Full Length Research Paper

Are youths and teenagers satisfied with colloquial style of talking?

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Language is one of the best and most complete tools for human communication. Language is a way for direct and face-to-face communication between two or several people. However, nowadays because of the existence of mass communication, in some instance direct communication has changed into indirect communication; and media can send their messages for thousands of people at the same time. One of these mass communication media is radio. Radio is an auditory medium, in which language plays an important role. Radio stations try by various means to attract and retain their listeners. In order to maintain their attractive edge, each radio station devises various programs and since each program has its own features, it requires its own special way of talking to its listeners. One of the methods to attract listeners by radio stations geared toward the youth is by using colloquial style of talking. Thus, there is a need to pay serious attention to the issue of language and its application in radio. Due to the wide variety of listeners, if diligent attention is not paid to the correct application of language, the structural and cultural effectiveness of programs could be compromised. In this study, 396 youths and teenagers from the metropolitan city of Tehran were surveyed to determine their level of satisfaction of colloquial style of talking. In drawing the questionnaire, the demographic characteristics (gender, age, marital status, activities and education) were taken into consideration. The results showed that generally more than half of teenagers and youths were dissatisfied with the colloquial style of talking.

Keywords: youth, teenagers, style of speech, colloquial, satisfaction

INTRODUCTION

Among human related phenomena, there is no phenomenon closer to humans than language. Language is a social behavior and a human far away from society usually does not need to use the application of language. The most common benefit of language is to make communication possible among humans. However, language is far more useful than being only a means of communication among human beings.

In divine religions, language is a blessing bestowed to humans by beneficent God. The philosophy of it relates to humans’ particular uniqueness, which makes them different from animals. With a little reflection in the role of language in human life, it becomes clear that language is a necessity of human identity and one can not have an assessment of humans without examining language.

In fact, language and dialect, as the most basic cultural elements, have such an important status that recognition of human, society and culture is impossible without studying language and dialect.

Human language shows an individual’s personality, culture and way of thinking. Prominent Iranian poet Sa’adi confirms this by citing the following poem: ‘Until a man has not spoken, his defects and skills remain hidden’ Just as we know, all of the Farsi speaking people can talk to each other easily and readily understand each other. However, with a little attention, we realize that no two Farsi speaking individuals talk exactly the same. In addition to individual difference, there are language differences that separate groups of people from each other in the way they talk. This type of difference can be seen among various segments of the society. It appears that age is also a factor in making variations in language.
Undoubtedly, the terminology and grammatical structures the youth use differ than what middle-aged and older people use.

Although, mass media such as radio, television and printed material are themselves tools, they use language as a tool to express thoughts and events. Therefore, an area of media study could be the study of language usage.

“Most people believe that media, specially radio and television, have strong effect on language and lingual behavior of individuals. Language experts also believe that media often promote language aberrations.” (Milroy and Milroy, 1985).

“They believe that social grounds for appearing and spreading of this kind of behavior and deviation in language - if indeed it is deviation – are so ripe that with their usage in media, society would immediately accept it. This readiness to accept is especially strong in the young age groups.

Language sociologists believe that the teenage period is of noteworthy importance in the process of change in language behavior. In this period, there is less stylistic varieties and people by becoming aware of social importance of language, slowly add to their language collection and start learning different styles of talking. According to Libovsen, entering high school is an important turning point in this process and in fact is the start of a period that the usage of language by adults grab the attention of teenagers and they start using them. It is during this period that style variety becomes one of the main parts of people’s language collection. Thus, each age group has a tendency toward the characteristics of a particular way of talking and as we age the application of these characteristics change.

On the other hand, radio listeners are from different societal groups and radio programs are made with different topics to cater to different audiences. Each radio program, depending on the time it is aired and the type of audience, uses a special variation of language. By using various styles of speech and dialogue, radio stations try to attract more listeners. One of the language styles used by Radio Javan (Youth Radio) has been colloquial style of dialogue. Colloquial style of dialogue is a type of speech used by people from various segments of the society to communicate with each other. Colloquial style is mostly used in friendly and intimate situations, where less attention is paid to the way language is used (Moddaresi, 1968). Considering the special listeners of Radio Javan, the level of satisfaction of youths and teenagers of the colloquial style of language used by the radio station was examined.

**Theoretical Principles**

Richards (1985) defines standard language as the kind of language that has the highest status in the society or at national level and is usually based on the speech or writing of educated indigenous people.

Standard language or dialect is:

A- Used by news media and in literary works
B- Described in dictionaries and grammar books
C- Taught at schools and to foreigners who want to learn that language

1- Standard language is an accredited type of language that most educated speakers use. It is often the formal language in mass media education, writing and other similar situations.

2- Standard language relates to national sovereignty and is commonly used by all educated Farsi speakers.

3- Standard language is a language that is beyond local dialects and accents in a country. It is a tool for scientific, social and literary communication among people, who in other situations may speak with their own special local dialect. Standard language is usually the language of the educated people and is often the same as the written language. Moreover, not having local particularities, ethnic, geographical, and specific social features, as well as not having old language elements are among other characteristics of standard language. In addition, standard language has a formal style and quality.

Kraycel (1994) believes standard language is lifeless: Considering that standard language is no more in the monopoly of cultivated segments of the society, its fictitious dialect may be more discernable, especially among young radio listeners, who also comprise the audience for popular but ordinary radio music. This is because the bookish and formal pronunciations of standard language appear not only lifeless, but also completely formal, ceremonial and aristocratic. On the other hand, the author of the book on Hermeneutic Science has a different view. He believes that distinctions between ordinary everyday language and standard language are somewhat blurred, meaning it is not possible to determine a concrete border between everyday language and standard language. It would be very difficult to determine this border, if not impossible. In any case, it would be a theoretical undertaking to find a borderline that is continually changing and developing. The people who have grown up with a particular language, naturally and intuitively know witch level of language to use at any given time and situation.

Even though most of the definitions presented for standard language are related to written language, the reality is that verbal language also has its particular features. In term of linguistics, speech is more important; it is the original and initial form of language. This is while radio is an auditory medium; that is to say, radio contents comprise speech, music, ambiance and sound effects. Undoubtedly, talking plays a key role in radio.

Language is not a homogenous phenomenon. It is influenced by social factors such as gender, age, education, occupation and ethnicity. It takes on various styles and textures, from the most formal to the most
informal.
Since radio has a wide variety of listeners, how could it be possible to consider a homogenous language with specific rules for radio? It is obvious that each program has its own spectrum of listeners with attention to its subject, content, airtime, etc., which require a particular way of using language. So, radio texts need to be edited while paying attention to the language type being conducive to program type. This means editing becomes a permeable concept that could not be confined to fixed and unchangeable rules.

In order to reach and formulate an standard language for radio, effective steps have been taken. Researchers of radio language have defined the standards and elements of radio language as following:
1- Meaningfulness of sentences
2- Harmony between the language and program subject
3- Proximity of the language to everyday talks of the people, without being prescriptive
4- Avoiding banal, humdrum and mundane expressions
5- Observing respect for others, while avoiding abusive talks and language
6- Avoiding hypocrisy, cajolery and needless flattery
7- Avoiding application of Arabic words and expressions that are nowadays common in Farsi language
8- Suitability of the phonetics of foreign word with the phonetic structure of Farsi language
9- Observing the principle of short and concise sentences
10- Observing the structure of Farsi language and preventing transfer of the rules of other languages.
11- Choosing a dialect based on the country's formal language and application of other dialects and accents based on company regulations
12- Expansion of vocabulary with logical attention to variation and procreation of language, while remaining loyal to the meaning of words and avoiding imposition of fabricated words
13- Avoiding the use of foreign words that have no equivalent in Farsi
14- Pleasant way of combing words and phrases, particularly in terms of how they sound together.

Fundamental Essence of Radio Texts
While Ahmad Samiyei considers as improper the use of spoken language in radio and television, and believes such a language creates distance with the standard written language, media theorist, Hagen, presents a mixture of the two modes of speech and writing. He says, “If we read a writing aloud, a mixture of written language and spoken language appears; just like most radio programs, the text of which are written, and when the host reads it, it sounds as something in between”. Kraycel (1994) has a proper view of the fundamentals of radio texts. He says, “Since you cannot see words on radio and only you can hear them, hence, codes in radio are more auditory than written. This is while most of the programs produced in radio are written first and then performed in an auditory form; therefore, to some extent they have written essence.”

Perhaps, this is why the language of radio is called the “secondary oral language;” meaning first it has to been written and then performed verbally. In other words, the basis of spoken language in radio has to have a written essence.

Differences in language usage
Language is often used as a form of social activity, because we seldom talk with ourselves and most of the times we have language communication with other people. Our communication attempts are not only related to the content or meaning of speech, but also depended on the form of our language expression. In each communicational act, it is necessary to choose vocabulary and grammatical patterns that are appropriate for the situation. Hence, according to given situations, the application of language changes.

In his book, Language and Linguistics, (Joulia and Frank, 1997) write that “when discussing the appropriateness of a person's use of language for a particular situation, at least three key features of the situation have to be taken into consideration. First, the situational context has to be paid attention to; second, the relationship between individuals in a situation; and third, whatever influences the situational context is an instrument for expression, whether it is spoken or written.

Language style
“Different applications of language, which are related to different language situations, are defined as style. Nobody uses an informal style in a formal commendation letter. The application of each style has its particular place, even some times application of some taboo words may seem to be appropriate.” (Joulia and Frank, 1997)

The use of a language with an inappropriate and unexpected style would often divert the attention of audiences, because instead of paying attention to program content, they would pay attention to style and form. Therefore, application of ordinary and effective language requires presenters and hosts, who can harmonize their speech with a given situation and with expectations of audiences.

Differences in language depend on differences in people's social and economic status. Social or socio-economic standing, which is related to factors such as occupation, income level, place of residence, etc., plays an important role in creating language differences and in forming various types of social languages.

Research by language sociologists have shown that
higher social stratum have more sensitivity toward their language behavior.

It is obvious that radio, especially in programs produced for particular social groups like academicians, students, workers, farmers, etc. Can have substantial influence in forming the listeners' language behavior by choosing familiar and common types of language.

**Style of radio language**

“Each radio language, while observing general rules, has to be written in a special style. A new medical discovery is not written similar to a report of a football match; and the writing of a noisy parliament meeting is naturally different from description of the personal life of a cinema actor.

Each radio program has some properties that in some ways affect the program language. The subject, form and audience of a program are influential in determining a language style.

“If we consider style as the way a writer or a poet writes or talks, the possessor of a style in all phases, from choosing a topic to the types of words and the ways of expressing various elements, will affect the work. Now let us see what effects topic, form and audience have on choosing a language style.

**Topic**

There are many programs with variety of topics aired on radio. This variety in topics brings about a variety of program languages. Whereas words chosen for a scientific program need to have clear meanings, in literary texts, words are used in metaphorical or abstract forms; or for example, the language of judicial programs are different from historical, sports and religious programs.

**Format**

Play, interview, report, speech, round table, talk show, contest, etc. are some of the formats used in radio. Each one of these formats requires its own special language. For example, the language of “news” has to be similar to standards of written language. Today, although there have been some innovations in news language, omission, slangs, abbreviations and a particular sector’s dialect are not permissible. This is while, because of the presence of various characters in a radio drama, such as young, old, educated, illiterate, drug addict, etc., the language used can be flexible, ordinary and everyday like.

**Audience/Listener**

Listeners can also be influential in the formation of a special style of language for radio programs. Age, gender, education, occupation, life style, religion and maternal language are among the factors important in determining the audiences' peculiarities. It is because of this reason editors and producers of radio programs are required to determine and know the characteristics of their listeners, so that forging better and more effective communication with them would be possible. Undoubtedly, the language of programs for children and teenagers are different from those produced for older adults. Thus, depending on the various situation language is used and the various functions it has, it can take on different forms are called styles.

In a more precise analysis, Dr. Mohammad-Reza Bateni says, the style of language relates to three important factors: topic, the instrument of communication and the social relation between the speaker and listeners.

**Why radio language has to be simple**

As you know, radio is only comprehensible through the ears. There is no picture in radio and communication is non-visual. The auditory nature of radio is one of its limitations.

Kraycel (1994) writes, “Sounds become comprehensible when they are becoming fading. Sounds are essentially transient and constantly parts of it get faded and we perceive them exactly at the time they are fading. For example, pay attention to the word university. This word is comprised of three parts; meaning university. When the listener is about to perceive the second part, the speaker has started the third part and the first and second part are faded.

So, because the sounds of spoken words aired from radio are transient and sometimes radio presenters perform their programs with a speed; radio programs have to be offered in a relatively simple language that could be easily understood without the listener having to stop to comprehend what was just said. Radio listeners only have one chance to hear and cannot go back and listen again to what was just said, since rewinding the program is not possible. Because of this reason, a radio listener should not have to exert mental efforts for understanding a program being aired.

**Theoretic framework**

**Uses and gratification approach**

In this study, reference has been made to the ‘use and
gratification’ approach. In this theory, the focus is put on examining the audiences’ objectives, rather than the communicator’s agenda. This study aims to look into the function of mass media for the audiences. What is the purpose of people in using a particular media? In fact, instead of asking “what do media do with audiences?” we should ask, “what do audiences do with media?” Researchers of ‘use and gratification’ theory have tried to answer the following two questions:

1. Why do people use media and what expectations they have from them?
2. Why do people pay more attention to certain channels, programs or contents?

Katez has studied research related to this approach and presented its theoretical premises and principles. In our study, references are made to three of the premises.

1. Audiences are active and want to gratify their needs. Therefore, they use the media that function for them. Functions are different for different people.

2. Katez says: in the past, it was assumed that audiences would avoid topics and issues that were incompatible with their beliefs and that the audiences’ choices were explained in terms of a defensive mode. However, new researches have shown that compatibility of content with a person’s beliefs does not necessarily indicate that person’s satisfaction with the message; and that the audiences’ choice is based on interest and desire. (Sorien, 1381)

3. “If the desired contentment of an audience is similar to what is presented by a program or a medium, the audience would show more inclination for that medium and is more likely to use it again.” (Sorien, 1381)

Social Expectations Theory

Another method for long-term study of media influence on audiences is to see how people in a span of time learn through media the rules that have to be abided by different social groups. This trend is an important part of the process of social acceptance of people. In any case, our emphasis is not on mediation model, rather on behaviors, which particular groups in the process of communicating with other groups or among their members display. The media broadly disseminate these behavior patterns.

The influence and effect of presented messages by the media can be stated as follows:

1. Programs with different contents that are presented by mass media often show the lives of different groups or their communicational and social activities.
2. These programs in fact reflect realities and with various degree of precision display the lives of various social groups.
3. People who watch these programs learn lessons in terms of rules, models, patterns, social levels and social controls, which are prevalent in various societal groups.
4. Presentation of various groups’ behaviors and their unique manners result in teaching such behavior patterns to audiences, which in effect teaches the audiences they are expected to behave the same way when they encounter the similar situation.
5. Hence, these learned lessons, which are related to special behaviors, work as patterns so that if the audience gets in a similar situation, they could exactly enact the behavior pattern in the real life. (Melovin Deflour-Denison, 2001)

Word-meaning relation media theory

When we see various media programs, read things, hear things or see things, all of these could offer meanings for new words that we hear. The experience we gain from interaction with media could even influence our perception of words we have heard before, and this is done by adding new meanings to them. Through this process, those words that have traditional meanings acquire new concept and meanings.

Based on the theory of word-meaning relation, there are at least four ways through which media presentations could play a role in the process of accepting or reforming the social semantic structure of realities. We can call this, the process of founding, spreading, replacing and establishment. The concept of each word has to do with the relationship between a word and its meanings with all of the related mental and experiences.

Watching media programs could strengthen the relationship between familiar words and their traditional meanings by the way of repetition of the words and their standard meanings. Hence, media offer a language to us that is getting more and more complicated and words acquire richer meanings, change and sometimes even, with attention to their previous meanings, confuse us.

If we were to express this more precisely, we would ask how is this complicated process formed? In the other words, how does the mass media revise the meaning of words or strengthen their previous meaning? Now that we agree mass media can influence our perception of words, maybe it would not be so strange to assert that media also influence our actions and behaviors. At this point, let us recount the processes of the word-meaning theory:

1. By presenting real events, the media portray things or situations in a way that represents a particular meaning.
2. Audiences receive these meanings, and in light of their personal interpretation, change those meanings to some extent and store them in their minds; or if the given meanings were congruent with events happening around them, they would accept them in a firm and lasting way.
3. After these processes, people would begin talking with a language for which media have defined new words and meanings.
4. This kind of participation in the dynamic of
conversation, between an individual, the media and other individuals, is one of the most important instruments of expansion, making changes and revisions in cultural and traditional consensus, as related to language models in the society.

5- Hence, the behavior of different people toward various things, situations or events is formed by different meanings people assign to them. From this point, they have indirect, but strong role in the formation of our actions and behavior.

http://en.wikipedia.org/wiki/The_Media_Equation

Media equation theory

This theory was first expressed by Byron Reeves and Clifford Nass in a 1997 book named Media Equation. Based on this theory, people tend to treat media as if they were real people or real places. For this reason, they pay great attention to social rules that encompass behaviors as well as psychological and human characteristics of people. In other words, people treat the media as if they were humans. In human communications, imitation is a more complete form of admiration, flattery and even bootlicking. If you want someone to have a good feeling toward you, it is better to temporarily change your behavior to act like that person; or even in group or organizational communication, behave similar to the criteria of that organization. Media should be congruent with the personalities of their audiences.

Based on this theory, people like to have relations with those who are similar with them. This tendency is based on the social rule of attraction toward similarities. Hence, in this theory, the following issues are central:

-- Social rules
-- Peoples’ behavior
-- Polity and civility
-- Space between people
-- Admiration and praise
-- Judgment of others
-- Personalities
-- Social roles
-- Shape and form of loyalty

METHOD

For this study, a survey method was used by. Javan (Youth) Radio station considers its listeners to be between 12 to 27 years old. Hence, with attention to the age-span of Radio Javan’s audience, the sample population was chosen from among individual 12 to 27 years old, residing in the Iranian capital of Tehran. The sample was chosen by using a “quota” method, which is the best non-randomized method.

The sample size was determined by using the Cochran formula. Based on this formula, the sample size was 384 people, but for the purpose of increasing validity and decreasing sampling errors, 396 subjects were considered for the study. In drawing the questions for the questionnaire to determine the level of satisfaction of the listeners from the colloquial language used by Radio Javan, data on the demographic features of the sample (gender, age, marriage, activities and education) were also gathered.

RESEARCH RESULTS

After drawing the questionnaire and collecting data, SPSS software was used to categorize the information. Table 1 shows the results of respondents’ characteristics.

Next, colloquial style of language used in some of the radio station’s program was played for the respondents and their answers were evaluated. Table 2.

Just as the above table shows, a total of 59% (aggregate result of “not at all, very little and little”) respondents were not satisfied with the colloquial language style used, about 20% were somewhat satisfied and 21% were satisfied (aggregate result of “much and very much”).

In other word, more than half of youths and teenagers said they were not satisfied with the use of colloquial style of language in the programs.

In terms of the any relation between colloquial language use and age, youths and teenagers had the same level of satisfaction. However, teenagers had a more extreme stance toward the issue. Table 3.
Table 2. Distribution of the respondents’ satisfaction of colloquial style of language

<table>
<thead>
<tr>
<th>Satisfaction level of colloquial style of language</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at all</td>
<td>79</td>
<td>19.9</td>
</tr>
<tr>
<td>Very little</td>
<td>75</td>
<td>18.9</td>
</tr>
<tr>
<td>Little</td>
<td>81</td>
<td>20.5</td>
</tr>
<tr>
<td>Some</td>
<td>78</td>
<td>19.7</td>
</tr>
<tr>
<td>Much</td>
<td>51</td>
<td>12.9</td>
</tr>
<tr>
<td>Very Much</td>
<td>32</td>
<td>8.1</td>
</tr>
<tr>
<td>Total</td>
<td>396</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3. Level of respondents’ satisfaction with colloquial language as separated by age

<table>
<thead>
<tr>
<th>Age</th>
<th>12 to 19</th>
<th>20 to 27</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents’ satisfaction level</td>
<td>Number %</td>
<td>Number %</td>
</tr>
<tr>
<td>Not at all</td>
<td>39</td>
<td>19.7</td>
</tr>
<tr>
<td>Very little</td>
<td>47</td>
<td>23.7</td>
</tr>
<tr>
<td>Little</td>
<td>32</td>
<td>16.2</td>
</tr>
<tr>
<td>Some</td>
<td>36</td>
<td>18.2</td>
</tr>
<tr>
<td>Much</td>
<td>21</td>
<td>10.6</td>
</tr>
<tr>
<td>Very Much</td>
<td>23</td>
<td>11.6</td>
</tr>
<tr>
<td>Total</td>
<td>198</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 16.569 \quad \text{Df} = 5 \quad \text{SIG} = 0.005 \]

Table 4. Level of satisfaction of colloquial style in proportion with gender.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Men</th>
<th>Woman</th>
<th>Totally</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number %</td>
<td>Number %</td>
<td>Number %</td>
</tr>
<tr>
<td>Not at all</td>
<td>45</td>
<td>22.7</td>
<td>34</td>
</tr>
<tr>
<td>Very little</td>
<td>31</td>
<td>15.7</td>
<td>44</td>
</tr>
<tr>
<td>Little</td>
<td>36</td>
<td>18.2</td>
<td>45</td>
</tr>
<tr>
<td>Some</td>
<td>34</td>
<td>17.2</td>
<td>44</td>
</tr>
<tr>
<td>Much</td>
<td>33</td>
<td>16.7</td>
<td>18</td>
</tr>
<tr>
<td>Very Much</td>
<td>19</td>
<td>9.6</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>198</td>
<td>100</td>
<td>198</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 11.604 \quad \text{Df} = 5 \quad \text{SIG} = 0.041 \]

The relation between language style and gender shows that the level of dissatisfaction from the colloquial language is higher among females (about 62%) than in males (about 59%). Hence, we can infer that females were more dissatisfied than males about the use of colloquial style of language in Radio Javan. Table 4.

The relation between colloquial language and education showed that respondent with secondary school or less education expressed the most satisfaction, while those having college education had the lowest level of satisfaction. Table 5.

Pearson’s correlation coefficient between religious tendency and rate of satisfaction of colloquial style of language showed that in our sample, there was a 0.052 negative correlation between these two variables, but correlation between the two variables is not significant and cannot be generalized to the wider population. Hence, we can only infer that there is no meaningful correlation between measure of religious tendency and rate of satisfaction of colloquial style of language among our study’s sample population.

\[ R = -0.052 \quad N = 396 \quad \text{Sig} = 0.303 \]

CONCLUSION

Based on the Media Equation Theory, people like to have relations with individuals who are similar to them. Moreover, research shows that if you want someone to have a good impression of you, it is better to change your behavior temporarily to be similar to the behavior of that
person.

Media also try to be in synch with the personality characteristic of their audiences. Along this policy, Radio Javan has tried to come closer to their special audience who are mostly youth and teenagers. The results of this research are consistent with Media Equation Theory.

Based on the Uses and Gratification Theory, if media products or programs gratify the audience, they are more likely to use that media again. In our studying, the audiences’ satisfaction level of the style of language used by Radio Javan was determined:

Teenagers and youths are similarly satisfied with the colloquial style of language, but teenagers have stronger tendencies and are attracted more than youths to this style; there is no other difference between these two groups. As far as gender is concerned, females are more dissatisfied than males with this style of language.

Those with secondary school or lower education are the most satisfied with colloquial style of language, while those with college education are least satisfied.

In all, more than half of teenage and youth participants in the study were dissatisfied with the use of colloquial style of language.

Based on the Word-Meaning Relation media theory, one of the factors that can be used to affect the meaning of words is the style of speech, conversation or language. If a single word was to be spoken with various styles of language, different meanings would be inferred from them. Hence, for example media can use formal words with an informal style and by doing so; give a new meaning to them. Therefore, more attention should be paid to various styles of conversation, speech and language used by media in general, and by radio in particular.

Moreover, based on Social Expectation Theory, it can be anticipated that the style of language used by Radio Javan, which is in line with the expediencies of its young and teenage listeners, could be used as a model-pattern by the audience in their real life. Hence, it is imperative for the radio station to pay more attention to the style of language used by presenters and radio casters so that proper language patterns could be propagated in society.

**REFERENCES**


**Table 5. Level of satisfaction from colloquial language use as separated by education**

<table>
<thead>
<tr>
<th>Education</th>
<th>Secondary School</th>
<th>High School</th>
<th>Pre-University</th>
<th>College</th>
<th>Bachelor</th>
<th>Master’s</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level of satisfaction</td>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
<td>#</td>
<td>%</td>
<td>#</td>
</tr>
<tr>
<td>Not at all</td>
<td>16</td>
<td>21.9</td>
<td>24</td>
<td>17.6</td>
<td>5</td>
<td>19.2</td>
<td>7</td>
</tr>
<tr>
<td>Very little</td>
<td>18</td>
<td>24.7</td>
<td>25</td>
<td>18.4</td>
<td>5</td>
<td>19.2</td>
<td>10</td>
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<td>16.4</td>
<td>27</td>
<td>19.9</td>
<td>3</td>
<td>11.5</td>
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<td>16.4</td>
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$X^2 = 33.439$  DF = 15  SIG = 0.004