been successfully conveyed to the respondents. One or more of the messages in the water chain i.e. water and disease, correct water source, maintenance of handpump sites, proper handling of water and cleanliness are universally played back. However, compared to the other messages, it can be observed that the handling message i.e. use of ladle does not enjoy an equally high saliency

## 8.8.3 TONE AND STYLE

|                       | RAJ | SUL | MIR | JAI | RAN |
|-----------------------|-----|-----|-----|-----|-----|
| <u>Not understood</u> |     |     |     |     |     |
| Nothing               | 100 | 100 | 100 | 100 | 100 |
| <u>Pace</u>           |     |     |     |     |     |
| Too fast              | 6   | 27  | 3   | 6   | 15  |
| <u>Language</u>       |     |     |     |     |     |
| Difficult             | 3   | 13  | 3   | 7   | 16  |
| <u>Entertainment</u>  |     |     |     |     |     |
| Yes                   | 99  | 100 | 99  | 96  | 96  |
| No                    | 1   | 0   | 1   | 4   | 4   |
| <u>Enjoyable</u>      |     |     |     |     |     |
| Yes                   | 97  | 84  | 1   | 4   | 7   |
| No                    | 3   | 16  | 99  | 92  | 93  |
| <u>Relevant</u>       |     |     |     |     |     |
| Yes                   | 100 | 100 | 100 | 93  | 93  |
| No                    | 0   | 0   | 0   | 4   | 7   |
| <u>Identifiable</u>   |     |     |     |     |     |
| Yes                   | 100 | 100 | 97  | 94  | 93  |
| No                    | 0   | 0   | 3   | 4   | 7   |

\* Scores on comprehensibility, pace, entertainment value, enjoyment, relevance, and identification are almost ideal in absolute terms. However, a small section in Ranchi and Sultanpur found the pace somewhat fast and the language difficult to follow

\* The responses of the men and women respondents were more or less similar. Thus in this case we have presented only All figures, though in Ranchi there were more women who found the pace of the song too fast and the language difficult to comprehend



6.3 MELA SONG II

WATER MISSION

SONG - 2

साया रे साया रे साया रे  
सा इण्डियन साया रे...  
साया रे साया रे...  
साया रे साया रे साया रे...  
भाके II साया रे  
सा इण्डियन साया रे.

गांव-गांव में इण्डियन साया  
साफ स्वच्छ जल धारा साया  
बोमारी से सबका बचाया  
गांव-गांव में इण्डियन साया १ हाँसे

धानी के नीचे की पानी  
सबसे साफ स्वच्छ की पानी  
बनसे मेहनत कमी है पानी  
साया रे साया रे साया रे

गांव-गांव में इण्डियन साया  
साफ स्वच्छ जल धारा साया  
धानी के नीचे से साफ जल साया  
बोमारी से सबका बचाया...

साया रे साया रे साया रे  
सा इण्डियन साया रे...  
साफ जल साया रे.  
साया रे साया रे साया रे  
भाके II साया रे  
सा इण्डियन साया रे १

बुले हुए, बावड़ी, ताल-तलावा  
सब ना जाना पड़ेगा भयथा  
साफ स्वच्छ पानी की धारा  
भाके II से साया इमाना १ हाँसे

पानी का सत्र बरसात का  
बाहू लहर गहरा कराने...  
कभी कभी कभी कभी कभी  
पानी में वा वा वा वा मिलने...

कभी कभी कभी कभी कभी  
पानी में कभी कभी कभी कभी  
इण्डियन नई नई नई नई  
मैंने सारा सुनाइयाली काय...

साथों में साथों के साथों के  
आ इण्डियन साथों के...  
साफ जल साथों के  
साथों के साथों के साथों के  
मार्क II साथों के  
आ इण्डियन साथों के \*

इण्डियन का कभी सफाई  
इसमें में हम सबको इ भलाई  
साफ पानी का कभी भाई  
इण्डियन कभी काम का भाई \* हाँ

सासपान कभी कभी सफाई  
इण्डियन में कभी कभी भगाई  
गहराई को इसमें इर रखी  
नहाना पानी इर जा करी

इण्डियन में इर ही जाओ  
गौर जाओ जल इर कर जाओ  
कभी कभी के कभी कभी इमें इ परतने  
पानी में इ फिर जा मिलने \*

साथों के साथों के साथों के  
आ इण्डियन साथों के...  
साफ जल साथों के  
साथों के साथों के साथों के  
मार्क II साथों के  
आ इण्डियन साथों के.

पानी जल भी था वे लखे  
 मान बसने में एक के लखे  
 पानी में मसाले बिजनेस लगाए  
 बोलना कि हा मसाले...

हाथ जल भी इन्तजाम करे  
 मानक का किना मान ले लें  
 हाथों को जो लखे मसाले  
 मसालेवा कहनासे भाड़े.

कहते हैं सब दादा-नानी  
 पिछी माकू तुम, पाने का पानी  
 धारों के नीचे माकू है पानी  
 हेण्डपम्प की यही कहानी ? हाँय

आयो रे आयो रे आयो रे  
 ओ हेण्डपम्प आयो रे  
 माकू जल आयो रे  
 आयो रे आयो रे आयो रे  
 माकू II आयो रे  
 ओ हेण्डपम्प आयो रे.

## 2.3.1 REACTIONS TO THE SONG

|                   | RAJ |     |     | SUL |     |    | MIR |     |     |
|-------------------|-----|-----|-----|-----|-----|----|-----|-----|-----|
|                   | ALL | M   | F   | ALL | M   | F  | ALL | M   | F   |
| Liked the song    | 100 | 100 | 100 | 99  | 100 | 98 | 100 | 100 | 100 |
| Disliked the song | 0   | 0   | 0   | 1   | 0   | 3  | 0   | 0   | 0   |
| Base (All)        | 71  | 36  | 35  | 75  | 35  | 40 | 74  | 34  | 40  |

|                   | JAI |     |     | RAN |     |    |
|-------------------|-----|-----|-----|-----|-----|----|
|                   | ALL | M   | F   | ALL | M   | F  |
| Liked the song    | 100 | 100 | 100 | 99  | 100 | 98 |
| Disliked the song | 0   | 0   | 0   | 1   | 0   | 2  |
| Base (All)        | 74  | 34  | 40  | 76  | 36  | 40 |

SONG II - ALSO LIKED UNIVERSALLY

6.3.2 MESSAGE COMPREHENSION

|                             | RAJ |    |    | SUL |    |    | MIR |    |    |
|-----------------------------|-----|----|----|-----|----|----|-----|----|----|
|                             | ALL | M  | F  | ALL | M  | F  | ALL | M  | F  |
| Drink handpump water        | 59  | 75 | 43 | 59  | 52 | 65 | 51  | 41 | 80 |
| Keep surroundings clean     | 20  | 17 | 23 | 32  | 29 | 35 | 47  | 47 | 80 |
| Storage related             | 20  | 25 | 14 | 19  | 11 | 25 | 36  | 47 | 80 |
| Use ladle to take out water | 7   | 8  | 6  | 3   | 3  | 3  | 12  | 12 | 80 |
| About cleanliness/hygiene   | 37  | 31 | 43 | 56  | 34 | 38 | 16  | 23 | 80 |
| Can't say                   | 4   | 0  | 9  | 8   | 6  | 10 | 0   | 0  | 80 |

|                                     | JAI |    |    | RAN |    |    |
|-------------------------------------|-----|----|----|-----|----|----|
|                                     | ALL | M  | F  | ALL | M  | F  |
| Drink handpump water                | 40  | 47 | 31 | 34  | 31 | 38 |
| Keep surroundings of handpump clean | 35  | 38 | 33 | 13  | 3  | 7  |
| Storage related                     | 27  | 32 | 23 | 26  | 19 | 33 |
| Use ladle to take out water         | 7   | 9  | 5  | 3   | 0  | 5  |
| About cleanliness/hygiene           | 33  | 23 | 33 | 35  | 42 | 31 |
| Can't say                           | 3   | 3  | 3  | 5   | 3  | 8  |

KEY MESSAGES - DELIVERED

## 5.0.3 TONE AND STYLE

|                       | <u>RAJ</u> | <u>SUL</u> | <u>MIR</u> | <u>JAI</u> | <u>RAJ</u> |
|-----------------------|------------|------------|------------|------------|------------|
| <u>Not understood</u> |            |            |            |            |            |
| Nothing               | 100        | 100        | 100        | 100        | 100        |
| <u>Pace</u>           |            |            |            |            |            |
| Too fast              | 1          | 31         | 3          | 3          | 4          |
| <u>Language</u>       |            |            |            |            |            |
| Difficult             | 3          | 16         | 1          | 7          | 9          |
| <u>Entertainment</u>  |            |            |            |            |            |
| Yes                   | 100        | 99         | 100        | 99         | 95         |
| No                    | 0          | 1          | 0          | 1          | 5          |
| <u>Enjoyable</u>      |            |            |            |            |            |
| Yes                   | 97         | 84         | 95         | 95         | 96         |
| No                    | 3          | 16         | 5          | 5          | 4          |
| <u>Relevant</u>       |            |            |            |            |            |
| Yes                   | 100        | 99         | 100        | 92         | 99         |
| No                    | 0          | 1          | 0          | 8          | 1          |
| <u>Identifiable</u>   |            |            |            |            |            |
| Yes                   | 100        | 100        | 96         | 96         | 99         |
| No                    | 0          | 0          | 4          | 4          | 1          |

\* There are no emergent gross negatives on the execution of the mela songs. The language used and the pace of the song has posed a problem in Sultanpur.

7 IMPACT OF VOW



## 7.1 THE FRAMEWORK

- \* Impact of any communications effort is normally measured via change in Knowledge, Attitude and Practice
- \* However, it is unlikely that a change in Practice can be effected in a short duration. Therefore our focus will be on Knowledge and Attitude for evaluating the impact of VOW. The tacit assumption is that if Knowledge & Attitude reflect change in the desired fashion, then Practice will also change accordingly, given adequate time and efforts
- \* Let us recapitulate the method by which the impact of the Video van show was assessed
  - If the show was held in Village A, a twin village say Village B was selected
  - A day before the show a survey was conducted in Village B, on Knowledge, Attitude and Practice. This gives the pre-exposure status on VOW
  - The day after the show, a similar survey was conducted among residents of Village A (The village in which the show was held). This gave the post-exposure status
  - The difference (Post - Pre) on any measure indicates the change caused by the show i.e. the impact
- \* This exercise was not conducted in Mirzapur

7.2 PERCEPTION - WATER & DISEASES

Q : Are any diseases caused by drinking dirty water ?

|                                  | RAJ   |       |       |       |       |       | % |
|----------------------------------|-------|-------|-------|-------|-------|-------|---|
|                                  | ALL   |       | M     |       | F     |       |   |
|                                  | Pre   | Post  | Pre   | Post  | Pre   | Post  |   |
|                                  | ----- | ----- | ----- | ----- | ----- | ----- |   |
| Yes, dirty water causes diseases | 62    | 55    | 65    | 60    | 60    | 48    |   |
| Base (All)                       | (152) | (143) | (75)  | (79)  | (77)  | (64)  |   |

|                                  | SUL   |       |       |       |       |       | % |
|----------------------------------|-------|-------|-------|-------|-------|-------|---|
|                                  | ALL   |       | M     |       | F     |       |   |
|                                  | Pre   | Post  | Pre   | Post  | Pre   | Post  |   |
|                                  | ----- | ----- | ----- | ----- | ----- | ----- |   |
| Yes, dirty water causes diseases | 53    | 57    | 64    | 72    | 41    | 41    |   |
| Base (All)                       | (152) | (143) | (75)  | (79)  | (77)  | (64)  |   |

|                                  | JAI   |       |       |       |       |       | % |
|----------------------------------|-------|-------|-------|-------|-------|-------|---|
|                                  | ALL   |       | M     |       | F     |       |   |
|                                  | Pre   | Post  | Pre   | Post  | Pre   | Post  |   |
|                                  | ----- | ----- | ----- | ----- | ----- | ----- |   |
| Yes, dirty water causes diseases | 50    | 78    | 58    | 66    | 40    | 69    |   |
| Base (All)                       | (140) | (155) | (83)  | (84)  | (57)  | (71)  |   |

|                                  | RAN   |       |      |      |      |      |
|----------------------------------|-------|-------|------|------|------|------|
|                                  | ALL   |       | M    |      | F    |      |
|                                  | Pre   | Post  | Pre  | Post | Pre  | Post |
| Yes, dirty water causes diseases | 47    | 22    | 43   | 25   | 51   | 20   |
| Base (All)                       | (155) | (144) | (76) | (77) | (79) | (70) |

\* Impact of change in belief and perception is evident only in Sultanpur and Jaipur. There is no indication of change in Rajgarh and Ranchi

7.3 PERCEPTION OF GOOD WATER

|                 | RAJ   |      |       |      |       |      | % |
|-----------------|-------|------|-------|------|-------|------|---|
|                 | ALL   |      | M     |      | F     |      |   |
|                 | Pre   | Post | Pre   | Post | Pre   | Post |   |
|                 | ----- |      | ----- |      | ----- |      |   |
| Good water      |       |      |       |      |       |      |   |
| Handpump water  | 74    | 89   | 84    | 91   | 64    | 86   |   |
| Well/Pond water | 5     | 2    | 10    | 4    | 3     | 2    |   |
| Tap water       | 9     | 6    | 5     | 1    | 13    | 3    |   |

|                 | SUL   |      |       |      |       |      | % |
|-----------------|-------|------|-------|------|-------|------|---|
|                 | ALL   |      | M     |      | F     |      |   |
|                 | Pre   | Post | Pre   | Post | Pre   | Post |   |
|                 | ----- |      | ----- |      | ----- |      |   |
| Handpump water  | 83    | 87   | 92    | 92   | 75    | 83   |   |
| Well/Pond water | 8     | 11   | 5     | 7    | 11    | 15   |   |
| Tap water       | 6     | 0    | 1     | 0    | 11    | 0    |   |

|                 | JAI   |      |       |      |       |      | % |
|-----------------|-------|------|-------|------|-------|------|---|
|                 | ALL   |      | M     |      | F     |      |   |
|                 | Pre   | Post | Pre   | Post | Pre   | Post |   |
|                 | ----- |      | ----- |      | ----- |      |   |
| Handpump water  | 61    | 68   | 60    | 71   | 61    | 65   |   |
| Well/Pond water | 25    | 8    | 30    | 10   | 18    | 7    |   |
| Tap water       | 9     | 12   | 8     | 8    | 11    | 15   |   |

∴

|                 | RAN |      |     |      |     |      |
|-----------------|-----|------|-----|------|-----|------|
|                 | ALL |      | M   |      | F   |      |
|                 | Pre | Post | Pre | Post | Pre | Post |
| Handpump water  | 52  | 53   | 57  | 49   | 48  | 57   |
| Well/Pond water | 6   | 3    | 5   | 4    | 6   | 3    |
| Tap water       | 0   | 1    | 0   | 1    | 0   | 0    |

\* On this measure the impact on belief is generally visible among men and women of all the states

#### 7.4 SOURCES OF GOOD WATER

|                                | %   |      |     |      |     |      |     |      |
|--------------------------------|-----|------|-----|------|-----|------|-----|------|
|                                | RAJ |      | SUL |      | JAI |      | RAN |      |
|                                | Pre | Post | Pre | Post | Pre | Post | Pre | Post |
| Handpump                       | 84  | 94   | 87  | 92   | 64  | 73   | 40  | 54   |
| Dugwell                        | 3   | 3    | 12  | 8    | 26  | 11   | 46  | 38   |
| Piped water                    | 11  | 3    | 1   | 0    | 7   | 15   | 8   | 4    |
| Tank/Pond/River/<br>Canal etc. | 2   | 0    | 0   | 0    | 1   | 0    | 6   | 2    |

- \* A change in beliefs is indeed noticeable. However, if we look at the 'pre' figures it can be seen that the datum level is itself high. A majority of the respondents already know the sources of good water
- \* Our contention is that since the datum level is high, we must focus our message on the subsequent levels of the water chain viz. maintenance, storage and handling. These issues have already been addressed in the film to quite an extent
- \* On examining the female and male responses separately, we find the results to be similar

## 7.5 HANDPUMP WATER - BELIEFS

%

|   | RAJ |      | SUL |      | JAI |      | RAN |      |
|---|-----|------|-----|------|-----|------|-----|------|
|   | Pre | Post | Pre | Post | Pre | Post | Pre | Post |
| Handpump water comes from underground... well, lake water is open...has germs |     |      |     |      |     |      |     |      |
| Agree   | 98  | 99   | 95  | 91   | 93  | 97   | 93  | 96   |
| Handpump water...not sweet...but best, safest                                 |     |      |     |      |     |      |     |      |
| Agree   | 99  | 99   | 97  | 93   | 94  | 97   | 94  | 94   |
| Handpump water...worth the inconvenience                                      |     |      |     |      |     |      |     |      |
| Yes   | 86  | 90   | 73  | 89   | 82  | 92   | 37  | 43   |
| No  | 14  | 9    | 27  | 11   | 17  | 8    | 63  | 56   |

\* The impact in UP and Bihar is more evident. Once again we can observe that the datum level is high

7.6 SOME OTHER BELIEFS REGARDING WATER

|  | RAJ |      | SUL |      | JAI |      | RAN |      | % |
|--|-----|------|-----|------|-----|------|-----|------|---|
|  | Pre | Post | Pre | Post | Pre | Post | Pre | Post |   |
| <u>Sweet tasting water is the best/safest</u>        |     |      |     |      |     |      |     |      |   |
| Agree  | 81  | 81   | 97  | 95   | 89  | 90   | 90  | 90   |   |
| <u>Clean looking water is the best/safest</u>        |     |      |     |      |     |      |     |      |   |
| Agree  | 75  | 67   | 90  | 87   | 76  | 74   | 90  | 97   |   |
| <u>Water in which food cooks well is best/safest</u> |     |      |     |      |     |      |     |      |   |
| Agree  | 86  | 85   | 98  | 95   | 91  | 74   | 94  | 95   |   |

\* Here we find that majority of the rural citizens have wrong beliefs. Most of them believe that sweet tasting water, clean looking water, and water in which food cooks well, is the best/safest for consumption. This issue merits focus. It would be perhaps prudent to highlight some points regarding what safe water actually is in future communications



## 7.7 MAINTENANCE OF HANDPUMP

|  | RAJ |      | SUL |      | JAI |      | RAN |      |
|--|-----|------|-----|------|-----|------|-----|------|
|  | Pre | Post | Pre | Post | Pre | Post | Pre | Post |
| <b>Spontaneous mentions :</b>            |     |      |     |      |     |      |     |      |
| Keep surroundings of handpump clean      | 78  | 80   | 80  | 83   | 64  | 60   | 59  | 55   |
| Make a cement platform                   | 3   | 1    | 5   | 7    | 3   | 3    | 0   | 1    |
| <b>Should not bathe/wash at the pump</b> |     |      |     |      |     |      |     |      |
| Agree                                    | 100 | 96   | 84  | 89   | 91  | 95   | 92  | 90   |
| Disagree                                 | 0   | 3    | 16  | 11   | 9   | 4    | 6   | 7    |

- \* The communications impact has been marginal. But it should be noted that the existing Knowledge level is considerably high
- \* In Rajasthan and Ranchi, the Knowledge level of the women respondents regarding handpump maintenance is not as high as that of the men

7.8 PERSONAL HYGIENE

|                                       | RAJ |      | SUL |      | JAI |      | RAN |      |   |
|---------------------------------------|-----|------|-----|------|-----|------|-----|------|---|
|                                       | Pre | Post | Pre | Post | Pre | Post | Pre | Post | % |
| Washing only with water is not enough |     |      |     |      |     |      |     |      |   |
| Agree                                 | 97  | 98   | 87  | 86   | 89  | 97   | 93  | 63   |   |
| Disagree                              | 2   | 1    | 12  | 13   | 9   | 3    | 5   | 12   |   |

\* Considering that these respondents are rural citizens, the attitude towards personal hygiene is ideal. The question really is whether this is reflected in practice

## 7.9 ACTUAL REPORTED PRACTICE

Based on the pre survey data

|                                   | RAJ | SUL | JAI | RAN | % |
|-----------------------------------|-----|-----|-----|-----|---|
| Do you bathe/wash near the pump ? |     |     |     |     |   |
| Yes                               | 7   | 46  | 41  | 26  |   |
| No                                | 93  | 54  | 49  | 74  |   |
| Usual method of hand washing :    |     |     |     |     |   |
| Water + Soap                      | 51  | 23  | 43  | 38  |   |
| Water + Ash                       | 16  | 1   | 15  | 5   |   |
| Water + Mud                       | 20  | 47  | 39  | 20  |   |
| Only water                        | 12  | 31  | 11  | 34  |   |

\* In spite of the very positive attitude towards handpump maintenance and personal hygiene, the situation is not as good in reported practice. It is obvious that the stated response is divergent with the actual practice, specially in UP, Rajasthan and Bihar

\* Therefore, despite the apparently high datum level, the need for communications (such as the present one) is justified

7.10 THE SOURCES OF WATER

|   | RAJ       |            | SUL       |            | JAI       |            | %         |            |
|---|-----------|------------|-----------|------------|-----------|------------|-----------|------------|
|   |           |            |           |            |           |            | RAN       |            |
|   | Pre Vill. | Post Vill. | Pre Vill. | Post Vill. | Pre Vill. | Post Vill. | Pre Vill. | Post Vill. |
| Main source of drinking/cooking water : |           |            |           |            |           |            |           |            |
| <u>Handpump</u>                         |           |            |           |            |           |            |           |            |
| Traditional                             | 30        | 17         | 47        | 39         | 22        | 12         | 1         | 0          |
| Mark II                                 | 21        | 37         | 19        | 40         | 41        | 14         | 23        | 45         |
| <u>Dugwell</u>                          |           |            |           |            |           |            |           |            |
| Open                                    | 26        | 14         | 27        | 17         | 5         | 8          | 74        | 55         |
| Covered                                 | 3         | 2          | 7         | 5          | 0         | 1          | 1         | 0          |
| Piped water                             | 20        | 29         | 0         | 0          | 31        | 65         | 1         | 0          |
| Tank/Pond/River/Canal                   | 0         | 1          | 0         | 0          | 0         | 0          | 0         | 0          |
| Base (All)                              |           |            |           |            |           |            |           |            |

\* The above provides a backdrop for the analysis discussed so far

7.11 TO SUM UP - IMPACT OF VOW

- \* The current reported level of knowledge and attitude on most measures is very high. Given this situation measurement of change becomes insensitive
- \* However, we also observe that the respondents' actual behaviour relating to personal hygiene, handpump maintenance etc is divergent from their stated attitude. We also notice that on some issues such as the qualities of good water, the people have wrong perceptions
- \* Therefore, the need to change Knowledge, Attitude and Practice exists. The current developed communications is essentially in the right direction. Some issues may need to be further highlighted

8 POSTERS

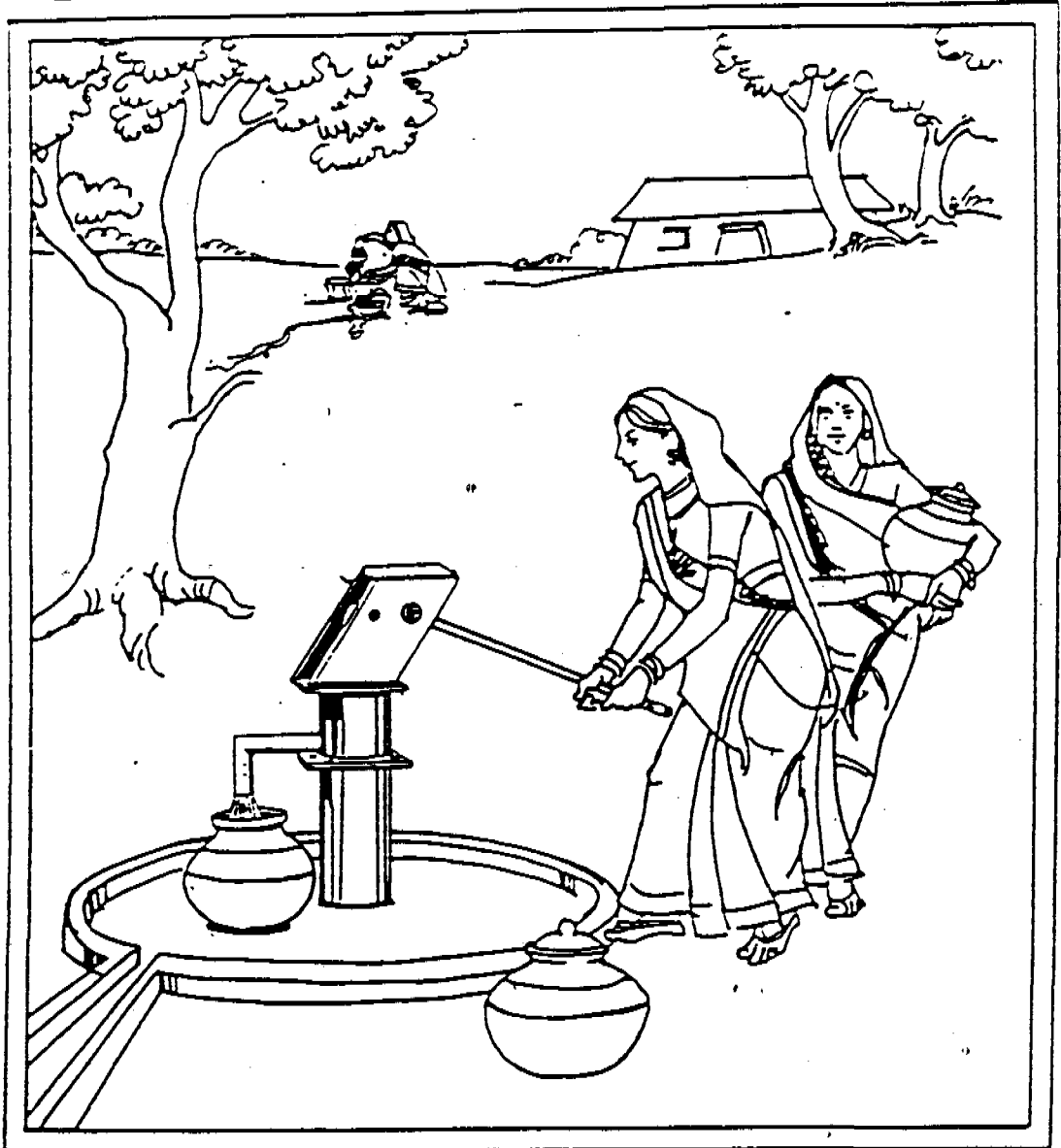
## 8.1 ABOUT THE POSTERS

- \* Three posters were shown to one respondent for his/her opinion. The respondents were escorted to a central venue, where the posters had been put up. They were asked to see the posters and then exposed to one of the two mela songs
- \* A reduced version (photocopy) of the posters has been given in the beginning of each sub-section. The actual size of each poster is 14" x 19"
- \* The message focus for each poster is broadly as follows : "
  - Poster 1 - Water & health
    - Use of handpump
    - Maintenance of handpump site
  - Poster 2 - Water handling
  - Poster 3 - Personal hygiene - hand washing
    - Proper hand wash with soap or ash

8.2 POSTER 1



# स्वस्थ जीवन का आधार धरती से निकली जलधारा



हेण्डपम्प के पास हम पानी न फैलाते  
नहाना-धोना ही तो हेण्डपम्प से दूर जाते



## 6.2.1. COMPREHENSION

|                                     | RAJ | BUL | MIR | JAI | RAN |
|-------------------------------------|-----|-----|-----|-----|-----|
| Messages                            |     |     |     |     |     |
| Drink handpump water                | 85  | 20  | 27  | 19  | 25  |
| Keep surroundings of handpump clean | 86  | 90  | 99  | 94  | 80  |

\* The message focus of this poster was use of handpump and maintenance of handpump site. Both these messages appear to have registered. The message 'keep surroundings of handpump clean' (maintenance) enjoys a higher degree of registration

|                       | RAJ   | SUL   | MIR   | JAI   | RAN   |
|-----------------------|-------|-------|-------|-------|-------|
| Understanding         |       |       |       |       |       |
| Understood everything | 98    | 100   | 100   | 99    | 97    |
| Base (All)            | (148) | (150) | (150) | (145) | (151) |

\* The posters are clear in communicating the intended messages. The responses of male and female respondents are more or less alike

8.2.2 LIKES AND DISLIKES

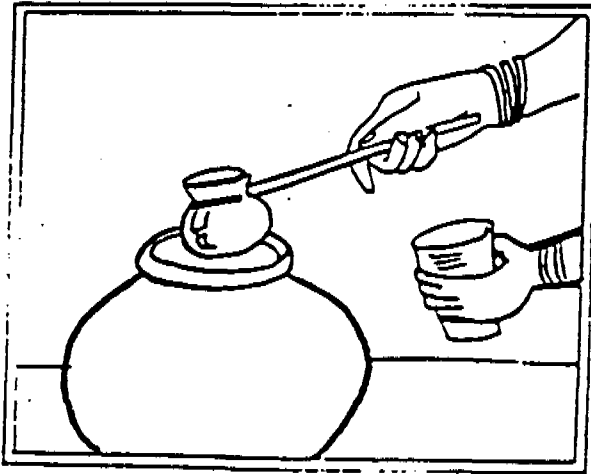
|  | RAJ | SUL | MIR | JAI | RAN |
|--|-----|-----|-----|-----|-----|
| <u>Specific likes</u>                          |     |     |     |     |     |
| Telling us to drink handpump water             | 21  | 6   | 13  | 11  | 30  |
| The message keep surrounding of handpump clean | 73  | 65  | 78  | 72  | 60  |
| Nothing in particular                          | 3   | 6   | 0   | 2   | 13  |
| <u>Specific dislikes</u>                       |     |     |     |     |     |
| Nothing in particular                          | 100 | 99  | 100 | 99  | 95  |

8.3 POSTER 2

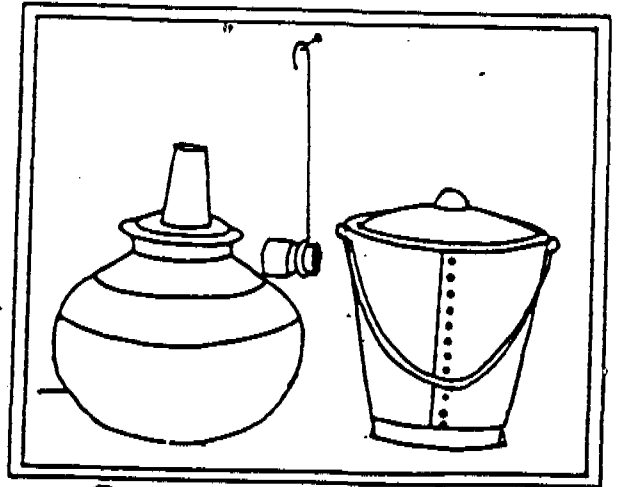
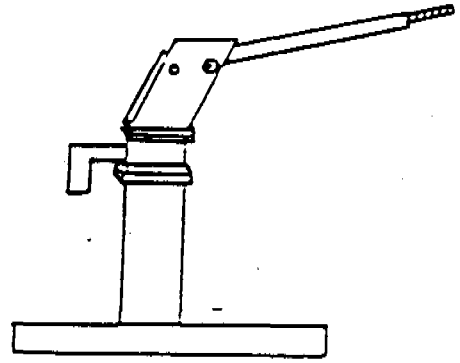
# धरती से निकली जलधारा इसे स्वच्छ रखना कर्तव्य हमारा



पानी हमेशा साफ़ बर्तन  
में रखें



पानी हमेशा हँडलवाले  
बर्तन से निकालें



पानी हमेशा ढंक्कर  
रखें



पानी साफ़ पियें

## 8.3.4 COMPREHENSION

\* Here, the message focus is water handling. The specific messages covered are keep water covered, keep water in a clean vessel, use ladle to dispense water. Let us now see whether these messages have been delivered effectively

|                              | %     |       |       |       |       |
|------------------------------|-------|-------|-------|-------|-------|
|                              | RAJ   | SUL   | MIR   | JAI   | RAN   |
|                              | ---   | ---   | ---   | ---   | ---   |
| Messages                     |       |       |       |       |       |
| -----                        |       |       |       |       |       |
| Keep water covered           | 59    | 73    | 75    | 67    | 42    |
| Keep water in a clean vessel | 37    | 43    | 62    | 26    | 48    |
| Use ladle                    | 48    | 66    | 62    | 62    | 46    |
| Understanding                |       |       |       |       |       |
| -----                        |       |       |       |       |       |
| Understood everything        | 99    | 100   | 100   | 99    | 97    |
| Base (All)                   | (148) | (150) | (150) | (145) | (151) |

8.C.3 LIKES AND DISLIKES

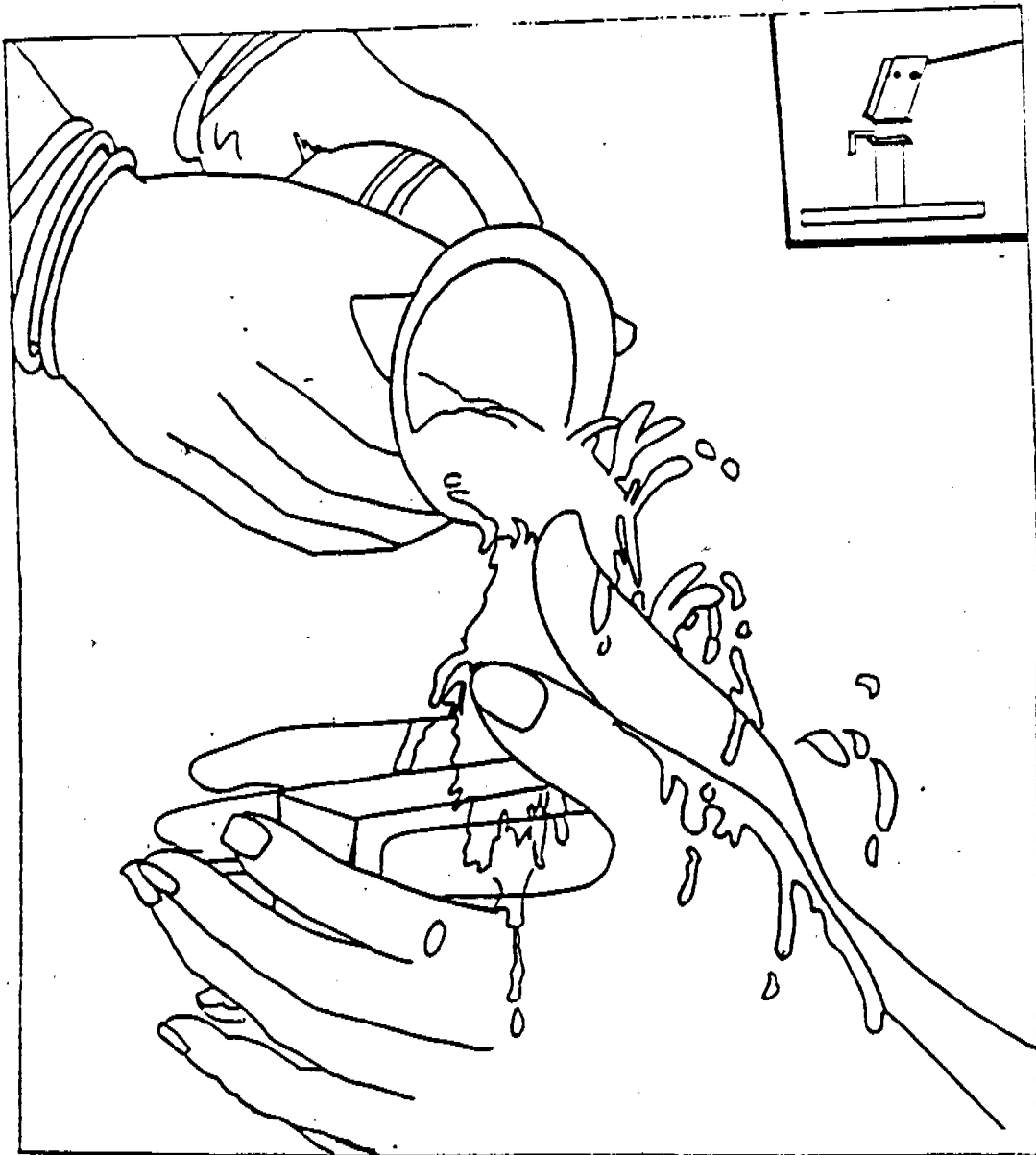
|                                   | RAJ | SUL | MIR | JAI | 2<br>RAN |
|-----------------------------------|-----|-----|-----|-----|----------|
| <u>Specific likes</u>             |     |     |     |     |          |
| The messages : Use ladle          | 38  | 41  | 69  | 39  | 32       |
| : Cover water vessel              | 58  | 53  | 25  | 54  | 32       |
| : Store water in<br>clean utensil | 23  | 15  | 31  | 17  | 19       |
| Nothing in particular             | 5   | 2   | 0   | 2   | 17       |
| <u>Specific dislikes</u>          |     |     |     |     |          |
| Nothing in particular             | 99  | 100 | 100 | 100 | 97       |

**MODE**

8.4 POSTER 3



हाथ हम धोयें ज़रूर  
बीमारी रहे कौसों दूर



हाथ सही धुले तब कहलाएँ  
जब आप साबुन या सख लगाएँ



## 8.4.1 COMPREHENSION

|                              | <u>RAJ</u> | <u>SUL</u> | <u>MIR</u> | <u>JAI</u> | <u>RAN</u> |
|------------------------------|------------|------------|------------|------------|------------|
| <u>Messages</u>              |            |            |            |            |            |
| Wash hands with soap and ash | 97         | 92         | 99         | 96         | 98         |
| Maintain cleanliness         | 0          | 21         | 9          | 0          | 0          |
| <u>Understanding</u>         |            |            |            |            |            |
| Understood everything        | 99         | 100        | 100        | 99         | 100        |
| Base (All)                   | (148)      | (150)      | (150)      | (145)      | (151)      |

\* The main message in this poster, on hand washing habit, has been communicated very effectively

## 8.4.2 LIKES AND DISLIKES

|   | RAJ | SUL | MIR | JAI | %%<br>RAN |
|---|-----|-----|-----|-----|-----------|
| <u>Specific likes</u>                     |     |     |     |     |           |
| Telling us to wash hands with soap or ash | 89  | 59  | 83  | 76  | 80        |
| Talks about cleanliness                   | 0   | 44  | 7   | 11  | 1         |
| Nothing in particular                     | 7   | 2   | 0   | 10  | 15        |
| <u>Specific dislikes</u>                  |     |     |     |     |           |
| Nothing in particular                     | 99  | 99  | 100 | 99  | 98        |

### 8.5 THE NET PICTURE

- \* The three posters are each designed to focus on different aspects of the water chain.
- \* The delivery of the respective intended messages has been almost universal. There no has been negative feedback whatsoever on the execution or on any specific aspect
- \* Thus the visual and the copy used in the posters is ratified and needs no amendments

9 ANGANWADI WORKER FLIP CHART

## 2.1. ASSESSMENT FRAMEWORK

- \* The effectiveness of the flip chart has been looked at from various angles. The aspects are :
  - i/ Audience response to the demonstration
  - ii/ Ease of use by the presenter
  - iii/ Presenter's response to the flip chart
  
- \* In this section, the above aspects have been examined
  
- \* For the purpose of the study, the Anganwadi worker was made to demonstrate only a part of the flip chart. The presentation was divided into 4 distinct sections. And each demonstration was made with only 1 section. Within a district, an equal number of demonstrations were made with each section. We have shown data for all sections together, otherwise the sample sizes are too small

9.2 TURNAROUND TIME

\* As a background information, the time taken from beginning to end of all discussion is important. This gives an idea of the load on the Anganwadi worker

Turnaround time per section

|             | RAJ  | SUL  | MIR  | RAN  | JAI  |
|-------------|------|------|------|------|------|
| Upto 10 min | 34   | 0    | 5    | 0    | 40   |
| 11 - 20 min | 47   | 25   | 50   | 70   | 53   |
| 21 - 30 min | 7    | 70   | 20   | 20   | 0    |
| 30.1 min +  | 7    | 5    | 25   | 10   | 7    |
| Base        | (15) | (20) | (21) | (19) | (15) |

TYPICALLY - 15 TO 20 MINUTES

**9.0 AUDIENCE RESPONSE**

- \* The response of children, men and women are indicated, based on observation of each demonstration
  
- \* Hence we have shown the data separately for each capsule of the flip chart (since the topics differ, and hence the likely level of audience response), but for all districts taken together (for sample size adequacy)





All districts

N

|                                 | CAPSULE I |      |       | CAPSULE II |      |       |
|---------------------------------|-----------|------|-------|------------|------|-------|
|                                 | Chi       | Men  | Women | Chi        | Men  | Women |
| <u>Overall reaction</u>         |           |      |       |            |      |       |
| Positive                        | 24        | 38   | 63    | 42         | 38   | 71    |
| Mixed                           | 36        | 13   | 25    | 36         | 4    | 25    |
| Indiff/Negative                 | 42        | 33   | 13    | 21         | 58   | 4     |
| <u>Enthusiasm about subject</u> |           |      |       |            |      |       |
| Good                            | 29        | 21   | 67    | 25         | 25   | 50    |
| Mixed                           | 36        | 38   | 25    | 46         | 17   | 46    |
| Not much/None                   | 33        | 42   | 6     | 29         | 58   | 4     |
| <u>Interest in demo.</u>        |           |      |       |            |      |       |
| High                            | 38        | 42   | 75    | 29         | 21   | 46    |
| Mixed                           | 46        | 13   | 17    | 58         | 21   | 50    |
| Not much/None                   | 17        | 46   | 8     | 13         | 58   | 4     |
| Base                            |           | (24) |       |            | (24) |       |

All districts

|                                 | CAPSULE III |     |       | CAPSULE IV |     |       |
|---------------------------------|-------------|-----|-------|------------|-----|-------|
|                                 | Chi         | Men | Women | Chi        | Men | Women |
| <u>Overall reaction</u>         |             |     |       |            |     |       |
| Positive                        | 29          | 29  | 58    | 38         | 38  | 76    |
| Mixed                           | 43          | 19  | 33    | 38         | 24  | 24    |
| Indiff/Negative                 | 29          | 52  | 14    | 24         | 43  | 5     |
| <u>Enthusiasm about subject</u> |             |     |       |            |     |       |
| Good                            | 33          | 33  | 76    | 52         | 29  | 71    |
| Mixed                           | 48          | 29  | 14    | 33         | 24  | 24    |
| Not much/None                   | 19          | 38  | 10    | 14         | 48  | 5     |
| <u>Interest in demo.</u>        |             |     |       |            |     |       |
| High                            | 43          | 29  | 76    | 57         | 24  | 76    |
| Mixed                           | 43          | 24  | 14    | 29         | 38  | 24    |
| Not much/None                   | 14          | 48  | 10    | 14         | 38  | 0     |
| Base                            | (21)        |     |       | (21)       |     |       |

- \* It clearly emerges that the women have been most receptive to this form of interpersonal communication, compared to children and men
- \* Even in absolute terms, the women's response can be said to be fairly good
- \* As we discussed earlier (Chapter 2), the reach of VOW among women is low. Interpersonal communication is an alternative, and the form of the flip chart demonstration by the Anganwadi worker is ratified, as an effective channel

## 9.4 DEMONSTRATOR'S REACTION

- \* We must preface this section with the fact that the study did not provide for any formal training of the Anganwadi worker to conduct the demonstration. This should be borne in mind while evaluating the feedback.

### The first reaction

|   | %    |      |      |      |      |
|---|------|------|------|------|------|
|   | RAJ  | SUL  | MIR  | RAN  | JAI  |
|   | ---  | ---  | ---  | ---  | ---  |
| Good for illiterate                                     | 7    | 45   | 20   | 70   | 0    |
| Teaches about cleanliness/hygiene                       | 73   | 30   | 50   | 50   | 100  |
| To drink handpump water                                 | 27   | 0    | 60   | 20   | 0    |
| About water management, maintenance, storage & handling | 27   | 10   | 45   | 20   | 0    |
| Positive - Form & style related                         | 7    | 65   | 40   | 40   | 7    |
| Base  | (15) | (20) | (20) | (20) | (15) |

- \* Despite lack of any formal familiarisation with the particular flip chart, the Anganwadi worker receive the device favourably, exhibiting the desired response
- \* They were asked for which groups would the demonstration be most relevant and interesting. Near unanimously the answer was Illiterate/Backward/women - The intended prime target group of this form of communication

The prime audience - Presenter's view

|                           | <u>RAJ</u> | <u>SUL</u> | <u>MIR</u> | <u>RAN</u> | <u>JAI</u> |
|---------------------------|------------|------------|------------|------------|------------|
| Illiterate/Backward       | 57         | 99         | 88         | 50         | 100        |
| Women                     | 20         | 5          | 15         | 70         | 0          |
| Children                  | 7          | 0          | 10         | 0          | 0          |
| Those who misuse handpump | 7          | 0          | 15         | 5          | 0          |
| Base (All)                | (15)       | (20)       | (20)       | (20)       | (15)       |

\* They were further asked about their view of the flip chart demonstration vis-a-vis the prime target audience. The response has indeed been very heartening

Demonstration vis-a-vis prime audience

|                      | <u>RAJ</u> | <u>SUL</u> | <u>MIR</u> | <u>RAN</u> | <u>JAI</u> |
|----------------------|------------|------------|------------|------------|------------|
| Interesting          | 100        | 100        | 100        | 100        | 100        |
| Educative            | 100        | 100        | 90         | 90         | 100        |
| Relevant/Appropriate | 100        | 100        | 100        | 100        | 100        |

\* They also felt that the audience understand the message near universally

Message comprehension - Of audience

| <u>The audience....</u> | <u>RAJ</u> | <u>SUL</u> | <u>MIR</u> | <u>RAN</u> | <u>JAI</u> |
|-------------------------|------------|------------|------------|------------|------------|
| Understood messages     | 93         | 100        | 100        | 100        | 100        |
| Not understood          | 7          | 0          | 0          | 0          | 0          |
| Base (All)              |            |            |            |            |            |

9.5 TONE & MANNER:

\* Given below are the Anganwadi worker's opinion :

|                                       | RAJ | SUL | MIR | RAN | JAI |
|---------------------------------------|-----|-----|-----|-----|-----|
| Any part boring                       | 0   | 0   | 5   | 0   | 0   |
| Any part not credible                 | 33  | 0   | 10  | 0   | 0   |
| Any part visual & message not matched | 7   | 0   | 0   | 5   | 0   |
| Points needing clarification          | 20  | 0   | 0   | 10  | 0   |
| Base (All)                            |     |     |     |     |     |

\* Their suggestion for improvement were also obtained :

Suggestion for improvement

|  | RAJ | SUL | MIR | RAN | JAI |
|--|-----|-----|-----|-----|-----|
| Should use other media                 | 13  | 5   | 30  | 0   | 0   |
| Use of dialect                         | 13  | 0   | 0   | 70  | 0   |
| Covering with soil - Needs elaboration | 7   | 0   | 15  | 5   | 0   |
| More simple/lucid/pictures             | 27  | 0   | 10  | 0   | 20  |
| Greater detail                         | 7   | 0   | 5   | 0   | 0   |
| More on water borne disease            | 7   | 0   | 0   | 5   | 0   |
| Nothing                                | 19  | 95  | 45  | 20  | 80  |
| Base (All)                             |     |     |     |     |     |

\* One relevant comment pertains to making the flip charts more lucid, perhaps using greater simplicity and more effective visual support

\* Adaptation to local dialect is a major issue particularly in Ranchi (a tribal pocket)

## 9.6 MECHANICS OF DEMONSTRATION

|                             | <u>RAJ</u> | <u>SUL</u> | <u>MIR</u> | <u>RAN</u> | <u>JAI</u> |
|-----------------------------|------------|------------|------------|------------|------------|
| Easy to explain/demonstrate | 100        | 100        | 100        | 95         | 100        |
| Base (All)                  |            |            |            | "          |            |

\* A more positive response is not possible to come by

## 9.6 TO SUM UP

- \* Interpersonal communication can be a viable alternative to reach rural women, in view of the poor reach of VOW
- \* The flip chart used has come out in a very favourable light, and thus could be put to field use
- \* The only real improvement area is an attempt to regionalise (even within the apparently homogeneous Hindi belt) in terms of local dialects
- \* We must add, that for actual field use a small familiarisation/training component for the grass root level workers in the use of the flip charts will make the effort even more effective

10 RESPONDENT PROFILE



## ELECTRICITY IN HOUSE

|     |    |    |    |    |
|-----|----|----|----|----|
| Has | 84 | 42 | 81 | 37 |
|-----|----|----|----|----|

## HOUSEHOLD DURABLES

|                |    |    |    |    |
|----------------|----|----|----|----|
| Radio          | 53 | 33 | 54 | 38 |
| TV             | 26 | 7  | 41 | 17 |
| Pump           | 11 | 7  | 4  | 3  |
| Sewing machine | 23 | 7  | 49 | 20 |

## SOURCE OF DRINKING WATER

|                     |    |    |    |    |
|---------------------|----|----|----|----|
| Tap                 | 22 | 1  | 32 | 1  |
| Handpump/Tubewell : |    |    |    |    |
| Traditional         | 26 | 56 | 9  | 0  |
| Mark II             | 24 | 11 | 59 | 23 |
| Well :              |    |    |    |    |
| Open                | 26 | 31 | 4  | 71 |
| Covered             | 2  | 1  | 0  | 0  |

## CASTE

|                 |    |    |    |    |
|-----------------|----|----|----|----|
| Scheduled Caste | 14 | 43 | 16 | 7  |
| Scheduled Tribe | 16 | 8  | 6  | 48 |
| Others          | 68 | 41 | 77 | 44 |

## RELIGION

|           |    |    |    |    |
|-----------|----|----|----|----|
| Hindu     | 85 | 89 | 97 | 82 |
| Muslim    | 15 | 11 | 3  | 0  |
| Sikh      | 0  | 0  | 0  | 0  |
| Christian | 0  | 0  | 0  | 18 |

## MARITAL STATUS

|               |    |    |    |    |
|---------------|----|----|----|----|
| Single        | 7  | 3  | 7  | 8  |
| Married       | 90 | 92 | 93 | 90 |
| Widow/Widower | 3  | 5  | 0  | 3  |

|            |       |       |       |       |
|------------|-------|-------|-------|-------|
| Base (All) | (152) | (150) | (140) | (155) |
|------------|-------|-------|-------|-------|

\* We have presented the district wise profile of the respondents based on the Impact of VOW pre survey. This is a random sample and hence should be more representative than the other samples, which are more purposive. Mirzapur was not covered, hence is absent. In any case, UP is represented by Sultanpur

|                                  | RAJ  | SUL  | JAI  | LAN  |
|----------------------------------|------|------|------|------|
| %                                |      |      |      |      |
| <u>AGE</u>                       |      |      |      |      |
| Upto 20 yrs                      | 13   | 17   | 9    | 9    |
| 21 - 25 yrs                      | 29   | 17   | 3    | 21   |
| 26 - 35 yrs                      | 52   | 27   | 5    | 33   |
| 36 - 45 yrs                      | 4    | 17   | 1    | 17   |
| 46 + yrs                         | 1    | 21   | 2    | 19   |
| Avg (Yrs)                        | (27) | (33) | (27) | (33) |
| <u>EDUCATION</u>                 |      |      |      |      |
| Illiterate                       | 44   | 62   | 35   | 41   |
| Literate but no formal education | 7    | 7    | 5    | 13   |
| Primary/Middle                   | 31   | 19   | 32   | 28   |
| High school                      | 13   | 7    | 16   | 12   |
| Certificate/Diploma              | 1    | 3    | 1    | 2    |
| Graduate +                       | 4    | 3    | 12   | 3    |
| <u>OCCUPATION OF ME</u>          |      |      |      |      |
| Cultivator                       | 30   | 53   | 9    | 23   |
| Agricultural labourer            | 16   | 16   | 18   | 5    |
| Household industry               | 1    | 0    | 3    | 0    |
| Service                          | 10   | 10   | 16   | 25   |
| Artisan                          | 0    | 0    | 0    | 0    |
| Others                           | 35   | 21   | 54   | 44   |
| <u>TYPE OF DWELLING</u>          |      |      |      |      |
| Kuchha                           | 60   | 65   | 10   | 77   |
| Semi kuchha                      | 16   | 12   | 14   | 12   |
| Pucca                            | 16   | 16   | 73   | 10   |



2  
REACTION OF AUDIENCE

OBSERVE & TICK APPROPRIATELY

| <u>OVERALL REACTION</u>   | <u>WOMEN</u> | <u>GIRLS</u> | <u>MEN</u> | <u>BOYS</u> |
|---|--------------|--------------|------------|-------------|
| Positive  | _____        | _____        | _____      | _____       |
| Mixed   | _____        | _____        | _____      | _____       |
| Indifferent   | _____        | _____        | _____      | _____       |
| Negative  | _____        | _____        | _____      | _____       |
| <u>ENTHUSIASM ABOUT SUBJECT</u>   |              |              |            |             |
| Good  | _____        | _____        | _____      | _____       |
| Mixed   | _____        | _____        | _____      | _____       |
| Not much  | _____        | _____        | _____      | _____       |
| None  | _____        | _____        | _____      | _____       |
| <u>INTEREST IN THE DEMONSTRATION</u>  |              |              |            |             |
| High  | _____        | _____        | _____      | _____       |
| Mixed   | _____        | _____        | _____      | _____       |
| Not much  | _____        | _____        | _____      | _____       |
| None  | _____        | _____        | _____      | _____       |
| Did anybody ask questions.<br>How many ? (RECORD NO.)                         | _____        | _____        | _____      | _____       |
| Did anybody make negative/<br>derogatory remarks ?<br>How many ? (RECORD NO.) | _____        | _____        | _____      | _____       |
| Did anybody make positive<br>supportive comments ?<br>How many ? (RECORD NO.) | _____        | _____        | _____      | _____       |
| Did anybody leave/want to<br>leave in between<br>How many ? (RECORD NO.)      | _____        | _____        | _____      | _____       |

Specific comments or queries which indicate lack of understanding on the part of the audience ?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Were any questions asked regarding the message ? What was asked ?

Were there any parts in the capsule/points that needed clarification? IF 'YES' which ones?

-----  
 ANGANWADI WORKER INTERVIEW  
 -----

INTERVIEW ANGANWADI WORKER AFTER DEMONSTRATION

Q1. What is your opinion of the flip charts you just demonstrated? RECORD VERBATIM.

अभी आपने जो फ्लिप चार्ट का प्रदर्शन देखा उसके बारे में आपकी क्या राय है ?

English \_\_\_\_\_

Q2a. You just talked about some things. This is likely to be most relevant & interesting to what kind of people in your village?

अभी आपने कुछ चीजों के बारे में बात की । यह सबसे उपयुक्त व दिलचस्प आपके गाँव किस तरह के लोगों के लिए हो सकती है ?

English \_\_\_\_\_

Q2b. Do you feel that such people is likely to find it?  
 READ OUT FROM BELOW.

| आप क्या महसूस करते हैं कि लोग इसे .....  | Yes | No |
|--|-----|----|
| a) Interesting ?<br>दिलचस्प  | 1   | 2  |
| b) Educational i.e. saying something they do not know ?<br>शिक्षाप्रद :अर्थात् यह बताना चाहते हैं जो वे जानते नहीं हैं । | 1   | 2  |
| c) Relevant or appropriate to them and their life ?  |     | 2  |

G3. Do you think that the people understood the messages of the flip charts ?

क्या आप सोचते हैं कि फ्लिप चार्ट के संदेश जो लोग समझते हैं ?

Yes : 1

No : 2 ASK G3b

G3b. What all did they not understand ? Can you tell me the page no(s) and the topic/part that was not understood ?

दे लोग क्या नहीं समझ पाये। क्या आप मुझे यह पेज नम्बर या टॉपिक/भाग बता सकते हैं जो कि लोगों समझ में नहीं आया ?

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G4. In your opinion was there any part that was uninteresting or boring to the audience ? IF 'YES' Which parts ?

आपकी राय में क्या कोई ऐसा हिस्सा था जो कि श्रोताओं को मजेदार नहीं लगा या नीरस था ? अगर "हां" तो कौन सा हिस्सा ?

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G5a. What changes/modifications would you recommend to make the flip charts simpler & more interesting both to the user & the audience ?

आप इस फ्लिप चार्ट को इसके प्रयोग करने वाले और दर्शकों के सुविधा के लिये और किस तरह से सरल और दिलचस्प बनाये जाये ?

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G5b. Were there any part(s)/aspect(s) difficult for the audience to believe or accept ? IF YES : Which parts ?

क्या कोई ऐसा भाग है जितने दर्शक को स्वीकार या विश्वास करना मुश्किल होता है ? "हां" तो कौन सा भाग ?

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Q6. Do you think there were any parts/pages in which the visual and the message did not match? IF 'YES' which ones?

क्या आप सोचते हैं कि यहां कोई ऐसा भाग था जहाँ जितने स्पष्ट और संदेश तभी तब तक मेल नहीं खाता है? अगर "हाँ" तो कौन सा?

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Q7. Were there any points that needed special clarification/explanation? IF 'YES': Which ones?

क्या कोई ऐसी बात है जिसे और भी स्पष्ट करने/वित्तिार से समझाने की आवश्यकता हो? अगर "हाँ" तो कौन सी?

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Q8a. For you, were the charts easy to explain and demonstrate?

क्या इस चार्ट को आसानी से समझा और प्रदर्शित कर सकते हैं?

Yes : 1 GO TO 9 No : 2 ASK Q8b

Q8b. Why do you say so? आप ऐसा क्यों कहते हैं?

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Q8c. Which parts were difficult to handle or explain?

इस भाग को समझाना/वर्णन करना कठिन है?

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Q9. Were there any messages that you found difficult to convey?

क्या कोई संदेश है जो आपको लगता है कि बताना कठिन है? अगर "हाँ" तो कौन सा?

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CLASSIFICATION

AGE \_\_\_\_\_

EDUCATION

Primary/Middle school : 1  
High school : 2  
Certificate/Diploma : 3  
Graduate + : 4

THANK & USE

LIFE.ORE

|         |                       |   |                            |                           |
|---------|-----------------------|---|----------------------------|---------------------------|
| PROJECT | POSTERS/<br>MELA SONG | RANCHI : 1<br>SULTANPUR : 3<br>JAIPUR : 5 | RAJGAH : 2<br>MIRJAPUR : 4 | MODE<br>R-8055D<br>APR'91 |
|---------|-----------------------|---|----------------------------|---------------------------|

Male : 1 Female : 2 Mela Song played : 1 2

Name of respondent \_\_\_\_\_

Address \_\_\_\_\_

District \_\_\_\_\_

Village \_\_\_\_\_

Venue (centrally located or in a corner of village/in a school/PHC/BRIEFLY DESCRIBE).

Interviewer \_\_\_\_\_

Date \_\_\_\_\_

Checked by \_\_\_\_\_

Supervisor \_\_\_\_\_

POSTERS

INVITE RESPONDENT TO LOCATION WHERE POSTERS ARE PUT UP. LET RESPONDENT TAKE A GOOD LOOK AT THE POSTERS AND THEN INTERVIEW IN SAME ROOM/VENUE.

Q1a. इत पोस्टर के बारे में आपकी क्या राय है ? PROBE.

English

Q.1b. ये पोस्टर आपको क्या बताने की कोशिश कर रहे हैं ? आप इनसे क्या समझते हैं ? PROBE. और कुछ.....

English

Q2a.

{पहला पोस्टर दिखाये}

आपके विचार से उन पोस्टर में क्या संदेश दिया जा रहा है ? आप इनको देखकर क्या समझ पायेंगे ? PROBE और कुछ ..... और कुछ ।

English



Q2b. इस पोस्टर में सेता कुछ है जो कि आप समझ नहीं पा रहे हैं ? PROBE.

English

Q2c. क्या इस पोस्टर में सेती कोई खास बात है जो आपको अच्छी लगी ? क्या अच्छी लगी ? PROBE.

English

Q2d. क्या इस पोस्टर में सेती कोई खास बात है, जो आपको अच्छी नहीं लगी ? क्या अच्छी नहीं लगी ? PROBE.

English

Q3a. दूसरा पोस्टर दिखाये।  
इस पोस्टर के द्वारा क्या बताया जा रहा है ? आप इसको देखकर क्या समझते हैं ?  
PROBE. और क्या समझे ?

English

Q3b. इस पोस्टर में सेता कुछ है जो कि आप नहीं समझ पा रहे हैं ? PROBE.

English

Q3c. क्या इस पोस्टर में सेता कुछ है जो आपको अच्छा लगा ? PROBE क्या अच्छी लगी

English

Q.3d. क्या इस पोस्टर में सेता कुछ है जो आपको अच्छा नहीं लगा ? PROBE.

English

Q.4a.

इस पोस्टर दिखावे

इस पोस्टर के द्वारा क्या लक्ष्य दिया जा रहा है ? जान इनके देखकर क्या समझते हैं ? PROBE. और कुछ.....और कुछ ?

English

Q.4b. इस पोस्टर में सेता कुछ है जोकि आप समझ नहीं पा रहे हैं ? PROBE.

क्या-क्या

English

Q.4c. इस पोस्टर में सेता कुछ है जो आपको अच्छा लगा ? PROBE. क्या-अच्छा लगा ?

English

Q.4d. इस पोस्टर में सेता कुछ है जो आपको अच्छा नहीं लगा ? PROBE. क्या नहीं अच्छा लग

English

MELA SONG

PLAY MELA SONG. CODE SONG PLAYED : 1 2

Q.5a. जो गीत अभी सुनाया गया है । उसके बारे में अपनी क्या राय है ?

English.

Q5b. क्या आपको यह गीत अच्छा लगा ?

हाँ : 1 नहीं : 2

Q5c. आप ऐसा क्यों कहते हैं। क्या कोई विशेष बात है जो आपको पसंद नहीं आयी ?  
§ PROBE. क्या-क्या §

English

Q6a. इस गीत के द्वारा क्या संदेश दिया जा रहा था ? § PROBE. और क्या-क्या §

English

Q6b. क्या इस गाने में ऐसी कोई बात थी, जो आपको समझ में नहीं आयी ?  
§ PROBE. क्या-क्या §

English

Q7a. क्या गीत बहुत जल्दी-जल्दी गाया गया जिससे उत्तको समझने में कठिनाई हुई ?

हाँ : 1 नहीं : 2

Q7b. क्या गीत की भाषा समझने में आपको कठिनाई हुई ?

हाँ : 1 नहीं : 2

Q7c. क्या गीत मनोरंजक और आनन्ददायक था ?

हाँ : 1 नहीं : 2

Q7d. क्या आपको ऐसा लगा है कि यह गीत चुनकर कुछ क्या नहीं आया ?

हाँ : 1 नहीं : 2

Q7e. क्या आपको इस गीत में अपनी जिन्दगी में काम आने तक कोई बात मिली ?

हाँ : 1 नहीं : 2

Q7f. क्या आपको ऐसा लगता है कि यह मोर जानके और आपसे गाँव के लोगों के लिए है ?

हाँ : 1 नहीं : 2

## CLASSIFICATION

| AGE                               | SEX | EDUCATION OF RESPONDENT          |     |
|-----------------------------------|-----|----------------------------------|-----|
|                                   |     | Illiterate                       | : 1 |
|                                   |     | Literate but no formal education | : 2 |
|                                   |     | Primary/Middle                   | : 3 |
|                                   |     | High School                      | : 4 |
|                                   |     | Certificate/Diploma              | : 5 |
|                                   |     | Graduate & above                 | : 6 |
| OCCUPATION                        |     |                                  |     |
|                                   | 1   |                                  |     |
|                                   | 2   |                                  |     |
|                                   | 3   |                                  |     |
|                                   | 4   |                                  |     |
|                                   | 5   |                                  |     |
|                                   | 6   |                                  |     |
|                                   | 7   |                                  |     |
|                                   | 8   |                                  |     |
| ELECTRICITY IN HOUSE              |     |                                  |     |
|                                   | 1   |                                  |     |
|                                   | 2   |                                  |     |
| HOUSEHOLD DURABLES                |     |                                  |     |
|                                   | 1   |                                  |     |
|                                   | 2   |                                  |     |
|                                   | 3   |                                  |     |
|                                   | 4   |                                  |     |
| RELIGION                          |     |                                  |     |
|                                   | 1   |                                  |     |
|                                   | 2   |                                  |     |
|                                   | 3   |                                  |     |
|                                   | 4   |                                  |     |
| TYPE OF HOUSE                     |     |                                  |     |
|                                   |     | Kachha                           | : 1 |
|                                   |     | Semi kachha                      | : 2 |
|                                   |     | Pucca                            | : 3 |
| SOURCE OF DRINKING WATER (VERIFY) |     |                                  |     |
|                                   |     | Tap                              | : 1 |
|                                   |     | Handpump/Tubewell:               |     |
|                                   |     | Traditional                      | : 2 |
|                                   |     | Mark II                          | : 3 |
|                                   |     | Well :                           |     |
|                                   |     | Open                             | : 4 |
|                                   |     | Covered                          | : 5 |
| CASTE                             |     |                                  |     |
|                                   |     | SC                               | : 1 |
|                                   |     | ST                               | : 2 |
|                                   |     | Others                           | : 3 |
| MARITAL STATUS                    |     |                                  |     |
|                                   |     | Single                           | : 1 |
|                                   |     | Married                          | : 2 |
|                                   |     | Widow/widower                    | : 3 |

THANK &amp; CLOSE

LIFE.QRE

|         |                                   |             |                            |                   |
|---------|-----------------------------------|-------------|----------------------------|-------------------|
| PROJECT | MELA                              | Ranchi : 1  | Rajgarh : 2                | MODE              |
| LIFE    | PACKAGE<br>BACKGROUND<br>SCHEDULE | Saltanpur:3 | Mirzapur : 4<br>Jaipur : 5 | R-8055D<br>APR'91 |

TO BE FILLED IN BY SUPERVISOR FOR EACH VILLAGE SURVEYED

District \_\_\_\_\_ Village \_\_\_\_\_

Mela held : 1 Not held : 2

Date \_\_\_\_\_ Location of mela (Centrally located/corner of the village/Near school/Near PHC etc.). BRIEFLY DESCRIBE.

Time From : \_\_\_\_\_ To : \_\_\_\_\_

Source of information : PHC : 1 Sub Centre : 2  
 ANM : 3 Anganwadi Worker : 4  
 Local Knowledgeable person : 5  
 Other \_\_\_\_\_

1. Total no. of households : \_\_\_\_\_

2. Total population : \_\_\_\_\_

3. Pre-dominant religion group: Hindu : 1 Muslim : 2

4. Main caste group :  
 Predominantly scheduled caste : 1  
 Predominantly scheduled tribe : 2  
 Predominantly others : 3

5. No. of handpumps : Traditional \_\_\_\_\_  
 Mark II \_\_\_\_\_  
 Total \_\_\_\_\_ Currently working \_\_\_\_\_

6. Other sources of drinking water  
 Dugwells :  
 Open : 1 No. \_\_\_\_\_  
 Covered : 2 No. \_\_\_\_\_  
 Piped water : 3  
 Tank/Pond/River/Canal : 4

Supervisor's signature \_\_\_\_\_ Date \_\_\_\_\_

LIFE QRE

PROJECT MELA RANCHI : 1 RAJGARH : 2 MODE  
 PACKAGE SULTANPUR : 3 MIRZAPUR : 4 R-3055D  
 LIFE COAIRE JHANSI : 5 APR '91

Mela held : 1 Mela not held : 2 Mela visited : 1 Random : 1  
 Male : 1 Female : 2 Not visited : 2 Booster : 2

Name of respondent \_\_\_\_\_

Address \_\_\_\_\_

District \_\_\_\_\_ Village \_\_\_\_\_

Interviewer \_\_\_\_\_ Date \_\_\_\_\_

CONTACT MALE/FEMALE Supervisor \_\_\_\_\_ Checked by \_\_\_\_\_

Q.1a क्या आप मुझे बता सकते हैं कि आपके इस गाँव में लोग और बच्चे कौन-कौन सी बीमारियों से अक्सर पीड़ित रहते हैं ?  
 PROBE & RECORD

पुरुष \_\_\_\_\_

स्त्रियाँ \_\_\_\_\_

बच्चे \_\_\_\_\_

Q.1b. क्या इनमें से कोई बीमारियाँ गंदा पानी पीने के कारण होती हैं ?

Yes : ASK Q.1c No : 2 GO TO Q.2a

Q.1c. कौन-कौन सी बीमारियाँ पानी के कारण होती हैं ?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Q.1d. पानी से होने वाली इन बीमारियों में से, कौन-कौन सी सेतो बीमारियाँ हैं जिन्हें आप सबसे खतरनाक समझते हैं ? और ? और ?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Q.2a. आप पीने व खाना बनाने के लिए पानी मुख्यतः किस जगह से प्राप्त करते हैं ?  
PROBE & RECORD BELOW

|                       |   |   |
|-----------------------|---|---|
| Handpump              | : | - |
| Traditional           | : | 1 |
| Mark II               | : | 2 |
| Dugwell               | : |   |
| Open                  | : | 3 |
| Covered               | : | 4 |
| Piped water           | : | 5 |
| Tank/pond/river/canal | : | 6 |
| Others                | : | 7 |
| (Specify)             |   |   |

Q.2b. क्या आप तोचते हैं कि \_\_\_\_\_ का पानी पीने के लिए व स्वास्थ्य के लिए अच्छा है ? (MENTION SOURCE IN Q2a.)

Yes : 1 No : 2

Q.2c. पीने के लिए सुरक्षित/अच्छा पानी कौन सा है ? क्या आप सुरक्षित और अच्छे पानी के बारे में कुछ बता सकते हैं ?  
PROBE ON LOOKS, TASTE, COOKING TIME ETC.

Q.2d. आपके विचार से सबसे ज्यादा साफ, सुरक्षित पीने का पानी कहां से मिलता है ?  
READ OUT SOURCES FROM BELOW.

|                       |   |   |
|-----------------------|---|---|
| Handpump              | : | 1 |
| Dugwell               | : | 2 |
| Piped water           | : | 3 |
| Tank/Pond/River/Canal | : | 4 |

Q.2e. आप रेता क्यों कहते हैं ?

Q.3a. यह कहा जाता है कि हैंडपम्प से जो पानी मिलता है, वह पानी जमीन के नीचे से आता है, जबकि कुएँ, झील का पानी खुला रहता है, उसमें कोटाण्डु पैदा हो जाते हैं। क्या आप इससे सहमत हैं ?

Yes : 1 No : 2

Q.3b. क्या आप तोचते हैं कि स्वाद में पीठा पानी ही सबसे अच्छा/सुरक्षित है ?

Yes : 1 No : 2



Q.3c. क्या आप सोचते हैं कि देखने में साफ पानी सबसे अच्छा/सुरक्षित है ?

Yes : No : 2

Q.3d. क्या आप सोचते हैं कि वह पानी जितने जगह अच्छी तरह पक जाये तबसे अच्छा/सुरक्षित है ?

Yes : 1 No : 2

Q.3e. डाला/डिस्टिल्ड पानी का स्वाद कभी-कभी इतना पीठा नहीं होता जितना कि कुएँ/नदी का पानी, कहा जाता है कि डिस्टिल्ड का पानी ही सबसे अच्छा व सुरक्षित है। छुले स्थान के पानी में कीटाणु मिल जाते हैं और उस पानी को पीने से खतरनाक बीमारियाँ हो सकती हैं। क्या आप इस बात से सहमत हैं ?

Yes : 1 No : 2

Q.3f. अगर डिस्टिल्ड आपके घर से काफी दूरी पर है और नदी/झील/तालाब आपके घर के पास में हो तब भी आप डिस्टिल्ड का पानी लायेंगे ?

Yes : 1 No : 2

Q.4a. क्या आप मुझे बता सकते हैं कि डिस्टिल्ड के पानी को साफ सुधरा रखने के लिये क्या किया जाना चाहिये ? PROBE.

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English

Q.4b. क्या आप नहाना, कपड़े धोना और पशुओं को नहलाना आदि सभी काम डिस्टिल्ड के पास करते हैं ?

Yes : 1 No : 2

Q.4c. कहा जाता है कि डिस्टिल्ड के पास नहाने/धाने का काम नहीं करना चाहिये, क्योंकि इतने पानी के कारण गन्दा पानी इकट्ठा हो जाता है और वह जमीन में अन्दर जाकर डिस्टिल्ड के पानी को गंदा करता है। क्या आप इस बात से सहमत हैं ?

Yes : 1 No : 2

Q.5a. पीने के पानी को आप अपने घरों में किस प्रकार से रखते हैं ?

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English

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Q.5b. किस किस समय आप अपने हाथ धोते हैं ?  
PROBE FOR OCCASION & RECORD

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English

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Q.5c. आमतौर से आप अपने हाथ किस तरह धोते हैं ?

Only water : 1      Water+Soap : 2      Water+Ash : 3  
Water+Ash+Mud : 4      Others : 5      \_\_\_\_\_ (Specify)

Q.5d. कहा जाता है कि हाथों को सिर्फ पानी से धोना बीमारियों को रोकने के लिए काफी नहीं होता । क्या यह बात सही है ?

Yes : 1      No : 2

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THE MELA : ASK ONLY IN VILLAGE WHERE MELA WAS HELD  
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Q.6a. क्या आप जानते हैं कि आपके गाँव में एक दिन/दो दिन यह मेला हुआ था ?

Yes : 1      No : 2      CLOSE AFTER CLASSIFICATION

Q.6b. क्या आप मेला देखने गये थे ?

Yes : 1      GO TO Q.6d.      No : 2      ASK Q.6c.

Q.6c. आप मेले में क्यों नहीं गये ?

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English

Q.7c. \_\_\_\_\_ के निम्नलिखित विवरणों में से कौन सा सही है ?

- PROBE & POST CODE.
- Heard from others : 1
  - Announced by other villagers : 2
  - The organisers came and announced : 3
  - Was told by Sarpanch/Mukhiya/other opinion leaders : 4
  - Men on motorcycles came & announced on megaphones : 5
  - Others : 6

IF NOT VISITED, (Q6b), CLOSE AFTER CLASSIFICATION.

Q.7a.

आप भेले में कितनी बार गये ?

नं. \_\_\_\_\_

FOR EACH VISIT ASK Q.7b-Q.7d. THEN REPEAT FOR NEXT VISIT. START :

Q.7b.

भेले में आप कबली बार जब गये :-

Q.7b.

दिन में कितना समय आप गये ? RECORD AM/PM

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Q.7c

और कितनी देर तक वहाँ ठहरे ? RECORD IN MINUTES

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Q.7d.

क्या आप अकेले गये या दूसरों के साथ गये ? आपके साथ कौन गया ?

PROBE & CODE (BOTH FRIENDS & FAMILY POSSIBLE) REPEAT Q.7b-Q.7d FOR NEXT VISIT. ASK UP TO THIRD VISIT.

Q.7e.

आप ने जो कितने रिश्तेदारों से, जानने कहे ?

Yes : 1 No : 2

Q.7f.

हल्लो/क्यों नहीं

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English \_\_\_\_\_

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| Visit  | 7b<br>Time | 7c<br>Duration | Accompanied by (7d) |         |        |
|--------|------------|----------------|---------------------|---------|--------|
|        |            |                | Alone               | Friends | Family |
| First  | -----      | -----          | 1                   | 2       | 3      |
| Second | -----      | -----          | 1                   | 2       | 3      |
| Third  | -----      | -----          | 1                   | 2       | 3      |

Q.8a. मेलने देखकर आपको कैसा लगा ? क्या आपको आनन्द आया ?  
 Yes : 1 No : 2

Q.8b. आप सेना क्यों रहते हैं ? PROBE

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Q.9a. मेलने में क्या हुआ ? कृपया आपने जो कुछ देखा व सुना उसके बारे में मुझे बताइये ?

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Q.9b. मेलने में जो उन्होंने दिखाया उसके आपने क्या सीखा ? वे आपको क्या बताना चाह रहे थे ? PROBE

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English

Q.10a. वहाँ मेलने में अनेक चीजें सीने के पानी व हैडपम्प के ज्वारे में थीं । क्या आपको याद है आपने क्या-क्या देखा था ?

Yes : 1 ASK Q.10b. No : 2 GO TO Q.11

Q.10b. हैडपम्प व पानी के ज्वारे में कौन-कौन सी बातें आपने देखी या सुनी ?

1. -----  
 2. -----  
 3. -----  
 4. -----  
 5. -----  
 6. -----

Q.7d. \_\_\_\_\_  
PROBE & CODE

- Heard from others : 1
- Announced by other villagers : 2
- The organisers came and announced : 3
- Was told by Sarpanch/Mukhiya/other opinion leaders : 4
- Men on motorcycles came & announced on megaphones : 5
- Others : 6

IF NOT VISITED, (Q6b), CLOSE AFTER CLASSIFICATION.

Q.7a. आप मेले में कितनी बार गये ?

नं. \_\_\_\_\_

FOR EACH VISIT ASK Q.7b-Q.7d. THEN REPEAT FOR NEXT VISIT. START :

Q.7b. मेले में आप पहली बार जब गये :-

Q.7b. दिन में किस समय आप गये ? RECORD AM/PM

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Q.7c. और कितनी देर तक वहाँ ठहरे ? RECORD IN MINUTES

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Q.7d. क्या आप अकेले गये या दूसरों के साथ गये ? आपके साथ कौन गया ?

PROBE & CODE (BOTH FRIENDS & FAMILY POSSIBLE) REPEAT Q.7b-Q.7d FOR NEXT VISIT. ASK UPTO THIRD VISIT.

Q.7e. क्या वे जो फिर दिखाई देंगे, आपसे बातें करेंगे ?

Yes : 1 No : 2

Q.7f. कौन/क्या नहीं

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English

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| Visit  | 7b<br>Time | 7c<br>Duration | Accompanied by (7c) |         |        |
|--------|------------|----------------|---------------------|---------|--------|
|        |            |                | Alone               | Friends | Family |
| First  | -----      | -----          | 1                   | 2       | 3      |
| Second | -----      | -----          | 1                   | 2       | 3      |
| Third  | -----      | -----          | 1                   | 2       | 3      |

Q.8a. मेला देखकर आपको क्या लगा ? क्या आपको आनन्द आया ?  
Yes : 1 No : 2

Q.8b. आप मेला क्यों कहते हैं ? PROBE

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Q.9a. मेले में क्या हुआ ? कृपया आपने जो कुछ देखा व सुना उसके बारे में मुझे बताइये ?

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Q.9b. मेले में जो उन्होंने दिखाया उसके आपने क्या लीखा ? वे आपको क्या बताना चाह रहे थे ? PROBE

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English

Q.10a. वहाँ मेले में अनेक चीजें पीने के पानी व ड्रिपमम के बारे में थी । क्या आपको याद है आपने क्या-क्या देखा था ?

Yes : 1 ASK Q.10b. No : 2 GO TO Q.11

Q.10b. ड्रिपमम व पानी के बारे में कौन-कौन सी बातें आपने देखी या सुनी ?

1. -----  
2. -----  
3. -----  
4. -----  
5. -----  
6. -----

CLASSIFICATION

|                             |                      |           |                                  |     |
|-----------------------------|----------------------|-----------|----------------------------------|-----|
| AGE                         | <input type="text"/> | YRS       | <u>EDUCATION OF RESPONDENT</u>   |     |
|                             |                      |           | Illiterate                       | : 1 |
| <u>OCCUPATION</u>           |                      | <u>ME</u> | Literate but no formal education | : 2 |
| Cultivator                  |                      | 1         | Primary/Middle                   | : 3 |
| Agriculture labour          |                      | 2         | High School                      | : 4 |
| Household Industry          |                      | 3         | Certificate/Diploma              | : 5 |
| Service                     |                      | 4         | Graduate & above                 | : 6 |
| Artisans                    |                      | 5         |                                  |     |
| Student                     |                      | 6         | <u>TYPE OF HOUSE</u>             |     |
| Retired/Dependants          |                      | 7         | Kachha                           | : 1 |
| Other earning               |                      | 8         | Semi kachha                      | : 2 |
|                             |                      |           | Pucca                            | : 3 |
|                             |                      |           |                                  |     |
| <u>ELECTRICITY IN HOUSE</u> |                      |           | <u>SOURCE OF DRINKING WATER</u>  |     |
| Yes                         |                      | 1         | Tap                              | : 1 |
| No                          |                      | 2         | Handpump/Tubewell:               |     |
|                             |                      |           | Traditional                      | : 2 |
| <u>HOUSEHOLD DURABLES</u>   |                      |           | Mark II                          | : 3 |
| Radio                       |                      | 1         | Well :                           |     |
| TV                          |                      | 2         | Open                             | : 4 |
| Pump                        |                      | 3         | Covered                          | : 5 |
| Sewing machine              |                      | 4         |                                  |     |
|                             |                      |           |                                  |     |
| <u>RELIGION</u>             |                      |           | <u>CASTE</u>                     |     |
| Hindu                       |                      | 1         | SC                               | : 1 |
| Muslim                      |                      | 2         | ST                               | : 2 |
| Sikh                        |                      | 3         | Others                           | : 3 |
| Christian                   |                      | 4         |                                  |     |
|                             |                      |           | <u>MARITAL STATUS</u>            |     |
|                             |                      |           | Single                           | : 1 |
|                             |                      |           | Married                          | : 2 |
|                             |                      |           | Widow/Widower                    | : 3 |

THANK & CLOSE

LIFE OFF

|         |       |           |   |   |          |   |   |          |
|---------|-------|-----------|---|---|----------|---|---|----------|
| PROJECT | TV &  | RANCHI    | : | 1 | RAJGARH  | : | 2 | MODE     |
|         | RADIO | SULTANPUR | : | 3 | MIRJAPUR | : | 4 | P-8055D  |
| LIFE    | SPOT  | JAIPUR    | : | 5 |          |   |   | APR 1991 |

TV : 1    Radio : 2    Male : 1    Female : 2

Name of Respondent : .....

Address .....

District ..... Village .....

Venue for in-hall test (Centrally located or in a corner of village/ in a school/PHC etc. BRIEFLY DESCRIBE.

Interviewer .....

Checked by ..... Supervisor .....

आज हम आपको कुछ फिल्में/टी.वी. पर विज्ञापन गीत व विज्ञापन रेडियो के माध्यम से तुलाने जा रहे हैं ?

PLAY TV CAPSULE/RADIO CAPSULE TWICE.

RING CODE APPROPRIATELY OF CAPSULE PLAYED

TV : 1 2 3 4    Radio : 1 2 3 4

0.a क्या आप बता सकते हैं कि आपने कुछ मिलाकर अभी क्या-क्या देखा ? आप मुझे एक-एक करके कृपया विस्तार से फिल्मों/विज्ञापनों और गानों का नाम बताइये । वे क्या हैं ? और क्या ?

1. -----
2. -----
3. -----
4. -----
5. -----
6. -----
7. -----
8. -----

01b. इसके अलावा आपने टी.वी./रेडियो सेड को एक-एक करके पूछें का विज्ञापन देखा या सुना ? कृपया याद करके बताएं ?

| TV ads            | Radio ads         | Yes | No |
|-------------------|-------------------|-----|----|
| Girl Child        | Clean hands       | 1   | 2  |
| Immunization      | Uncovered food    | 1   | 2  |
| 'Paani Ki Kahani' | 'Paani Ki Kahani' | 1   | 2  |
| Bride Burning     | Safe Water        | 1   | 2  |



Q.1c. क्या आप मुझे बता सकते हैं कि "पानी की कहानी" के विज्ञापन में क्या दिखाया गया/या बताया गया ?

English

Q.2. "पानी की कहानी" वाले स्पॉट को दो बार दिखायें/सुनाएं

Q.2a. क्या आप मुझे अपने शब्दों में बता सकते हैं कि आपने विज्ञापन में क्या देखा और सुना ?

English

Q2b. "पानी की कहानी" विज्ञापन से आपको क्या बताने की कोशिश कर रहे थे ?

English

Q2c. इस "पानी की कहानी" के विज्ञापन में विशेष तौर से आपको कुछ अच्छा लगा ?

English

Q2d. क्या इस "पानी की कहानी" के विज्ञापन में ऐसी कोई बात है जो आपको अच्छी नहीं लगी ?

English

Q2e. क्या इस "पानी की कहानी" के विज्ञापन के आपको किसी नहीं बात का मत पता था आपने सुना था ?

English

Q2f. इस "पानी की कहानी" विज्ञापन में सेती कोई चीज है जो आपको समझ में नहीं आया ?

English

Q3. "पानी की कहानी" स्पॉट को पुनः रुक बार दिखायें / सुनायें  
ASK ONLY IF TV/RADIO SPOT HAS DEMONSTRATA APPEARING IN IT  
(IE TV/RADIO SPOT 1 & 2)

Q3a. इस विज्ञापन में जहाँ पर धरती साता आती है और बोलती है, आपको वह भाग कैसा लगा ?

English

Q3b. आप ऐसा क्यों कहते हैं ?

English

Q3c. धरती साता क्या लेना है वही भी ?

English

Q3d.

क्या कोई ऐसी बात थी, जो "धरती माता" कह रही थी, और आपको तमझ में नहीं आया ?

हाँ : 1 । नहीं : 2

2 प्रश्न 3 रक्त पर जायें

Q3e.

"धरती माता" के संदेश में से आप क्या नहीं तमझ पाये ?

English

आपके अनुसार "धरती माता" क्या मतलब है, या किसका रूप है ?

English

Q4a.

क्या आपको "पानी की कहानी" फिल्म दिलचस्प लगी ?

हाँ : 1 । नहीं : 2

Q4b.

क्या इस फिल्म के बारे में ऐसी कोई बात थी जो आपको ठीक नहीं लगी ? अगर "हाँ" तो वह क्या थी ?

English

Q4c.

क्या इस विज्ञापन में जो भाषा बोली गई उतको तमझना मुश्किल था ?

हाँ : 1 । नहीं : 2

Ask Q4d. Q4e. Only for TV Respondents.

Q4d.

क्या फिल्म में दिखाये गये लोग आपके अपने गाँव वालों जैसे लगे ?

हाँ : 1 । नहीं : 2

यदि नहीं तो प्रश्न 4 ई पूछें

Q4e.

अपने गाँव वाले और फिल्म के गाँव वालों में क्या फर्क आपने देखा ?

=

-----  
 CLASSIFICATION  
 -----

| AGE                | YRS       | EDUCATION OF RESPONDENT          |     |
|--------------------|-----------|----------------------------------|-----|
|                    |           | Illiterate                       | : 1 |
|                    |           | Literate but no formal education | : 2 |
| <u>OCCUPATION</u>  | <u>ME</u> | Primary/Middle                   | : 3 |
|                    |           | High School                      | : 4 |
| Cultivator         | 1         | Certificate/Diploma              | : 5 |
| Agriculture labour | 2         | Graduate & above                 | : 6 |
| Household Industry | 3         |                                  |     |
| Service            | 4         |                                  |     |
| Artisans           | 5         | <u>TYPE OF HOUSE</u>             |     |
| Student            | 6         |                                  |     |
| Retired/Dependants | 7         | Kachha                           | : 1 |
| Other earning      | 8         | Semi kachha                      | : 2 |
|                    |           | Pucca                            | : 3 |

ELECTRICITY IN HOUSE

|     |   |  |  |
|-----|---|--|--|
| Yes | 1 | <u>SOURCE OF DRINKING WATER (VERIFY)</u> |  |
| No  | 2 |  |  |

HOUSEHOLD DURABLES

|                |   |                    |     |
|----------------|---|--------------------|-----|
| Radio          | 1 | Tap                | : 1 |
| TV             | 2 | Handpump/Tubewell: |     |
| Pump           | 3 | Traditional        | : 2 |
| Sewing machine | 4 | Mark II            | : 3 |
|                |   | Well :             |     |
|                |   | Open               | : 4 |
|                |   | Covered            | : 5 |

CASTE

|                 |   |        |     |
|-----------------|---|--------|-----|
| <u>RELIGION</u> |   | SC     | : 1 |
| Hindu           | 1 | ST     | : 2 |
| Muslim          | 2 | Others | : 3 |
| Sikh            | 3 |        |     |
| Christian       | 4 |        |     |

MARITAL STATUS

|               |     |
|---------------|-----|
| Single        | : 1 |
| Married       | : 2 |
| widow/widower | : 3 |

THANK & CLOSE

LIFE.ORE

PROJECT : VOW RANCHI : 1 RAJGADH : 2 MODE  
AUDIENCE SULTANPUR : 3 AMRITSAR : 4 E-3055D  
LIFE QUAIRE JAIPUR : 5 AFR'91

District \_\_\_\_\_ Villase \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Interviewer \_\_\_\_\_ Date \_\_\_\_\_

Checked by \_\_\_\_\_ Supervisor \_\_\_\_\_

CONTACT MALE/FEMALE WHO HAS SEEN THE VOW SHOW

Q1a. आपने कहा कि आप अपने गाँव में वीडियो शो देखने का/आज गये थे । आपको यह जानकारी कैसे मिली कि आपके गाँव में शो होगा ? आपको किसे बताया ?  
PROBE AND POST CODE.

Heard from others : 1  
Announced by other villagers : 2  
The organiser came and announced: 3  
Was told by Sarpanch/Mukhiya/  
other opinion leaders : 4  
Men on motorcycles came & announ-  
ced on megaphones : 5  
Others : 6

Q1b. वीडियो रथ शो को देखने के बाद आपको कैसा लगा ? आपको शो मनोरंजक लगा ?  
हाँ : 1 नहीं : 2

Q1c. आप ऐसा क्यों कहते हैं ? PROBE.

English

Q1d. उन्होंने क्या दिखाया ? आपने जो देखा व सुना कृपया सारी बातें बताये ?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

Q2a. शो में पाने के पाने और डैडवूम के संबंधित एक फिल्म दिखायी गई थी ? क्या आपको वह फिल्म याद है ?

हाँ : | नहीं : 2 सूचना दन्व को

Q2b. आपने उस फिल्म शो में जो कुछ भी देखा और सुना । उसके बारे में हमया विस्तार से बताइये ? PROBE.

English

Q2c. "पानी की कहानी" फिल्म द्वारा आपको क्या बताना चाहे रहे थे ? PROBE.

English

Q2d. क्या आपको पानी की कहानी फिल्ममें कुछ खास चीज अच्छी लगी ? PROBE.  
‡क्या.....‡

English

Q2e. पानी की कहानी फिल्म में कोई ऐसी बात थी जो आपको अच्छी नहीं लगी ?  
‡क्या.....‡

English

Q2f. "पानी की कहानी फिल्म " " " से कुछ सीखा ? क्या-क्या सीखा ? PROBE.

English

Q2g. आपको इस पानी की कहानी फिल्म " में कोई ऐसी बात थी जो आपको तमझ में नहीं आई ? PROBE FOR LANGUAGE/UNDERSTANDING/PROBLEMS/ PICTURES ETC.

English

Q3a. पानो की कहानी फिल्म का वह भाग या हिस्सा जहाँ "धरती माता" दिखाई गई है।  
उत्तर दें और क्या सोचते हैं? क्या आपको वह भाग अच्छा लगा?

हाँ : 1 नहीं : 2 याद नहीं : 3

जगर 3 कोड हो तो पृष्ठ 4 देखें

Q3b. आप ऐसा क्यों कहते हैं?

\_\_\_\_\_

\_\_\_\_\_

English

\_\_\_\_\_

Q3c. लोगों की "धरती माता" क्या संदेश दे रही थी?

\_\_\_\_\_

\_\_\_\_\_

English

\_\_\_\_\_

Q3d. क्या उस फिल्म में ऐसी कोई बात थी, जो "धरती माता" बता रही थी और जो आपके समझ में नहीं आई?

हाँ : 1 प्र. 3 3 पूछें नहीं : 2 प्र. 3 स्फ में जाये

Q3e. आपको "धरती माता" के संदेश में ऐसी बात समझ में नहीं आई?

\_\_\_\_\_

\_\_\_\_\_

English

\_\_\_\_\_

Q3f. आपके अनुसार "धरती माता" का क्या मतलब है या किसका त्य है?

\_\_\_\_\_

\_\_\_\_\_

English

\_\_\_\_\_

Q4a. क्या आपको "पानो की कहानी" फिल्म दिलचस्प और जाकारक लगी?

हाँ : 1 नहीं : 2

Q4b. क्या "पानो की कहानी" फिल्म ने जो भाषा बोली गई, वह समझने में कठिन था?

हाँ : 1 नहीं : 2

Q4c. क्या फिल्म में दिखाये गये लोग अपने अपने गाँवों वालों जैसे लगे ?

हाँ : 1 नही : 2

Q4d. अगर नही: तो अपने गाँव वालों और फिल्म के गाँव वालों में क्या अन्तर या फर्क था ?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Q4e. क्या फिल्म की कहानी बहुत जल्दी-जल्दी बताई गई/बहुत धीरे-धीरे आगे बढ़ी/ठीक स्फुटार से दिखाई गई ?

बहुत जल्दी-जल्दी : 1

बहुत धीरे-धीरे : 2

ठीक स्फुटार से : 3



CLASSIFICATION

| AGE                         | YRS | EDUCATION OF RESPONDENT                  |     |
|-----------------------------|-----|--|-----|
|                             |     | Illiterate                               | : 1 |
|                             |     | Literate but no formal education         | : 2 |
|                             |     | Primary/Middle                           | : 2 |
|                             |     | High School                              | : 4 |
|                             |     | Certificate/Diploma                      | : 5 |
|                             |     | Graduate & above                         | : 6 |
| <b>OCCUPATION</b>           |     | <b>TYPE OF HOUSE</b>                     |     |
|                             | ME  | Kachha                                   | : 1 |
| Cultivator                  | 1   | Semi kachha                              | : 2 |
| Agriculture labour          | 2   | Pucca                                    | : 3 |
| Household Industry          | 3   |  |     |
| Service                     | 4   |  |     |
| Artisans                    | 5   |  |     |
| Student                     | 6   |  |     |
| Retired/Dependants          | 7   |  |     |
| Other earning               | 8   |  |     |
| <b>ELECTRICITY IN HOUSE</b> |     | <b>SOURCE OF DRINKING WATER (VERIFY)</b> |     |
| Yes                         | 1   | Tap                                      | : 1 |
| No                          | 2   | Handpump/Tubewell:                       |     |
|                             |     | Traditional                              | : 2 |
|                             |     | Mark II                                  | : 3 |
|                             |     | Well:                                    |     |
|                             |     | Open                                     | : 4 |
|                             |     | Covered                                  | : 5 |
| <b>HOUSEHOLD DURABLES</b>   |     | <b>CASTE</b>                             |     |
| Radio                       | 1   | SC                                       | : 1 |
| TV                          | 2   | ST                                       | : 2 |
| Pump                        | 3   | Others                                   | : 3 |
| Sewing machine              | 4   |  |     |
| <b>RELIGION</b>             |     | <b>MARITAL STATUS</b>                    |     |
| Hindu                       | 1   | Single                                   | : 1 |
| Muslim                      | 2   | Married                                  | : 2 |
| Sikh                        | 3   | Widow/widower                            | : 3 |
| Christian                   | 4   |  |     |

THANK & CLOSE



Q1. What was done to inform the village that VOW show will take place? What sort of publicity was done? WRITE IN YOUR OWN WORDS

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Q2a. Did any person/persons on motorbikes/scooters make the announcement using megaphone?

Yes : 1                      No : 2

Q2b. Was any local announcer used to inform people?

Yes : 1                      No : 2

Q2c. What was said to attract people?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Q2d. How many people made the announcement?

\_\_\_\_\_

OBSERVE VOW SHOW AND RECORD

AUDIENCE COMPOSITION

| AUDIENCE             | AT START (NO.) | AT END (NO.) |
|----------------------|----------------|--------------|
| Children upto 10 yrs |                |              |
| Girls 11 - 20 yrs    |                |              |
| Boys 11 - 20 yrs     |                |              |
| Women 21 - 25 yrs    |                |              |
| Men 21 - 25 yrs      |                |              |
| Women 26 - 30 yrs    |                |              |
| Men 26 - 30 yrs      |                |              |
| Women 31 +           |                |              |
| Men 31 +             |                |              |
| TOTAL                |                |              |

AUDIENCE RESPONSE

|  | MEN | BOYS | WOMEN | GIRLS |
|--|-----|------|-------|-------|
| 1. APPROXIMATELY HOW MANY LEFT BEFORE THE SHOW ENDED?                    |     |      |       |       |
| 2. DID ANY BODY LAUGH/CLAP/SMILE? ROUGHLY WHAT PROP(%)                   |     |      |       |       |
| 3. DID ANYBODY MAKE POSITIVE SUPPORTIVE COMMENTS ? ROUGHLY WHAT PROP (%) |     |      |       |       |
| 4a DID ANYBODY MAKE NEGATIVE DEROGATORY COMMENTS ? WHAT PROP (%)         |     |      |       |       |

4b. Some typical comments made by audience

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Q5a. Among all the films shown, water/handpump related and others (films & advertisements), which one(s) attracted the attention of the audience most, according to you ?

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Q5b. Your comments on how the Handpump (water) nautanki film was received ? Your assessment on extent of satisfaction, enthusiasm, boredom, annoyance.

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Q5c. OBSERVER'S ADDITIONAL COMMENTS ABOUT THE WHOLE SHOW.

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DETAILS OF THE SHOW

Time when the show started \_\_\_\_\_

Time when the show ended \_\_\_\_\_

Location of the show (covered area/open space/near a school  
PHC etc.) centrally located or at a corner of the village.  
BRIEFLY DESCRIBE.

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Duration of Handpump Nautanki film \_\_\_\_\_