CELEBRATING ACCERELATED DEVELOPMENT VIA THE MOTHERTONGUE: THE CASE OF VERNACULAR MASS MEDIA IN KENYA

Kiliku M. Patrick[i]

Lecturer and Chair,
Department of Linguistics Media and Communication,
South Eastern Kenya University, Kenya

Abstract:

There exists abundant literature that confirms the importance of Mother tongues in their speaker's lives in general and development in particular (Djite, 2008; Kiliku 2011, 2012, 2013, 2014; Kembo 1994, 1996). In Africa, specifically, research is awash on how these languages are crucial in any meaningful development (Bamgbose, 2004, 2011; Batibo 2005, 2015; Djite 1993). Further, this research points to the argument, that I agree with, that the 'African stunted development' is, in fact, partly a consequence of the poor management (defined in its broadest terms) of these languages. Indeed, some scholars are more candid in their position that Africa will only truly develop when its indigenous Mother tongues will be allowed to play their rightful part in the core lives of their speakers viz Education, Health, literacy, governance, media and communication, public participation and identity reproduction Alidou, et al 2006; Heugh 2006; Kamwendo, 2009; SIL International 2008; Olwabi, 2013). Undoubtedly, there are evident gains in the use of these languages, though relatively in different domains and areas with varying degrees of success and accompanying challenges. One of these areas is the media (Orao, 2008; Siangu et al, 2014). On the heels of the theme of this conference, this paper argues that Kenyan media that uses MTs has in the last two decades achieved developments worth celebration and encouragement. These developments are, argued as real and meaningful, are evident in enhancement in information dissemination, user freedoms, education and literacy, governance, public participation and exponential growth of local music and art industry. This has been an almost single achievement of the Kenyan Local Language FM Radio Stations. This part of the media is the pivot of this discussion.

---

[i] Correspondence: email kiliku2000@yahoo.com

Keywords: vernacular mass media, Kenyan local language FM radio stations, development, Mother tongue, African languages, language management

1. Introduction

1.1 Development

The emergence of a new paradigm of conceptualizing development, mainly advanced by the United Nations under the auspices of the United Nations Development Programme (UNDP) has had a great impact in placing cultural factors in general and language in particular in the overall conceptualization of development. Here people are the proper focus of development efforts, then these efforts should be geared to enhancing human development both as a process and an outcome.

1.2 Development and communication

1.2.1 Current status of development in Africa

Many studies have shown that the state of development in Africa is so low. Education and training, uptake in technology, democratization, the fight against corruption, healthcare and economic production are still struggling. The Foresight Africa: Top Priorities for the Continent 2016, published at the Brookings Institution on Africa Growth Initiative identifies key challenges in six areas that require serious action. Challenge three reads thus: The lives of most Africans are marred by poverty, hunger, poor education, ill health, and violence.

The poverty rate in Africa has dropped in recent years but with the rapid population growth, the number of people suffering poverty keeps growing: from 280 million in 1990 to an estimated 330 million in 2012. Of the 20 countries in the world with the worst food and nutrition security, 19 are in Africa. More than two out of five African adults cannot read or write. Health outcomes are worse in Africa than anywhere else in the world, even though life expectancy at birth has risen and chronic child malnutrition has declined since the mid-1990s. Tolerance of domestic violence is twice as high as in the rest of the developing world. Incidents of violence against civilians are on the rise. While this litany of suffering is true throughout sub-Saharan Africa, with regard to all these measures, life is particularly harsh for people living in significant parts of Africa to the point of irrelevance.

The World Bank (2016) in what it terms "the Problems of Development Today", summarizes that other than "structural constraints" related to global markets and economies, other common constraints on development are high economic poverty, hunger, high mortality rates, unsafe water supplies, poor education systems, corrupt governments, war, and poor sanitation. These factors all combine to create what the World Bank calls

"poverty traps"—cycles that must be broken for countries to develop. The World Bank recommends that countries focus on six areas of policy to improve chances of development:

- Investment in education and health;
- Increasing productivity of small farms;
- Improving infrastructure (for example, roads);
- Developing an industrial policy to promote manufacturing;
- Promoting democracy and human rights;
- Ensuring environmental protection.

1.3 The place of language in development in Africa

Many scholars have discussed the central role that language plays in development, especially in Africa (Alexander, 1999; Bamgbose, 1993, 1994, 1999, 2000; Djite, 2008; Ingue and Noueni, 1994; Prah, 1999; Mwaniki, 2004; Ndambuki, 2001). The studies point clearly that without the use of African indigenous languages, not much development can be achieved in Africa. Alexander (1999) demonstrates that for any meaningful break out of 'the fateful logic' of the unassailable position of the colonial language, the black elite have to go beyond mere lip gimmick in the promotion of multilingualism or the development of African languages. The argument here is that accepting and promoting multilingualism, as a policy in governance, should be embraced Kiliku (2015). Alexander further notes that in the modern world, multilingualism is in fact a natural and essential policy and is indeed a resource and not a problem. He advises that an understanding of this fact can change the approach to language question in Africa. He posits:

"……we have to conduct essential research to demonstrate that the use of African languages in powerful functions such as tuition…languages of intra national and cross-border business transactions, as well as languages of tourism and of course, as languages of ordinary work places, will either add to or at the very least not reduce efficiency and productivity in these decisive fields." (Alexander, 1999:4)

There is general acknowledgment by an increasing number of language scholars that what will save the peoples of Africa from the life of dependency on European and other Northern powers is their ability to use their own languages for all the main transactions of their daily lives (Prah, 2009).

Bamgbose (1999), in his discussion of language development and language planning, pleads for appropriate language planning that takes into consideration developed African languages. This, he rightly argues, will ensure that some people are not disadvantaged or marginalized. In a different but related discussion, Bamgbose (2005) points out that language

policies particularly in countries in sub-Saharan Africa have resulted in the problem of language exclusion. He details factors from which language exclusion arises as: exclusion through an official language, exclusion through illiteracy and exclusion arising from lack of a shared medium. It is a fact that those people that lack familiarity with the official language face the greatest impediment in their access to education, public services, jobs, political positions while at the same time being unable to effectively function in the society. This inability to participate in situations in which official languages are prescribed affects development negatively Kiliku (2013).

Prah (1993) quoted in Kiliku (2011) gives an insight on the role of African indigenous languages in development. In the preface of his book *Mother Tongue for Scientific and Technological Development in Africa*, he observes that:

"The whole idea of democracy and popular empowerment is an idea which has come of age in present-day Africa. It suggests amongst other things the need to bring knowledge and information to the masses in languages they know and are close to………..African languages may be today, possibly the most crucial missing link in the planning, propagation and development of culture, science and technology." (Prah, 1993:9)

Throughout his work, Prah advances the argument that sustained development (cultural, scientific and technological) in Africa can only be attained if the grassroots of African societies are involved. This can be achieved by building on indigenous usages. Again, Prah (1996:11) demonstrates that African renaissance cannot be realised *"without addressing the fundamental question of the development and use in high status functions' of African languages"*.

In his work *The Sociolinguistics of Development in Africa*, Djite (2008) extends the concept of development to include five main areas namely Education, Health, Governance, Democracy and Economy and argues that development should be viewed as the 'betterment' of these sectors.

Djite's point is that all the factors above must be constituted in any development agenda and that the language factor is central. He posits that:

"Many researchers, politicians and experts agree that the prolegomena to development lie in the areas of health, education, employment, the environment and culture, which are key to the achievement of the development goals of the millennium. What is glaringly missing from these programmes is the role of language in all these key sectors." (Djite, 2008:51)

Djite's complains that development planners in Africa have excluded the language factor in the development plans and using data from Africa and beyond, concludes that:

- *"Language, being part and parcel of all spheres of life-thought processes, communication, education, health, the economy and good governance cannot be excluded from economic history."* (p 12)
- *"Languages are the cornerstones of communication and progress, and examining human development means examining how the communicative, and hence linguistic, dimension of development is understood."* (p 13)
- *In the process of development, language is at the beginning and at the end and the individual and his/her language is at the heart."* (p 48)

Djite further discusses the participation of people in development. Djite tersely puts it that for development to take place, people must be involved. This, he affirms, is only possible if languages of the majority are used in education, health, administrative, governance, and judicial spheres-domains that are so central in the lives of the people.

Regarding people's participation and the use of majority languages in Africa, Djite (2008) says:

- *"There is a need for people to understand and take an active part in governance, through the language(s) they know best"* (p 156)
- *"No country can develop, whilst leaving behind its human capital. It is next to impossible to involve the majority in the running of a country, unless these people are empowered, not least through (a) language(s) they understand"* (p 47)
- *"Development will not take root without the involvement of the African masses, and the African masses will not be able to partake in development activities through a European language that they do not understand."* (p 91)

1.4 African languages and African development

Djite puts it firmly straight that there can never be any development without the inclusion of language. Which languages would these be?

Hamish McIlwraith Ed (2015) African multilingualism is to be celebrated. It is a huge advantage Africa has over other parts of the world, which is all too often underestimated. The challenge is to find a way to harness it so that it makes a real contribution to the social and economic development of the continent.

In Kenya, the "officially ignored" indigenous languages are spoken by the majority of those with lower levels of education or no education at all. To this largely rural and less

formally educated part of the population, the official languages are secondary languages which are very remote from their immediate needs and daily living. For this reason, it is not possible for them to participate in public discourse and public affairs which are conducted in the official languages. Any effective language management will aim at developing languages and, as an extension, create an ideal environment for social, economic and civic development

1.5 Advent of vernacular mass media

The relatively recent development of vernacular mass media has not only provided an impetus for the re-examination of the status of indigenous languages in Kenya, it has also brought with it opportunities. Vernacular mass media, their possible influence on the local and their role in the public domain (Orao, 2009).

The Task Force on Press Laws (1993 and 1996), constituted to look into media ownership, licensing and development, among other things, resulted in the enactment of the Kenya Communication Act in 19983 which, in turn, led to the creation of the Communication Commission of Kenya (CCK) as the media regulatory body. The licensing of the first ever FM station in Kenya, Capital FM, in 1996. Since then, the number of FM stations targeting different age groups and classes has risen. Broadcasting in the local languages4 has also undergone the same kind of growth, with almost each of the major towns hosting FM stations broadcasting regionally or nationally (but mostly in the regional indigenous languages).

Moreover, the vernacular radio stations keep increasing not only their number of listeners, but also their reach in the country, which has expanded from being concentrated in the urban areas to covering whole regions and, in some cases, the entire country.

1.6 Ethnic radio mass media

As a facilitator of information, radio remains the predominant and most important form of media for most Kenyans particularly in the rural areas. Due to its low costs in production and distribution as well as its advantage of being an oral medium, radio is the medium that includes the '*poor and marginalized*' (Wekesa and Tsuma, 2014)

In rural areas, themes such as health, farming, fishing, environment, credit, marketing of produce and small-scale enterprises, usually feature prominently, but always set in the context of the ethnic community's actual situation.

Bamgbose (2005:26)**: "***One way of making the media more responsive to the needs of the masses is to set up community **radio** stations, which will cater for local needs. The test of the efficiency of the media for empowerment should be how far they can reach the widest audience possible."*

SABC 1995 Quoted in Bamgbose 2005:26 On Language policy of the South African Broadcasting Corporation *"Bearing in mind that, due to the high rate of illiteracy, semi-illiteracy, poverty, the electronic media, especially radio, provides the only access to information, knowledge and entertainment for a large section of the African population, special attention shall be paid to developing and expanding programmes for their benefit".*

Mogambi (2011) argues that this liberalization of the media industry in Kenya has ensured most of the population; especially the rural audience that makes up 68 percent of the country's population (KNBS 2010) gets information. Thus, the local language stations have the highest listenership. Mogambi (2011) further found that public access to radio in rural Kenya is most assured when local languages are used.

The monumental growth of mobile telephony has played a key role in connecting audiences to the station especially in far-flung rural areas.

1.7 User freedoms and public participation

Participatory development theorists recognize that it was exactly this lack of participation, the inclusion of local knowledge and sensitivity to cultural diversity and the contexts which caused the failure of many development processes. Communication is not just mere information transmission but a *"process of creating and stimulating understanding as the basis for development"* (Waisbord 2001). Development should therefore be endogenous to a society and it should thus originate from values and perceptions of the society, based on participatory, democratic decision-making processes (Fraser, Restrepo-Estrada 1998).

Ethnic media encourages participation, sharing of information and innovation. Participation is a key word in development circles, but it is not always appreciated that participation and communication are two sides of the same coin, for when people communicate about their situation and about options for improving it, they are in effect participating. And they are also laying the foundation for collective action in which they will participate. Ethnic media encourage participation by providing a platform for debate analysis, and the exchange of ideas and opinions

Communication serves as the basis for generating awareness, consensus building, creating participation in processes of change and development, informed decision-making processes, and for finding conflict solutions. It can help individuals to change their attitudes and their behavior patterns and introduce new ideas and practices into their lives that will improve their economic and social situation.

Communications rights to all members of the ethnic community are ensured if local; languages are used. This in turn ensures participation. Participation only succeeds by actively involving people in the processes and over the decisions influencing their lives. This

crucial aspect criticized that people will only consider changes as relevant if they can make their voices heard and be able to directly participate.

1.8 Education, information and literacy

Wekesa and Tsuma (2014) in their analysis of the contribution of Ethnic Media to the development of the rural communities, opine that the rapid expansion in the number and popularity of Ethnic FM Radio stations greatly influences community development in Kenya by facilitating grassroots-level participation through different developmental programmes that have positively contributed to changing the rural people's ways of life.

The stations produce 'local content' in the 'local language', thus giving people a chance to contribute their views on the programmes relevant to their needs. These include programmes on farming, health, environment, and business. Such programmes feature experts, professionals and opinion leaders who address numerous developmental topics. People depend on the media for vital information that will help them understand what is going on around them and to make informed decisions about their lives.

1.9 Farming, business, voices of the vulnerable groups

In addition, ethnic media allows for the sharing of information and innovation. For example, one family or group in an ethnic community may have solved some problem that is common to many other people, such as obtaining farm credit from a bank. A broadcast account by them explaining how they went about it and the procedures required would be the stimulus for other families to do the same. Another example might be providing information about a farmer in the area who had multiplied seed of an improved vegetable variety and was willing to sell it.

Both in times of crisis and otherwise, Ethnic Media educate and also teach subtle rules about correct behaviors and what particular society values.

Lastly, Ethnic media give voice to the voiceless in the rural areas. In many traditional societies, women and youth are virtually ignored in community affairs. But no country, county or ethnic community can change and develop equitably and satisfactorily without the active and informed participation of its women, youth and minority groups.

2. Development of the languages and identity

The use of the local language and the airing of local language programming give considerable prestige to the local/regional popular culture by publicly recognizing the dignity of its medium of expression (Orao, 2009).

Growth of terminology -Questions also arise regarding how the media cope with the dilemma of having to relay information about things and concepts for which the target language community might not have equivalent terminology.

The indigenous languages are sufficiently developed to cope with a fast changing world and, therefore, to effectively cater for the communicative and social needs of their speakers. The use of the local language and the airing of local language programming give considerable prestige to the local/regional popular culture by publicly recognizing the dignity of its medium of expression.

Adaptation to a changing context is illustrated in the wide use of loanwords in the local languages in Kenya which is, of course, a universal trend. In an effort to represent the technological and cultural changes among and around the language community at large, the mass media has resorted to calquing, direct borrowing, compounding and semantic extension, processes that have effectively added to the lexicon of the indigenous languages. Some terms and concepts are nativized e.g. while others are adopted wholesale. These newly created words sometimes quickly gain wide acceptance within the target language community, tremendously expanding the lexical plane of the local languages.

The relationship between the mass media and the local Kenyan music, local musicians and producers. This has ensured that both the FM stations and the local music industry– have developed. Vernacular radio has, therefore, opened up new avenues and opportunities for the development of the various local languages.

2.1 Good governance

Ethnic media provide a perfect platform for internal discussions and for reaching a collective perception of the situation. Specific problems can be analyzed, remedies discussed, and those most affected - or who can help with the solution - mobilized to collective action. Anti-social behavior by minorities in an ethnic community can also be modified by exerting pressure from the majority. It encourages open dialogue and democratic process, it provides an independent platform for interactive discussion about matters and decisions of importance to its community, to bring democratic decision-making closer to the people concerned.

2.2 Culture and social and moral development

Ethnic media perform important roles that help in community development including the promotion of local identity, character and culture, Ethnic media provides programming that is particular to its ethnic community's identity and character. It relies principally on local content (Wekesa and Tsuma 2014).

Ethnic media works in the cultural context of the ethnic community it serves, it deals with local issues in the local language, it is relevant to local problems and concerns; and its aim is to help the community to develop socially, culturally, and economically. Community culture includes artistic expression through local music, dance, poetry, theatre, and storytelling; these are featured strongly by most Ethnic FM Radio Broadcasts. Local performers are encouraged to go on air, uninhibited by considerations of the 'professional standards' they may have acquired from the mainstream media.

Ethnic media promotes development and social change in the rural areas. People in poor communities tend to be fatalistic about their situation. They will all have individual perceptions, but development cannot take place on the basis of these. What is needed is a collective perception of the local reality and of the options for improving it. This can only be achieved through internal discussions within the ethnic community about its situation, the causes, and possible actions for improvement.

2.3 Vernacular FM Radio stations in Kenya

Radio stations in Kenya have risen to a current total of 158 (Okoth, 2015). Of these, 54 are FM radio stations dedicated mainly to broadcasting in 19 local languages. The population which has for many years been excluded from mainstream communication has been the biggest beneficiaries as information relevant to their social and economic wellbeing has been democratized causing various changes in their economic lifestyles. These include Inooro (Kikuyu), Ramogi (Dholuo), Mulembe (Luhya), Muuga (Meru), Chamgei (Kalenjin), Egesa (Kisii), Wimwaro (Embu) Vuuka (Maragoli), Sulwe FM (Bukusu), and Maa FM (Maasai) Other vernacular FM stations include Kass FM, Kitwek FM (Kalenjin) Coro FM, Timau Radio and Kameme FM (Kikuyu), Radio Nam Lolwe, Radio Lake Victoria, Mayienga FM and Kewi Radio (Luo), Star FM (Kisii), West FM (Luhya) and (Kikuyu), Kaya FM (Agiriyama), Minto, Kitwek (Kipsigis), and Anguo FM (Taita). The commercial vernacular radio stations broadcasting in Kamba language include Fm Radio Musyi Fm, Athiani Fm, Mbaitu FM County Fm, Syokimau Fm, Mang'elete Fm, Thome Fm, and Kyeni Fm.

Below is an illustration of the development functions as played by various vernacular radio stations that use the Kikamba language, a language spoken in three counties in the South-Eastern region of Kenya.

Development Function/Station	Musyi FM	Mbaitu FM	Athiani FM
Education and literacy	-Waamuka ata (Mon-Fri 5am-10am)	- Mbunge ya mwenenthi (6-10am)	Mon – Fri 5am - 10am - Maasangya na Athiani
Economic/ Nation Building	- (Mon-Fri 10am-1pm) - Ikya Kwoko (10am-1pm)	- Mbunge ya mwenenthi (6-10am) - Wia ni wia (10am-1pm)	Mon – Fri 10am -1pm - Ikinya ya Athukumi
Governance/ Participation	- Waamuka ata (Mon-Fri 5am-10am)	- Amuka na Mbaitu (6-10am) - Mbunge ya mwenenthi King'ang'ani (Sat 5pm-7pm)	Mon – Fri 4pm - 7pm - Kitindo kya Athiani
Promotion of local culture, Music and identity	- Ngui situ (Sat 10am-2pm) - Ngutho (Sat 5-9pm) - Kwaka Musyi (Sun 6-9pm) Kiingane (Mon-Fri 2-5pm)	- Ukomo wa Mbaitu (Mon-Sat 8pm-Midnight) - Utomo wa Nthumuo (Sun 10am-1pm)	Mon – Fri 1:30pm - 4pm - Syukile
Social and moral development	- Kiwe kya utuku (Mon-Fri 9pm-midnight) - Umbuka (Sat 2-5pm) - Kithembeo (and Sat Sun 4am-10am) - Nyanglikika (Sat 9pm-midnight) - Aikii (Sun 3-6pm) - Ndukeyituke (Sun 9pm-Midnight) Kavilu kathime (Mon-Fri 1-2pm)	- Liu wa veva (Mon-Fri 4-6am) - Muutia wa Kristo (Sun 4am-10am) - Nikyau kiutetya Nguku- (8-9am) - Pozi sya Mbaitu (Mon-Fri1-4pm) - Watinda ata (4-8pm)	Mon – Fri 7pm to midnight - Too wa Athiani

Table 1: Programme Schedule of three Kamba FM Stations - Musyi FM, Mbaitu FM and Athiani FM

3. Discussion

Of the commercial vernacular radios broadcasting in Kamba language, Musyi FM is the most listened to station in the region. Licensed in 2005 and commencing broadcasting the same year (MCK, 2012). Its coverage includes Nairobi, Kangundo, Mwingi, Wote and Machakos broadcasting on 102.2 FM and Kitui, Mbooni and Kibwezi on 103.6 FM. The station was set with the main aim of promoting Kamba culture and enhancing development

through different talk shows. According to the deputy head of the station, it does this by broadcasting local and relevant international content to all those who can understand Kikamba language especially those aged from 15 years and above. Musyi FM can also be accessed through its online portal in any part of the world (Mwikya, 2015: 3).

The discussion that follows shows how programming in the Musyi FM radio station is meant to achieve the promotion of local culture, Music and identity, social and moral development, participatory governance and economic/nation building.

A. Monday to Friday 5am - 10am – "W*aamukata"*

The show features News, Sports, Business News, The Traffic watch, 3-Minute drama (*Mavinda*) and a music playlist Kamba Benga and "Zilizopendwa" music. The show also features guests in the talk-show hour "Ndeto Sya Thome". Humour in discussing the day's issues.

B. Monday to Friday 10am - 1pm – *"Ikya kwoko"*

This is the Mid-Morning to early afternoon the show offers at-work entertainment. The presentation is pleasant, fun and informed. The Target audience is predominantly self-employed female and male in the informal sector. The show is divided into different half hour units to serve a variety of information. These are career and profession segment, famers' segment and women hour (spiced with beauty & dressing tips, cookery tips and women groups).

C. Monday to Friday 1pm - 2pm – *"Kavilu kathime"*

The programme discusses people's behaviour based on biblical principles. Gospel music, reading short messages and social media messages.

D. Monday to Friday 2pm - 5pm – *"Kiingane"*

This is a highly informative and entertaining youthful show, deliberately designed to cater for the younger audience by a youthful presenter Dennis Mutuku aka 'Dj Noma Noma'.

E. Monday to Friday 5pm - 9pm

Music (sing-alongs, Kamba Zilizopendwa), sports, business as well as news updates are presented. The show is highly interactive with funeral announcements read.

F. Monday to Friday 9pm - midnight

Kiwe kyotuku - literally means 'night whisper'. This show unravels all those issues that the masses fear being exposed and those often spoken in whispers.

- On Mondays - a professional or an expert in any field to only answer those questions often asked by the masses about a certain field.
- On Tuesdays - a one-man-guitarist playing mainly sing-alongs (his own and other people's composition).
- On Wednesdays - an opinion court with guests differing on a certain issue; they debate it out then the audience is also given chance to contribute.

- On Thursdays - Women empowerment comes. Here various women who are savvy to women-related issues are hosted to enlighten and empower other women. They range from entrepreneurs, women leaders, women professionals, counselors etc.
- On Fridays - golden oldies where Kamba "*zilizopendwa*" is mainly played.

G. Saturday 4am - 10am

A highly entertaining family show in which there's something for everyone. It is relaxed and full of fun unlike the breakfast package on weekdays that deal with **heavy political and social-economic issues**, news updates for the entire week, a children's show, and a session where the audience tell where they are spending their weekend.

H. Saturday 10am - 2pm

Ngui situ - Promotion of Local Kamba Benga Music and artists - an artist is interviewed on his latest album, general welfare of his band and his life in music. It is in this show where news, views and gossip surrounding artists is aired. The show also features the weekly Top 10 secular music countdown.

I. Saturday 2pm - 5pm

Umbuka - Translates to "Where are you?" (Tracing the long-lost ones). Listeners send in their messages via SMS, Facebook and Twitter in order to be connected with their long lost and missing friends and relatives. During the second hour, the listeners **call in** to trace their loved ones and also give testimonies of how they found or connected with their lost ones. The presenter also reminds the listeners of an old forgotten story that they lastly heard while in their lower classes.

J. Saturday 5pm - 9pm

Ngutho translates to 'let's come together'. This is where we teach the audience about Kamba tradition - what the Kamba culture entails. Kamba zilizopendwa, kamba traditional songs. Hosted show also features pre-recorded experts in Kamba culture, who explain the complex and abandoned cultural issues.

K. Saturday 9pm - Midnight

Nyangilika, which translates to 'get tickled', tackles relationships and love-related issues. Mainly targeting listeners who are above 18 years, they are allowed debate throughout the show.

L. Sunday 4am - 10am Kithembeo

Tailored for the Christian audience who take time off to worship on Sunday. In the show, gospel music spiced with music by praise and worship. The show also features local church news, bible story, bible drama (Meko ma Mbivilia) and Christian testimonials. Every Sunday, there's an invited pastor who gives the sermon.

M. Sunday 10am - 1pm

Fagilia is our premier **youthful** weekend entertainment show. Mix of latest Kamba Benga hits, reggae and a bit of the latest Bongo. It is highly interactive with listeners sending in their requests via SMS and social media.

N. Sunday 1pm - 3pm

Syukile na Mathau is a weekly sports round up discussion featuring both local and international sports news and issues at length as well as features of various sports men and women.

O. Sunday 3pm - 6pm

Aikii translates to believers features news and views concerning gospel artists. With a 30 minute live interview, local gospel artists are offered a platform to tell about their experience, achievement and contribution to the gospel music industry. Count down of the top 10 hits of the week is brought during the second hour of the show, with Salaams during the last hour. The show entirely features gospel music. Through this show, many Kamba artists have made a break-through and become leading artists even in the entire country.

P. Sunday 6pm - 9pm

Kwaka musyi is tailored for the family building. It includes a 15 minute interactive segment with a pastor who handles family related issues.

R. Sunday 9pm - Midnight

Ndukeyituke which translates into *'do not lose hope'* features the physically/mentally challenged and the less fortunate in the society. The hopeless in our society are offered a place to feel encouraged, loved, wanted and appreciated.

4. Conclusion

The language question in the underdevelopment of Africa in Education, Public service, Health, Media, Governance, Economic and the importance of Public participation, human rights and availability of choices is clear. The Kenya 2010 constitution speaks on the promotion of local languages. The use of these languages is a matter of policy in areas of education, judiciary and public service, rights and governance but still much more needs to be done in actual practice in these areas. On its part, vernacular mass media can achieve these ends greatly.

The argument in this paper is that Vernacular mass media has enormous advantages in development. This is in the fields of Information dissemination, User freedoms and public participation, Education and literacy, Governance and Promotion of local culture and identity where enormous gaps exist (Djiite 2008). In the meantime, those responsible for

policy and programming need to work towards integration to avoid negative ethnicity that would drain all the gains of development potential in these media.

References

1. Alexander, N. (1999). 'An African Renaissance without African Languages'? In Alexander, N. (Ed) *Language and Development in Africa. Social Dynamics series* Vol.25 (1) Cape Town Document Management Services, 13-30.

2. Bamgbose, A. (1989). Issues for a Model of Language Planning. In *Language Problems and Language Planning* 13(1): 24-34.

3. Bamgbose, A. (1993). 'Deprived, Endangered and Dying Languages'. In *Diogenes* No 161, 14.1,   19-25.

4. Bamgbose, A. (2011). 'African Language Development and Language Planning'. In Neville A. (Ed) *Language and Development in Africa.* Social Dynamics series Vol.25 (1) Cape Town Document Management Services, 1-12.

5. Batibo, H. (2005) Language Decline and Death in Africa Causes, consequences and challenges. Clevedon: Multilingual Matters

6. Djite, P. (2008). The Sociolinguistics of Development in Africa. Clevedon: Multilingual Matters.

7. Fraser, C. and Restrepo-Estrada, S. (1998). Communicating for development: Human change for   survival. London: St, Martin's Press

8. Fraser, C. (2001). Community radio handbook. UNESCO.

9. Kembo-Sure, (1998). 'Language as a Resource' Paper presented during The ACCE 11th Biennial Conference October 10-15, 1998 Nairobi.

10. Kembo-Sure, Mwangi, S. and Ongechi, N. (Eds) (2006) *Language Planning for Development in Africa*. Moi University, Moi University Press.

11. Kembo-Sure, and Ongechi, N. (2006). Language Planning and Reform: An alternative Language Policy for Kenya. In Kembo-Sure, Mwangi, S. and Ongechi, N. (Eds) (2006) (Eds) 37-53.

12. Kenya, C. C. (2012-2013). Communication commission of Kenya annual report. Nairobi: communication commission of Kenya.

13. Kenya, M. C. (2012). The performance of Vernacular Radio Stations in Kenya; Monitoring   Report. Nairobi: Media council of Kenya.

14. Oriare, P. (2010). The media we want; The Kenya media vulnerabilities study. Nairobi: Fredrick Ebert Stiftung.

15. Kiliku, M. P. (2009). 'In the Quest for a Language Council of Eastern Africa: An Idealistic Functional Justification'. A Seminar paper presented during the School of Humanities Seminar Sessions, University of Dodoma, Tanzania.

16. Kiliku, M. P. (2013). LANGUAGE POLICY, USE AND ATTITUDES: *Towards A Model for A Supranational Language Policy for the East African Community*. VDM Verlag Dr. Muller Aktiengesellschaft & Co.

17. Kiliku, M. P. (2013). The Language Factor in the Integration Matrix: The Case of the East African Community: Altmayer, Claus and Wolff, H. Ekkehard (eds.) Africa: Challenges of Multilingualism. Berlin, Peter Lang Publishing Group pp. 107-119

18. Mogambi, H. (2010). An Ethnographic overview of patterns of production and consumption of local language radio in Kenya. In *Global Media Research Center*. Southern Illinois University, Carbondale, USA.

19. Mwikya, M. M. (2015) *Commercial Vernacular Radio Stations and Food Security in Machakos County: A Case of Musyi FM* A Research Report Submitted to the School of Journalism and Mass Communication in Partial Fulfillment of the Requirements for the Award of the Degree of Master of Arts in Communication Studies (Development Communication Option). University of Nairobi.

20. Okoth, E. (2015) *The Emergence and Growth of Vernacular Radio in Kenya: A case study of radio having a positive economic impact*. Reuters Institute Fellowship Paper University of Oxford

21. Orao, J. (2009) The Kenyan indigenous languages and the mass media: Challenges and opportunities. *In Stellenbosch Papers in Linguistics* PLUS, Vol. 38, 2009, 77-86

22. Republic of Kenya, The Kenya 2010 Constitution. Nairobi: Government Printers

23. UNDP (2010). Why and how Africa should invest in African languages and multilingual education: An evidence- and practice-based policy advocacy brief. Hamburg: UNESCO Institute for Lifelong Learning.

24. Waisbord 2001). State, development and communication. In *Handbook of Intercultural and International Communication*. Newbury Park, CA: Sage 437-455

25. Wekesa, A. S. and Tsuma, F. C. (2014) Ethnic Media and Rural Development in Kenya In *International Journal of Humanities and Social Science Vol. 4 No. 1; January 2014* 246-253