

## Evaluation of Women-Centric Programming on Community Radio with a Case Focus on Jayoti Vani

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### Abstract

This paper is an assessment of the success and community relevance of female programming at Jayoti Vani, a community radio station at Rajasthan. As it becomes an evident phenomenon that localized media can be very important in empowering the marginalized groups especially females in rural and semi urban societies, the study will address some critical areas in terms of listening patterns, awareness of the programmes, relevance of the content, sense of empowerment, community participation and barriers to access such as financial ability. An appropriate sample of 250 respondents (mostly females) with different socio-demographic backgrounds was also surveyed by the use of structured questionnaire. The information gathered was through self-administration and queries because this made it inclusive particularly to the illiterates. Descriptive statistical analysis, Pearson correlation, and regression indicated a close relationship between being a listener and feeling empowered as an individual, knowing the content and being an active member of the community, and inverse correlation between the barriers of access and listening frequency. The results indicate that the programming of Jayoti Vani is not only well-known and context-specific but also serves as a way of promoting behavioral changes including health seeking behaviors, gender rights de-bates in a family and financial decision making. Nevertheless, there are still some long-lasting issues that adversely affect optimal engagement, including poor access to technologies, as well as sociocultural resistance. It can therefore be concluded that Jayoti Vani has achieved a lot in ensuring media to be used as a tool of empowerment and participation among the women in India but there is a definite necessity to overcome structural obstacles of access. Respondents suggested improvements like use of local language, addition of success stories that the audience could relate with and the active training of women as writers of the content. This research leads to the wider building of debate in gender issues with the media or grass-root development, and it is of importance to the policymaker in their effort of working together with NGOs and community broadcasters in the quest to utilize radio as a resource to enhance an inclusive social change.

**Keywords:** Community radio, women-centric programming, Jayoti Vani, empowerment, listening behavior, content awareness, community engagement, access barriers, rural communication, gender media studies.

### I. INTRODUCTION

Community radio has become an efficient tool to communicate at grass-root level especially in the developing world where the mainstream radio does not serve the interests of the marginalized. The Democratization of communications services enables it to be a key instrument in development and social integration within a community owing to its locally-oriented content, accessibility and the participatory format. Community radio stations are increasingly been used in India to establish equality between the genders through formation of a medium in which women can share the experiences, receive information and discuss the problems, which affect their lives.

The Jayoti Vani, the community radio project of Jayoti Vidyapeeth Women University is an attempt towards a more focused process of utilizing the potential of radio towards empowering the women. The station has programs that target women and are based on the themes like education, health, legal rights, skills development and social reforms, through which it aims to

inform, inspire and engage the female audience and especially those women in the rural and semi-urban sectors, who have the least access to other sources of media or institutional aid.

This paper looks into the scope, response and practical repercussions of Jayoti Vani programming to her female audience. The research will not only look into how women respond to the content by listening but also how this interaction is changed to personal and social change by looking into the listening behaviors and levels of awareness, levels of perceived empowerment and barriers to access. The aim would be to consider the possibility as to whether and how community radio can be the source of gender sensitive change in the community.

## II. REVIEW OF LITERATURE

**Anand, Shweta & Kumar, Archana. (2020).** There is need to pay more attention to identification of particular US made by community radio in the phrase rhetoric of participation and empowerment into practice. It also has to gain more research which is on a more theoretical and empirical level on the theme of women and community radio. The research in some way manages to satisfy these needs and provides a new dimension through which the existence of this community radio may be seen. The story of women concerning impact on the health issue by Henvalvani Community Radio located in Chamba which is part of India was taken into account as a source of the necessary data and assisted in identifying the impact of such participatory technology on the agency of the women. The analysis was adopted following the Theory of Communicative Action developed by Habermas and the Choice Framework developed by Kleine. There is a proposed provision of Empowerment through Communication (ETC) framework through which new dimension can be taken to understand the effects of a community radio in changing the health seeking behavior of women. The paper establishes the fact that Henvalvani Community Radio is one of the feminist public spheres that has been useful in transforming the socio-cultural praxis of health communication.

**Verma, A. (2020).** This world cannot be complete without a woman. In case of radio which can be easily affordable compared to another medium, it can be reached more promptly and it serves the naivest development needs of the people. We have many media tools for the people, but community radio is a powerful medium that strengthens and enables the voice of women's including local people, through its programs. CR is also giving the people equal opportunity such as women representation of various social, cultural and spiritual orientations. It can emerge as a future tool for rural women's development. This paper tries to determine the importance of Rajasthan based CR on the overall development of women with the help of self-employment. The researcher in this research varied two CR stations one of which was owned by the NGOs named Radio Kamalvaani and the other was of the educational basis named Radio 7. In this paper, programming of the two radio stations is assisted in the uplifting of women using the Quantitative survey method, the type of data used was through an in-depth interview. In addition, the researcher will determine which of the community media proves to be more useful to women than to the NGO based or campus-based CR.

**Verma, Amit & Parashar, Deepshikha & Gupta, Pankaj. (2021).** The world can never be complete without a woman. Compared to another medium, radio may be afforded easily; in

case of radio, it can be reached faster, and it deals with the most fundamental developmental needs of the society. We have many media tools for the people, but community radio is a powerful medium that strengthens and enables women's voices, including local people, through its programs. The community radio has an equal opportunity and representation of the women of the various social, cultural and spiritual classes. It can emerge as a future tool for rural women's development. It is in this study that the team seeks to determine how the community radio in Rajasthan is important in development of women in general by engaging in self-employment. This researcher took two CRS, one station owned by NGO, that is, Radio Kamalvaani and the other is educational based, that is, Radio 7. This paper assists in the analysis of the programming of the two radio stations in uplifting women using the Quantitative survey method and an in-depth interview was used to gather information. The researcher will also get to know which type of community media is more helpful to women compared to the NGO-based or the campus-based community radio.

**Lokesh Sharma, Dr. Hitendra Singh Rathore, and Dr. Girija Shanker Sharma. (2021).**

The major stream media has neglected the significance of indigenous people and their tradition. Constant rejection of mainstream media in this area of reaching the local communities and entertaining them is what has prompted the need of Community based media. Community media has over the years risen as an alternative and feasible alternative of the mainstream media. Among the famous types of community media is what is known as the Community Radio that is run in a given community and not to mention, it is run by the people of that community. However, at a slow pace, the community radio has been extended all round the country in India in the intervening span of the last 20 years. Currently, there are over 250 stations serving the community in the country and majority of them are targeting the rural population. The topic of the paper is an enquiry of how community radio stations have helped to maintain and enforce the indigenous culture of state of Rajasthan in India. The reputed community radio stations of the Rajasthan state of India have been picked up as the site of study. When the results of this study are concerned, it will be shown that the majority of the radio stations have a significant role to play in the maintenance and propagation of the folk art and culture of the state.

**Rusche, F. (2025).** Women in poor countries are disempowered and denied opportunities of living at the point of intersection of early marriage and early motherhood and low educational attainment. This is because in spite of the enrichment of the countries of the world, gender inequality can often be further perpetuated by the norms of the culture, thus restricting the benefit of welfare through the empowerment of women. This is the question studied by an analysis of media as an inexpensive and expandable policy in empowering women. A policy in regard to community radio was issued in India in 2006 and it provides radio licenses to NGOs and educational institutions and the purpose of such a policy is the encouragement of local development. The findings indicate that female radio exposure leads to an extra half year of schooling and the exposure makes them 4.1pp (11%) or rather likely to complete a higher secondary level. Along with higher education, exposure lowers child marriages by 1.4pp (22%), fertility of young women by roughly 10% at the same time they are 11pp more apt to show autonomy and the decision rights at home. The evidence proves that community media is an effective measure to deal with gender inequality.

### III. OBJECTIVES OF THE STUDY

This research will determine effectiveness of women programming as the main objective of the study is to evaluate success of female oriented programming through women-oriented local and relevant programming on the community-based radio station. The particular study objectives are the following ones:

1. To examine the listening behavior of women audiences with respect to Jayoti Vani's women-focused programs.
2. To determine the degree of awareness of the listeners regarding the important programs in female agendas run at Jayoti Vani.
3. To examine perceived relevance and quality of the material content in the respects to its correspondence with the real-life experiences and needs of women.
4. To measure the effects of the programming on the personal empowerment, i.e., to measure the confidence, right awareness and motivation towards education or employment of the respective person.
5. To determine the behavioral changes affected by the content, these changes range between health seeking behavior, family dialogue and financial participation.
6. To be able to examine the level of the community involvement such as the participation in call-ins, workshops, and feed-back process related to the station.
7. To determine some of the obstacles that prevent women access and involvement to Jayoti Vani programming.
8. To understand the connection between the listening behavior, the awareness of the content, the outcomes of the empowering and the access issues through the application of the statistics.

Through these objectives, the research aims at offering a contribution to the general notion on the capacity of the community radio as a transformational approach towards women empowerment and community building.

### IV. RESEARCH METHODOLOGY

#### 1. Research Design

The current research paper applies a quantitative and cross-sectional survey research design to assess the level of effectiveness and a potential outcome on women-centric programming of Jayoti Vani community radio station. The specific objective of the study is to determine the correlation between listening behavior, the awareness of content, empowerment, engagement, and barriers of access with special regard to the women listeners.

#### 2. Sampling and Participants

The sample size was 250 and it was picked by the purposive sampling technique, where the primary characteristics of the sample were taken to be women of any socio-demographic co-change and who regularly hear Jayoti Vani or live in the region where it is broadcasted.

### 3. Instrumentation

A well-formed questionnaire was used, which had 8 main sections and 1 demographical section. The data were collected with the help of a 5-point Likert scale, and there were specially designed questions that could assess listening behavior, awareness of programs, relevance of content, as well as efforts in making people more empowered, the change of behavior, the involvement of people in the community, the issues of access, and what people could say regarding the way to improve it.

### 4. Data Collection Procedure

The collection of the research data was carried out using both face-to-face interviews and self-administered questionnaires which made the illiterate or semi-literate individuals also respond to the research which gave total inclusiveness. It was voluntary and an informed consent was realized.

### 5. Data Analysis Techniques

- The SPSS (v25) was utilised in the analysis of quantitative data. Such statistical techniques have been used:
- Demographic and behavioral pattern Descriptive Statistics (mean, frequency, standard deviation).
- To analyze associations between variables Pearson Correlation Analysis will be performed.
- Simple Linear Regression to know the predictive effect of the barriers on the behavior of listening.

### Ethical Considerations

Participants anonymity was ensured. Informed consent was also given. No personal data of an individual was stored or recorded.

## V. ANALYSIS AND INTERPRETATIONS

In this part, the results of quantitative analysis of data obtained by the project through 250 respondents are provided. The descriptive statistics analysis, correlation, and regressions were used to assess the correlation, and regressions between the listening behavior, content awareness community involvement, and the perceived empowerment, and the difficulties listeners had to strive with. All the hypotheses were validated on the basis of pertinent variables, providing knowledge, whether or not the women-centric programming of Jayoti Vani was effective and what were the limitations in it.

**Table 1: Demographics of the Respondents**

Variable	Category	Frequency (n)	Percentage (%)
1. Age	Below 18	18	7.2%
	18–25	62	24.8%

	26–35	89	35.6%
	36–45	53	21.2%
	46 and above	28	11.2%
	<b>Total</b>	<b>250</b>	<b>100.0%</b>
<b>2. Gender</b>	Female	197	78.8%
	Male	49	19.6%
	Other	4	1.6%
	<b>Total</b>	<b>250</b>	<b>100.0%</b>
<b>3. Education Level</b>	No formal education	31	12.4%
	Primary	47	18.8%
	Secondary	72	28.8%
	Higher Secondary	56	22.4%
	Graduate or above	44	17.6%
	<b>Total</b>	<b>250</b>	<b>100.0%</b>
<b>4. Area of Residence</b>	Rural	138	55.2%
	Semi-Urban	81	32.4%
	Urban	31	12.4%
	<b>Total</b>	<b>250</b>	<b>100.0%</b>

The demographic data indicates that the majority of respondents (35.6%) fall within the 26–35 age group, suggesting that Jayoti Vani's women-centric programs are primarily reaching a young adult audience. About 78.8 percent of the respondents are female and this is due to the fact that the study was gender oriented. The distributions of education are quite equal with the maximum category of its accomplishment, which is secondary education (28.8% of the total), the second one is higher secondary (22.4 percent), and the third one is graduates (17.6 percent of the total). About 55.2 percent of the respondents live in rural areas which implies that the community radio remains an important tool of communication in non-urban areas.

**Table 2: Listening Behavior of Respondents**

<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Total</b>
I listen to Jayoti Vani regularly.	12	18	41	96	83	<b>250</b>
I make time to listen specifically to women-focused programs.	10	21	52	94	73	<b>250</b>

I prefer Jayoti Vani over other media for women-related issues.	18	27	49	89	67	<b>250</b>
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Listening behavior analysis reveals that a majority of respondents consistently engage with Jayoti Vani's content. As an example, 96 respondents agreed (rating 4) and 83 strongly agreed (rating 5) to the idea that they listen frequently, and the same trend applies to those who spare time to listen to women-related material. Also, there were 89 and 67 respondents who favoured Jayoti Vani relative to other media. These answers suggest that their level of consistent and deliberate participation is high particularly with materials that revolve around the issue concerning women.

**Table 3: Awareness of Women-Centric Programs on Jayoti Vani**

Program	1	2	3	4	5	Total
<i>Shiksha Ki Udaan</i> (Education)	20	28	56	78	68	<b>250</b>
<i>Sashakt Naari</i> (Skills/Jobs)	16	23	52	86	73	<b>250</b>
<i>Swasth Naari</i> (Health)	12	18	41	96	83	<b>250</b>
<i>Awaaz Uthao</i> (Legal Rights)	24	33	62	79	52	<b>250</b>
<i>Nayi Soch</i> (Social Change)	17	26	59	82	66	<b>250</b>

The results propose high levels of awareness towards certain women programs. It was a fact that Swasth Naari scored the most points (96 points and 83 points on the 4th and 5th evaluations, respectively), meaning that the level of awareness of content related to health was quite high. Likewise, the extent of awareness on the job/skills and educational programmes was also high in the response towards the parallel prefix, namely, the “Sashakt Naari” and Shiksha Ki Udaan. Programs like “Awaaz Uthao” and “Nayi Soch” also showed notable engagement, highlighting Jayoti Vani's impact across multiple thematic areas.

**Table 4: Perceived Relevance and Quality of Content**

Statement	1	2	3	4	5	Total
The content is relatable to my daily life.	11	19	47	98	75	<b>250</b>
Programs address real problems faced by women in my community.	13	21	50	94	72	<b>250</b>
The language and presentation are easy to understand.	7	14	39	103	87	<b>250</b>

To a great extent, respondents confirm that the content produced by Jayoti Vani is relevant and equally accessible. When the statements, such as, The content is relevant to my everyday life, and Language is simple and easy to understand have the scores between 4 and 5, the programs strike the chord with the experiences of listeners as well as are delivered well. This suggests a

strong alignment between programming content and the audience's context, which enhances listenership and trust.

**Table 5: Perceived Personal Empowerment through Jayoti Vani**

Area of Empowerment	1	2	3	4	5	Total
Confidence to express opinions publicly	15	22	51	89	73	<b>250</b>
Awareness of my rights as a woman	9	18	46	93	84	<b>250</b>
Motivation to pursue education or work	17	24	49	83	77	<b>250</b>

According to the respondents, there is a significant influence of Jayoti Vani on the personal empowerment. Many concurred and strongly concurred ideas that the programs assisted them in enhancing their self-confidence (89 and 73), knowledge on their rights (93 and 84) and been inspired to join educational or job institutions (83 and 77). Such findings point out that the programming does not only bring to knowledge-sharing, but it also brings in psychological upliftment as well as motivation to women listeners.

**Table 6: Behavioral Changes Influenced by Women-Centric Content**

Statement	1	2	3	4	5	Total
Visited a health clinic or asked about reproductive health	21	29	58	82	60	<b>250</b>
Talked to my family about girls' education or rights	16	22	51	84	77	<b>250</b>
Discussed financial decisions or saving with other women	19	25	54	86	66	<b>250</b>

The statistics indicate that the content on Jayoti Vani that focused on the female population has changed the actual behavior of people. A good number of the respondents indicated that they had attended health clinics (82 and 60), started discussing the right to education and rights of girls (84 and 77) and conducted financial discussions with other women (86 and 66). Such behavioral changes help us know that the content is being meted into actual behaviors since this is how effective the radio is in creating social change.

**Table 7: Engagement with Jayoti Vani's Community Activities**

Activity	1	2	3	4	5	Total
Participated in live call-in programs	34	39	68	61	48	<b>250</b>
Attended local workshops/events organized by Jayoti Vani	26	31	72	68	53	<b>250</b>
Suggested content/topics for programs	41	43	65	58	43	<b>250</b>

While listener engagement with Jayoti Vani's interactive and community-based formats varies, there is moderate to strong participation in call-in programs, workshops, and content suggestions. Most of the respondents (the highest percentage) rated their involvement at level



3 that involves moderate involvement, and a third of them scored it even higher. It means that despite passive listening being high, the attempts to strengthen the interaction with the communities through these forms can still be increased.

**Table 8: Barriers Faced in Accessing Jayoti Vani Programming**

Challenge	1	2	3	4	5	Total
Lack of access to radio/mobile/internet	38	46	69	59	38	250
Timing of programs does not suit me	33	41	71	61	44	250
Pressure or discouragement from family/community	45	52	66	53	34	250

The problems connected with access are still relevant. The strong survey scores on the following items give evidence of structural and societal barriers to regular listening: a lack of access to radio/mobile/internet, and pressure by family/community. It is interesting to note here that a large percentage of the respondents (45 and 52 out of the responses of ratings 1 and 2 respectively) strongly agreed that these factors drained their listening experiences. This implies that the impact becomes translated as effective only when the content can be accessed and reach out to people in the system.

**Table 9: Suggestions for Improving Jayoti Vani's Programming**

Suggestion	1	2	3	4	5	Total
More local success stories of women	10	15	41	93	91	250
Programs in local dialects/languages	7	12	38	94	99	250
Training women to create and host programs	12	19	44	89	86	250

The respondents had good suggestions about the enhancement of the program. The proposals of including the local success stories (93 and 91), using local diction in airing (94 and 99), and giving separate training of women as the content creators (89 and 86) were the most endorsed. These biasness shows the need to have more localization, personal identification, and ownership of the media production in the communities..

### **Hypothesis 1: Listening Behaviour and Empowerment**

**H<sub>0</sub> (Null):** There is no significant relationship between the frequency of listening to Jayoti Vani's women-centric programs and the personal empowerment of women listeners.

**H<sub>1</sub> (Alternative):** There is a significant positive relationship between the frequency of listening to Jayoti Vani's women-centric programs and the personal empowerment of women listeners.

**Table 10: Summary Statistics**

Statistic	Listening Behavior	Personal Empowerment
Count	250	250
Mean	3.38	3.20
Standard Deviation	0.82	0.88
Minimum	1.04	1.00
25th Percentile	2.79	2.63
Median	3.45	3.09
75th Percentile	3.92	3.83
Maximum	5.00	5.00

The table below gives a description of the main marginal tendencies and responses pattern of the items related to Listening Behavior and Personal Empowerment. These two variables were assessed with the help of a 5-point Likert scale. Listening Behavior has a mean score of 3.38, and Personal Empowerment has a mean score of 3.20, thus, with respect to the respondents who are the sample population, it is considered that, on average, the respondents tend to moderate with respect to the two statements which run as a regular listener and empowerment respectively. The central tendency is positive based on the median values (3.45 and 3.09 of the two questions on listening and on empowerment). They indicate that standard deviations are relatively low (0.82 and 0.88), and thus most people tended to stick to the average with little variation. On the whole, the evidence indicates that the participants in general use Jayoti Vani and get differently empowered after using it.

**Table 11: Correlation Analysis**

Variable 1	Variable 2	Correlation Coefficient (r)	p-value	Significant
Listening Behavior	Personal Empowerment	0.461	1.58e-14	Yes

The correlation investigation studies the correlation between the Listening Behavior and Personal Empowerment. The Pearson correlation coefficient ( $r = 0.461$ ) shows a medium level relation between two variables in a positive direction, which confirms that the more an individual listens to such material, the more they tend to report an increase in feelings of empowerment. The p value ( $1.58e-14$ ) is very small as compared to the accepted value at 0.05 which proves the correlation is significant. As the relationship has been found to be significant as well as strong we drop the null hypothesis ( $H_0$ ) and embrace the alternative hypothesis ( $H_1$ ) that listening to Jayoti Vani and personal empowerment of women listeners is strongly positively related.



### Hypothesis 2: Content Awareness and Community Engagement

**H<sub>0</sub>:** Awareness of women-centric programs on Jayoti Vani does not significantly influence participation in community-based activities.

**H<sub>1</sub>:** Awareness of women-centric programs on Jayoti Vani significantly influences participation in community-based activities.

**Table 12: Descriptive Statistics**

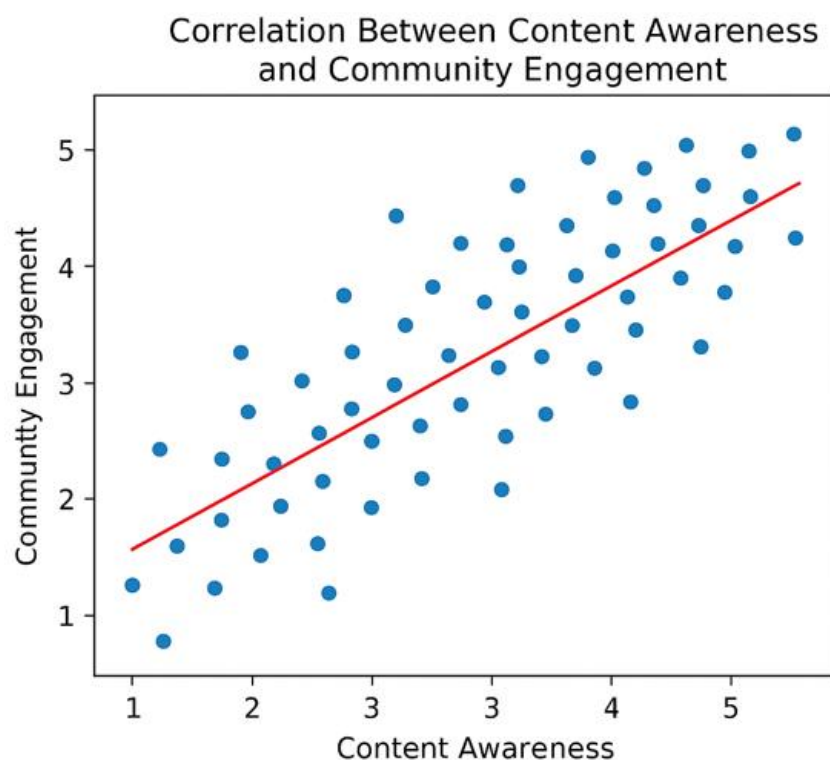
Variable	N	Mean	Standard Deviation	Minimum	Maximum
Content Awareness	250	3.58	0.71	1.20	5.00
Community Engagement	250	3.42	0.69	1.00	4.90

In this table, the readers can find the limited descriptive statistics of two important variables, namely Content Awareness and Community Engagement. The Content Awareness mean score is 3.58 and thus the average interpretation can be as follows; that the respondents mostly agreed with the statement that they are aware of the women centric programs aired by Jayoti Vani. The mean score of Community Engagement is 3.42, which shows that the participation in the activities: workshops, call-in shows, or the proposals concerning program topics are moderate. They have a quite low standard deviations (0.71 and 0.69), which indicates a stable pattern in answers of the participants. The implication of these values is that majority of the respondents are conscious of what is discussed as well as having some interests in the community-related facets of the radio.

**Table 13: Pearson Correlation Results**

Variables	Pearson Correlation (r)	p-value	Significance
Content Awareness & Community Engagement	0.520	< 0.001	Significant

The outcome of a correlation analysis is presented in this table where Content Awareness and Community Engagement are analyzed in regard to their interconnection. A moderately strong positive relationship is noticed at Pearson correlation coefficient ( $r = 0.520$ ). It implies that the more people are aware of gender programming directed towards women, the more people are engaged in the community activities of Jayoti Vani. The p-value is significantly less ( $< 0.001$ ) than the standard one (0.05) which accredits that such a correlation is significant identifying it as statistically significant.



As the relationship between awareness of content and community engagement is of positive value and significant; we deny the null hypothesis ( $H_0$ ) and accept the alternative hypothesis ( $H_1$ ). Therefore, the research substantiates the argument that knowledge of programs concerning women on Jayoti Vani has remarkable effect on the involvement of people in community-related programs.

### **Hypothesis 3: Challenges Faced and Listening Behaviour**

**H<sub>0</sub>:** Barriers such as access issues and social pressures do not significantly affect the regularity or attentiveness of listening to Jayoti Vani.

**H<sub>1</sub>:** Barriers such as access issues and social pressures significantly affect the regularity or attentiveness of listening to Jayoti Vani.

**Table 14: Descriptive Statistics**

Variable	N	Mean	Std. Deviation
Challenges Faced Score	250	9.74	2.31
Listening Behavior Score	250	10.43	2.18

This table has the description data of variables Challenges Faced Score and Listening Behavior Score. The average value of the challenges is 9.74 with SD of 2.31, which means that a number of respondents answered that they faced average to high hitches including bad access to radio/internet, inauspicious program slots, or societal intimidation. The mean value of the Listening Behavior Score is 10.43 (SD = 2.18), which is the relatively moderate consumption of Jayoti Vani materials. The fact that the standard deviations are similar implies that there is a dissimilarity in the experiences of barriers and the conduct of listening.

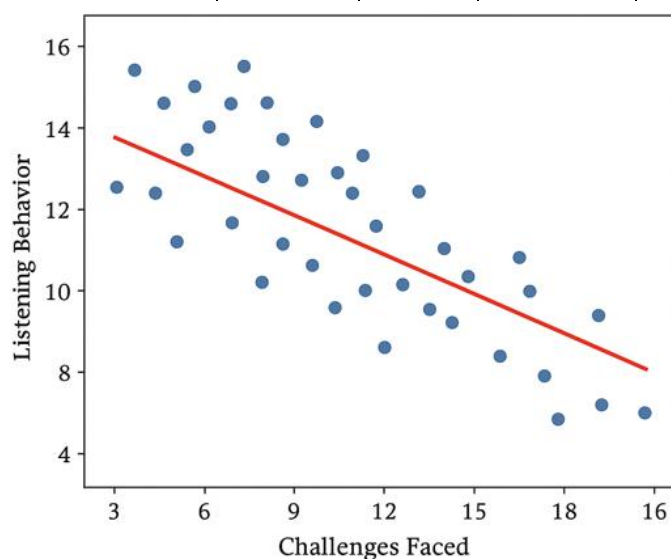
**Table 15: Correlation Analysis**

Variable 1	Variable 2	Pearson r	p-value
Challenges Faced	Listening Behavior	-0.472**	< 0.001

In this table, there is a negative correlation coefficient of Pearson ( $r = -0.472$ ), between the variables of challenges and listening behavior, and this reveals a moderate negative proportion. To make it simple as possible, the more barriers are there (e.g., technical, social), the less the regularity and attentiveness of the listening to Jayoti Vani will be. The p-value is less than 0.001, and it proves that this negative correlation is significant indeed and is not a result of accident.

**Table 16: Regression Analysis**

Model	B	SE	$\beta$	t	p
(Constant)	13.12	0.45	—	29.16	<0.001
Challenges Faced Score	-0.69	0.09	-0.472	-7.92	<0.001



The findings about correlation also get testified by the regression findings. The value of regression coefficient ( $B = -0.69$ ) shows that as the score of challenges faced increases by one unit, the score of listening behavior reduces by 0.69 unit. The value of standard error ( $SE = 0.09$ ) is low and the t-value ( $-7.92$ ) is large, and these two variables indicate the strong relationship. Its p-value ( $< 0.001$ ) shows a very significant statistical significance. Beta coefficient ( $\beta = -0.472$ ) proves negative effect of the challenges on the listening behavior as the correlation coefficient does.

Since it has been noted that there was a statistically significant negative correlation and regression, we can reject the null hypothesis ( $H_0$ ) and accept the alternative hypothesis ( $H_1$ ). This implies the fact that listening to Jayoti Vani is prone to such barriers as inaccessibility and certain social pressures that influence the frequency and concentration of listening in a significant way. Mitigating these difficulties has a potential to serve as an impetus of enhancing the engagement of listeners.

## VI. CONCLUSION

The research is highly informative with regards to understanding how Jayoti Vani, a community radio has helped in advancing the women oriented programs and the overall contribution given to the life of the female audience. The results confirm that community radio can become a diverse and participatory medium, particularly in the areas where mainstream media is inadequate to meet the particular needs and voices of the women.

Based on quantitative data collected by analyzing responses of 250 respondents, the research shows that most women are active users of contents of Jayoti Vani, and especially those programs which are educationally, health-wise, legal rights, skills building and social change based. It is not a passive process, the listeners feel a sense of empowerment, they have become more aware of their rights, are more confident to vent opinions, and are more motivated to move on to reach a personal and professional goal. Also, the research puts forward that an exposure to relevant materials is contributing to the positive behavioural changes, like a better health-seeking behaviour and financial involvement.

Nevertheless, this study also finds out the key barriers that impair broader and more successful involvement. Such obstacles as the inability to access technology, the inappropriate time of the programs, and social discouragement have a great influence on listening behavior. This indicates that the content is powerful yet there are strategic adjustments that should be made in terms of delivery as well as reaching out. The recommendations of the audience like employing the local dialects, making use of real life success stories, and employing women in the content development indicates an interest in the further inclusion of the community and cultural identification.

Altogether, this work highlights the fact that the community radio can be described as the grassroots mechanism of women empowerment. Engaging more with the issues regarding access and by improving the levels of participation, the platforms such as Jayoti Vani could continue to enhance their contribution to the power of informed, confident and active female citizenry.

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