Nature of Urban Radio (90.7 FM) Programs Aired in Slang and Listened to by Youths in Migosi, Kenya

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Abstract:- Facing growing competition from other radio stations, Urban Radio (90.7FM) integrated slang into its programming to engage a younger audience. This research evaluated the effectiveness of this strategy in attracting and retaining young listeners, while also assessing its impact on the station's broader appeal and overall market position. The study aimed to achieve specific objectives: identifying the types of Urban Radio (90.7 FM) programs listened to by youth in Migosi, examining the frequency of youth listenership of Urban Radio's slang-based programs in Migosi Ward, Kisumu City, and evaluating the satisfaction levels of these listeners. The research was guided by the uses and gratification theory and employed a mixed-method research design. Cross-sectional data was used to explore how Urban Radio's slang-driven programming influences youth listenership. To determine the sample size, Yamane's statistical formula was applied, yielding a sample of 275 youths, who were selected through systematic random sampling. The study also included an interview with Urban Radio's program manager, chosen through purposive sampling. Quantitative data was analyzed in SPSS, generating tabulated and graphical reports. Frequency distributions were presented in tables, graphs, and pie charts, while qualitative data was analyzed thematically and presented in prose. The findings revealed that youth listeners tuned in primarily for entertainment, often spending several hours daily listening to music marathons. Most accessed the station via phone and its website, drawn by favorite shows and presenters. Youth actively engaged by texting and commenting on the station's Facebook page. The study recommends Urban Radio invite professional guests for on-air discussions and encourage listener participation through call-ins and social media interactions.

Keywords:- Slang; Urban-Radio; Youthful Listenership; Program Content; Youth Culture.

I. INTRODUCTION

According to Wekesa (2016), youth as the audience is a dynamic, impressionistic, and highly vibrant part of society. Youth have a loyalty that often shifts from one radio station to another based on preference and choice. With the use of slang by Urban Radio (90.7 FM), there is a need to find out how strategies Urban Radio (90.7FM) employs to retain Migosi youth listenership by using slang to air its radio programs with a focus on the specific programs aired by the radio, frequency of listenership of the radio by the youth through different mediums and reasons the youth listen to Urban Radio (90.7 FM).

Private businesses owned and operated commercial radio stations, airing of advertising is essential to their survival. Generally speaking, entertainment programming like comedy discussions, music programs, and celebrity chats are prioritized on commercial radio. Radio frequently communicates with audiences that are difficult to reach and air in languages that are overlooked by mainstream media. Young people make up a vital percentage of this audience and, also since they account for more than half of the African population, their potential as active participants and the audience must be nurtured rather than overlooked (Martin, 2013). The youth also constitute more than half of Kenya's population, contributing to a sizable radio audience in the country (Wekesa, 2016). **Field & Lazarsfield's (1946)** research on how Americans used radio, whereas Wolf & Fiske's (1949) investigation into comic books and ego development are just a few of the studies done to discover what kind of fulfillment people are looking for. Blumler and McQuail examined the United Kingdom elections of 1964 in 1969 and classified people's motivations for viewing various political programs on television, discovering that the primary motivation was to gain political knowledge or to monitor the political climate. A large number of listeners are devoted to their favorite radio stations and are frequently paying attention for extended lengths of time, **Ismaila, (2013).** Oliveira, Portela, & Santos (2012), stated that it is assumed that listeners form their interpretations of a radio program if the presentation includes something to which they can relate or is known to them, and according to **Bamgboye** (2013), the number of people who listen to radio continues to rise, suggesting a growing preference for radio stations' free and participatory possibilities. McLeish (2005), states that radio is picky, which means that the listener's sole option is to mentally switch off during an item that fails to hold his attention or to tune to another station (Orao, 2009). With the introduction of mobile phones, such talk programs have become more participatory because people in the studio frequently engage their audience by allowing the said audience to telephone or send messages with their comments or perspectives on topics discussed (Chepng'etich, 2017). According to Anurekha, 2020, entertainment is a type of action that holds an audience's attention and interest or provides pleasure and delight. People have diverse interests

when it comes to entertainment, but they are typically identifiable and known.

Urban Radio (90.7FM) station began broadcasting with continuous music in mid-December 2013. Urban Radio has 5 programs; The Early morning show airs from 6 am to 7 am. The Breakfast Club, which airs from 7 am to 10 am. The music marathon airs from 10 am to 3 pm. Urban Ride airs from 3 pm to 7 pm and Dark Africa airs from 7 pm to 10 pm. Urban Radio also has a Facebook page: urbanradio 90.7FM, a Twitter handle: @UrbanRadio254, and a web portal https://www.urbanradio.co.ke. Radio reflects the socio-cultural and educational demands of the particular community it serves. It allows people to speak up and make their opinions, complaints, and ideas known to policymakers. Along with offering services to the community, it has expressed opinions on several pressing issues facing society (Thakur, 2016).

Language is a unifying factor that crosses tribal boundaries, and Kenya's urban youth have developed an urban slang known as Sheng over the years, which is essentially a combination of Kiswahili, the national language, English, the official language of bureaucracy, and vocabulary items from several indigenous Kenyan languages (Ojwang, 2015). Furthermore, since the 1960s, a novel vernacular known as Sheng (Swahili English) has become the stock-in-trade among urban youth, particularly in Nairobi, Nakuru, Kisumu, and Mombasa (**Iraki, 2004**). Slang has been used to denote urbanization and young group identification, particularly in highly cosmopolitan cities such as Nairobi and Kisumu. Slang has gotten so popular that it is used in mainstream advertising to appeal to younger audiences (Ojwang, 2015). Slang is used by specific groups of people (such as teenagers or college students). Sheng's popularity and ubiquity among the youth make it an ideal vehicle to open a discourse. As more and more young people listen to Ghetto FM and register for the Sheng website, the language becomes a means of communication (Iraki, 2004). The use of slang in news broadcasting can be used to appeal to and include, a specific audience while excluding others. As a result, it is a powerful indicator of audience design (UNDP, 2013).

KBC broadcasted in English and Kiswahili, as well as in most local languages of Kenya. The corporation was launched as a radio service in 1928 when Kenya was a British colony, making it the first radio station in Kenya. More FM stations have emerged in Kenya since the introduction of the first FM station in 1936. Today, we have approximately 60 FM private broadcasters and 145 FM stations around the country. These stations are battling for Kenyan listenership, particularly among youth, who account for half of the Kenyan population (Wekesa, 2016).

II. LITERATURE REVIEW

Ojwang (2017) researched the youth-founded Koch FM used as an example of a local community radio station that broadcasts mostly in urban slang, it is stated that through Koch FM station, to build wealth and strengthen identity through forceful self-expression, socioeconomically

disadvantaged young people establish and sustain social networks in the form of theater, fundraising clubs, and support groups. As a result, popular call-in shows made possible by mobile phones hasten the spread of information, and online communities have sped up mobilization and sparked growth in the youth, who have established networks with other like-minded Kenyan youth in the Diaspora who use the same slang. The case study demonstrates how a common tongue may be a powerful unifier that transcends social, economic, religious, ethnic, political, and gender barriers. To address local issues, the youth language codifies the real daily problems of kids in more concrete words. Koch FM is one such youth-driven program, to transform attitudes while empowering young people (www.kockfm.org). Empowering youth is viewed as a crucial part of the evolution of the nation in the research paper. (Ojwang, 2017). This study was specifically on how Koch FM radio station's programs aired in urban slang build wealth and strengthen the identity of the youth through establishing social networks. However, the current study focused on how young audience listenership of Urban Radio intensifies their interest in the radio station through its programing.

Odera (2011) researched on utilization of school radio broadcasts to help teachers as well as students, learn and advance their spoken and written English in primary schools in Kenya. The use of English is essential to formal education in Kenya. It is a required topic in both primary (ages six to thirteen) and secondary (ages fourteen to eighteen) school. It also serves as a vehicle for instruction in Kenyan primary grades schools from fourth grade through university degree. However, English remains one of the hardest and most challenging languages to teach and draining assignments for primary school instructors, because when kids start first grade, they are already fluent in English, and they have pre-programmed language skills when they get to school. They possess proficiency in their native tongue, which is the language of teaching in nearly all rural schools, as well as Kiswahili in city schools. They occasionally combine English, local dialects, and Kiswahili to create a new language called "Sheng." This makes learning English extremely tough for them.

Despite all of the government's efforts to increase English language competency in elementary schools through a school radio policy, transmitted to school kids graduating from primary schools are unable to speak effectively in English. As a result, it was required to determine the extent to which school radio program government policy was implemented in elementary schools (Odera, 2011). This study looks into maximizing the use of school radio broadcasts to help teachers and students learn and advance their spoken and written English in primary schools in Kenya. Despite this, the current study focused on how Urban Radio's use of urban slang encourages listenership.

➤ *Youth Radio Listenership*
Bouralt (1995) reports that the British East African Company launched Kenya's radio sector in 1927 and white settlers used it to communicate with their home country and the rest of the globe. In 1953, the (ABC) an African

Broadcasting Service, was established. This was presented in native African languages to improve communication between African troops' families and the British during World War II. Kamba, Nandi, Luo, Swahili, Luhya, and Arabic were ABC's main languages. The government founded the Kenya Broadcasting Corporation (KBC) in 1961, and the media industry was liberalized in 1990, allowing additional broadcasters to enter the market (Gathigi, 2009). The usage of various languages in Kenyan radio has expanded the number of listeners. As a result, FM radio stations became a venue for youth outreach, and youth groups and projects grew in popularity as they became more visible in and through the media (Ojwang, 2017).

Ahmed & Tinny (2011) researched FM radio stations' widespread use and how it has resulted in a significant shift in Bangladeshi youths' speaking patterns. The researcher contrasts the opinions of youthful listeners as well as radio hosts (RJ) to determine the extent to which this phenomena of RJ Speech influences the speech of the Bangladeshi youth and their findings were that FM radios ushered in a new era of entertainment, where, while driving in the capital city, they listen to FM radio stations for traffic reports, contemporary Bangla music, and world music. This study looked into how speech use of radio stations in Bangladesh has influenced youths' speaking patterns through programming, consequently, this study sought to find out how slang use in Urban Radio (90.7FM) influences young listeners' preference for the radio station.

According to Odine, (2014) research, South African youth have found voices through radio as a result of laws enacted during the democratic post-apartheid era. Radio, a medium that reaches rural areas, is now used by adolescents to voice their concerns. They tune in to radio shows developed and offered by young people from the viewpoint of youth. There was also news, sports, and public affairs radio shows. However, radio broadcasts, regardless of radio station, were created and presented by adults. As a result, the existing small amount of children's programming was made by adults with no input from children. Fortunately, and in contrast to television and newspapers, the youth have discovered radio was their media of choice at the time. South African youth use radio to communicate problems that are important to them. This study focuses on radio stations in South Africa hosted by youth and radio programs produced by youth but, does not put perspective into how these programs affect the young audience. This study was significant as it investigated how slang use in Urban Radio created a preference for the radio station among the youth as opposed to other radio stations.

Wekesa (2016) research explored the programs covered by FM stations in Nairobi and how the youth perceive the preferred content. The researcher focused on youth listenership in Nairobi because the city has the most FM stations and thus the most FM listeners (Wekesa, E., 2016). According to the study, youth listen to FM stations primarily for entertainment, news, and information on topics that impact them, and peer influence is the most influential element influencing content preference among young radio listeners. For those who are avid radio listeners', radio listening habits shift significantly, with their devotion to specific stations becoming quite shaky, an issue exacerbated by the proliferation of FM radio stations. This study only focused on how young people in Nairobi use FM stations radio content. The current study focused on expanding the knowledge by shedding light on the impact of radio listenership by youth in their social and professional environment.

Huong (2008) research investigated the technology, radio programming, and listening modes, radio changes, to be able to comprehend the evolution of radio from its creation to the present in Vietnam. After investigating the historical, political, socio-economic, and cultural contexts of radio and online radio in Vietnam, the study looked into how Western radio theories and practices could be applied to Vietnamese radio, and whether web radio could be used to reach a fresh audience, in particular those who had previously ignored traditional radio. In terms of radio in Vietnam, it is worth noting that the various programming approach was maintained until late 2006. Not until September 2006 that the music channel Xone FM (VOV3), debuted on the radio and featured content for listeners between the ages of 16 and 35 (Huong, 2008). This research investigated radio programming and listening modes but was not specific to any cadre of the audience. The current study expounded on it by researching Migosi youth as a radio audience and how they use radio content. Maintaining the Integrity of the Specifications.

III. MATERIALS AND METHODS

➢ *Research Design*

Orodho (2003) maintains that a descriptive survey research design allows the researcher to collect data to describe and evaluate the characteristics of a population based on attitudes, perceptions, values, or behavior. This study, therefore, using descriptive cross-sectional research design, determined the attitudes of the youth towards Urban Radio (90.7 FM) radio programs at a specific period in time, by identifying the nature of programs aired by Urban Radio (90.7FM) that the youths in Migosi Ward listen to. The study adopted the mixed method in explanatory design. The researcher also determined the regularity with which Migosi Ward youth listen to Urban Radio (90.7 FM), and examined the levels of gratification youth in Migosi Ward, Kisumu City get by listening to Urban Radio (90.7 FM).

➢ *Study Area*

The study investigated use of slang by Urban Radio (90.7 FM) for the retention of youthful listenership in Migosi Ward, Kisumu City. Migosi ward area occupies 1.93 square kilometers and has a population density of 12,044 persons per square kilometer. The area had a total population density of 23, 892 people, with 10,630 men and 13,262 women, and a total of 6,777 families (**KCIDP, 2018-2022**).

Migosi Ward, Kisumu City was selected because of the population density. According to KCIDP (2018-2022), this

has among the highest density of youths per household of between the ages 15-28 years.

According to Wilkinson (2015) and Mohochi (2003), youths tend to form subcultures within society in an effort to form their identity. This search for identity extends to the use of language and has been exploited by broadcasters. Accordingly, this study focused on Urban Radio (90.7FM) which targets mainly the youth. This was successful because of the radio's predominant use of slang in airing its programs.

➢ *Study Population*

Babbie, E. (2002) states that the study population is the aggregation of elements from which the sample is selected. This study targeted the youth of Migosi Ward, Kisumu City, between the ages of 15-28 years, who are the main listeners of Urban Radio (90.7FM). Migosi Ward constitutes University and college-going students and households of primary and secondary school-going children who form identity through subcultures within the society which extends to the use of slang. Occupationally, there were people in business and employment. The majority were Christians, and there were also Muslims. According to (KCIDP, 2018-2022), the total number of youths in this age bracket in Migosi Ward, Kisumu City, was 15, 685 with; 5432 in Lolwe and Kenya-Re, 5062 in Migosi, and 5191 in Car wash. The other population in this study was the program manager at Urban Radio. The program manager selection was determined by his involvement in making decisions in programming and scheduling. Therefore, the target population for this study was 15,685 youth. The study also looked at the Urban Radio (90.7 FM) 5 programs: The early morning show that airs, on weekdays from 6 am to 7 am. The Breakfast Club airs on weekdays from 7 am to 10 am. The music marathon aired on weekdays from 10 am to 3 pm. Urban Ride airs weekdays from 3 pm to 7 pm, and Dark Africa airs weekdays from 7 pm to 10 pm.

➢ *Sampling Procedure and Sample Size*

Sampling refers to the selection of individuals and other units of analysis for research (Bryman, 2012). The number of samples was determined by **Yamane's (**1967), **Koech,** 2017) statistical formula;

$$n = \frac{N}{1 + N(e)^2}$$

Were n = The required sample size

N = Total population

e = degree of accuracy (96%), expressed as decimal (0.06); the margin of error (6%)

$$\frac{15,685}{1 + 15,685(0.06)^2}$$

$= 15{,}685/57$

$= 275$

The study then applied a systematic random sampling technique to get the 275 listeners of Urban Radio (90.7FM). According to **Hayes (2020),** Systematic random sampling is a type of probability sampling strategy in which sample members are drawn randomly from a larger population with a fixed, periodic interval in between, also known as the sampling interval.

The sampling interval was determined by dividing the population size of 23,892 by the total number of households of 6,777. There were 4 estates within Migosi Ward; Lolwe and Kenya-Re, Migosi, and Car Wash (KCIDP-II, 2018-2022). Using the random walk technique, the researcher began from a random starting point, every 3rd house was sampled, and the Kish Grid procedure was used to pick out participants from households (Kish, 1949). As stated in Table 3.1, the researcher used the Population Proportional to Size (PPS) approach in selecting samples from each estate.

The Population Proportion to Size method of sample selection assisted the researcher to choose the sample size based on the numerical strength of each sub-section of the sample unit, in this case, sub-location.
Population Proportional to size formula (PPS);

$$PPS = \frac{Population\ per\ Estate \times Sample\ size}{Total\ Population}$$

Lolwe and Kenya-Re

$$5432\ x\ \frac{275}{15685} = 95$$

Migosi $\quad 5062\ x\ \frac{275}{15685} = 89$

Car Wash $\quad 5191\ x\ \frac{275}{15685} = 91$

Table 3 Migosi Ward Estates

Estates	Population frequency	Sample size
Lolwe and Kenya-Re	5432	95
Migosi	5062	89
Car Wash	5191	91
Total Population	**15, 685**	**275**

The selection of the programs manager at Urban Radio (90.7FM) was determined through Purposive sampling

because he was the primary data source about the programs aired and policies governing program selection.

➢ *Data Collection Methods*

Data collection is the systematic and ordered gathering of information to address research objectives or questions (Cooper & Schindler, 2014). Data was collected using interview schedules and questionnaires.

• *Interview Schedule*

An interview is a questionnaire administered orally (Babbie, 2007). The interview, was carried out by the interviewer to ask listed questions on an interview schedule as they were stated and in the same order they were given in the schedule. This promoted standardization of both questioning and recording of replies, which resulted in less inaccuracy due to variety in questioning and improved accuracy and ease of processing of respondents' answers (Bryman, 2009). An interview schedule was used to acquire data from Urban Radio (90.7FM) programs Manager on the process and procedures of selection of discussion topics on different programs aired by the radio station.

• *Questionnaire*

According to Kumar (2005), a questionnaire is a printed set of well-organized questions to which respondents respond. A survey form was used to collect data from 275 selected youth aged 15-28 years. Questionnaires were suitable for collecting data from a huge population in the shortest amount of time. They were easier to examine since they were immediately usable, and they were easier to administer as every single item in the questionnaire was followed by another option answer. The researcher chose a starting point from Lolwe gate to administer the questionnaire to every 3rd housing flat and every 3rd house within the housing flats on the left-hand side of the road. The exercise was carried out on the weekends in the afternoon. The researcher requested consent from the guardians of school-going students.

The questionnaires were administered in both open-ended and closed-ended queries. The survey questionnaires were divided into three Sections; section A comprised of demographic information such as age, gender, marital standing, and level of education. This aided the researcher in understanding how demographics affect Migosi ward youth radio listenership of Urban Radio (90.7FM) owing to the use of slang in the said Radio. Section B comprised of questions that outlined data determining Migosi ward youths' regularity of listenership of Urban Radio station concerning slang use by the radio station, examined the level of gratification of youth by listening to Urban Radio (90.7 FM) and also determined programs aired by Urban Radio (90.7 FM) using slang.

➢ *Data Analysis and Presentation*

Data analysis is the process of modeling, manipulating, and altering data to emphasize relevant information, offer conclusions, and help decision-making. It is to achieve research objectives and answer research problems (Bryman & Cramer, 2008). Quantitative data obtained from the questionnaire was analyzed using Statistical Package for Social Sciences (SPSS) to produce mean, and medium through tables. For objective one on 'the nature of Urban Radio (90.7 FM) programs', uses and gratification theory (Katz, Blumbler & Gurevitch, 1973) was used to determine specific programs aired on Urban Radio (90.7 FM) and listened to by the Migosi youth. The results were compared with the literature reviewed in sections 2.2 and 2.2.1 before conclusions were made. Descriptive statistics was applied for analysis with results presented in tabular form using Microsoft Excel. For objective two on 'regularity of listenership of Urban Radio (90.7 FM) programs by youth,', Aristotle's communication model was used to determine Urban Radio's guests invited on programs aired to influence the frequency of youth listenership, data from the questionnaire and interview were coded and presented in a tabular form, analyzed and conclusions made after comparing them with the literature reviewed on section 2.3. For objective 3, on 'levels of gratification of Migosi Ward youths listening to Urban Radio (90.7 FM) programs'. Descriptive statistics was used to assess the levels of gratification. Data from the interview and questionnaires was coded into four thematic areas; identity (youth as target population for Urban Radio station), personal relationships (Migosi youths' loyalty towards Urban Radio station), diversion (Migosi youth use of Urban Radio station programs), and Information seeking. Data presentation was both textual and in tabular form using Microsoft Excel. The results were compared with the literature reviewed in section 2.3. Data presentation was both in textual and tabular forms by looking at the results of the questionnaire and interview schedules, the quantitative data was analyzed first, then the qualitative data to help explain the quantitative data.

➢ *Reliability and Validity*

Reliability refers to whether the same results would be received if a particular measurement technique were administered several times to the same research subject (Bryman, 2009). To ensure instrument reliability, a pre-test was conducted to; identify programs aired in slang by Urban Radio (90.7FM), determine how Migosi youth use content they listen to aired by Urban Radio (90.7FM) and examine level of gratification Migosi Ward youth get by listening to the radio station therefore assessing clarity, and suitability of the research instruments. The purpose of pre-testing was to identify irrelevant information and to analyze responses in order to determine the level of ambiguity of questions and correct where required prior to the final distribution. This was done by distributing questionnaires to a small group of youths from a different area (Kondele) before the data collection exercises started, which consisted of 20 respondents.

Validity is concerned with the integrity of the conclusions generated by a piece of research (Bryman, 2009). Piloting was carried out by pre-testing the questionnaire and interview schedule to assess validity. The researcher was guided on the content of the questionnaire; this guaranteed that the instrument measured what it was designed to measure.

➢ *Ethical Considerations*

Privacy and confidentiality were adhered to by the researcher while collecting data, processing, and reporting. All crucial informants provided their consent before taking part in the research. Informed consent consisted of permission to be interviewed and to fill out the questionnaires. Personal identification numbers were used in the questionnaires to protect the identity of the respondents during data collection.

Privacy and confidentiality also applied in access to records and documents at the radio station, the inclusion of the name of the radio station in the study was observed. The researcher obtained permission from Maseno University Ethics Committee to carry out the study which was presented to the radio station management and other participants before the start of the data collection exercise. The researcher also obtained a NACOSTI research permit before conducting the study.

IV. RESULTS

➢ *Nature of Urban Radio Programs*

This section examined the types of programs aired by Urban Radio, focusing on content, style, and target audience. It explores how these programs are tailored to engage listeners, particularly the youth demographic, through the use of slang, music choices, interactive segments, and social media integration. The analysis covers the structure of these programs, frequency of slang usage, and the themes emphasized to appeal to young audiences. This section aims to illustrate how Urban Radio's programming aligns with youth preferences and its role in sustaining youthful listenership.

- *Hours of Listenership*

Table 2 Hours of listening to Urban Radio (90.7FM)

Hours	Frequency	Percentage
6 am-10 am	41	15.7
10 am-3 pm	97	37.2
3 pm-7 pm	81	31
7 pm-10 pm	42	16.1
Total	261	100

Source: Researcher, 2024

According to Table 2 above, 42 respondents (16.1%) listened to Urban Radio between 7 pm and 10 pm, 97 respondents (37.2%) between 10 am and 3 pm, 81 respondents (31%) between 3 pm and 7 pm (since some are secondary school students who only listen to the radio when they have the time), and 41 respondents (15.7%) between 7 pm and 10 pm. According to the data collected, some respondents also indicated listening to the radio while taking public transportation or traveling to work, and still, others do so while unwinding to gratify their needs. The assertion made by the manager of Urban Radio station that their programming is customized for a particular audience and the time window during which that audience is most likely to tune in to the radio station lends credence to this.

Urban Ride is designed to accommodate audience's fresh from work, whereas Dark Africa caters to a wider age range with its slow music, song requests, culture, food, and lifestyle themes related to Africa and family. The radio programming hours are planned to match the nature of the programs and the listening habits of the audience, ensuring that content is delivered at times when it is most likely to engage listeners effectively. The breakfast show is designed for early risers and commuters. Talks shows and news programs scheduled during the day when listeners are more engaged with current events and relaxing music in the evening. Use of slang in Urban Radio programming increased engagement leading to longer listening hours as listeners remain interested and entertained. According to Chepng'etich (2017) study on radio listenership habits, radio programs, and stations that interest women in order to determine women preference for radio over other forms of mass communication, as well as discover fulfillment women look for from listening to radio programs, the women listened to radio in the evenings and early mornings.
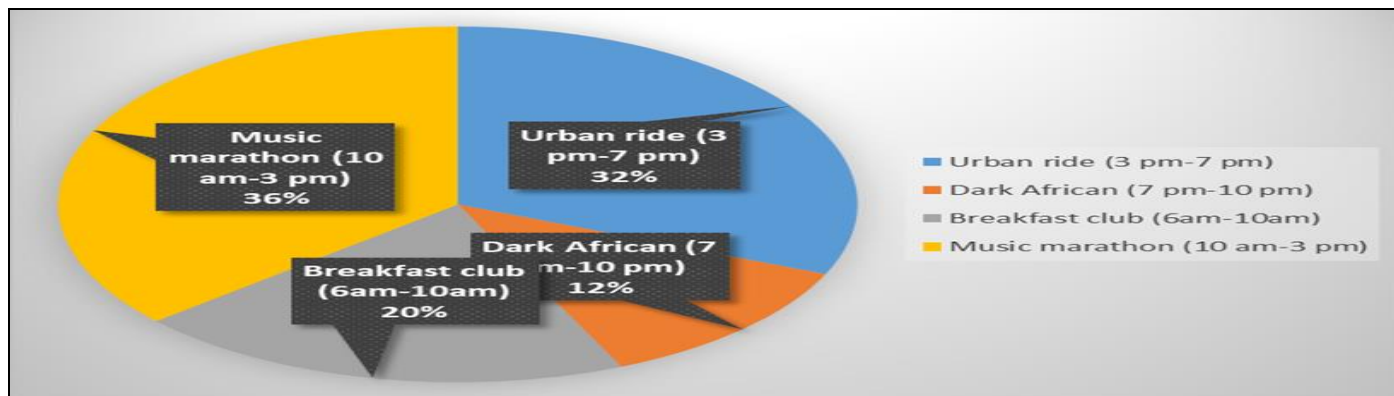
- *Program Preference*

Fig 1 Pie chart 4.6 Radio Program Preferences
Source: Researcher, 2024

According to Table 2 above, out of the 261 respondents, 82 (31.4%) listen to Urban Ride, 31 (11.9%) to Dark African, 53 (20.3%) to Breakfast Club, and 95 (36.4%) to Music Marathon. According to the secondary school students, they enjoy listening to Urban Ride and music marathons while not in class on weekends and during school holidays. They also listen to Dark African and Breakfast Club radio program shows during this time. According to **McClung, Pompper, and Kinnally (2007)** youth identifies with listening to the radio as interesting, entertaining, motivating, relaxing, assisting in the forgetting of school and assignments, and finding out about oneself and others, passing the time while bored, and learning about the news as preferences.

The use of slang by urban radio in programming makes the programs appealing to the youth because they focus on music, pop culture, and social issues relevant to the youth. The assertion made by the manager of Urban Radio station that slang contributes to the overall style and tone of a program, indicates that youth often prefer programs that have an informal and relatable tone.

- *Excerpt from Urban Radio manager:*

✓ Interviewer: 'Why use slang in airing your programs?'.

Urban radio manager: 'We use slang to capture relate with the Gen-Z and capture their attention, to break monotony and seriousness of the conversations, to be up-to-date with slang terms and for our social platforms like TikTok sound be relevant with the youth culture'.

V. DISCUSSION

Urban Radio's programming, with its focus on slang, interactive segments, music, and social media integration, aligns closely with the findings of McClung, Pompper, and Kinnally (2007), who noted that youth listen to radio not only for entertainment but also for a sense of personal identity, motivation, relaxation, and engagement with current events. This research supports the idea that slang and casual language contribute to a more relatable tone that resonates with the youth demographic, encouraging extended listening. The manager's comments further validate this, emphasizing the station's intention to align with Gen-Z's communication style and maintain cultural relevance on platforms like TikTok. While McClung et al. focused more broadly on the general motivations behind youth listenership, Urban Radio's strategic use of slang to match youth interests in music and pop culture showcases a more specific approach to maintaining engagement.

Urban Radio's scheduling strategy—targeting specific programs to listeners based on the time of day and listener availability—echoes the findings in Chepng'etich's (2017) study, which identified that radio listenership peaks during early morning and evening hours, particularly among women. Table 4.5 reflects a similar trend for the youth demographic, with a notable portion of listenership occurring between 10 am and 3 pm and from 3 pm to 7 pm. Chepng'etich's study also found that listenership during these periods is linked to listener fulfillment, with individuals tuning in to gratify specific needs or preferences. Urban Radio's design of programs like "Urban Ride" for the post-work audience and "Dark Africa" for cultural themes illustrates a strategic alignment of program content with audience routines, enhancing listener satisfaction and retention.

The preference data illustrated in Pie Chart 4.6 highlights Urban Radio's success in meeting varied youth preferences. Programs like "Urban Ride" and "Music Marathon" are popular among secondary students, particularly on weekends and during school breaks. This finding is consistent with Chepng'etich's conclusions, where program design based on listener preferences leads to higher engagement and satisfaction. Moreover, the cultural and lifestyle themes in "Dark Africa," which engages a wider age range, reflect a multidimensional approach to content, enhancing the station's ability to appeal to both youth and broader audiences. This aligns with McClung et al.'s research, which found that youth seek radio as a source of entertainment, distraction, and personal exploration.

The use of slang in Urban Radio programming has demonstrated a positive impact on engagement, with listeners identifying with the station's casual tone. According to the station manager, slang is used deliberately to capture the attention of young audiences, mirroring the findings of McClung et al. (2007), which highlighted youth preference for informal and relatable media. By using slang, Urban Radio not only aligns with current youth culture but also fosters a sense of inclusion and community among listeners. While McClung et al. focused on general radio habits, Urban Radio's specific use of slang as a tool to sustain engagement shows a more.

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