PRONUNCIATION VARIATION IN IGBO RADIO NEWSCASTING

BY

OBIORAH, Kenneth Ekezie
B.A. Linguistics/Igbo (Unilag), M.A. Linguistics (Ibadan)

A Thesis in the Department of Linguistics and African Languages
Submitted to the Faculty of Arts
In partial fulfilment of the requirements for the Degree of

DOCTOR OF PHILOSOPHY

of the

UNIVERSITY OF IBADAN

AUGUST, 2023

CERTIFICATION

I certify that this work was carried out by Kenneth Ekezie Obiorah in the Department ofLinguistics and African Languages, University of Ibadan, Ibadan, Nigeria.

…….

Supervisor

Herbert Igboanusi

Professor of Sociolinguistics

Department of Linguistics and African Languages,

University of Ibadan.

DEDICATION

To the Almighty God, the giver of life.

ACKNOWLEDEMENTS

I wantto first of all appreciate God Almighty for grace to carry out this research. I want to also thank my amiable supervisor, Prof. Herbert Igboanusi, who read through this work many times and gave me quality suggestions. I would like to also thank, the HoD of the Department of Linguistics and African languages; Prof Oye Taiwo for his great support. I appreciate all the contributions of the PG coordinator Dr. G.O. Nweya. I also appreciate the good support I received from all other staffof the department especially Dr A. Lewis, Dr O. Oluwadoro, Dr. C.Odoje, Dr. T. Ajayi and all my fellow PG students for attending my seminars and making useful contributions. Thank you to Dr. U. C. Oraegbunam for always being there for me. Thank you all for your support always.

ABSTRACT

Pronunciation Variation (PV), a situation where a lexical item is articulated differently by speakers of a language, is prevalent in Nigerian languages, especially those with multiplicity of dialects, including Igbo. Extant studies on PV in Nigeria focus mainly on its manifestations in spoken English of Nigerian television newscasters, with little attention paid to Igbo radio newscasting. This study was, therefore, designed to investigate PV among Igbo radio newscasters, with a view to determining their pronunciation patterns and describing the differences.

Allen Bell's Audience Design Theory was adopted as the framework, while descriptive design was employed. Seven radio stations were purposively selected based on the time allotted to Igbo news. They were Broadcasting Corporation of Abia (BCA), Anambra Broadcasting Service (ABS), Ebonyi Broadcasting Corporation (EBBC), Enugu State Broadcasting Service (ESBS), Bond FM, Radio Nigeria and Orient FM. Forty-two recorded news bulletins (six from each radio station) were purposively sampled owing to their relevance.The data were subjected to sociolinguistic analysis.

Pronunciation variation in Igbo newscasting involved these alternating variants: [r] and [l], [h] and [r], [h] and [f]. [l] and [n], [r] and [j], [la] and [go], [-ɤi] and [-gɪ]. The variants had addressee and auditor effects. [r] recorded addressee effect in EBBC, Orient FM, BCA and Bond FM, and auditor effect in ABS, ESBS and Radio Nigeria; while [l] recorded addressee effect in ABS and ESBS and auditor effect in Radio Nigeria. [h] manifested addressee effect in EBBC, Orient FM, BCA and Bond FM and auditor effect in ABS, Radio Nigeria and ESBS; while [r] recorded addressee effect in ABS, ESBS and Radio Nigeria and auditor effect in EBBC. [h] had addressee effect in EBBC, Orient FM, BCA, Radio Nigeria and Bond FM and auditor effect in ABS and ESBS; whereas [f] recorded addressee effect in ABS and ESBS and auditor effect in Radio Nigeria. [n] had addressee effect in ABS and auditor effect in ESBS and Radio Nigeria; but [l] had addressee effect in Bond FM, Radio Nigeria, BCA, Orient FM, ESBS, EBBC and auditor effect in ABS. [r] recorded addressee effect in Bond FM, Radio Nigeria, Orient FM, BCA and EBBC and auditor effect in ESBS; while [j] manifested addressee effect in ABS and ESBS and auditor effect in EBBC and Radio Nigeria. [-la] manifested addressee effect in all stations except ABS; but [-go] manifested addressee effect in ABS and auditor effect in other stations, except Bond FM. [-ɤi] recorded addressee effect in all stations; while [-gɪ] recorded auditor effect in Radio Nigeria, EBBC, Orient FM, BCA and Bond FM.

The pronunciation choices of the Igbo radio newscasters manifest addressee and auditor effects, favouring the use of the levelled Igbo accent.

Keywords: Pronunciation variation, Igbo radio newscasting, Addressee effect, Auditor effect

Word count: 443

TABLE OF CONTENTS

CHAPTER THREE: METHODOLOGY

CHAPTER FOUR: RESULTS AND DISCUSSION

LIST OF TABLES

LIST OF FIGURES

CHAPTER ONE
INTRODUCTION

1.1 Backgroundto the Study

This thesis presents 'the Pronunciation Variation in Igbo Radio Newscasting'. By Igbo radio newscasting, we mean news broadcast in the Igbo language from various radio stations in Nigeria. The Igbo language is a multidialectal language (Emenanjo 2005, 2015) and, as such, has many variations from place to place especially in the area of pronunciation (Nwaozuzu 2008). Despite the display of professionalism by Igbo radio newscasters in their field of endeavour; they sometimes vary in pronunciations of some Igbo words. The rest of this study explores various ways in which selected Igbo radio newscasters vary their pronunciation of Igbo words during newscasting.

The radio is a medium of sending and receiving information through the air. Radio news in indigenous Nigerian languages has been pinpointed as the main domain which can accelerate the development of African languages in the areas of language engineering (Akanbi and Aledesanan 2014), language vitality, language standardisation, language maximisation (Nnaji 2015, Ezeka 2017) and language development (Okudo and Ifeagwazi 2014). The radio has also contributed to the spread of many standard languages such as RP in Britain, Network English in the United States of America, Amharic in Ethiopia, Peking in China, and Somali in Somalia (Bell 1984). The importance of indigenous language communication for accessing information and participation of masses in democratic development in Africa has also been noted in Salawu (2015). Most, if not all state governments in Nigeria have radio stations that broadcast news in indigenous Nigerian languages.

News has been defined as giving information defined by daily experience, gathered and communicated, through different means (Nnaji 2012). ''The particular role of news in our lives can be inextricably linked to the general role that language plays in the Society'' (Mabika and Salawu, 2014). News can occur through television, radio, social media and the internet.Before the advent of radio news in Igbo land,

information dissemination was systematically and structurally carried out by the traditional chief newscaster carrier known as *Otiekwe* who is also referred to as the town crier. According to Obiora (2011:28):

> The town crier: a popular misnomer for the traditional emissary newsman, is perhaps the most ubiquitous and electric in terms of role in the traditional society and the so called urban society which will become tomorrow's 'primitive' or traditional society. The person who functions under this umbrella term performs various other mutually dependent and self-defining roles. They are reporters, correspondents, news agents, messengers (emissaries), spokesmen (or women), envoys (ambassador), contact men, couriers, postmen, heralds also perform other related roles.

News casting was traditionally carried out in Igboland using idiophones, membranophones, aerophone, signals, signs, colour schemes, music, extra-mundane communication, symbols, and symbolic displays. Other personalities such as chief priests disseminate information especially when the information is considered spiritual, sacred and important. The traditional communication methods in Igbo land was in the main channel of communication in existent up until the late 1950s and early 1960s when the use of radio stations began in some urban cities in Eastern Nigeria as it was known then. Even now, a lot of people in rural Igbo communities still rely on the town crier for basic information on the activities in and around the communities while news about local government, state, federal and world news are communicated via radio channels (Ogwezzy 2006).

General radio broadcasting commenced around December 1901 by the use of dots and dashes of wireless telegraphy used to transmit sound waves to receivers. The feat ofwireless telegraphy across the Atlantic, a distance of about 2000 nautical miles was first accomplished by Gugliemo Marconi and and patented in early 1896 by the British. The main problem encountered with the wireless radio then was that it could only reach few persons. However, there have been a lot of changes in radio broadcast since then as radio now reaches a lot of audience, transmitting, music, news etc.

In Nigeria, radio broadcasting started in form of rediffusion: a term used for the distribution of radio line with the help of amplification to those who can afford it. The rediffusion centres, affiliated to British Broadcasting Corporation in Lagos,

started in 1933 for the purpose of political and economic relationship between the colonial government and her colonies. Later in December 1935, radio broadcasting system was inaugurated in Lagos, with media packages from BBC played between 11:30 am to 1:00 pm and 5 pm to 11:15 pm daily (Akpede 2018).

From 1939, radio distribution service centres in Lagos began to feature Nigerian contents in some of its programmes. The local content continued to improve as radio distribution service centres in Nigeria transited into Nigeria Broadcasting System in 1951. The Nigeria Broadcasting System transmits to other stations in Lagos, Ibadan, Kaduna and Enugu. The period of 1935 and 1950 were used to develop the radio distribution service centres into extensive radio distribution service (Olalekan et al 2013). The radio stations, through enabling legislation, was reorganised and renamed Nigerian Broadcasting Corporation (NBC) in April 1957. The NBC oversaw all broadcasting activities in Nigeria. Many radio stations both public and private owned broadcast in the English language. Among these stations in Nigeria, none has been authorised to broadcast in only the Igbo language or any other indigenous Nigerian language (Adedeji 2015). Besides, no school of journalism or its affiliation has a manual or curriculum for newscasting in the language. This is contrary to common thought that requires every newscaster to learn the act of newscasting in the language of broadcasting, thereby creating a lacuna between the language of learning and the language of broadcasting. The effect of this gap is seen in the various ways broadcasters adjust their speech to align with the indigenous language of their audience, thereby creating variation when various audiences are involved especially in word pronunciation.

Variation in a broad sense is defined as the differences in linguistic forms (Walker 2010:5). Pronunciation, on the other hand, has been defined by Awonusi (2007) as the aspect of linguistic study that deals with the articulation of sounds as an individual segment or in sequences of utterances. The Igbo speech community is a multidialectal one with various accents as noted earlier. A multidialectal speech community, according to Bell (1983) is a language community where there are many dialects. In a multidialectal situation, there are high and low varieties of the dialect commonly referred to as the standard and non-standard respectively. In Igbo speech community, there are standard and non-standard dialects. Standard Igbo dialect is regarded as a high variety while the non-standard Igbo dialect is regarded

as low variety (Nwaozuzu 2008). The difference between the high and low varieties of a dialect is the prestige and the social function the variety plays in the society (Fromkin et al 2017). Most speakers of the Igbo language use the high or low variety, depending on the needs and the events. This means that, the Igbo language speakers regularly must choose from a pool of known dialects in different domains and situations. Among the domains available in formal contexts is radio news broadcasting. There is no radio language policy that placed any embargo on dialectal and language choice in broadcasting in Nigeria. According to Ekwueme (2011), Igbo news community, which comprises those who listen to Igbo news within and outside Igbo land, demands a spoken standard variety that is generally accepted by the people.

The Standard Igbo variety is an ideal dialect required to communicate across the Igbo speech community (Emenanjo 2015). It is assumed to be in use in the media (Ikwubuzo 2019) because it is capable being spoken and understood by every Igbo person in all parts of Igbo land (Nwadike 2008). The dialect has gone through conflicts, engineered by the fight for supremacy between the Union and Central Igbo (Igboanusi 2017). The resolution of the conflicts has led to the emergence of a written standard and spoken standard, with several developments on only the written standard Igbo (Nwachukwu 1983, Emenanjo 2005, 2015).

Ideally, the development of written standard should correspond with the spoken standard but sometimes this is never the case as written standard develops faster for educational purposes (Nwachukwu 1983: 19). The established written standard has gone past the level of identifying with the addressee. A good number of lexemes have been adopted from different local dialects and specialised for general usage (Emenanjo 2005). This kind of specialisation has not been applied to allophones and allomorphs in the language. Also, the fact that pronunciation in Igbo has not been officially standardised makes it difficult for Igbo newscasters to stick with a uniform pronunciation.

Furthermore, newscasting as a speech act is performed by newscasters trained in oral communication skills in the language of broadcasting. Unfortunately, Igbo newscasters acquire their knowledge of broadcasting under the shadow of English, and their supposed tutors do not even care how competent the students are in their

indigenous language (Saluwu 2015). This is so, even though adequate knowledge of modern development in the language of broadcasting is essential in mass communication (Ape 2014). With such disparity between linguistic knowledge and language practice, coupled with lack of manual for newscasting in Igbo, the chance of newscasters adopting a particular style over another which is perceived to suit the audience becomes inevitable.

Many scholars including Bell (1984), Mikros (1997) Strelluf (2015), Maol et al (2018), Aladeyomi and Adetunde (2007), Aladeyomi (2003), Melafa (2019), Onyeocha (2012) have initiated the analyses of pronunciation variation in radio newscasting. Linguistic variation as a phenomenon in language has been attributed to the differences in social class, network, region, sex, ethnicity etc (Meyerhoff 2006). However, pronunciation variation in radio newscasting is usually linked to the audience (Bell 1983, 1984, Mikros 1997, Strelluf 2015). The foregoing conclusion has not been applied to Igbo radio newscasting, which consequently makes it imperative for a holistic and systematic comparison and analysis of the use of Igbo sounds that shape the pattern of conformities, divergences, and choices made during news broadcast in the language.

1.2 Statement of the Research Problem

For the past six decades of broadcasting in Igbo language, in-depth research in pronunciation variation among Igbo radio news readers seems to be very scarce. This is so, despite the high number of radio stations that broadcast Igbo news. As noted earlier, some many studies such as Bell (1984), Mikros (1997), and a few others have all examined pronunciation variation in radio news broadcast with respect to English, Arabic and Modern Greek language. The only work on pronunciation in Igbo radio news is Onyeocha (2012, 2020), who did a preliminary study on the influence of Onitsha and Awka accents on the Standard Igbo used by newscasters in ABS radio and Radio Sapientia Onitsha. This is not enough to generalise on the nature of variation in Igbo radio news. Few other studies such as Okafor (2005), Mba (2008) and Agbado (2010) concentrated their studies only on the pronunciation variation in Igbo local dialects.

Apart from these studies mentioned above, a growing body of literature such as Ekwueme (2011), Ndukwe (2012), Nnaji (2012), Ifeagwazi (2013), Okudo and

Ifeagwazi (2014), Uchenna (2014), Okpoko and Chukwuka (2016), Agbo and Chukwuma (2017), Ezeka (2017), and Nwammuo and Salawu (2019) abound on the sociolinguistic studies of the Igbo language in a broadcast programme with an emphasis on translation, language use, language vitality and promotion. The reason for the paucity of research in this area of current study may also not be connected with the challenges in researching with a broadcast data that requires the researcher to record, listen, and transcribe broadcast data, unlike newspaper texts. As Mentgomery (2007:2) rightly puts it, ‘‘linguists, it is true, have long been interested in the language of journalism but by far the largest part of their detailed analyses have been carried out on newspaper texts and newspaper language’’. The goal of this study is to explore the spoken Igbo used by Igbo radio newscasters, with a view to highlighting their differences. This is our area of concern and to the best of our knowledge, research of this type are scarce.

1.3 Aim and objectives

The main aim of this study is to explore the pronunciation patterns and the differences in the pronunciation of Igbo words in radio news in various radio stations in Nigeria. To achieve this aim, the study is guided by the following objectives:

1. to illustrate in detail various pronunciation choices found among various radio stations that broadcast Igbo news,
2. to compare pronunciation choices found among the various radio stations that broadcast Igbo news,
3. to determine the number of variabilities within the Igbo radio news stations selected for this study,
4. to investigate the effect ofradio station and sound type on a pronunciation variation in Igbo rdaio newscasting,
5. to highlight the reasons for lack of uniformity in spoken Igbo among the different stations that broadcast Igbo radio news, with the aim of suggesting a pronunciation reform that will be based entirely on Standard Igbo. This is hoped to form the basis of a pronunciation dictionary for the Igbo language.

1.4 Research questions

In line with the above aim and objectives, this research will answer the following research questions:

1 What are the patterns of pronunciations observed in the various radio stations that broadcast Igbo radio news?

2 What are the similarities and differences in the pronunciation choices found among various radio stations that broadcast Igbo news?

3 What are the numbers of variability within the various radio houses that broadcast Igbo radio news?

4 What are the effects of radio stations and sound type on pronunciation variation in Igbo radio newscasting?

5 What are the reasons for lack of uniformity found in the pronunciations of Igbo radio newscaster?

1.5 Significance of the study

Linguists and broadcasters who may have assumed that radio news broadcasters in the Igbo language use a unified pronunciation will find the results of this study useful as it exposes the kind of variations in pronunciations observed in Igbo radio news. The findings from this study would make an important contribution towards the definition and harmonisation of some phonological and morphological variables which might stimulate a process leading to the production of a unified spoken Standard Igbo pronunciation dictionary. The study will further help policy makers and educators to see the need to make policies that will improve Igbo broadcasters by designing and redesigning the curriculum for Igbo journalism studies. Also, the study offers some important insight into the social factors responsible for variation in Igbo radio news which will be of great help to scholars, policy makers and linguists. Furthermore, this research will serve as one of the means of documenting current developments in language use in Igbo news broadcast utilizing a corpus through which more studies may be conducted on the data.

Finally, analysis of spoken language practice by Igbo news readers helps to understand how news readers appreciate, evaluate and inculcate the standardisation of (spoken) Standard Igbo which is being borne by Igbo linguists. It will also show the creativity of Igbo news readers in using sounds in Igbo radio newscasting. It is

hoped that by the analyses of various pronunciations in Igbo radio news, the author could find the pronunciation schema of Igbo radio news which will, in turn, serve as a reference material for students, teachers and language practitioners.

1.6 Scope and delimitation

This study will be limited to radio news in the broadcasting stations within and outside Igbo land. The choice of radio is based on its availability to many Igbo residents in the rural areas where the use of language is supreme. These radio stations speedily reach millions of native speakers without boundary and, as such, it is necessary to consider a medium which impacts on many people. The study does not include Igbo television broadcasters because of the time and resource factors.

1.7 The Igbo language and people

Igbo is a name that represents both the language and the people who speak Igbo as their first language in Nigeria. The name is sometimes wrongly written and pronounced by non-natives as Ibo. Scholars are yet to unravel the etymology of the word Igbo. The language is spoken by about 42 million people. There is saying in the language that '*Igbo niile na-asu n'onu n'onu'* (the Igbo speak in different accents). This is true, Igbo has many dialects that are mutually intelligible. Igbo men and women expect other Igbo people from areas far from them to speak in different way especially in pronunciation of words. Although there are few differences with names of lexical items, the different names are taken as synonyms. Syntactically, there seems to be no difference on the occurrence of Igbo words.

The Igbo language like every other language is used by the Igbo in all aspect of life even before the coming of the missionaries to Igbo land. However, the coming of the missionaries did not only develop the language, it also hindered its development at some point (Igboanusi 2006). Currently, different dialects/accents exist in various villages. In several marketplaces and farmlands, these accents are noticeably visible especially in the alternation of consonant sounds. Even in some schools, the local dialect/accent is used to teach Igbo to students. In the public places, people adjust their pronunciations to be understood easily. In electioneering campaign, public announcement and the media, speakers generally adjust their pronunciations to what is perceived as the standard. In written text, there are variations in the spelling of

words especially in consonant sounds. Although, there are recommended spellings of standard Igbo words (Emenanjo 2005), most writers either by commission or omission retain some spellings that occur in their local dialects. Also, dialectal variations in written Igbo are obvious on the social media especially on Facebook and Instagram. Pronunciation variation is also noticeable in different broadcast programmes on television and radio. Meanwhile, the Igbo language is taught from primary to tertiary institution in Nigeria, especially in the states where it's spoken as a first language. In these states where Igbo is spoken as a first language, it is compulsory that the schools teach the Igbo language to their students, especially students in primary and secondary schools.

The Igbo speakers are the third largest ethnic group in Nigeria after Hausa and Yoruba. Geographically, the Igbo people live in the South-East and some parts of South-South in Nigeria. The origin of the Igbo people is still controversial as there are several mythological accounts of it. While some believe that the Igbos are one of the lost tribes of Israel, others believe that the Igbo land is where the first man sent into Africa and the world by God almighty lived. Originally, the Igbo are traders, farmers, craftsmen and travellers. The Igbo people are said to be found in all parts of the world, hence the common saying that any town you cannot find an Igbo man does not exist. In fact, the homeland of the Igbo straddles the lower Niger Delta of East, South of the Edoiod groups and the Ibibiod in Cross River. The Igbo people are traditionalists and Christians, with only a few as Muslims. Initially, the Igbos were ruled by the village elders in their different autonomous communities, and later, by a central government in Enugu under the Federal Republic of Nigeria. With the creation of the states in 1967 and the subsequent ones, the Igbo now predominantly reside in Anambra, Abia, Enugu, Ebonyi and Imo state. In these states, the Igbo, alongside English, is the language of education, mass communication, government, commerce and local administration. A substantial number of native Igbo speakers also live in Delta and Rivers states, while a very few Igbo live in some part of Cross River, Edo and Benue states.

In the traditional Igbo setting, almost every village has its local dialect. However, urbanisation has led to the development of once remote villages such as Onitsha, Aba, Enugu, Owerri, Orlu, Asaba, Okigwe, Awka, Nsukka, Umuahia, Abakaliki, and others into major metropolitan cities and commercial centres. The growth of

these cities brings people of different dialects together leading to the use of somewhat levelled dialects and a variety that can be referred to as standard variety whose development was initiated around 1969-1970, when the Igbo attempted to succeed from Nigeria. This period according to Nwadike (2008) reignited the development of standard Igbo. Even now, there are renowned calls among the prescribed Indigenous People of Biafra and other secessionist groups to ignite a call for succession. Since the Igbo people are travellers, there is hardly any part of Nigeria that one may not hear the Igbo language from an adult Igbo. The challenge of the adult Igbo speakers currently is how to develop and transfer the language to the next generation.

Recently, there are predictions that Igbo will go into extinction in the nearest future. Many believe that this prediction may not come to pass, although it is noticeable in some urban city that most Igbo children do not speak Igbo; an issue that is of most concern to the Igbo parents in the city. In the remote villages, most Igbo children speak Igbo language very well. This also shows that the use of English is only dominant in the urban Igbo cities and not in remote Igbo villages. One can still hear Igbo children and their parents discuss flawlessly in their local Igbo dialects on their way to farmlands and fishing, although there are places especially in River states where Igbo speakers are gradually altering their language and denying their ancestral connection with the Igbo people for political and other personal reasons. Even though these people bear Igbo names, they see and introduce themselves as non-Igbo. This has also affected the use of Igbo in broadcast programmes in these places as they hardly recognise Igbo language programme in their radio and television stations. Currently, only the major Igbo speaking states of Anambra, Abia, Enugu, Ebonyi, Imo as well as the Federal Government of Nigeria that have made broadcasting in Igbo a priority. This is reflected in the time they allocate to Igbo programmes in their respective radio stations. In this study, the time allocated to Igbo programmes affects the choice of stations used for this study. The next session will highlight the profile of the radio stations selected for this study. All these stations broadcast in both English and Igbo, but Igbo programmes are given a substantial time unlike radio stations in non-Igbo speaking state, and private radio stations across Nigeria.

1.8 The profiles of the selected radio stations

1 Orient FM

Orient FM Owerri, also known as the Imo state Broadcasting Corporation radio (IBC Radio) is owned by the Imo state government. Together with IBC Television station, they make up the Imo State Broadcasting Corporation and are located at Owerri. Orient FM was established in 1976 with edict No 15 as part of Imo broadcasting service after the creation of the state. The station was situated at Government Trade Center, Owerri and later moved to Egbu Road HQ until 2008 when it moved to its present site. It transmitted on medium wave on channel 72 kilohertz before switching over to 94.4 megahertz in 1994. Orient FM Owerri broadcasts in Igbo, pidgin and English. The station has many departments including news and current affairs.

2 Broadcasting Corporation of Abia State Radio (BCA)

The BCA radio station is owned by Abia state government. The radio station is affiliated with the BCA television jointly managed by Broadcasting Corporation of Abia State. The station was founded in August 1991 but started broadcasting on 16th November 1992 on the frequency 88.1 FM. Currently, the station is located at Broadcasting House, Government Layout, Umuahia, in Abia State. The station broadcast in English and Igbo. News and Current Affairs department oversees the Igbo radio news.

3 Anambra Broadcasting Service Radio (ABS) Awka

The Anambra Broadcasting Service, simply known as ABS Radio Awka is owned by Anambra State government. The station started on October 1, 1960, in Enugu as Eastern Nigeria Broadcasting Corporation and later Radio Biafra during the civil war. The Anambra government, empowered by edict No. 4 of 1987 and later No. 6 of 1985, established a television station, merged it with the radio station and named it ABS. The radio station had two transmission sites: one in Awka and another in Onitsha (not in operation). ABS has been in some places temporarily; after the state creation, the station was housed at No. 4 Park Road, Onitsha – the location of the AM station. From Onitsha, it was moved to St. Paul's University College Awka, in January 1993. The station later moved to the permanent site in Enugu/Onitsha

Expressway in Awka in 2002 during the government of Governor Chinwoke Mbadinuju. Both the radio and television stations are located at the same venue. The station operates online at www.abs.com and broadcasts in Igbo, Ibaji, Igala, pidgin, and English.

4 Enugu State Broadcasting Service Radio (ESBS)

Enugu State Broadcasting Service (ESBS) was formerly known as Eastern Nigeria Broadcasting Corporation (ENBC) was established in 1960. The name was later changed to Anambra Broadcasting Service in 1985 when Anambra and Enugu were one state. With the creation of Enugu State in 1991 and the subsequent disengagement of the staff on March 16, 1992, Enugu State Broadcasting Services (ESBS) came about. Both states- Enugu and Anambra, shared the ABS facilities for Radio and Television broadcasting before Anambra relocated. The AM station had over the past years collapsed and is no longer in use, while the FM radio station transmits on 96.11 frequencies. The station is currently at number 3, Achi Street, Independent Layout, Enugu. The station transmits many programmes in Igbo, Pidgin and English.

5 Ebonyi Broadcasting Corporation (EBBC)

Ebonyi Broadcasting Corporation also known as EBBC radio was established on February 3rd, 1997, with an initial 200 feet mast which was later increased beyond 250 feet. The station is located at No. 96 Nkaliki Road, Abakaliki, in Ebonyi State and owned by the Ebonyi State government. Commercial activity in the station started on July 22nd of the same year. It transmits on the 98.10 frequencies. It is popularly known as Salt FM and broadcasts in both Igbo and English languages. According to the station, it covers up to ten states in Nigeria.

6 Bond FM Lagos

Bond FM (92.2) is one of the language stations of radio Nigeria, Lagos. It is located at Ikeja, Lagos. It is owned by the Federal Government of Nigeria and broadcasts in the three major indigenous Nigerian languages: Hausa, Igbo, Yoruba and Nigerian Pidgin. Bond FM is one of the radio stations outside Igbo speaking states that broadcast news in Igbo language. The choice of Bond FM is deliberate because the

station is designed to cater for a growing number of Igbo speaking audience in Lagos.

7 Radio Nigeria Enugu

Radio Nigeria Enugu is the headquarters of Radio Nigeria Southeast Zone located in Enugu state. It is owned by the Federal Government of Nigeria. Radio Nigeria Enugu has a branch station in all Southeast states. They include Voice FM Nsukka, Coal City FM Enugu, Heartland FM Owerri, and Purity FM Onitsha. These stations report to the regional headquarter station in Enugu during network news and other special network programmes. The station broadcasts in Igbo, English and other major Nigerian languages, and can be accessed online at www.radionigeriaenugu.com. The station is located at No 7, Onitsha Road, Enugu, in Enugu state.

All the radio stations used for these studies are public radio stations. This is justified as most private radio stations do not broadcast news in Igbo language. Those that eventually do, do not go beyond reading news headline. More importantly, various governments own and use radio transmission to disseminate important information to their citizens, especially about government activities within the state, including promoting the Igbo language through government agencies such as the ministry of education. For example, in October 2019, the Imo State Commissioner for Education, through the Director of Tertiary Education, Basil Iwu declared the teaching of Igbo language to be compulsory in primary, secondary and tertiary institutions in the state. Similarly, in 2009, a bill was sponsored in Anambra State House of assembly to enforce the use of Igbo in most of the social activities in the state, although the bill was not signed into law. Subsequently, Dr Willie Obiano also made Igbo a compulsory subject in primary and secondary schools in Anambra state and requested that students wear the Igbo attire every Wednesday. He went further to express his intention to establish a radio station that broadcasts only in the Igbo language in the nearest future. Additionally, the Abia State University, in 2014, made Igbo a compulsory course for two hundred level students in the school. During her 52nd inaugural lectures, the university offered scholarships to five newly admitted Igbo students. These efforts show some passion for the promotion of the

language; an attribute that has in some way translated to the use of Igbo in the government owned media, especially in radio news broadcasting.

1.9 The linguistic situation in Igbo media

The Igbo media is influenced by the unique experiences and challenges of the Igbo community. Before the modern Igbo community, there was a traditional media community that facilitated communication among the people on different occasions using local men and women as well as traditional objects. In the traditional Igbo setting, mass communication is usually carried out through verbal and non-verbal means or a combination of both. However, with population growth and urbanisation, there was a need to use a platform that can reach out to many people. This resulted to the introduction of radio news system and, consequently, to a search for an acceptable standard language to reach the masses (Akauru et al 2015).

English language in Nigeria is used in all broadcasting platforms including public radio in Igbo land and other places in Nigeria. Nigerian Pidgin is also employed in radio broadcasting around Igbo speaking communities especially in sports, entertainment and call-in programmes. Occasionally, French is also used for special programmes in a few radio stations in Igbo media community. Indigenous Nigerian languages such as Igala, Ibaji are used in Anambra Broadcasting Service Radio Awka to meet the language needs of Ibaji, Nzam and Igala people in Anambra East. Ibaji, Nzam and Igala people are non-Igbo speaking indigenes of Anambra. Our observation shows that other traditional Igbo dialects, other than the standard dialect, are widely used across various stations. The use of these languages except the English language does not pose any threat to the use of Igbo in the radio stations. The Igbo radio broadcasters are L1 speakers of Igbo.

1.10 A short history of Igbo radio news

Igbo radio news started in the early 60s with Eastern Nigeria Broadcasting Corporation owned by the Federal Government of Nigeria. Emerging after was Radio Biafra owned by the Biafra government during the Biafra-Nigeria civil war in the late 60s. During the Biafran war, when Ojukwu declared the Republic of Biafra, his government renamed the Eastern Nigeria Broadcasting Corporation to Radio Biafra. Following the capture of Radio Biafra by the Nigerian government,

the newscasters that swore allegiance to the Biafran government ran away to begin broadcasting Igbo news from an unknown location. The Nigerian government had to employ Igbo newscasters to replace those who left the station. Igbo news was thus carried by both radio stations between 1960 to 1967 i.e., the Eastern Nigeria Broadcasting Corporation in Enugu and Radio Biafra from an unknown location around Enugu. The hiding Biafran Igbo newscasters were captured by the Nigerian army in Emene, Enugu state in 1969 leaving only Eastern Nigeria Broadcasting Service Enugu as the only Igbo news radio station.

The end of Radio Biafra reduced the number of stations that broadcast Igbo news. However, the addition of Federal Radio Corporation of Nigeria network stations expanded the Igbo news stations in 1978. Also, the creation of four Igbo speaking states of Anambra, Enugu, Imo and Abia in 1991 with their own broadcast stations increased the number of stations that broadcast Igbo radio news. It further increased in 1996 with the establishment of EBBC by Ebonyi State government. One basic fact is that the history of Igbo news cannot be separated from political developments in Nigeria. Every major Igbo speaking state have a station that broadcast Igbo news. However, the exact day Igbo radio news started in Nigeria is unknown, but many speculate that Igbo radio news started with the establishment of the radio stations.According to Adejunmobi (1994) radio broadcast in Nigerian indigenous languages (Igbo inclusive) in Eastern Nigeria started around late 50s. Broadcasting in Igbo language was made possible through the promulgation of the 1954 McPherson constitutional provision that guaranteed autonomy to Eastern Nigeria and other geo-political groups in Nigeria broadcasting right. The provision led to the establishment of Eastern Nigeria Broadcasting Service in Enugu. The nature of news broadcasts in languages in Nigeria in the late 1950s was summarised by Adejunmobi (1994:89) as follows:

> News powers broadcast in Nigeria began in English, the language of the colonial but it was eventually realised that there was a definite need for vernacular broadcasts. By 1960, news was broadcast in a total of seventeen languages every day. Today, (in 1984) news is broadcast every three hours, first in English, then in three native languages, a different set of native language each time ….

According to Emeka Okeke, Igbo news started around 1960 at Nigeria Broadcasting Service Lagos. Igbo news was read alongside Hausa and Yoruba news, although Yoruba news started much earlier than Igbo news. The Igbo news then was mainly a translation from English to Igbo. All types of news broadcast such as main news, news commentaries and special public broadcasts were translated into Igbo; even a presidential broadcast which may be up to 30 minutes was translated and broadcast separately from the news.

Typical Igbo news initially took about three minutes and later extended to ten minutes. The effect of the Nigeria-Biafra war reduced the Igbo news to just five minutes. However, Igbo news was changed to thirty minutes after the civil war when the stations recovered from the war. In the Nigeria Broadcasting Service, the newscasters read the daily news bulletin in English first followed by the major Nigerian languages in an alphabetical order. It is important to state that in the early days of Eastern Nigeria Broadcasting Corporation, Igbo news was packaged in Lagos and sent to Enugu. This was because, at the formative stage of the Eastern Nigeria Broadcasting Service, majority of programmes were in English. The Igbo news at the earliest period started on top of the hour with Igbo news signature, greeting, headlines and main news, (commentary) and closure. Advertisement and special announcements appeared occasionally in between or after the news. Only one newscaster read the news bulletin. The news is mostly read twice daily-morning and evening; mainly at 9am and 5pm. This daily routine continued as newly created states (Anambra, Imo, Abia and Ebonyi) established their own radio stations.

Since Igbo news started in Nigeria, many Igbo newscasters have emerged. Emeka Okeke is regarded as the foremost Igbo language newscaster. He worked with other newscasters such as Ebieloonwu Anyanwu and J. C. Mmaduekwe before the civil war. Emeka Okeke retired from broadcasting Igbo news after the Nigeria Biafra Civil war. Others are Emeka Nnaona, Ignatus Ogbu and Nat Obiokpo. Those that came after them include Walter Eneore, Tony Ubesie, Okechukwu Ekenze, Ogbonnaya Okenye, Comfort Mmadumere, Chukwuma Ogbonna, and Ndubuisi Ede. Among the first five mentioned earlier, only Ignatus Ogbu was an Igbo graduate. He left his job as an Igbo teacher to pursue a degree in Igbo studies. Emeka Okeke had only standard six. All the Igbo newscasters then were just Igbo

teachers before taking up their job. The criteria for being employed then were proficiency in Igbo language, possession of grade six certificates, experience in teaching Igbo, and a good oral communication skill. Prospective Igbo broadcasters were subjected to a voice and translation test during audition. Even after gaining employment as an Igbo newscaster, the new employee must go through training by the senior newscasters before going on air. An Igbo newscaster then could only come on air after a superior is satisfied about his competence in Igbo language. The dialect of Igbo used in broadcasting news as at that time, according to Emeka Okeke and Nat Obiikpo, was what they referred to as the Bible Igbo which suggests that it was either Central Igbo or Union Igbo. These newscasters also participated in writing and acting Igbo drama on radio.

As new states established their own stations, indigenes of these new stations that were senior news broadcasters in the Federal radio stations were called to head the Igbo news in these stations. For example, Walter Eneore, Tony Ubesie, Okechukwu Ekenze, Ogbonnaya Okenye, Comfort Mmadumere, Chukwuma Ogbonna, and Ndubuisi Ede all left Radio Nigeria Enugu when their state established her own broadcasting station. Specifically, when Imo State Broadcasting Service was established Comfort Mmadummere and Okechukwu Ekenze left radio Nigeria Enugu to pioneer and continue with the Igbo news in the new station. These experienced ones helped train the new Igbo radio broadcasters recruited in the newest broadcasting stations.

1.11 Discourse units in Igbo radio news

1. News signature

News signature is a distinctive sound, music or expression that is associated with a news radio house. Every station has a news signature that is associated with it. The composition of news signature tune and the frequency of occurrence vary from station to station. Stations such as Orient FM and Radio Nigeria employed only sound as their news signature while ABS, ESBS, EBBC and BCA employed a combination of sound and songs as news signature. News signature may occur at the start and end of the news broadcast. The news signatures that occur at the

beginning of the news signal the arrival of the news hour, while the ones that occur at the middle serve as a fill-in or a transition to another communicative event. The news signature at news closure is used to sign off from the news programme. News signature is very essential for both stylistic and functional purposes in Igbo news broadcast. It signals the arrival of the news hour and creates a unique identity for the stations' news programme. It also attracts the attention of the audience to the stations, and accounts for stages in the daily schedule of events in a radio station. The compositions of Igbo news signature are done using local instruments and songs which is a way of identifying with the musical and cultural life of the audience. This leaves strong evidence to conclude that the news signatures are influenced by the traditional instrument used by *Ọkụ-ekwe* (town crier*),* the traditional Igbo town crier that uses local made instrument during town cry in Igbo traditional society. The practice of using songs and instruments to announce the arrival of events in early days of Igbo communal life were carried into Igbo radio broadcasting. These signature tunes are like jingles that advertise the radio house but function much more than ordinary jingles.

2. Time announcement

Announcement of time is the first point where the voice of the news reader is heard in Igbo news. Time indicates the period when an event of the day is taking place. Time is announced once in Igbo news bulletin and usually occurs after the news signature. The time allotted to the Igbo news differs among the broadcasting stations. From when time is announced, news in ESBS and Radio Nigeria takes approximately fifteen minutes while in ABS, Orient, EBBS, BCA, it's about thirty minutes. At Bond FM, it's about ten to fifteen minutes. Announcement of time is very essential because it reminds the audience of the specific time of the news broadcast. There is no variation in the way time is announced and the frequency at which it is announced, since all stations announce time just once in a news bulletin. The only notable difference is in the choice and structuring of words that express time, as well as the omission of period of the day of the news such as morning or afternoon. For example, ABS and Radio Nigeria included the period of the day: pm (*ehihie)* or am (*ụtụtụ*) when announcing time, the rest stations did not. The period of the day is presumed and subsumed in greetings that are associated with the different periods of the day when it is not stated explicitly. The disadvantage of subsuming

time under greetings is that it may be difficult to differentiate the time of the day if there is no greeting or any other linguistic constructions that may suggest the period of the day. More importantly, time announcement helps the audience to anticipate the news and identify the stage of the broadcast programme of the day.

3. Station identification

Station identification is a process in which a news reader introduces the name of the radio station of news broadcast. It occurs at the opening session of Igbo news right immediately after the news signature and time announcement. This shows how important and compulsory it is in Igbo news broadcast. Station Identification may be done by a combination of the station's full names, such as Radio Nigeria, or through an abbreviation, such as ABS (Anambra Broadcasting Service), EBBC (Ebonyi State Broadcasting Corporation), ESBS (Enugu State Broadcasting Service), in addition to the stations' frequencies, such as 88.9, 88.5, 94.5, 88.1 and 96.1, as well as the location of the station, such as Awka, Umuahia, etc. Although, these elements constitute station identification, variation exists in the choices and arrangement of elements that are used by each station. For example, in ABS, ESBS, EBBC and BCA, the stations are identified through abbreviation and the stations' radio frequency, while Orient FM, Bond FM and Radio Nigeria are identified, using full names. The major function of station identification is that it verifies the radio station to the listening audience.

4. Greetings

Greeting is the process of exchanging expressions, pleasantries, or good wishes between individuals for the purpose of developing an interpersonal relationship. Greetings among the newscasters are strategic ways to build positivity. Apart from building synergy between the newscasters and the people, greeting helps to transit from one communicative event to another. They also serve as a fill-in during transition from one element to another. Usually, greetings occur at the beginning of the news broadcast. In Igbo news, they may occur as a fill-in especially at the middle of the news bulletin or any communicative event. There are several samples of greetings identified in Igbo radio news broadcast that reflect different times and the friendly disposition of the news readers towards the audience.

5. Date

The elements that constitute date or the day of the news usually starts with the announcement of the period of the day, such as *'uhuruchi taa*, (the early evening of today), or *ụtụtụ taa* (morning of today). This is followed by the weekdays in English, such as Monday, Tuesday, Wednesday, Thursday, etc., and then followed by the days of the week in Igbo (market day) which could be any of the four days in the Igbo week (*Nkwọ, Eke, Orie,* and *Afọ*). The number of the month in the calendar year comes next in Igbo language such as the onwa anọ (fourth month). Some newscasters often add the name of the month in English (April) before the year. One salient observation in the announcement of date is the switching of codes- day, month and year. It appears as obligatory to switch code when stating the date in Igbo radio news. This nature of linguistic act of code-switching by news readers can be considered as a linguistic innovation which reflects an effort to acknowledge the bilingual status of the Igbo media. Although, this is an attempt to carry all bilingual Igbo speakers along, it demonstrates the influence of English on Igbo newscasters. It is important to state that date is the only linguistic element in Igbo news that involves code switching. The patterns or arrangement of elements that constitute date show that a single pattern does not exist in the Igbo radio news, although there are restrictions as year cannot come before month and day/night.

6. Self-Identification

Self-identification is a linguistic act that allows the newscaster to identify oneself to the audience. It requires the first and last name of the newscaster. Self-identification is obligatory in Igbo radio news and must occur, at least, once or twice at the start and/or end of the Igbo radio news broadcast. Where there is a subsidiary of news such as correspondent or commentary, the newscaster identifies both the respondent and the reader of news commentary by their two names before handing over proceedings. The same process occurs at the end of the news commentary.

7. Announcing headlines

Headlines are phrases that give the audience an idea of what the main news items are about. They are precursors to the main news. Headline news is either referred to in Igbo radio news as *isiakụkọ* or *isiokwu*. *Isiokwu* or *isiakụkọ* is a compound noun formed from noun-noun construction (N+N) *isi* and *okwu*, and *isi* and *akụkọ*. Literally, *isi* stands for head; however, in this context, it stands as the lead stories. *Akụkọ* stands for story/news while *okwu* stands for speech or talk. ABS, EBBC, Bond FM, BCA, Orient FM and Radio Nigeria prefer to use *isiokwu*, while ESBS uses *isiakụkọ*. There is no evidence on how these stations arrived at the use of these terms. In the over one-hundred-and-forty Igbo broadcasting terms documented by Mba et al. (2016), these two variants are conspicuously missing, and there is also no evidence that these two terms are documented in Igbo dictionary. However, the choice of these variants may not be unconnected with the *Igbo traditional folk tale story telling style* and Igbo conversation structure**.** In Igbo traditional folk tales, *isiakụkọ* is the central story while in Igbo conversational structure, *isiokwu* is the topic of discussion. These two communicative settings influence the choice of these terms. Headlines in Igbo news are captured in different types of sentences in a way that sustain the suspense of the main stories. One characteristic of news headline in general is that it must appear first before the main news. The news reader(s) takes the news headline one after the other without any interference. Although, there is no limit to the number of headlines in Igbo news, it does not exceed the number of the news items in the main news.

8. News item in full

News item in full is termed *akụkọ n'uju* (news in full) in Igbo radio news. It is the main body of the news which gives details on every news item announced in the news headline and every other news items not mentioned in the headlines. There is always a news headline as far as there is a news item in full. It is not compulsory for the number of news items in the main news to be more than the number of items on the news headline but the former is never less. Even, when the items in the main news are more than those in the news headline, the news items in headlines are taken first. Sometimes, news headlines are taken in between and after the main news, and sometimes, they are not part of the main news.

9. News commentary

Another component of Igbo radio news is news commentary. News commentary is a form of writing in the broadcast media that provides insight and interpretative analysis of events which are of great significance to the society. It is used to examine current developments in the society from negative and positive angles before taking a stand. The linguistic term for news commentary in Igbo is *okwunaesoakụkọ*, literally the term in Igbo means 'speech that accompanies the story'. However, in ESBS, *okwunaesoakụkọ* is distinguished into three with the same meaning. They are *okwunaesoakụkọ, okwumgbadoume* and *okwunlebaanya*. There may be one or more news commentaries in Igbo news. The number is always mentioned in the introduction of the news commentary in the news headlines.

One salient point here is that commentaries are mostly taken by a news reader that is different from the main news reader. Sometimes, the news reader can take more than one commentary. Irrespective of the number of commentaries in a news bulletin, the work of the main news reader is to introduce the reader of the news commentary. In a very rare situation when the news commentary reader is same with the main news reader, the reader does not introduce himself or herself at the beginning of the news commentary but does that at the end. Most news commentaries are pre-recorded, and played alongside the main news, except when it is taken by the main newscaster. Meanwhile, when news commentaries are up to three, they are taken one after the other, after and in-between the news.

10. Public announcement

It is termed public announcement because the announcement usually emanates from the government to the public. Public announcement is referred as *ozi puruiche* or *ozidiokemkpa* in Igbo language, and it usually comes at the beginning of the Igbo news. It is an optional linguistic element that is standardly placed before news headline or in the middle of the news and sometimes at news closure. In ABS and EBBC, public announcement occurs twice: at the beginning and end of the news, while in BCA, and Orient FM, public announcements occur once at the beginning of the news. The advantage of public announcement is that it presents to newscasters another medium of good service to the government and people aside the peculiar process of communication during news broadcast.

11. Credit

Montgomery (2007) calls the act of mentioning names of those who contributed to putting news together credit. It is a process where the news reader acknowledges all those that participated in gathering the news. In Igbo radio news, it is highly unconventional for the news to come to a closure without mentioning and appreciating the names of those who contributed to the success of the news. The voices of these sets of news actors that worked behind the scenes in putting together the news are not heard but the effect of their efforts is always obvious and highly acknowledged by all newscasters. Credit does not require many words and takes the same pattern. Most times, credit, station and self-identification are strung together as complex sentence placed at the tail end of news closure. Credit is thus a salient and compulsory element in Igbo news; hence, it is recorded in all stations selected for this study.

In Igbo radio news, an important observation found both in the credit and news commentary is that they are translated mainly from English. The practice of translation has been noted by Nnaji (2014). Ideally, radio news in Igbo language, just like in other languages, should be gathered in the L1 and delivered to the speaker through the same channel (L1). This is in line with Salawu's (2015) model for developmental communication in indigenous African languages which allows news readers to gather and deliver news to the audience through the same channel (L1). The advantage of this model is that there is a connection between the linguistic practice of the news reader and that of the listeners. It also reduces disharmony and lacuna between the effort of standardisation crusaders, the media practitioners and language users. It is hoped that Igbo news will get to a stage where translation into the language will be at a minimal stage (Ndukwe 2012).

12. Farewell

Farewell is the linguistic practice of bidding goodbye to the listeners. Every newscaster says goodbye to the audience as a sign of closure. Farewell brings the Igbo radio news to a closure. Usually, a complete structure of the Igbo radio news starts with news signature. This is followed by the announcement of time. Next is the identification of the station by name, frequency and location. Right after identifying the station, the newscaster greets the audience. This is followed by the

announcement of date, then the reading out of the news headlines. The newscaster takes a public announcement after reading out the news headline. After that, the newscaster identifies himself or herself by first and last name. In the presentation of the main news, the newscaster may embed station identification, news headline and advertisement in the main news presentation. Right after the end of the news presentation, the newscaster takes the public announcement again, followed by another news headline, then gives credit to those who helped to put the news together. This is followed by another self-identification before the news commentary. The commentary may be taken again after farewell and then a news signature is used to bring the news to a closure.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Chapter Overview

In the previous chapter, the topic of the study was introduced. The background information to the study was also provided. The present chapter provides the explanation of the relevant concepts in this study. It also reviews the literature that relates to the current works, along with the theoretical framework adopted for the study.

2.1. The concept of pronunciation variation

Variation refers to the differences observed in a language which may be of different forms. There are different types of linguistic variation, which include phonetic, phonological, morphological, syntactic, semantic and sociolinguistic variation. Pronunciation variation studies how the same word is articulated by different persons. Pronunciation studies connect variation in speaking and sociolinguistic factors. Nwaozuzu (2008) defines pronunciation variation as the difference in the articulation of sound among people that speak the same language. A linguist who studies pronunciation variation is called a socio-phonologist (Segunro 2012). It is the aspect of study in sociolinguistics that connects phonology and sociolinguistics (Honey 1997). Both Awonusi (2007), and Oladipupo and Akinjobi (2015) identify pronunciation studies as an aspect of applied phonetics that intersects sociolinguistics and phonetics. Oladipupo and Akinjobi (2015) noted that this kind of research inquire into the pronunciation variation that correlates with sociolinguistic factors. It blends phonetic and phonological research methods into sociolinguistic studies.

Various Igbo scholars such as Okafor (2005) and Mba (2008) have studied some aspects of pronunciation variation in traditional Igbo dialects of Oraukwu and Oba,

respectively. For example, Mba (2008) investigates pronunciation variation in Oba, a dialect of Igbo. Some variables were found to be alternating in the speech of Oba Igbo speakers. Linguistic environment and social factors of region, contact and age determine the various pronunciations which occur at segmental and prosodic levels in the dialect. According to the author, the frequency of use of any variant is determined by these social factors.

Okafor (2008) studied pronunciation variations in Oraukwu dialect of Igbo. She noted that originally, Oraukwu speakers do not use some variants in the speech of older men which now appears in the current young generation of Oraukwu. It also appears in writing as the name of the town which is pronounced as [ɔlaukwu] but is written as Oraukwu; the conclusion of Okafor (2008) is that age affects the choice of phonological variables in Oraukwu. The discussion on the pronunciation variations is central in many aspects of Igbo studies which include Igbo personal names (Obiorah 2021). Obiorah (2021) notes that the state where the bearer of Igbo name originates also affect the choice of phonetic variable in a name. The reference to state of origin to the classification of Igbo dialect and by extension Igbo accent was also argued by Igboanusi (2006) who noted that Igbo speakers are commonly recognised according to their local accent in a state. For example, Igboanusi (2006) noted that Anambra speakers are noted with the use of /l/ variants in place of /r/. Anambra speakers were also found to transfer Igbo pronunciation characteristics to English.

According to Agbado (2010), the speakers of Igbo in Ihedugwu and Imelugwu region differ in their pronunciation of sounds. Pronunciation variation can occur in several domains under various circumstances. For instance, bus-stop names can be articulated differently by road users (Obiorah 2021b). This shows that pronunciation variation can occur in any domain. These studies confirm that pronunciation variation involves articulation of variants. For instance, in Igbo, the word for water has two pronunciations which are *mmiri* and *mmili*. /l/ and /r/ sounds alternate in the word ‘water’ when translated into Igbo. Such pronunciation variations or sound alternations occur in many languages of the world. These sounds alternate mostly among dialects in a language, but a spoken standard language is expected to have minimal variations (Mikros 1997).

Pronunciation variation constitutes a style of speaking (Hernandez-Campoy 2016). Style, as used here, is the locus of a speaker's internalisations of the wider social distribution of variations in the pronunciation of sounds. The conceptualisation is anchored on the cultural and ideological distinctiveness within all systems of possibilities that engineered linguistic differentiations among various speakers. It also represents 'the (conscious or unconscious) selection of all sets of linguistics features from all possibilities in a language' (Crystal 1997 quoted in Eme 2009). Variation (in radio news) requires an assemblage of choices that need some level of crafting (Coupland 2007). It also requires from the users, knowledge of the available sociolinguistic and pragmatic linguistic resources in the language (Oyetade 2013). Consequently, pronunciation variation may thus be a result of choices from the appropriate range of linguistic means to deliver the message effectively to the audience. Various styles observed are anchored on the linguistic repertoire available to the speaker (Meyerhoff 2006, Coupland 2007, and Hernandez-Campoy 2016).

According to Igboanusi (2008), choice of codes is a bit complex and determined by several factors which include sociocultural contexts, gender, age, situation, exclusion strategy, addressee, identity, ethnicity, speakers' idea, government regulation and trends, as well as the manners of expression allowed in the language. Speakers may therefore make choices of a particular style of linguistic forms such as intonation and pronunciation, vocabulary, and formulaic expression because of the desire to show intimacy, solidarity, respect, taboo, exclusion, discrimination etc. Hernandez-Campoy (2016:xix) believes that in sociolinguistics:

> variation in spoken language alludes to choice within the available linguistic variation resulting from the social context of the conversation – usually defined by the topic and purpose of the interaction as well as the speakers' socio-demographic, cultural and geographic characteristics –or the intended effect in performative speech.

Style of pronunciation provides an opportunity for speakers to negotiate their choice of variables in the linguistic system. Bell (1983, 1984) asserts that the attributes of the audience are the major causes of different styles in broadcast media. This is because the nature of audience perceived by the newscaster influences style in terms of the pronunciation of words. This implies that different Igbo radio news stations

with different audience may attract different linguistic choices available to the Igbo radio newscasters. Works on the selection of linguistic features by broadcasters have been carried out mainly in pronunciation in English, Arabic and Modern Greek languages. Such studies include Bell (1984), Mikros (1997), Strelluf (2015), Maol et al, (2018), Aladeyomi and Adetunde (2007), Aladeyomi (2003), Melafa (2019). In line with the above, this study provides a review of the literature on works carried out by scholars on variation in news broadcast programme. The review will show how the current study expands the scope of the study of variation in radio news in general.

2.1.2 Empirical review

Some empirical studies have been carried out on pronunciation variation in the broadcast programme. Bell (1984) examines the pronunciation choices of the English negative contraction, auxiliary contraction, and cluster reduction in seven graded radio stations in New Zealand: BBC, YA, ZB, ZBR, XI, ZM and XA. The status of these radio stations varies according to the audience as some of them were international, national, and local stations. Bell recorded their news speech and analysed it using the standard Labov method. The news broadcasters used for the study worked for more than one radio station under the same suite. He observed that the same presenter who reads news for different radio stations uses different speech variables depending on the perceived audience of the station he or she broadcasts from at that moment. His findings reveal that the pronunciation of English negative contraction, auxiliary contraction, and cluster reduction in seven graded radio stations by newscasters who work on a shift in these stations varied, and thus correlated with the social status of their audience.

The author proclaimed that it was wrong to talk of a uniform pronunciation style or what he calls a single style for newscasters. For instance, BBC, a highly ranked radio station and one of those examined by Bell (1984), used zero negative contraction: a suppressing application of a very common rule of spoken English. The absence of negative contraction among the BBC broadcasters was followed by the national radio presenter who speaks an almost pure RP while the lowest status audience XA recorded seventy per cent of it (contracted negatives). The middle-

status radios such as ZBR and ZM adopted covert or local prestige standard, recording about fifty and fifty-eight per cent respectively in the use of contracted negatives. There was also a non-directional effect in the use of some variables; particularly, the author observed that ZBR and XI moved beyond XA and XM in the use of the unreduced cluster. The comparative analysis of the linguistic behaviour of these variables among the seven radio stations' newscasters shows some convergence and divergence among them. This study suggests that international and national radios adopt prestigious accents, while the local newsreaders adopt local accents that have covert prestige. Bell also notes that the pronunciation style identifies with the clusters of values, such as identity, approval, and solidarity with the audience. It suffices to say that radio broadcasters adopt the language of the audience. This work serves as the foundation and fundamental work on the linguistic choices that broadcasters make.

In Mikros (1997), the audience design model was used to analyse pronunciation style in two Modern Greek radio stations. The two radio stations are ERA and SKY: a state radio station with international status and a local radio station with limited area respectively. The presenters in the two radio stations were reported to have been trained phonetically on prenasalisation which is a sign of prestige in Modern Greek. The data for the study was gathered through personal recording of audio news in these two stations. The study employed two factors in explaining prenasalisation variation in Modern Greek. First, is the social character of the station or the broadcaster, and the second is the linguistic environment of the sounds. Findings show that the status of the audience of these two stations affected the phonetic choices made by the newscasters in these two stations. For instance, in ERA radio station, broadcasters recorded higher proportions in the use of prenasalisation which is a marker of prestige while the reverse was the case in SKY 1000 where the audience were of low and middle class socially. Also, sex of the presenter was said to be significant in the standard language used in ERA1 as women record higher prenasalisation than men. The study also reaffirms the position of Bell (1984), that audience determines the choice of variables in radio stations.

Al-Khatib (2001) studied the speech of three presenters on three programmes in Arabic Television in Jordan. Data for the study were collected through audio

recording that amounted to three hours. The phonological variables: non-vocalization and vocalization which entails adding a vowel in standard modern Arabic were examined among these three presenters. In the data, two sentences can be differentiated as standard and non-standard if a vowel /a/, /u/, or /i/, is either added or deleted from it. The standard assumption then was that vocalization in standard modern Arabic is a mark of prestige while lack of it is seen as covert prestige. The study quantified the production and non-production of vocalization in the speeches of these three presenters on three topics, i.e., religion, news, and sports. Findings of Al-Khatib (2001) show that vocalization was used more in religion, followed by news, and then sports as they recorded the percentage score of 61%, 45% and 29% respectively. The study further noted that vocalization usually decreases towards the end of each programme. The study concludes that the style of pronunciation was based on the presenters' awareness of their audience. The use of different topics to investigate audience effect show that perceptions of the audience according to the domain of language use could also affect variable choice. This is because every topic has an audience. So, it is not actually the topic that determines what variable to use but the audience that listens to the topic. Al-Khatib (2001) does not have a direct relationship with the current study because the current study does not involve itself with the study of style in different topics.

Strelluf's (2015) study challenged the popular belief that newsreaders speak Standard English more than non-news readers. The study also explores the public perception of trained journalists and non-journalists in broadcast media using journalism and non-journalism students as participants. To fully understand the phenomena, the study further investigated how interest in speech and the training of journalists translate to speaking the prescriptive norm. Journalism and non-journalism students at the University of Missouri (MU) in the United States were interviewed and made to read a text as if they were on a live broadcast on the radio or television. The groupings of the informants were done in a way that reflects different groups of interest and training. The population was grouped into four, with the first group representing those who claimed to have no interest in journalism and speech performance, the second group was just those who had claimed experts in speech but do not have training in journalism, the third group was made up of people who were admitted to study journalism but had not started their coursework

in broadcasting, while the fourth group was communication graduates who work as broadcast journalists at the University television and radio stations. All groups contained a mixture of African America and white Americans.Linguistic variable /t/, an intervocalic flapping, coronal stop deletion, the variable /ng/ and the allegro/gonna – wanna/ were examined. All the variables chosen for the study were inserted into the words for the informants. The speeches of these four groups of informants were later given to MU undergraduates to rate their professionalism. The data were analysed quantitatively and qualitatively. The result of this study showed that training in journalism did not translate to correct production of prescribed standard for these variables. Also, the audience was able to identify the difference between trained and non-trained journalists through their performance, as the speech of students of mass communication could not meet the popular expectation of standard pronunciation. The study reinforces the popular view in the literature that professional broadcasters do not always speak the standard variety as assumed by the audience. The study indicates that the idea of regarding a broadcast standard as language standard should not be accepted uncritically.

Maol et al, (2018) examined phonological and lexical variations in the Breton and the Irish Broadcast media. The paper discusses how the presenters negotiate the linguistic variables in the two Celtic languages: Breton and Irish. *RiRa ar Rang*; an old Irish radio has an audience with less traditional and traditional speakers of Irish, while Anocht, a new Irish radio, has mainly modern Irish speakers. Tud deus ar Vro and Breizh O Pluriel are also Breton Radio but with no clear audience as regards traditional and post-traditional speakers of Breton. The findings show that in the Irish language, the station employed more traditional and post-traditional presenters to cater for these two classes of audience. The difference was evident in the speech of the two presenters in Rang radio. The authors went further to report that the speech of more traditional speakers was marked with the distinction between non-palatalisation and palatalisation of sounds; velarisation of sounds, a realisation of long and short vowels in a traditional way, and rising of long front vowels, unlike the post-traditional presenter. For instance, the author reported that there was some special use of sounds by the less traditional presenter as the variable /r/ recorded the lesser use over /l/ and /x/; velarised alveolar tap and palatalised alveolar tap were constantly realised as alveolar approximants which never occurred with more

traditional speakers. There were also substitutions of consonants and other linguistic features (such as salience) between these presenters in an opposite direction. The style of speaking of the broadcasters aligned with the kinds of audience they had in mind irrespective of their size. In Breton radio station, however, there is no clear-cut distinction between the post and more traditional speakers except in the use of lexemes. Both traditional and post-traditional styles are used concurrently in broadcasting in a way that even the traditional, intermediate, learners, passive and non-speakers of Breton that are audience to the station can relate, as no strategy was employed to maintain or distinguish the audience. The styles of language use in these two Breton radios serve as a meeting point between the old and new speakers.

Westphal (2010) examined the style of creole used in Jamaican radio. The author investigated the phonological and grammatical variations in the Jamaican creole in call-in-shows in the Jamaican broadcasting media. The standard assumption is that the standard language for the broadcast speech is standard American and RP English, influenced by the local domain. By this assumption, the author examined variables originating from Jamaican standard creole and Standard English using the standard Labov guideline. The study observed that phonological variants of /d/ and /ɗ/, /θ/ and /t/, h-dropping and /h/, /ei/ and e:/, and /ie/ and /e/ alternate in the English of callers in the Jamaican radio programme.

In the Nigerian context, Aladeyomi and Adetunde (2007) explored the style of pronunciation in spoken English of Nigeria television Newscasters in state and federal-owned stations in the six geopolitical zones in Nigeria. The authors recorded the audio news from these stations across the country and subjected seven segmental phonemes to analysis from the perspective of error analysis. The study found that newscasters substitute one sound for another. The study recommends that the newsreader should cultivate the attitude of listening regularly to native speakers of the English language to achieve RP-like pronunciation. Aladeyomi and Adetunde (2007) is a continuation of the evaluation of the speech style of English newscasters in Nigeria presented in Aladeyomi (2003). Aladeyomi and Adetunde (2007) will serve as one of the foundation studies for the current study.

Melafa (2019a) investigates pronunciation style in the speech of Nigeria Television newscasters in Channels Television, Nigeria Television Authority (NTA),

Silverbird Television (STV), Television Continental News (TVC) and African Independent Television (AIT). The study discovered that the newscasters in these stations did not maintain a qualitative difference between some vowel segments that maintain opposition in RP. The study, for instance, noted that vowel /e/ in the English tallies with RP, same with the low vowel /a/. However, the realisation of open and low back rounded vowels can only be equated with that of RP in the speech of 80% of the newscasters, as the remaining 20% deviated in their pronunciation style. The deviation, according to the author, shows that the level of English pronunciation differs among newscasters.

One obvious fact is that the newscasters exploited the internal segment variations in English vis-à-vis ethnic English, Nigeria English and RP, with both internal and external factor affecting the pronunciation style of the newscasters. A similar study was also reported in Melafa (2019b) where the author investigated English stress in the speech of Nigerian Television newscasters: Channels Television, Nigeria Television Authority (NTA), Silverbird Television (STV), Television Continental (TVC) and African Independent Television (AIT). The findings indicated that variation exists in the ways Nigerian television newscasters depict the English stress in their speech.

Concerning the Igbo language, a preliminary study was carried out by Onyeocha (2012) on the variety of Igbo used in Anambra Broadcasting Service (ABS) Awka (a government-owned radio station) and Purity FM Onitsha. The data used in the study were gathered by collecting Igbo news bulletins from these two radio stations. Onyeocha randomly considered the dialectal sounds that varied with what is considered as Standard Igbo sounds. The study discovered that the dialectal aspectual marker '*go*' is used against the other variant '*la*'. The dialectal sound /l/ was used in the place of /r/ in standard Igbo. The variety /r-/ in words such as /*rụọ*/ (work) was realised as /l/ (*lụọ*) and many sounds were found to be alternating in these two radio stations. Onyeocha (2012) serves as the first preliminary study on accent in Igbo radio news centred on pronunciation. Consequently, it is a critical indicator of variation in radio stations that broadcast Igbo news.

With all being said, it is important to state that the earlier studies underlisted provide the framework for this study. Bell (1984) serves as the foundation and

fundamental work on the linguistic choices that broadcasters make. Mikros (1997) serves as a foundational work on the examination of suprasegment in the speech of newscasters unlike Bell's (1984) study on New Zealand newscasters that focused on sound segments only. Similar work on suprasegments in the speech of English newscasters in Nigeria was carried out by Malefa (2019). Other works such as Maol et al. (2018), Westphal (2010), Aladeyomi (2003), and Aladeyomi and Adetunde (2007) also serve as foundation to the current study. However, the current study examines the speaking style in Igbo news from the first language perceptive; a critical factor to deviate from error analysis on which Aladeyomi (2003), and Aladeyomi and Adetunde (2007) were anchored.

Meanwhile, the submission of Strelluf's (2015) reinforces the need to test the untested assumption by Ikwubuzo (2019) that (spoken) Standard Igbo is used in the media, however Igbo is yet to have one prescribed generally accepted spoken standard. It would be interesting to find out if the speech variables used by Igbo newscasters represent one (spoken) Standard Igbo or various accents in the language. Apart from all these early studies, Onyeocha (2012) is the only research in Igbo language that is related to the current study. Although, I do not intend to undermine the contribution of Onyeocha (2012) to scholarship, Onyeocha's (2012) exposition is unsatisfactory because of the limited data used in her study, which strongly indicates that caution must be applied in generalising the result of such study. With these limitations in mind, the present study tends to cover more radio stations in six states in Nigeria than just one state used in her study. In all, the early works provide an in-depth understanding of pronunciation variation in broadcast programme. They also provide for the choice of techniques which deepen the analysis of data in this study. In conclusion, the current study differs from the reviewed studies because the focus is on Igbo radio news, unlike those early works which were in English, Arabic and Modern Greek language radio.

Aside these studies, there are few other studies that have been conducted on broadcast programmes on Igbo language whose methodological instruments and findings are important to understanding the place of Igbo in broadcast media. Attention is now shifted to these sociolinguistic works. This will provide more background to the study of the Igbo language in broadcast media.

2.1.3 Other related studies on Igbo language in broadcast media

Apart from Onyeocha (2012) which is the only work on pronunciation variation in Igbo radio news, a growing body of literature that centres on Igbo in the broadcasting media has emphasized the importance of broadcast media to the development of Igbo language. For instance, Okudo and Ifeagwazi (2013) examined the sociolinguistic function of Igbo concerning education and mass communication in Nigeria. Using the quantitative method, they reflected on how the Igbo language satisfies the broadcasting service in three radio stations: Bond Fm Lagos, ABS Awka and Radio Sapientia Onitsha. The study examined the effect of some Igbo language programmes in these stations and discovered that Igbo is employed in many broadcast programmes. The authors concluded that the effectiveness of the Igbo language in broadcasting will enhance the development and sustenance of the Igbo language.

Ndukwe (2012) is an exposé on the nature of translation in a Nigerian news house with the Voice of Nigeria as case study. According to the author, every translator in a radio house requires a good knowledge of the culture of both the source and target language. Materials are translated into African languages, namely: Hausa, Ki-Swahili, Arabic, French, Fulfude, Igbo, and Yoruba language. Several materials which include official documents, speeches, advertising copies, features, commentaries, news bulletin, press reviews, news report, articles from newspapers and agency materials are translated into different languages. For every applicant for broadcasting job in the station, oral and translation skills are examined, with reference materials such as dictionaries allowed during applicant's test. The purpose of the test, the author says, is to select applicants with good language background. However, the best applicants are employed and attached to the experienced translators for the guidance of the experienced ones, with the expectation that newly employed translators are expected to listen and read widely in the language for which they were employed in the station.

Similarly, Okudo and Ifeagwazi (2014) also considered how Igbo radio programmes in Bond FM Lagos are enhancing the improvement of the knowledge of the Igbo language among students in secondary schools in Lagos. The findings from the questionnaire distributed among Junior Secondary school students in two

education districts in Lagos State show that 98% of the students developed interest in the language by listening to Igbo programs on radio. Another 90% of the respondents say that they were able to improve their knowledge of Igbo through the Igbo radio programme, while 75% of the students also indicated that the Igbo programmes motivated them to use standard Igbo instead of using their local dialects. The study concluded that Igbo radio programmes are an effective tool for teaching and propagating standard Igbo. Although the study focused on high school students, it serves as a preliminary finding into how people appreciate Igbo programmes especially in Bond FM which is one of the radio stations selected for this study.

In another study, Uchenna (2014) examined how internet radio is being used to tackle the declining state of the Igbo language. Utilizing the triangulation technique, the study surveyed the website where the Igbo language is used for broadcasting. Uchenna (2014) noted that it was only those in Diaspora that listen to the internet radio. One of the fears raised by one of the discussants was that some Igbo indigenes were ashamed of speaking their dialect because it might be unintelligible to other people. The other issues raised by the researcher include lack of interest in the language by native speakers, the influence of English; and parents not teaching and speaking the language to their wards. Some of the discussants also expressed their desire for the development of standard Igbo where people will not have to worry about the confusion faced to explain what they meant in their local dialects. The study concluded by urging the Igbo radio producers in Nigeria to find a way to introduce the streaming of Igbo news, and announcements on the internet radio instead of broadcasting from their local stations. This, the researcher said, will promote the Igbo language.

Nnaji (2015) studied appropriateness in Igbo news bulletin translated from the English language. The radio stations used for the study are all located in Igbo speaking states in Nigeria. The study discovered that the translator of Igbo news (from English) were not well equipped, which results in an inappropriate semantic and grammatical representation of Igbo words and sentences, as well as wrong writing of Igbo in terms of spelling of words and 'igbonisation' of English loan word. The study also discovered that there are certain areas in the Igbo language which the Igbo meta-language project is yet to cover. Among other things

recommended by the study is that Igbo graduates who are grounded in the knowledge of standard Igbo should be employed for translation and broadcasting rather than using non-experts in media houses.

Okpoko and Chukwuka (2016) studied the promotion of Igbo language on NTA Enugu. Using a questionnaire, the study surveyed the opinion of adult television viewers in Enugu. Findings show that viewers in Enugu state watch many Igbo programmes. Among all the programmes listed for study, akuko uwa (Igbo News) recorded the highest view as 95% of the respondents indicated that they watched and listened to the programme. However, inadequate time and irregular airing of most programmes in the station are some of the problems facing the Igbo program in NTA Enugu. The report of Okpoko and Chukwuka (2016) is contrary to that of Okere (2011) captured in Ekweme (2011). According to Okere (2011), "News casting in the Igbo language by the local radio stations and televisions is no longer a delight to watch because the Igbo they dish out is more confusing to listeners who rather prefer watching the same news in English to have a fuller grasp of the message". For Ekwueme (2011), the Igbo language has not been given serious attention.

Against the wide coverage of FRCN in the Southeast, Agbo and Chukuwuma (2017) examined the influence of FRCN Igbo programmes on the promotion of the Igbo language in South-East Nigeria. Using a quantitative method, the study measured through a questionnaire, the respondents' views on selected Igbo programmes in selected Local Government Areas in the five major Igbo speaking states. Findings show that respondents are aware of the Igbo programmes on FRCN. However, respondents did not feel that the content and the number of programmes is enough to aid the understanding of the Igbo language.

Ezeka (2017) examined how Igbo radio programme in BCA Umuahia, Federal Radio Network Anambra State, and Ebonyi State Broadcasting Corporation are enhancing rural development in South-Eastern Nigeria. Findings show that many people listen to Igbo programme in these three states especially those who do not have tertiary education. Listeners were informed on government initiatives on rural health care delivery, agricultural and farm practices through radio programmes presented in drama, songs, news commentaries, etc. Amazingly, reports noted that

people listened to these programmes together with their families; and the Igbo programmes had more listeners when aired in the morning and evening.

Ekwueme (2011) recognized the power of the mass media to revive and strengthen the use of the Igbo language if the right strategies are in place. Ekwueme (2011) believed that Igbo newspapers such as Ogene, Udoka, Ụja Ọdụm and Ozisa must be revived and given a wide circulation. The suggestion put together in his paper was that broadcasting stations should increase the number of Igbo programmes in their stations, grant adequate time to Igbo programmes in the media just like the English, offer more support to the study and broadcasting of Igbo programmes, train and retrain Igbo newscasters to keep abreast with the development in the language, establish the Igbo language school of journalism and Igbo language research centre for training and extensive research in the language. This last point will enable more progress in the promotion of Igbo in the media and colleges.

To establish whether the BBC Igbo news contributes to the knowledge and use of Igbo language, Nwammuo and Salawu (2019) examine the scholar's perception of the effective use of Igbo language in BBC Igbo news on the internet. The authors sampled the opinion of lecturers at the Department of Linguistics and African and Asian Studies at the Nnamdi Azikiwe University of Awka. Findings from the interviews show that the scholars believed that the BBC program will contribute to the development and survival of the language. The respondents, however, noted that BBC Igbo programme promotes only the speaking of Igbo language and teaching of Igbo proverbs. They suggested that the station include other aspects of Igbo culture such as folk tales, festivals, and music. In addition to online production, the program should be broadcasted on radio and TV. Respondents also believed that locating the station outside Igboland may hinder the success and progress of the program.

The review above mainly focuses on Igbo in the broadcast media. The current study will advance the in-depth understanding of language practice among Igbo newscasters. This will enable a right judgement on language use by newscasters in many radio stations within and outside Igbo speaking states with respect to standard Igbo that is lacking in scholarship. This study will also contribute to the growing

body of literature on Igbo in the broadcast media and advance the knowledge of the Igbo language practice in news domain.

2.1.4 Standard variety in broadcast speech and issues with spoken standard Igbo

In any linguistic setting, be it multilingual, diglossia or multidialectal, broadcast speech is always appearing as an embodiment of standard speech; the minimum standard language or variety required to pass information to the audience (Bell 1983, 1984, Mikros 1997). It is a standard speech which is mutually intelligible to the audience and represents the highest prestigious variety of a broadcasting station. Bell (1984:38) listed the following reasons why broadcast speech is regarded as the standard for spoken language:

1. Broadcast speech is the public language with the largest simultaneous audience.
2. It is the most readily available and most heard of all standards in most speech communities.
3. News represents the most identifiable, accessible, unified and continuous stretch of broadcast speech.
4. News language draws prestige from the importance attributed to its subject matter.
5. Radio news broadcasters are the ultimate spoken language professionals relying on voice alone for their occupation.
6. The public accepts their codification as the definition of correct speech.
7. The public is ultrasensitive about broadcast language.
8. Nation and government-owned radios carry programmes which attempt to prescribe correct speech.

Broadcast standard is also a form of standard held to be the highest standard of its use in public and official domains with a wider acceptability. Its objective and authoritative status is empowered by the language experts, policy makers or the broadcasting station. Strelluf (2015) notes that ‘linguistically secure speakers use broadcast media as evidence of the standard of their local dialect’. Igbo does not have an official spoken standard.

There are five types of contemporary Igbo speakers identified by (Emenanjo 2015:47) and Igboanusi (2010). They are as follows:

1. Traditional monolingual native speakers made up of the elderly and young people in the villages.
2. The compound, symmetrical or balanced Igbo bilinguals.
3. The bilingual native speakers whose speech pattern or repertoire has been exposed by foreign languages especially English.
4. The asymmetrical bilingual native speakers who are competent in Igbo but are barely competent in English.
5. Native Igbo speakers whose speech pattern or repertoire have been exposed to Nigerian languages such as Yoruba, Hausa etc; such speakers include the young Igbo speakers born outside Igboland who speak Nigerian languages such as Yoruba but barely speak Igbo.

These classes of speakers directly and/or indirectly influence the choice of a (spoken) language variety that would be required to communicate in a radio news broadcast. Standard Igbo remains the ideal variety used in the media (Ikwubuzo 2019). The standard Igbo variety according to Mba (2003) and Emenanjo (2015) emerged as the most acceptable variety between the Union and Isuama Igbo. The variety has been endorsed by scholars and policymakers and it is used in most public places. Two forms of Standard Igbo variety exist are; they are the written and spoken standard (Emenanjo 2015). The written standard has been developed extensively for literary use. This can be attested by the availability of numerous publications of Igbo meta-language for different subjects and courses in schools, and the development of legislative terminology for lawmakers. Also developed with Standard Igbo is the curriculum for the Primary, Secondary, Advanced Teachers College and College of Education. This has also made it possible for Igbo to be taught in all levels of education in Nigeria. It has also increased the visibility of the language in the media, especially the internet, through the point-partnership with Microsoft.

The development of Standard Igbo was initiated through the formation of the Society for the Promotion of Igbo Language and Culture (SPLIC) in 1949, but the actual revival came in 1972 after the Biafra civil war (Emananjo (2015). Nwadike (2008:32) argued that “standard Igbo formerly started in 1966 during the mass

return of Igbo people from various parts of Nigeria when the Biafra war cloud was gathering". The features of the written Standard Igbo can be identified in terms of spelling (Emenanjo 2015), orthography (Uba-Mgbemena 2011), some aspects of its phonology (Nkamigbo 2014) and syntax (Nweya 2018). The popularity of this variety has been enhanced by the improvement in communication, greater and easier mobility, missionary activities, colonial enterprise, and social media (Emenanjo 2015, Igboanusi 2006).Standard Igbo is derived from various traditional Igbo dialects. As documented by Nwaozuzu (2008), the major Igbo dialects are eight; they contain the sounds and affixes that can be identified in different local dialects.

Table 2.1 shows sounds from different dialects of Igbo

Location	Dialects	Vowel	Consonant	Negative Morpheme	Perfective morpheme	Special alternation/free varients
Delta, part of Edo	West Niger Group of dialect	10	28	-ro, na/ne	Go/ele/ le	
Anambra	East Niger group of dialect	10	38	-ho, ho/hi, -lo, -ro –ge –re –ra –ha/he-mu -huh+VROOT -CHO	Na/ne, gwo/gwe/ gwela -go -wo Cho Sho	/r/ vs /l/ /f/ vs /w/ /h/ vs/d/ /h/ vs /r/ /r/ vs /v/ /z/ vs /r/ /l/ vs /n/ /r/ vs /n/ /h/ vs /f/ /v/ vs /h/
Imo and part of Abia	East Central Group of Dialects		+Nasalisation +aspiration +palatisation	-hu, -hi, -di, -ghi	-na/-ne, -la/le	
Abia	Cross River Group of Dialects	9		Baa, ghi, gi, maa, ni, ghu, gu –o	La/le, gbale, ale, ge	
Ebonyi	North Eastern Group of Dialects	9		Te, ta, du, ghi, jene,nu	Le/la, wara/waru/wa -woro –wo	
Imo	South Eastern Group of Dialects		42 +Nasalisation +aspiration	Ghi, fughi, ghu	La, lu, halu	
Rivers, delta	South Western Group of Dialects		42	-lem	-la, -le, -lem Kwelem	
Part of Enugu	NGD	11	36	-ho, ge, kege, kwe	-wo, gwome	

Nwaozuzu (2008) recorded the linguistic features of each major dialect as well as their location. Some of the sounds and their location in Igbo land will be critical in understanding the choice of pronunciation made in news media. The standard Igbo has just thirty-six sounds while the other Igbo traditional varieties have about seventy-three sounds (Aniche 2011). This number of sounds shows the accent that interferes with the newscasters' daily in their quest to use a uniform spoken standard. These accents fall on either central or Onitsha accent.

2.2 Theoretical framework

The theory of Audience Design has been adopted for this study. The Audience Design theory provides a background for the analysis of pronunciation variation in Igbo news. A review of the theory comes next.

2.2.1 Audience Design theory

Audience Design is a theory that accounts for the essentiality of an audience in the linguistic choices that broadcasters make in preparing and delivering their speech. The theory used data from broadcast speech in various radio stations in New Zealand to prove that stylistic variation does not occur as a result of attention paid to speech as proposed by Labov (1961). In (1984), Bell proposed this theory from his twenty years of research experience. The theory was developed from Bell's analyses of news style among news broadcasters in NewZealand, where broadcasters who worked in two different stations (of different status) use different speech variables that align with the status of their audience. The study discovered that the influence of the audience is responsible for variation in news style. Bell's study which he proposed as a methodological way of analysing language choice in a multidialectal, diaglossic and multilingual setting was a turning point in accounting for phonetic variation using the audience instead of paying attention to speech.

Bell defines audience in broadcasting as people who directly or indirectly listen or hear one's speech. He likens broadcasters to actors in the theatre, while the audience is like judges and spectators. The broadcaster can also be likened to a performer who is subject to the goodwill of the audience hence he speaks in linguistic solidarity with the audience for approval and identification. In this case,

the media then becomes the channel where verbal signs are performed, communicated and analysed. According to Meyerhof (2006), the main question that a broadcaster must ask to diagnose her audience design very well is, ‘who am I talking to?’ The question occurs in the internal dialogue of the broadcasters when diagnosing the audience in any linguistic setting irrespective of the topic of discussion. This is because there is always an audience before every topic in any setting. The answers to the question ‘who am I talking to’ will determine the speech variable to be employed during a news broadcast. So, in actual sense, broadcasters are responding to the audience proactively.

Technically, the broadcasters can scan all types of players in the media, and the role the audience play. The audience on the other hand constitutes a media community for the broadcasters. It then presupposes that the speech of a broadcaster mirrors the speech variables in the broadcaster's media speech community for several purposes, which could be to show solidarity, loyalty, identification etc. Bell (1984) stated that the speaker may not be able to account for all these speech codes found among the broadcasting community but certainly devises a way to approach them. In the Audience Design Theory, there are classes of an audience that a broadcaster identifies with or responds to. They are addressee, auditor, overhearer, and eavesdropper.

1. The addressee

The addressee is the first person with the closest role to the broadcaster. The addressee has the greatest immediate effect on the broadcaster because of its location. The addressee is known, ratified and addressed by the broadcaster. Linguistic choice in mass media is fundamentally attributed to the presence of the addressee.Bell (1984) reviewed the data in the works of Bickerton (1980), Douglas-Cowie (1978) and others and concluded that addressee effect is highly prominent in audience design. For instance, in Bickerton (1980), a sailor shifted his speech towards Standard English from 59-65 percent when a researcher (a primary addressee) became involved in the conversation. In Douglas-Cowie (1978), the informant also shifted towards the Standard English immediately an English speaker entered the scene. Bell (1984) reported that same results were recorded in Thelander (1982), Trudgil (1981) Russell (1982), Trudgill (1982), Norwish (1974)

and Coupland (1981, 1984). Bell (1984) maintained that evidence from all these works solidified the fact that the addressee design remains a powerful tool for the explanation of speech accommodation in news language. Coupland (2007:63) noted that accommodation model which offers a wider understanding of variation does not give adequate phonetic and linguistic details like audience design theory in analysing various accents. Apart from the fact that accommodation model offers 'unsophisticated rating of accent', it does not attach a particular meaning to style rather it focuses on the degree of divergence and convergence in the explanation of data.

The extensive review of different scholarly works by Bell (1984) shows that it is mostly markers and not indicators that broadcasters accommodate. A broadcaster may use different or same linguistic variables to mark their response to the same addressee. This implies that different variables carry different social meanings of which a broadcaster may probably not respond to. According to Bell (1984), a broadcaster can do the following three things in the quest to accommodate the audience:

1. Broadcasters diagnose the personal characteristics of their addressee's and design their style to suit them.
2. Broadcasters diagnose the general style level of the addressee's speech and shift relative to it.
3. Broadcasters diagnose addressee's level for specific linguistic variables and shift relatively to those levels.

The stage and implementation of this level of accommodation may not be certain but relative in the media. Bell says that 'the pressure of talking to a bigger audience as an institution is put together and heightened in the choice of a speech style in mass communication'. The concept of the addressee is relevant in the interpretation of the high frequency of sound choices located in the immediate environment where the stations used for this study are located.

2. The auditor

The auditor is seen literally as the one who audits. In the word of Bell (1984), 'the auditor is used to draw the normal association of the word, one who audits utterances in a sense similar to the accounting practice'. An auditor is seen as an

outsider in a speech; he is known and ratified but is not addressed. Evidence from scholarly works reviewed in Bell (1984) confirms this supposition. The data from Bickerton (1980) shows that the presence of an auditor made the speaker (sailor) shift his style 29 percent towards the Standard English. In Thelander (1982) also, the presence of an auditor caused the speaker to shift in all twelve linguistic variables towards the standard language. Other works such as Douglass-Cowie (1978) showed the same result. Bell (1984:174) concludes that:

> it expects that the same pattern of sociolinguistics structure already described for the addressee will hold for the auditor but in a weaker form. How a person speaks before a given auditor reflects how that person speaks to the individual as an addressee. The auditor's effect shifts a speaker's style in the same direction but not as to the same degree as if the auditor were addressee. Speaker treats auditor as a second-class addressee.

The variable difference is weakened as the relation between the broadcaster and audience moves from addressee to auditor. It will be unusual but not out of place for the inter-auditor difference to be more than that of the addressee. The concept of an auditor as explained above is very essential to understanding the less frequent realisations of certain sounds over the other in some radio news broadcast.

3. Overhearer design

Overhearers, as defined by Bell (1984:176), are persons known to be present but not ratified as participants in an interaction. An overhearer is like a bystander; he is not considered to be present during the speech making. Overhearers are of two types: acquainted overhearer and unacquainted overhearer. An acquainted overhearer is that overhearer that a broadcaster knows personally for whom the broadcaster may specifically design an utterance. An unacquainted overhearer is an overhearer whom the speaker may not know but is aware of their presence, such as co-travellers, fellow patients, co-diners etc. Bell notes that overhearers are recorded mostly at macro level of language rather than in micro variable. Although the effect of overhearer is much less than other audience, it cannot be denied.The reflections between all these speech participants can be violated or followed depending on the situation and context. However, a skilled communicator can move between different types of audience. The hierarchy and role relationship between the three

groups of audiences in mass communication is diagrammatically presented in the last page. The diagram shows the hierarchy of different audience in a news programme. The broadcaster is at the centre of all these classes of audience. The broadcaster aligns with the audience based on their perceived role and distance in the broadcast. There is no clear delimitation to the linguistic boundaries they share but the broadcaster who is at the centre of the speech usually finds a way to identify with the audience especially the closest, while the rest of the audience help to sharpen the linguistic choice of the broadcaster.

One of the works that motivated Bell's presupposition is that of Howard Gile and his fellow-researchers on accommodation theory which emphasises that speakers accommodate the speech of the audience in order to be understood and win approval. Meyerhoff (2006:40) notes that:

> Giles drew on principles that social psychologists had determined play a significant role in how people behave in intergroup and interpersonal interactions quite generally. Research had shown, for example, that people tend to favour other members of their group (ingroup members) at the expense of members of another group (outgroup members), especially in situations that involve some form of competition.

Convergence is a linguistic strategy in which a speaker adapts to a linguistic habit of the audience while divergence is when a speaker detours from the linguistic behaviour of the audience. The commonest form of accommodation to the speech style of any audience is convergence.

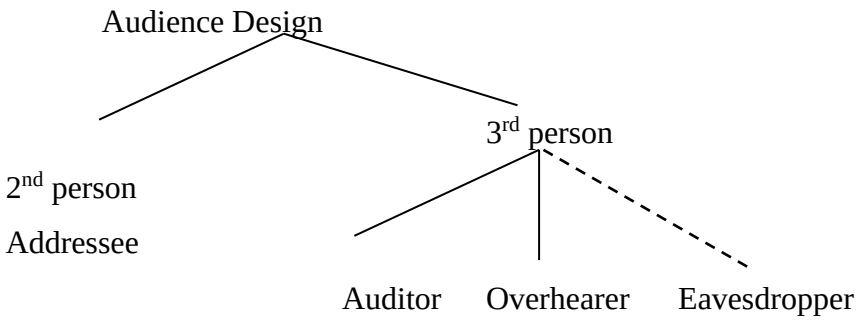

Figure 2.1. showing the relationships of all audience in a broadcast.

Source: Bell 1984

Convergence occurs when the perceived goal of identification and approval by the audience is perceived to be more important than the opposite. The opposite occurs when a speaker dissociates from the audience. In a situation when the linguistic identity of the addressee is not known, broadcasters may assume variables that are divergent to that of the addressee. This occurs mostly when the identity of the linguistic addressee is totally hidden; so to accommodate the addressee, there is a shift away from the addressee code.Broadcasters who are the speakers in this context can imagine and feel the presence of the people closest to them and based on that feeling, decide either to converge or diverge. The feeling could make a broadcaster take decisions that will please the closest audience even though the broadcasters may have no way of getting feedback from the audience. Each of these audiences has an advancing less influence on the broadcaster as their distance and relationship grow further apart.

The model developed to check the status of these classes of the audience is by asking if the audience is known, ratified or addressed. Coupland (2007) exemplified this with the analogy of teacher-teacher experience. For instance, if a teacher praises one of the students in the presence of the whole class, both the student and the class are the audience. However, only the student is the addressee that is known, ratified and addressed, while the whole class are auditors that are known and ratified, but not addressed. Hence, audience design predicts that the speaker will most likely align her speech to an addressee, next to an auditor, and then to any overhearers who the speaker thinks might be lurking around. Each class of the audience plays a role in a progressive order. The gradual role has an implicational scale on the linguistic variation that could be seen in the speech of the broadcaster. The addressee, because of her closeness to the speaker influences the speaker more than the auditor. The eavesdropper is just listed among the audience but a broadcaster does not think much about an eavesdropper. Only the overhearer counts least in a broadcaster's linguistic choice. The table in the next page summaries the role and distance of audience in audience design theory.

Table 2.2: showing different type audience

	Known	Ratified	Addressed
Addressee	+	+	+
Auditor	+	+	-
Overhearer	+	-	-
Eavesdropper	-	-	-

Source: Bell 1984

The relationship shared by different classes of the audience has both quantitative and qualitative implications. The feeling of the speaker or broadcaster towards immediate audience will influence the frequency at which a linguistic variable is used. That is, a linguistic variable displays style variation following an audience role as schematised below:

Broadcaster ⇄ Addressee ⇄ Auditor ⇄ Overhearer

The arrows show the impact of the audience on the broadcaster while the arrows with breakages indicate the gradual response of the broadcaster to their audience. The response fades away as it moves from addressee to overhearer. The manifestation of linguistic variation in a broadcaster's speech decreases as the weighted role of an audience moves from the nearest audience, (addressee) to the furthest audience (the overhearer).

Linguistic variables

The concept of linguistic variables is important in audience design theory. Linguistic variables could be phonological, semantic, syntactic or sociolinguistic. Tagliamonte (2012: 4) defines a linguistic variable as different ways of saying the same thing but certainly much more than synonyms. It reflects the choices that exist between two alternatives in the same linguistic system with the same referential value. No variant is superior to another until the society starts to interpret it so, in actual use. That a variant is high or low in status originates from the societal interpretation of language use. The meaning attached to a practical linguistic variable is called sociolinguistic variables. A variable can be used as a stereotype, marker or indicator. Stereotypes are linguistic variables with oversimplified exaggeration attached to group of speakers. Markers can be identified frequently with social significance, while indicators have a limited occurrence with little significance (Honey 1997, Meyerhoff 2006). The frequent use of markers shows that language users are subconsciously aware of it. In audience design theory, phonological and phonetic variables that are analysed are markers because markers are socially significant. Indicators may be identified too but not as much as markers (Bell 1984).

The theory has been criticised for over-reliance on quantitative patterns and audience in explaining style, relegating the social and personal identity of the

informants (Coupland (2007). This criticism does not seem to have much effect because of the harmony that exists between the quantitative results and the role and location of the audience in Igbo news. The result of the audience relationship with the speaker quantitatively goes through the same axis of increase and decrease in the use of speech variables because of the compelling weight of different audience role. This theory will enable the study to explain how newsreaders frequently select certain sounds over others in Igbo news.

CHAPTER THREE
METHODOLOGY

3.0 Chapter Overview

In the previous chapter, we reviewed some relevant literature and the theoretical framework adopted for the study. The present chapter concentrates on the methodology adopted for this research. Sampling of data, method of analysis, and transcription of data are also described in this chapter.

3.1 Methodological approach

The research methodology used in this work is similar to other related earlier studies undertaken in pronunciation variation in the broadcast media. This allows us to adopt elements that have been successfully used in the previous research. However, the peculiarmethodology chosen for this study is ultimately informed by the research questions listed in chapter one of this study.

3.2 Population and sampling method

Population here refers to all the radio stations in Nigeria that allot some airtime to news in Igbo. Since it is practically impossible for this study to cover all the stations in Nigeria, seven radio stations which allot a minimum of ten minutes to news in Igbo language were purposively selected for this study, namely:

1. Anambra Broadcasting Service (ABS) Awka, in Anambra State.
2. Enugu State Broadcasting Service (ESBS) Enugu in Enugu State.
3. Radio Nigeria Enugu in Enugu State.
4. Ebonyi State Broadcasting Corporation (EBBC) Abakiliki in Ebonyi State.
5. Orient FM Owerri in Imo State.
6. Broacasting Station of Abia (BCA) in Abia.
7. Bond FM Lagos.

The selected stations reflect different States where Igbo is dominantly used as L1, as well as Lagos which has a special status as Nigeria's commercial centre. As shown in the profile of these stations, radio Nigeria Enugu and Bond FM Lagos are federal owned radio stations, while ABS, EBBC, ESBS, Orient FM and BCA are state owned radio stations. These stations are purposively selected because they dedicate a reasonable amount of time to Igbo radio news unlike other private radio stations. The stations are spread over six states of Abia, Ebonyi, Anambra, Imo, Enugu and Lagos State. The reason for selecting both Radio Nigeria and ESBS in Enugu State is because their audience differs. Radio Nigeria has five branch stations that connect to their network news while ESBS only have one branch in Enugu.All stations selected for this study are easily accessible to the researcher. The choice of radio news from stations in different locations and of diverse ownership gives room to pointing out similarities and disparities as well as the influence of the audience on the choice of sounds.

A total sample of fifty-two newscasters from the sample universe of sixty-seven from the study stations was chosen for this study. Among the broadcasters chosen, thirty-one were female while twenty-one were male. This study does not have any preference for any gender; however, it appears that females are coincidentally more than males that cast Igbo news in these radio stations, which is the reason for the imbalance in gender selection. The distribution shows that ABS has (8) newscasters, ESBS (8), Orient (8), BCA (8), EBBC (8) Radio Nigeria (8) and Bond FM (4). All the newscasters who work in a state-owned station are indigenes of the state; however, Bond FM and Radio Nigeria owned by the Federal Government of Nigeria have newscasters from five major Igbo speaking states. All newscasters are L1 Igbo speakers who are also fluent in English.

The number of broadcasters in each station ranges from six to eleven while up to four broadcasters may feature in each news broadcast that contains a maximum of three news commentaries. For instance, one person may broadcast the main news; another will read the sports news, while other(s) may optionally take the news commentaries. In some instances, one person may take all the news. The interest of this study is not on who takes what but on where and why variations occur.

3.3 Method of data collection

Data for this study were collected following the research techniques stated below:

1 Audio recording method

Igbo news broadcast audio from the selected radio stations were recorded and analysed. All data were recorded at the same period. A study of this nature needs to be recorded in the same period to capture the variables in similar vocabulary as much as possible. The audio recording was done with a mini recorder and later fed into a HP laptop for listening, transcription and analysis. The recording was done by turning on to the frequencies of these radio stations in an environment that is free of noise. The news recordings were done without the prior knowledge of the broadcaster to avoid observers' paradox. Besides, audio news is already in the public domain, so there was no need to inform the broadcasters before recording the audio. The period of news coverage across the seven stations in Nigeria was nine hundred and sixty (960) minutes which amount to sixteen (16) hours. The breakdown of these hours gives six news bulletins of thirty minutes per news bulletin recorded for ABS Awka, EBBC, Orient FM, and BCA that sums to three hours in total for each station, while six news bulletins of fifteen minutes each were recorded in ESBS and Radio Nigeria which sums to one hour thirty minutes in total for each station. Sixty minutes recording was done in Bond FM for six news bulletins. The difference in the time is because each news bulletin in ABS, EBBC, Orient FM and BCA is about thirty minutes while that of ESBS, Bond FM and Radio Nigeria is about fifteen minutes each. Majority of the news bulletins from most stations except Bond FM and ESBS had at least two broadcasters for each news bulletin; the main newsreader and one who runs the news commentary. The summary of the stations and time allocated to news broadcast follows next.

Table 3.1. Showing the radio stations and time allocated for news per session

Station	No of Bulletin	Time of Each Bulletin	Total
ABS	6	30	180
Radio Nig	6	15	90
ESBS	6	30	180
EBBS	6	15	90
Bond FM	6	10	60
BCA	6	30	180
Orient FM	6	30	180

The challenges involved in the collection of audio news in these stations were enormous. It would have been ideal to collect the written news bulletins but experiences with some Igbo newscasters reveal that they do not write Igbo well. Most times, some newscasters especially the experienced ones write out the headlines and expand them while reading the news. Another challenge is the high cost of recording equipment and moving from one station to another because most stations do not broadcast Igbo news online as claimed. Moreover, recording and transcription were time consuming.

2 Observation

Participant observation was used in this study to observe the accent spoken around the communities where the radio stations are located. The researcher engaged the residents in conversation from one urban city to another to know if there is a resemblance between the accent of the newscasters and the local dialects in the state where the station is located. Some of the Igbo accents have been documented in the literature. Observation enables the researcher to confirm and validate some of the data recorded in the literature. Participant observation also helps to develop a deeper understanding of the linguistic community used for this research. As Milroy and Gordon (2003) rightly said, participant observation enables the researcher to gain local knowledge that expands researchers' explanatory possibilities. It provides a tremendous supply of high-quality data and crucial insight into the linguistic community dynamics. In all observation trips taken, the researcher went about with field notes to write out any helpful observation. The observation of these linguistic practices demands total concentration on the part of the researcher; the observed pronunciations were noted for analysis.

3.4 Linguistic variables selected for this study

The issue of variables and variants is very clear in a standardized language where variants are alternated from the norm phonetically. In Spoken Igbo language which has not been standardised officially, variants are phonemes making it difficult for us to declare one as a variant or standard of another. In view of this, we refer to the alternates as variants while each one remains a variable until they are declared officially as standards. The variables selected for this study were done through

direct observation, reported features of varieties of Igbo major accents and the feedback from the data. They were selected because they are sets that constitute alternates at some point in the data. The following sound segments were selected for comparison:

1. /l/ and /r/,
2. /l/ and /n/,
3. /r/ and /h/,
4. /h/ and /f/,
5. /r/ and /j/,
6. Negative morpheme /-ɤi/, /ro/ and /gi/,
7. Aspectual morpheme /g**o**/, /ne/, na/ and /la/.

3.5 Data transcription

The Igbo words were transcribed using Onwu orthography of 1961. Igbo is a spelling-pronunciation language where words are spelt as they are pronounced (Mgbeomena 2011). There was no new sound observed from the data that is not in Onwu orthography of 1961. So there is no need inventing new symbols. Igbo sounds in Onwu orthography of 1961 and their phonetic symbols according to Mba (2008) and Uwalaka (1996, 1997) are listed below:

Orthographic symbols	Phonetic symbols

Stops

/p/ is [p], a voiceless bilabial plosive

/b/ is [b], a voiced bilabial plosive

/t/ is [t], a voiceless alveolar plosive

/d/ is [d], a voiceless palate-alveolar

/ch/ is [ʧ], a voiceless palate-alveolar

/j/ is [ʤ], a voiced palate-alveolar

/k/ is [k], a voiceless velar plosive

/g/ is [g], a voiced velar plosive

/kw/ is [kw], a voiceless labio-velar plosive

/gw/ is [gw], a voiced labio-velar plosive

Implosives

/kp/ is [kp], a voiceless velarised bilabial implosive

/gb/ is [gb], a voiced velarised bilabial implosive

Fricatives

/f/ is [f], a voiceless labio-dental fricative

/v/ is /v/, a voiced labio-dental fricative

/s/ is [s], a voiceless alveolar fricative

/z/ is [z], a voiced alveolar fricative

/s/ is [ʃ], a voiceless palate-alveolar fricative

Nasal

/m/ is [m], a bilabial nasal

/n/ is [n], a alveolar nasal

/ny/ is [ɲ], a palatal nasal

/ṅ/ is [ŋ], a velar nasal

/nw/ is [nw] a labio-velar nasal

Tril

/r/ is [r], a voiced alveolar trill

Approximant

/y/ is [j], a palatal approximant

/gh/ is [ɣ], a velar central approximant

/w/ is [w] a labio-velar approximant

/h/ is [h], a voiceless glottal approximant

Lateral

/l/ is [l], a voiced alveolar lateral

Vowels

/i/ is [i], a close unrounded vowel

/ị/ is [ɪ], a half-close vowel

/e/ is [e] non-close vowel

/a/ is [a], an open front unrounded vowel

/o/ is [ɔ], an open back rounded vowel

/ụ/ is [ʊ], a half-open rounded vowel

/o/ is [o], a half-open back rounded vowel

/u/ is [u], a close back rounded vowel

To avoid ambiguities, misunderstandings and mispronunciations, words are toned wherever tone is distinctive and necessary. This will be done following Green and Igwe 1963, Emenajo (2015), and Uwalaka (1997) where high tones are left unmarked, while low and down steps are marked.

3.6 Method of data analysis

The study embarks on both qualitative and quantitative content analysis of data. In this work, tokens of occurrence are extracted from the corpus of Igbo language broadcast speech. The variants are identified, and their frequencies of occurrences are counted manually. Then the figures are inputted to digital humanities tools such as SPSS and Duncan's Multiple range test. The data inputted in SPSS are analysed using simple percentage and frequency scores represented and summarised in tables and figures. These statistical tools enable this study to determine a score for variables in each distribution of data. They also serve as an indicator of relative

standing. In other words, they help to form pictures of the performance of variables while the explanation that follows them provides additional information in the data. This study also employed the analysis of variance (ANOVA) to assess the effect of the location of a radio station and sound type on sound-shared in words. ANOVA tests whether there is a statistically significant difference in the mean of treatments applied using Duncan's Multiple range test.

This enables the researcher to establish the hierarchy of the effects of the type of radio stations on sounds shared in words in the study area. These statistical tools make data presentation better, clearer, and less dependent on our subjective views of reality. The importance of these tools also is that they help the study to draw valid conclusions and make reasonable analysis that addresses the research problems and questions raised. As regards the qualitative data which are subjected to deep interpretations, they are analysed by means of sociolinguistic tools of observer impression. ''Observer impression is an analytical approach whereby an expert examines the data and subjects it to interpretation by forming an impression. Thereafter, the expert, who is the researcher, reports his impression'' (Nwagbo 2014). The advantage of this analysis is that it represents the attitudes and feelings of the informants extracted with the expertise of the researcher.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.0. Chapter Overview

In the previous chapter, we introduced the research methodology for the study. The present chapter will focus on the presentation of data on the nature of pronunciation variations in Igbo radio news. The presentations are divided into sections in line with the research objectives listed in chapter one, detailing the findings and their implications, and relating them with relevant literature when necessary.

4.1. Research question one: what are the patterns of pronunciations observed in the various radio stations that broadcast Igbo radio news?

The choice of sounds in Igbo radio news stations is examined to establish the nature of spoken standard Igbo used in the media as claimed by Ikwubuzo (2019). In the light of that claim and general assumptions on the nature of spoken standard Igbo, this session aims to establish various pronunciation choices made in the seven stations used in this study. All possible variants are reported, with major focus on the markers. The pronunciation choices of one variable over the other are examined tracing the source of variation and implication. Data that were extracted from words where variations and tokens occur from the body of text are presented in a quantitative form. The variables are counted, and their scores are presented in the chart. Because of the volume of the text, only words where variants occur are extracted and presented, with the frequency of occurrence and percentage score for each station. Analysis is done using descriptive statistics and reporting of the data using frequency count and percentage weight. The essence of frequency count and percentage weight is to determine the degree of a sound choice over the other. Where variants occur in a station, both the preferred variable and the non-preferred variable are reported in the graph for clarity.

4.1.1 Pronunciation choices in Orient FM

In Orient FM, the following pronunciation choices are made:

(a) The alveolar lateral [l] is always realised as alveolar trill [r] in the pronunciation of the word [akparamagwa] instead of [akpalumagwa] (character). In other examples, [ɔrʊ] is pronounced instead of [ɔlʊ] (work), [fopʊtara] is pronounced instead of [fopʊtala] (uproot), [uru] is pronounced instead of [ulu] (gain), [gosiri] is pronounced instead of [gosili] (shown), [aŋʊri] is pronounced instead of [aŋʊli] (joy), [oriri] is pronounced instead of [olili] (merriment), and [okporo] is pronounced instead of [okpolo] (road).

(b) The alveolar trill [r] is realised as the voiceless glottal fricative [h], consequently [ihu] is pronounced instead of [iru] (front), [ɔganihu] is pronounced instead of [ɔganiru] (progress), [ɪgbahapʊ] is pronounced instead of [ɪgbarapʊ] (to leave), [fʊnahʊ] is pronounced instead of [fʊnari] (lost), [ahʊike] is pronounced instead of [arʊike] (health), [ɔha] is pronounced instead of [ɔra] (people), [gbanahʊrʊ] is pronounced instead of [gbanariri] (ran away), and [nhɔpʊta] is pronounced instead of [nrɔpʊta] (election/selections).

(c) The labiodental fricative [f] is realised as the glottal fricative [h] in the variant [ɔhʊru] instead of [ɔfʊrʊ] (new), same with [hʊ] (see), [ɪhʊ] (to see), [hʊrʊ] (saw), [ɪhʊnaŋa] (love); the /f/ version of [fu], [ɪfʊ], [fʊru], [ɪfʊnaŋa] is never realised.

(d) The alveolar trill [r] substitutes the approximant [j]. /r/ is constantly realised as /j/ in the word [ɔrɪa] instead of [ɔja] (sickness), [rɪɔrɔ] instead of [jɪɔrɔ] (begged), same with [rɪɔ] (beg), and [narɪɔ] (is begging) are realised instead of [rɪɔ], and [najɪɔ].

(e) The alveolar lateral [l] is substituted for the alveolar nasal [n] in all cases. [ekele] is realised instead of [ekene] (greetings), same with [ʊlɔ] instead of [ʊnɔ] (house), [elu] in the place of [enu] (up), [niile] for [niine] (all), [lɔta] for [nɔta] (come back), [lebaa] for [nebaa] (sleep), and [malite] for [manite] (begin).

(f) The palatal approximant [w] substituted the bilabial plosive [b]. [hiwe] is pronounced instead of [hebe] (started), same with [dewe] instead of [debe] (kept).

(g) The alveolar fricative [s] is often substituted for the voiceless palate-alveolar fricative [ʃ] in the word [eʃirila] for [esirila] (has cooked), and [iʃi] for [isi] (head).

(h) The voiceless palate-alveolar affricate [ʧ] is used instead of the voiceless alveolar fricative [s] in the pronunciation of word [bɪaʧa] instead of [bɪasɪa] (came), [ɪgafeʧaa] for [ɪgafesɪa] (after crossing), [ʊbɔʧɪ] for [ʊbɔsɪ] (day), [gaʧara] for [gasiri] (has pasted).

(i) The variants of aspectual morphemes are mainly realised as [-la], [-le] [-na] and [-go] in the following words: [fʊnahʊla] (has lost), [akasɪala] (has sympathised), [etola] (has praised), [atʊpʊtaʧala] (has released), [akʊgbʊɔla] (has stoned to death) [bʊrʊla] (has become), [larala] (has gone), [ɪhʊla] (has seen) and [kerela] (has shared), in another instance, the [-le] version of aspectual morpheme is realised in the words [eɲefele] (has given), [etoole] (has praised), [ekwuole] (has said), [ahaziele] (has organised), [kerele] (has shared), while the aspectual morphemes [-go] and [-na] were rarely realised in [fʊnarigo] (has lost), and [nwʊɔna] (has died) respectively. All broadcasters use /-la/, while the choice of /-le/ and /-na/ and /-go/ did not spread across in this station.

(j) The variants of the negative morpheme [-ɣi] (not) is often substituted with [-gi]. [-gi] and [ɣi] are seen in the pronunciation of [adaɣi] (did not fall) and [adagi], [adiɣi] and [adigi] (is not in), [egwutegi] and [egwuteɣi i] (was not dig out), [nabatagi] and [nabataɣii] (did not accept), [elebeɣii] and [elebagi] (did not look into), [megidegi] and [megideɣi] (did not maltreat), [odigi] and [odiɣi] (not in), [amagi] and [amaɣii] (did not know), [agbaɲegi] and [agbaɲeɣii] (not withstanding), [enweɣi] and [enwegi] (do not have). All the newscasters used both [-gi] and [-ɣi]. [-gi] is minimally common in the speech of two newscasters while [-ɣi] was found among all newscasters.

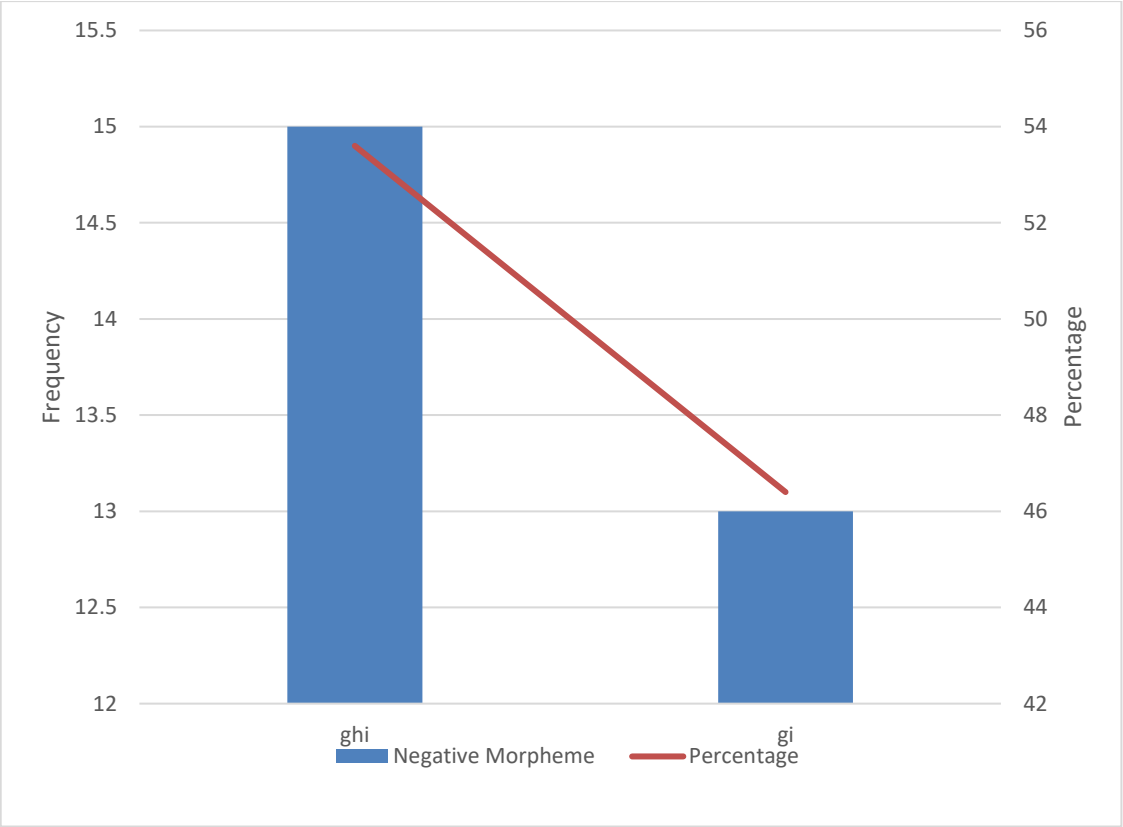

Figure 4.1: Frequency and percentage of /-ghi/ and /-gi/ in Orient FM

Data from (a) to (h) show a unidirectional pattern in the choice of pronunciation, where /r/, /h/, /r/, /l/, /w/, /sh/ and /ch/ all recorded 100% in their frequency of occurrence over /l/, /r/, /f/, /y/, /l/, /w/ and /s/ respectively. The negative and the aspectual markers have many realisations. This makes the number of variables with multiple realisations to be two while the ones with single realisation are eight.The frequencies of occurrence and the percentage score of the variants of aspectual and negative morphemes were presented in the figure 4.1and 2. Figure 4.1 show the frequency and percentage score recorded for negative morphemes [-ɣi] and [-gi]. As revealed in figure 4.1 [-ɣi] recorded a higher score of 15 (53.6%) while [-gi] recorded a lower score of 13 (46.4%), just a difference of 7% between them. In the choice of the aspectual morpheme [-la], [-le], [-ne] and [-go], the set of [-le], [-ne] and [-go] were less frequent in the station when compared with [-la]. The aspectual morpheme [-la] recorded the score of 17 (58.6%), [-le] scored 3 (10.3%), [-na] scored 4 (13.8%), while [–go] recorded 5 (17.3%). [-la] only, recorded above half of the aspectual morpheme recorded in this radio station, while each of the rest scored less than 18% with the aspectual morpheme [-le] recording the lowest with a minimal margin above 10%. These are recorded next table that follows.

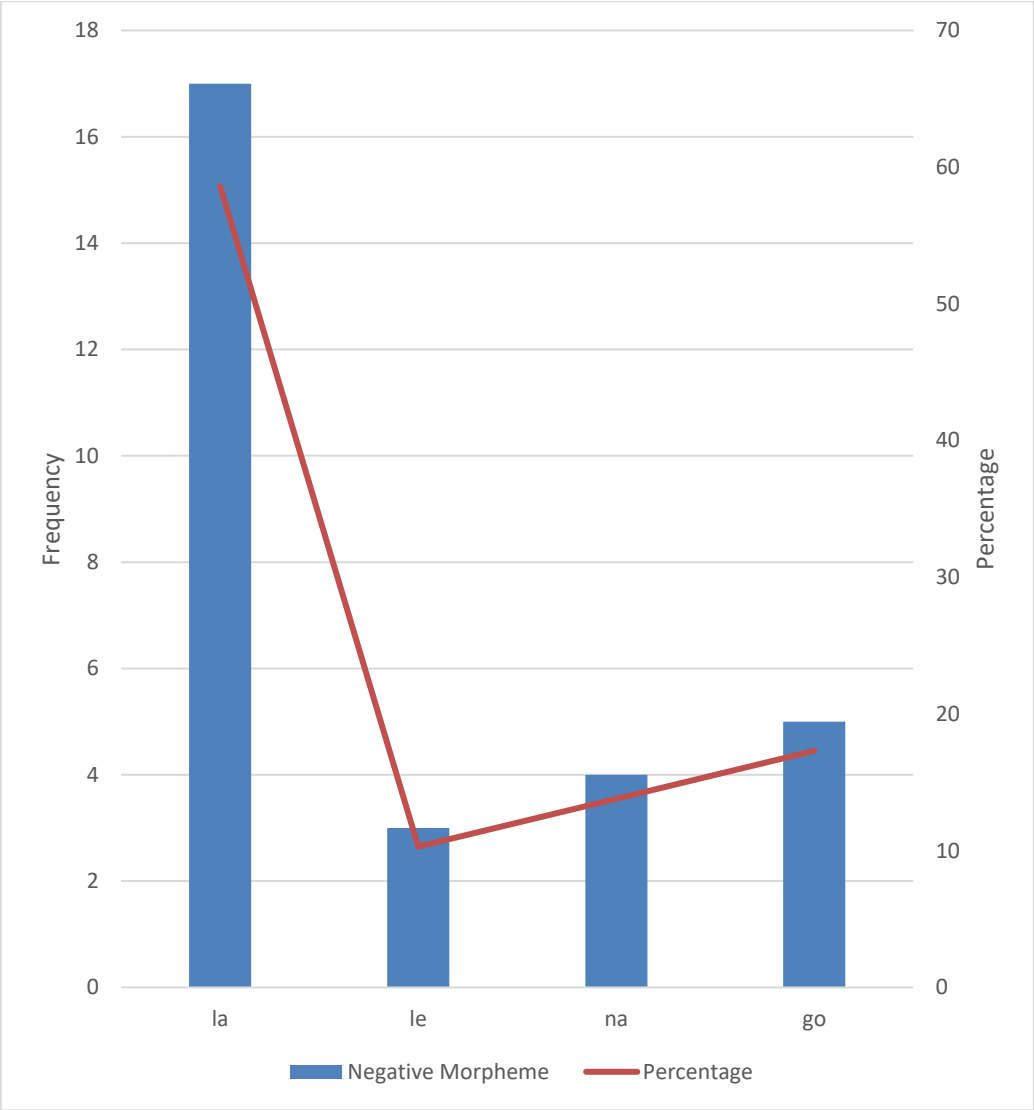

Figure 4.2Frequency and percentage of /-la/, /-le/, /-na/ and /-gi/ in Orient FM

In the pronunciation choices above involving ten variables in Orient FM, three pronunciation choices in (f) to (h) which manifest preference of /w/ over /b/, /ʃ/ over /s/ and /ʧ/ over /s/ are indicators while all pronunciation choices in (a) to (e) and (i) to (j) are all markers. All sound choices in (a) to (e) adopted one directional pattern in the choice of pronunciation as noted earlier, while the aspectual and negative morphemes have variations among them. The pronunciation choice seen in the data from Orient FM above, to some extent, reflects the influence of the local dialect of the immediate addressee on this station. Orient FM is located at Owerri and owned by the Imo state government. The citizens of the state, Owerri residents and Imo state residents in general, by their role and distance to the station constitute the addressee to this station. The pronunciation choice of sounds made by these newscasters can be found within the Igbo accent in the state. The peculiar choice of /r/ over /l/, /r/ over /h/, /h/ over /f/, /r/ over /y/, /l/ over /n/ in various words in (a) to (e) show a manifestation of local prestige, same with the choice of the aspectual and negative morpheme.

It is observed that the sound choices in (a) to (i) made by the newscasters in Orient FM are attested in Mbaise, Owerri, and other Igbo dialect around these communities, although not without some dialect levelling. The sound choices reflect a kind of levelled dialect because not all accents observed or recorded around the immediate addressee are used by the newscasters in this station. For instance, there are several negative markers in the dialects of Igbo spoken in Imo state which is the main addressee of Orient FM. As reported by Nwaozuzu (2008), the clusters of Igbo dialect around Mbaitoli, Ideato communities, Owerri, Mbaano, and Okigwe use negative marker [-ɣi]/ and [-hu]. The [-hi] negative marker is also attested in Mbaise, Ngo Okpaala, while [-di] negative marker is observed in Ideato communities, Owerri and Amaifeke. However, the [-di] and [-hi] negative markers do not occur in the speech of the newscasters, which suggests that they have been levelled out in favour of the local prestigious variables [-ɣi] and [-gi]. Even at that, those sounds that survived levelling appear in different proportions, this can be seen in the different scores for each speech variables. This is an indication that among the covert sounds in the immediate address, some are preferred over others as attested in the frequencies scores recorded for the negative and aspectual markers.

4.1.2 Pronunciation choices in ESBS

In ESBS Enugu, the sound choices made by the newscasters are shown below:

(a) The pronunciation choice of alveolar trill [r] and the alveolar lateral [l] occur in two ways. The first kind can be seen in words where [r] is pronounced as [r] while, in the second instance, [r] is realised as [l]. [r] is constantly realised over [l] in the pronunciation of [ndɔrɔndɔrɔ] instead of [ndɔlɔndɔlɔ] (contest), [ntɔri] instead of [ntɔli] (kidnapping), [ekpere] instead of [ekpele] (prayer), [okporoʊzɔ] instead of [okpoloʊzɔ] (mainroad), [akʊrʊngwa] instead of [akʊlʊngwa] (working tools), [mgbɔrɔgwʊ] instead of [mgbɔlɔgwu] (root), [mkpuru] instead of [mkpulu] (seed), [mpaɣara] instead of [mpaɣala] (parts), and [arʊ] instead of [alʊ] (abomination).

The constant realisation of [r] as [l] is seen in the pronunciation of the word [nalʊ] instead of [narʊ] (is working). [l] is preferred in all inflected forms of [ɔlʊ] as all broadcasters who pronounced [ɔlʊ] (work), also pronounced [lʊɔ] (work i.e the imperative form) instead of [rʊɔ]. Only a few uses the [l] variance in the past form of [-lu], as most opted for [-ru] past tense form. [ʊlɔ] and [ɔrʊ] are used but [ɔlʊ] is highly preferred. Only one female broadcaster used the [l] and [r] form simultaneously in [ɪrafu] and [ɪlafu] at the same.

(b) Both the alveolar trill [r] and the approximant [j] alternate with each other in the pronunciation of the word [ɔja] and [orɪa] (sickness), [jɪɔrɔ] and [riɔrɔ] (begged), [arɪrɪɔ] and [ajɪjɪɔ] (beg). Not all newscasters adhere strictly to this pronunciation; four newscasters out of six preferred [j] in [ɔjɪa] (sickness), while two broadcasters used [r] once in [arɪrɪɔ] (beg). The sounds [j] and [r] were also consistent in other contracted forms such as [najɪɔ] (begging) and [naja] (sick; continuous form), [jɪɔrɔ] (begged) and [ɪjɔ] (to beg), while [ɔrɪa] (sick) is realised when it appears alone and also when it is used with a preposition *n'*.

(c) The glottal fricative [h] is often substituted with the voiceless labiodental fricative [f]. There is constantly the substitution of [f] for [h] in the word [ɔfʊrʊ] instead [ɔhʊrʊ] (new). The pronunciation [fʊ] (see), [fʊta] (saw), [ɪfʊ] (to see) [nafʊ] (seeing) is highly employed over [hʊ], [hʊta], [ɪhʊ] and [nahʊ].

There is an alternating pronunciation between [ihe] and [ife] (light), [ahʊhʊ] and [afʊfʊ] (suffering), [ʊŋahʊ] and [ʊŋafʊ] (yesterday), [ɪfʊnaŋa] and [ɪhʊnaŋa] (love),

[afɪa] and [ahɪa] (market), [efi] and [ehi] (cow).Only one broadcaster switched between the pronunciation [fu] and [hʊ] (see), [ehi] and [efi] (cow) in the same news bulletin, an attribute that suggests uncertainty in the choice of an acceptable variable by the newscaster.

(d) The alveolar trill [r] is occasionally substituted with the glottal fricative [h] in the pronunciation of [arapʊ] and [ahapʊ] (left), [nrɔpʊta] and [nhɔpʊta] (selection/election), [arʊ] and [ahʊ] (body), [ɔha] and [ɔra] (everybody), [kaɔra] and [kaɔha] (that is all), [ori] and [ohi] (stealing). /r/ was constantly realized in [iru] for [ihu] (front), [agamniru] for [agamnihu] (progress). The same newscaster who switched [f] and [h] in (c) above also alternated [r] and [h] in [ori] and [ohi] (stealing).

(e) The alveolar nasal [n] is substituted with the alveolar lateral [l] in a few instances. The occasional substitutions can be seen in the pronunciation of [ʊnɔ] for [ʊlɔ] (house), [kaosinadi] for [kaosiladi] (notwithstanding), [imemina] for [imemila] (eliminate), [ɔbʊna] for [ɔbʊla] (every). On the other hand, the pronunciation of [l] over [n] is seen in the words [kwalite] (support), and [alaka] (branches) instead of [kwanite] and [anaka] respectively.

(f) The labialised velar nasal [nw] is minimally substituted for the velar nasal [ŋ] in the word [nwɔmiri] for [ŋɔmiri] (imitate) and [anwʊli] and [aŋʊri] (joy)

(g) The bilabial plosive [b] is substituted for the approximant [w] as seen in the pronunciation of [gawa] for [gaba] (go on), [gbasiwe] for [gbasabe] (work hard).

(h) The high back unrounded vowel [u] is minimally substituted with the back mid round vowel [o] in the pronunciation of [gbaboro] instead of [gbaburu] (played)

(i) The voiceless alveolar fricative [s] is minimally substituted for the palato alveolar fricative [ʃ] in the pronunciation of [isi], instead of [iʃi] (head)

(j) The aspectual morpheme [-go] minimally alternates with the variant [-la] in this station. [-go] aspectual morpheme is seen in the words [eɲegokwa] (has given), [esigokwa] (has shown), [edʒirigo] (has used) [ebutego] (has brought) instead of the variants [eɲekwala] (has given), [esikwala] (has cooked), [edʒirila] (has used), and [ebutela] (has brought). The [-la] version occurs in the pronunciation of [ekwuola]

(has said), [atʊŋela] (has put), [abʊrʊla] (has become). [edʒirila] (has taken), [ebutala] (has brought), [ekwarala] (has agreed), [enweputala] (has brought out), [ekwuputaala] (has said), [egbuola] (has killed), [haziʃaala] (has organised). In the [-go] aspectual morpheme, two positional types occur; the first one is seen in [-go] occurring as an interfix [eɲegokwa] (has given), and [esigokwa] (has shown). The other is where [-go] occurs word finally [edʒirigo] (has used), [ebutego] (has brought in).

(k) The main negative morpheme realised in this station is /ghi/ [-ɣi] which is used in place of [-gi], and any other variant. The constant realisation of the negative morpheme [-ɣi] is recorded in the word [esiɣi] as against [esigi] (not follow), [ekwesiɣi] (not suitable) in places of [ekwesigi], same goes for [agaɣi] for [agagi] (will not), [edʒiɣi] for [edʒigi] (not used for), [enweɣi] for [ewegi] (don't have), [ɔgʊʃaɣi] for [ɔgʊʃagi] (didn't finish reading), [adiɣi] for [adigi] (is not in), [aɣaɣi] for [aɣagi] (will not). Other words where [-ɣi] occurred are [emitabeɣi] (did not produce), and [anaɣi] (is not).

In the data above, (f) to (i) are indicators while the others from (a) through (k) are markers. All markers, except the negative morpheme, experienced bidirectional pattern in the choice of pronunciations in ESBS. The indicators such as the labialized velar nasal /nw/ is minimally substituted with the velar nasal /n/, same with the bilabial plosive /b/ which is substituted for the approximant /w/, the high back vowel /u/ also substitutes with mid back vowel /o/, and the voiceless alveolar fricatives /s/ at the same substitutes the palatoalveolar fricative /ʃ/. These indicators, along with the negative morpheme /ghi/ followed a unidirectional pattern in the newscasters' choice of pronunciation in ESBS, with 100% score in their frequency of occurrence. The frequencies and percentages of sounds choices that show bidirectional pattern are presented in the next page.

Table 4.1a, b, c: Frequency and percentage of /r/ and /l/, /r/ and /y/, and f/ and /h in ESBS

A

	/r/	/l/	%r	%l
ọ-ụ	4	40	4.316981	52.63158
ụ-a	0	8	0	10.52632
a-ụ	0	18	0	23.68421
-V	30	9	28.30189	13.15789
ndọ-ọndọ-ọ	10	0	9.433962	0
ntọ-i	8	0	7.54717	0
ekpe-e	10	0	9.433962	0
okpo-oụzọ	9	0	8.490566	0
akụ-ụngwu	9	0	8.490566	0
mgbọ-ọgwu	9	0	8.490566	0
mkpụ-ụ	10	0	9.433962	0
mpagha-a	6	0	5.660377	0

B

	/r/	/y/ [j]	%r	%y
ọ-(ị)a	3	18	50	45
a-ị-ịo	0	12	0	30
ị-(ị)ọ	3	10	50	25

C

	/h/	/f/	%h	%f
a-ụ	3	10	15.78947	31.25
-ụta	3	15	15.78947	46.875
i-e	4	4	21.05263	12.5
a-ụ-ụ	4	3	21.05263	9.375
a-ịa	5	0	26.31579	0

Table 4.1 in the previous page, shows the frequency and percentage of /r/ and /l/, /r/ and /y/, and f/ and /h / sounds occurrence in pronunciation choices in ESBS Igbo radio news. In table a, the choice of /r/ has a frequency of 4 (4.3%) in the pronunciation of *ọrụ (work)*. It does not reflect in *ụra (sleep)* and *arụ (to work)* pronunciation choices. It has a frequency of 30 (28.3%) in the /rv/ past tense morpheme. /r/ also recorded a frequency of 10 (9.4%), 8 (7.5%), 10 (9.4%), 9 (8.4%), 9 (8.4%), 9 (8.4%), 10 (9.4%) and 6 (5.6%) in the pronunciation of *ndọrọndọrọ* (election/section), *ntọri* (kidnapping), *ekpere* (prayer), *okporoụzọ* (main road), *akụrụngwu***(**tools**)**, *mgborogwu* (roots), *mkpuru* (seed) and *mpaghara* (part of) respectively. On the other hand, the variant /l/ has a frequency of 40 (52.6%) in *ọlụ* (work*)*, 8 (10.5%) in *ụla* (sleep), 18 (23.6%) in *alụ* (to work) and 10 (13.1%) in -rV past tense marker, while the pronunciation *ndọlọndọlọ* (election/section), *ntọli* (kidnapping), *ekpele* (prayer), *okpoloụzọ* (main road), *okulungwu (*tools), *mgbọlọgwu* (roots), *mkpulu* (seed) and *mpaghala* (part of) are all absent in the pronunciation choices of ESBS radio newscaster, hence 0% was recorded for these variants in the table above.

Out of these twelve words, only two words recorded only the /l/ variant while eight others recorded only the /r/ variant. The word *ọrụ* (work) and the past tense morpheme have a bidirectional pattern of pronunciation where both /r/ and /l/ variants are utilised. Interestingly, they occur in unequal proportions. The /l/ variant was higher in *ọlụ* unlike in past tense morpheme where /r/ recorded a higher occurrence than /l/. In all, the choice of /r/ is more than that of /l/ which indicates that /l/ is marginally used in ESBS.

In table 4.1b, the frequency and percentage of /r/ and /y/ [j] choices of pronunciation in Igbo radio news are recorded. As revealed by the table /r/ has a frequency of 3 (50) in *ọrịa*. (sickness) It does not reflect in *arịrịọ (begging)*, while in *ịrịọ* (to beg), it has a frequency of 13 (50%). /y/ sound on the other hand has a frequency of 18 (45%) in *ọya (sickness)*, 12 (30%) in pronunciation choice of *ayịyịọ* (sickness), and 10 (25%) in *ịyọ* (to beg). /y/ variants occurred in the three words while /r/ occur only two words. The frequency at which the /y/ [j] occurred in Igbo news in ESBS is greater than /r/ as shown in the table 4.1b in the previous page.

From the table 4.1c, which show the frequency and percentage of /h/ and /f/ sounds in the pronunciation choices of ESBS Igbo newscasters, /h/ has a frequency of 3 (15.7%) in *ahụ* (to see), 3 (15.7%) in the pronunciation choice of *hụta* (saw), 4 (21.0%), 4 (21.0%) and 5(26.3%) are recorded only in the words *ihe* (something), *ahụhụ* (suffering) and *aha* (name) pronunciation choices respectively. On the other hand, /f/ has a score of 10 (31%) in *afụ* (to see), 15 (46%) in *fụta* (saw), 4 (12%) in *ife* (something), 3 (9.3%) in *ahụhụ* (suffering) and 5 (26%) in *aha* (name). The aggregate score shows that the choice of /f/ pronunciation is more in this station than /h/.

Table 4.2 in the next page shows the frequency and percentage of /r/ and /h/ sounds in the pronunciation choice in ESBS Igbo newscasters. As revealed in the table, the pronunciation of /r/ has a frequency of 20 (36.3%) in the pronunciation of *iru* (front), 13 (23.6%) in the pronunciation of *nrọpụta* (selection/election), and 12 (21.8%), 4 (7.2%), 2 (3.6%), and 4 (7.2%) in the pronunciation of *ọra* (all), *arapụ* (to leave), *arụ* (body*)* and *ori* (stealing) respectively. /h/ sound has frequency of 2 (15.3%) in *ihu* (front), 2 (15%) in *nhọpụta* (selection/election), 3 (23%) in *ahapụ* (do not leave),4 (30.7%) in *ahụ* (body) and 2 (15.3%) in *ohi* (stealing) while *ọha* (all) is absent. Out of these six words, /r/ pronunciation occurred in five words, while /h/ also occurred in five words.

The aggregate scores recorded for both shows that /r/ pronunciation occurred higher than the /h/ pronunciation which is recorded in 4.2a, while table 4.2c shows the frequency and percentage of /l/ and /n/ sounds in pronunciation choices. As shall be shown in the tables in the next page, /l/ has a frequency of 40 (41.2%) in *ụlọ* (house) and 8 (8.2%), 12 (12.3%), 8 (8.2%), 8 (8.2%), 4 (4.1%), 7 (7.2%), and 5 (5.1%) in *niile* (all), *imemila* (eliminate), *ọnụọọlaa* (fight-and-run), *kwalite* (promote), *ọbụla* (every), *alaka* (branch) and *kaosiladi* (not withstanding*)* respectively. /n/ sound on the other hand had the frequency score of 1 (16%) in *anapụ* (snatch), 3 (8.1%) in *niine* (all of them), and 2 (33.3%) in *kwanite* (promote), while the other variants *ụnọ, imemina*, *ọnụọọnaa, ọbụna*, *anaka,* and *kaosinadi* were all absent. Among the nine words where these /n/ and /l/ variants were investigated, /l/ and /n/ shared their occurrence in three words. Only /l/ pronunciation is recorded in six words.

Table 4.2a, b, and c: Frequency and percentage of /r/ and /h/, l/ and /n andgo/ and /la/ in ESBS

A

	/r/	/h/	%r	%h
i-u	20	2	36.36364	15.38462
n-ọpụta	13	2	23.63636	15.38462
ọ-a	12	0	21.81818	0
a-apu	4	3	7.272727	23.07692
a-ụ	2	4	3.636364	30.76923
o-i	4	2	7.272727	15.38462

B

	/l/	/n/	%l	%n
a-a	5	1	5.154639	16.66667
ụ-ọ	40	0	41.23711	0
nii-e	8	3	8.247423	50
imemi-a	12	0	12.37113	0
ọ-ụọọ-aa	8	0	8.247423	0
kwa-ite	8	2	8.247423	33.33333
ọbụ-a	4	0	4.123711	0
a-aka	7	0	7.216495	0
kaosi-adi	5	0	5.154639	0

C

Aspectual Morpheme	Go	La
Frequency	12	36
Percentage	25 %	75%

By the frequency of occurrence, /l/ occurs more than /n/ in this station's radio news. In table 4.2c the frequency and percentage score of the two variants of the aspectual morpheme [-go] and [-la] attached to many Igbo verbs used by the ESBS newscasters are shown. As revealed in table, [-go] has a frequency score of 12 (25%) while [-/la] appeared 36 times (75%) in the ESBS. The frequency of use of [-la] over [-go] aspectual morpheme shows that /la/ is more highly used than /go/.

The nature of pronunciation in this station showed a great variation within the station. ESBS is located at Enugu and owned by the Enugu state government. By their role and location, Enugu resident and other Igbo speakers in the state constitute the addressee. The audience from the neighbouring states of Anambra, and Ebonyi constitute the auditor while Abia and Imo constitute the overhearer. The major popular accent of the immediate audience to this station is the wawa and Nsukka people. Wawa speakers can be found in some parts of Enugu state and Ebonyi state, with a proximity to Onitsha in Anambra state. Nsukka is just a few kilometres to Enugu.

From our observation, the two accents share a lot of similarity with Onitsha. Different tongues which characterized many traditional accents among Nsukka, Udi and Eziagu people of Enugu state, have been levelled for what we observed here as the local prestigious accent of Enugu. For instance, in Nsukka and Udi the /ʃ/ variant is used in many words which include *ashi* (lie), *ishi* (head), *ishii* (six) as against the /s/ version (Nwaozuzu 2008). However, *ashi* (lie), and *ishi* (head) have been levelled out with only *ishii* (six) seen in the speech of the radio newscasters in this station. The natural levelling process may have contributed to the stylistic variation in the speech of two speakers in data (a) and (d) above where one newscaster pronounced *ehi* and *efi (cow),* and another pronounced *arafụ* and *alafụ* (decieve) in one news bulletin: an attribute that indicates uncertainty in the choice of the right pronunciations.

4.1.3 Pronunciation choice in EBBC

In EBBC, the pronunciation choices made by the newscasters are as follows:

(a) The alveolar trill [r] is realised as the alveolar lateral [l] in all cases. There is a constant realisation of [r] in the place of [l] in [ugboro] instead of [ugbolo]

(repeatedly), [ɔrʊ] instead of [ɔlʊ] (house), [okporoʊzɔ] instead of [okpoloʊzɔ] (main road), [ɔgbaaɣara] instead of [ɔgbaaɣala] (pandemonium), [erute] instead of [elute] (got to), [ʊra] instead of [ula] (sleep), [resi] instead of [lesi] (sell to). All the past tense morphemes are realised as [-rV], examples [biri] (lived), [ɣara] (left), [emeʧara] (completed), [ɣara] (went), [siri] (cook), [gere] (hear) instead of the variants [bili], [ɣalu], [emeʧulu], [galu], [sili], [gelu] respectively.

(b) The voiceless glottal fricative [h] rarely alternates with the alveolar trill [r] in the pronunciation of [ihu] instead of [iru] (front), same practice is applied to [ɔganihu] (progress). Occasionally, [nhɔpʊta] alternates with [nrɔpʊta] (selection/election)

(c) The voiceless labiodental fricative [f] is realised as the voiceless glottal fricative [h] in the pronunciation of [ɔhʊrʊ] instead of [ɔfʊrʊ](new), [ahʊ] instead of [afʊ] (to see), [hʊ] instead of [fʊ] (see), [nahʊ] instead of [nafʊ] (seeing), [hʊta] instead of [fʊta] (saw), [ehi] instead of [efi] (cow).

(d) The alveolar trill [r] is realised as the approximant /y/ [j] in the pronunciation of [rɪɔ] instead of [jɪɔ] (beg), [rɪɔrɔ] instead of [jɪɔrɔ] (begged), [arɪrrɪɔ] instead of [ajɪjɪɔ] (begged), [ɔrɪaɣɪ], instead of [ɔjaɣɪ] (was not sick). Both [arɪrrɪɔ] (beg) and [ɔja] (sick) are realised.

(e) The alveolar nasal [n] is realised as the lateral [l]. [lee] is pronounced instead of [nee] (look), [lebaɣarɪa] is pronounced instead of [nebaɣarɪa] (look into), [lawa] is pronounced instead of [nawa] (start going), [kelere] is pronounced instead of [kenere] (greeted), [nleba] is pronounced instead of [nneba] (look into), [lʊrʊ (nwaɲɪ)] is pronounced instead of [nʊrʊ] (married), [nkwalite] is pronounced instead of [nkwanite] (promote), [ɔbʊla] is pronounced instead of [ɔbʊna] (everyone), [ɔbʊladɪ] is pronounced instead of [ɔbʊnadɪ] (not even) [kaosiladɪ] is pronounced instead of [kaosinadɪ] (not withstanding), [eluigwe] is pronounced instead of [enuigwe] (heaven), [abalɪ] is pronounced instead of [abanɪ] (night), [leba] is pronounced instead of [neba] (go to sleep), [mmalite] is pronounced instead of [mmanite] (beginning). [ɔnʊɔɔlaa] is pronounced instead of [ɔnʊɔɔnaa] (hit-and-run), [ʊlɔ] is pronounced instead of [ʊnɔ] (house), [niine] is pronounced instead of [niile] (all of them).

(f) The aspectual [-go] is minimally but occasionally alternates with [-la]. For instance, [ʤɪgoro] is pronounced for [ʤɪrila] (has used), [megoro] for [merela] (has done), [nwegoro] for [nwerela] (has taken), [legoro] for [larala] (has gone), [abɪago] for [abɪala] (has come), and then [ekweputala] for [ekweputago] (has said), [agwaala] for [agwago] (has told), [emeʧeela] for [emeʧigo] (has finished). On the other hand, [emeʧɪala] is realised as [emeʧigo] (has dismissed), [egosipʊtala] for [egosipʊtago] (has shown), [eforola] for [eforogo] (has uprooted), [enwetago] and [enwetaala] (has brought).

(g) The negative morpheme [-ɣi] alternates with [-gi] and [-hu]. The following sets of occasional substitutions were realised in the pronunciation of [enweɣi] and [enwegi] (don't have), [aɣaɣi] and [aɣagi] (did not go), [agbaɣegi] and [agbaŋeɣi] (not withstanding), [esepʊgi] and [esepʊɣi] (not removed), [ɔʤaɣɪarʊ] and [ɔʤagɪarʊ] (was not sick), [eŋegi] and [eŋeɣi] (was not given), [abʊgi] and [abʊɣi] (is not), [ɔdigi] and [ɔdiɣi] (was not), [jʊhʊ] instead of [jʊɣi] (did not ask).

(h) The bilabial plosive [b] alternates with the labio-velar approximant [w] in the pronunciation of [detawa] for [detaba] (start writing to), [lawa] for [laba] (start going), [hiwe] for [hibe] (instituted).

(i) The bilabial plosive [b] is realised as the labiodental fricative [v] before vowel [u] in the pronunciation of [agamaeve] instead of [agamaebu] (a type of grass), [ʤivʊ] for [ʤibʊ] (held), and [bʊvʊ] for [bʊbʊ] (was).

(j) The palate alveolar fricatives [ʃ] is realised as the alveolar fricative [s] only in the pronunciation of [iʃi] instead of [isi] (head)

Table 4.3a, b, c, d: Frequency and percentage of /r/ and /h/, r/ and /y/, /-la/ and /-go/ and /-la/ and /-go/ in EBBC

A

	/r/	/h/	%r	%h
i-u	2	16	28.57143	59.25926
n-ọpụta	5	11	71.42857	40.74074

B

	/r/	/y/	%r	%y
ọ-(ị)a	13	3	52	100
a-ị-(ị)ọ	12	0	48	0

C

Aspectual Morpheme	/-la/	/-go/
Frequency	36	12
Percentage	75%	25%

D

Negative Morpheme	/-ghi/	/-gi/	/-hu/
Frequency	21	15	4
Percentage	52.5%	37.5%	10%

In this station, there are alternations between the variants of negative morphemes, the aspectual morphemes, /r/ and /h/ and /y/ and /r/. The minimal alternations of sounds among the indicators occur in the pronunciation of /b/ and /w/, /v/ over /b/ and, /ʃ/ over /s/ in (h) to (j); all recorded a unidirectional pattern with 100% frequency of occurrence. /r/ also recorded 100% frequency of occurrence over /l/, in EBBC. In table in the previous page, the frequency and percentage of /r/ and /h/ in the pronunciation choices in Igbo news are displayed. The frequency of occurances show that /r/ scored 2 (28.5 %) in iru, and 5 (71.4%) in *nrọpụta,* while /h/ has a frequency score of 16 (59.2) in *ihu* (front) and 11 (71.4%) in *nhọpụta* (selection/election). Their scores show that /h/ occurs more frequently than /r/ in these two words in this station. Also the frequency and percentage score of /r/ and /y/ sounds in pronunciation choices among EBBC Igbo newscasters. /r/ has a frequency of 13 (52%) in *ọrịa* (sickness) and 12 (48) in the pronunciation choice of a*rịrịọ* (begging). /y/ does not reflect in *aya* (sickness), it has the score of 3 (52%) in the pronunciation of *ayịyịọ* (begging*)*. In all, /r/ occurs more frequently and in more words than /y/ as recorded in table 4.2b.

The aspectual morpheme [-la] and [-go] recorded 36 (75%) and 12 (25%) respectively as recorded in table 4.2c. [-go] aspectual morpheme contributed to one quarter of the aspectual morpheme used in the stations. From observation, the use of [-go] is more prominent in the speech of a few Igbo newscasters. Table 4.2d recorded the frequency and percentage scores of the variants of the negative morpheme [-ɣi], [-gi], and [-hu] in Igbo radio news in EBBC. [-ɣi] has a frequency of 21 (52.2%), [-gi] has a frequency of 15 (37.5%) while [-hu] recorded the frequency score of 4 (10%). Only the negative aspect [-ɣi] alone contributed to over 50% out of the three variants of negative morpheme used in this station.

The use of the aspectual morpheme [-go], and the negative morpheme [-gi] and [-hu] is very minimal in this station. The aspectual morpheme [-go] occur in limited form especially when interfixed between a verb and the past tense marker as seen in the word *jigoro (has held)*, *nwegoro (*has had), *sọgoro* (has followed), *lagoro* (has gone). In a unidirectional fashion, all broadcasters have a preference for /r/ over l/, and /l/ over /n/. Also /w/ which occurs as an indicator is substituted with another indicator /b/, same with /b/ and /v/, although not in a higher quantity. /w/ occurs in all places where it supposedly alternates with /b/. While /w/ is a common and

frequent sound in Standard Igbo, the sound /v/ is not. The use of variation /-vu/ is very scanty in the literature. The use of /-vu/ in certain places where /-bu/ should occur is highly peculiar to EBBS newscasters.

By virtue of the location of EBBC in Abakaliki, the Ebonyi state capital, the Abakaliki residents and indigenes of Ebonyi state automatically constitute the immediate addressees while communities around Ebonyi state constitute their audience. The style of pronunciation in this station is affected by the local levelled accent which the newscasters found prestigious. Observation shows that the Igbo accent used by the newscasters is quite different from the accent of the Abakaliki dialect of Igbo where the radio station is located but almost the same with the levelled dialect of Afikpo people; one of the biggest cities in the state.

Evidence of accent levelling in the local dialect can be deduced from the choice of the negative morpheme in the local dialects in the state. For instance, variants of negative morphemes such as /-jene/ /-du/, and /-tadu/ are attested along with /-ghi/ and /-gi/ in Ebonyi State (Nwaozuzu 2008). According to Nwaozuzu (2008), this negative morpheme /-jene/, /-du/, and /-tadu/ can be found in the speech of Akaeze, Isiagu, Eziagu, Okpasi, Ugwulangwu, and Uburu people. However, negative morphemes /-jene/, /-du/, and /-tadu/ are not used in Igbo news, instead, the negative morpeheme ‘ghi’ which is attested among the Afikpo, Omasiri, Amangwa, Ebunwana, Ekoli, Nguzu edda, Ebiringuzu, Amato Uwana and Nkpoghoro are highly preferred by the newscasters: an evidence that shows the local prestige of the variant /-ghi/ over /-jene/, /-du/, /-tadu/ and the rest. The same is also true in the choice of variants of aspectual morpheme. As documented by Nwaozuzu (2008), the /-la/ the aspectual morpheme which is used extensively in Igbo radio news in EBBC is attested in Afikpo, while other local variant /-wara/, /-waru/, /-wa/ that exist in Ezza North and South, Izzi, Ikwo, Echara Inyimegu, Amegu Nsokara, Ezzama, Amuzu, Idembe, Amana and Okpuitumo do not occur in the speech of the newscasters despite the spread of where it is attested. There are several accents in the state, yet there are fewer variations in the variety used in Igbo radio news as observed in the speech of the communities around the state.

We noted through observation that the Abakiliki dialect is quite different from the perceived standard Igbo. During the interaction between the researcher and an

Abakiliki resident where the station is located, it was observed that the Abakiliki Igbo speakers easily switch over to perceived standard accent (in search of a better word) to 'what the researcher could understand' when conversing with the researcher but maintained their local Abakiliki accent when conversing with one another. What can be deduced from this is that, even the residents know and understand the difference between their local accent and the perceived spoken Standard Igbo. It is also a practice that indicates an effort to maintain the local accent while attempting to accept the generally perceived Spoken Standard Igbo.

An interaction with the Head of Igbo news in the station revealed that the station wishes to speak the perceived Spoken Standard Igbo that every audience can understand; a spoken standard driven by minimal variation. One of the newscasters who interacted with the researcher also said that their (EBBC newscasters) oral performances are being monitored; consequently, they try as much as possible to maintain minimal variance in their speech. As pointed out earlier, in a standard radio like the BBC, good oral performance is the norm. Most cases of pronunciation are monitored which helps to turn in good oral performance in news broadcast as reported by Schwyter (2008:225)

> A BBC English producer would go to the Newsroom two hours before transmission and be given the relevant bulletin by the sub-editor. The bulletin would then be 'translated' into simple English. The precise style of this translation depended to a large extent on the producer's 'native speaker ability' to estimate which elements of the bulletin the listener would find hard. There was a time constraint – the bulletin had to be ready 15 minutes before transmission to allow the newsreader time to read it through and check with the BBC Pronunciation Unit if there were any unfamiliar words. These words were especially likely to be those of people and places that were either unfamiliar or had not previously featured in a story.

4.1.4 Pronunciation choice in ABS

In ABS, the following pronunciation choices are seen:

(a) The alveolar trill [r] is mostly substituted with the alveolar lateral [l]. The substitution occurs in two ways: constant and occasional substitution. There was occasional substitution of [r] and [l] among the broadcasters in the variants [akʊlʊngwa] and [akʊrʊngwa] (tools), [akpalʊmagwa] and [akparamagwa]

(character), [usolo] and [usoro] (method), [mmeli] and [mmeri] (win), [ɔlʊ] and [ɔrʊ] (work). Two types of -rV past tense morpheme is realised, as seen in the variants [lutulu] and [ruturu] (touched), [ruru] and [lulu] (worked), [anapʊtara] and [anapʊtalʊ] (saved), [batara] and [batalu] (came in), [nwere] and [nwelu] (took). Only one male broadcaster made minimal use of [l] in all words except in the word [ɔlʊ] (work), and [lʊɔ] (work –imperative form). The constant substitutions can be seen in the pronunciation of [ɔkala] for [ɔkara] (half), [ʊla] for [ʊra] (sleep), [mbelede] for [mberede] (emergency), [ilʊwanye] and [irʊwanye] (to work more), [ɪlʊ] for [ɪrʊ] (to work), [nkali] for [nkari] (stronger), [okwuluɔkaa] for [okwuruɔkaa] (an exceptional person), [ɔgalaŋa] for [ɔgaraŋa] (wealthy man), and [ɔkaʧamalu] for [ɔkaʧamara] (expert), [ekpele] for [ekpere] (prayer), and [elute] for [erute] (got to). All other broadcasters made maximal use of [l] variant in their news broadcast. One female broadcaster preferred the [l] variant all through her pronunciation of words recorded while the rest of the newscasters style shifted their pronunciation.

(b) The alveolar trill [r] largely and constantly substitutes the glottal fricative [h] in the pronunciation of [iru] (front/face), and [ɔdınairu] (in future), instead of the variants [ihu], and [ɔdınaihu] respectively. Same with [ɔra] and [ɔha] (all), [nrɔpʊta] and [nhɔpʊta] (election/selection) and [ahʊike] (healthy) which is occasionally pronounced in the station as [arʊike]. All broadcasters preferred the [r] pronunciation except one male broadcaster who alternated between [r] and [h]. However, [r] pronunciation was higher than [h] in his speech.

(c) The glottal fricative [h] is often realised as the voiceless labiodental fricative [f]. This realisation is seen in the pronunciation of the word [fʊ] instead of [hʊ] (see), [afʊ] instead of [ahʊ] (to see), [ɪfʊ] instead of [ɪhʊ] (to see), [fʊta] instead of [hʊta] (saw), [mfʊsiaŋi] instead of [mhʊsiaŋa] (see with pain), and [ʊŋafʊ] in the place of [ʊŋahʊ] (yesterday). [ɔfʊrʊ] and [ɔhʊrʊ] (new) alternate. All broadcasters used [f] in all, except one broadcaster who alternated between the pronunciation of the variants [ɔhʊrʊ] and [ɔfʊrʊ] (new).

(d) The approximant [j] is constantly substituted for the alveolar trill [r] in a few words. The constant substitutions can be seen in the pronunciation of [ɔja] for [ɔria]

(sickness), same with [jaa] for [rɪa] (be sick), [ajɪjɔ] for [arɪrɪɔ] (begging), [najɪɔ] for [najɪɔ] (to beg).

(e) The alveolar nasal [n] is mostly realised instead of the alveolar lateral [l]. Two types of substitution occur: constant and occasional substitution. The constant substitutions can be seen in the pronunciation of [ʊnɔ] for [ʊlɔ] (house), [anaka] for [alaka] (branch), [ɔbʊna] for [ɔbʊla] (every) and [mmanite] for [mmalite] (beginning), most times [abalɪ] is pronounced as [abanɪ] (night), [etolite] is pronounced as [etonite] (growing), [imemila] is pronounced as [imemina] (elimnate), [kele] is pronounced as [kene] (greetings), [niile] is pronounced as [niine] (all), [nlekɔta] is pronounced as [nnekɔta] (supervise), [ɔnʊʊɔlaa] is pronounced as [ɔlʊʊɔlaa] (*hit*-and-*run*), [kpolite] is pronounced as [kponite] (call on), [kwalite] is pronounced as [kwanite] (support).

(f) The aspectual morpheme [-go] is substituted mostly with its variant [-la]. Occasional substitution of the aspectual morpheme [-go] and [-la] can be seen in [akpɔkʊgo] and [akpɔkʊɔla] (call on), [ekwugo] and [ekwuola] (has said), [emego] and [emeela] (has done), [alʊtʊgo] and [alʊtʊɔla] (has reached), [amalitago] and [amalitela] (has began), [abʊrʊgo] and [abʊrʊla] (has become), [amapʊtago] and [amapʊtaala] (has designed), [ekwenwego] and [ekwenweela] (has emphasised), [agwago] and [agwakwala] (has said agian), [metutagoro] and [metutarala] (has touched). [ŋegoro] and [nwerela] (has given). All broadcasters use the aspectual morpheme [-go], same with the [-la] aspectual morpheme, but at various degrees. The aspectual morpheme variant [-go] is more frequently used than the [-la] variants.

(g) The negative morpheme mostly realised in ABS is [-ɣɪ] [-ro] in a few cases. [ɣi] is seen in the word [agaɣi] (will not), [adaɣi] (is not), while [-rɔ] is observed in the pronunciation of [nwerɔ] instead of [onweɣi] (do not have).All the broadcasters used the ghi negative morpheme, except one broadcaster who used the [-ro] variant minimally. However, he was not regular in the station because he only appeared occasionally in sport news and the broadcast lasted for just three minutes

(h) The high front vowel [i] is substituted with the back mid vowel [o] only in one word. [okeŋe] is realised as [ikeŋe] (elders).

(i) The high front vowel /i/ is substituted with the low back vowel [a] in one word as well. [ana] and [ani] (land).

Besides the front vowel /i/ which alternates with the back vowel /o/ and /a/, there is hardly any other record of pronunciation variation that involves vowel in ABS. In the pronunciation choices in ABS examined above, (a) to (f) are markers while (g) to (i) are indicators. All the indicators show a unidirectional pattern while all markers except (a) and (d) which show a bidirectional pattern. In table 4.4 in the next page shows the frequency and percentage of /r/ and /l/ sounds pronunciation in ABS. As revealed in the tabl, the choice of /l/ has a frequency of 40 (23%) in pronunciation of *ọlụ*, 10 (5.2%) in the /–lV/ past tense morpheme. It has frequency score of 9 (5.3%), 9 (5.3%), 9 (5.3%), 10 (5.9%), 5 (2.9%), 10 (5.9%), 9 (5.3%), 11 (6.3%), 11 (6.5%), 8 (4.7%), 10 (5.9%), 8 (4.7%) and 8 (4.3%) in the pronunciation of *ụla* (sleep*), ọkala* (half), *mbelede* (emergency), *ịlụwanye* (to work more), *ịlụ* (to work), *nkali* (being stronger), *okwulọkaa* (an exceptional fellow), *ọgalaanya* (rich person), *mmeli* (triumph*), akụlụngwa* (tools), *akpalumagwa* (character) and *usolo (*method*)* respectively.

The /r/ sound recorded the frequency score of 5 (12.1%) in *ọrụ (*word*)*, 25 (60.9%) in the –rV past tense morpheme, 3 (7.3%) in *mmeri (*triumph*)*, 2 (4.7%) and in *akụrụngwa (*tools*)*, 3 (4.7) and 3 (4.7) in *usolo* but is absent in the variants *ọkachara (*experts*), ọgaranya (*rich*), ọkwụrụọkaa (*an exceptional fellow*), nkari (*beingstronger*), iru (*front*), iruwanye (*work more), *mberede (*emergency*), ọkara* (half) and *ụra (*sleep*)*. Out of the fifteen words where pronunciation was examined, only six words contained both /l/ and /r/ pronunciations. In those six words, /r/ only recorded a higher frequency of occurrence in the past tense morpheme while /l/ dominated in the remaining five words.The table 4.4b shows the frequency and percentage of /r/ and /h/ sounds in the pronunciation choices of ABS broadcasters. As revealed, /r/ has a frequency of 25 (44%), 17 (30.3%), 6 (10.7%) and 8 (14.2%) in *iru* (front), *nrọpụta* (selection/election), *ọra* (all) and *arụ* (body*)*. /h/ variants do not occur, however /h/ recorded 6 (66%) and 3 (33.3%) in the pronunciation choice of *ihu* (front) and *ahụ* (body). The table shows that the choice of /r/ is more frequent than /h/ as it occurred in all four words whereas /h/ occurred in three words with a low frequency.

Table 4.4a, and b: Frequency and percentage of /l/ and /r/ and /r/ and /h/ in ABS

A

	/l/	/r/	%l	%r
ọ-ụ	40	5	23.9521	12.19512
ụ-a	9	0	5.389222	0
ọka-a	9	0	5.389222	0
mbe-ede	9	0	5.389222	0
I-wanye	10	0	5.988024	0
i-u	5	0	2.994012	0
r-	10	25	5.988024	60.97561
nka-i	10	0	5.988024	0
ọkwụ-ụọkaa	9	0	5.389222	0
ọga-aanya	11	0	6.586826	0
ọkachama-a	11	0	6.586826	0
mme-i	8	3	4.790419	7.317073
akụ-ụngwa	10	2	5.988024	4.878049
akpa-umaagwua	8	3	4.790419	7.317073
uso-o	8	3	4.790419	7.317073

B

	/r/	/h/	%r	%h
i-u	25	6	44.64286	66.66667
n-ọpụta	17	0	30.35714	0
ọ-a	6	0	10.71429	0
a-ụ	8	3	14.28571	33.33333

Table 4.5a, in the next page displays the frequency and percentage of /f/ and /h/ sounds in the pronunciation choices in ABS. As revealed, /f/ has a frequency of 17 (53.1%) in *afụ* (to see), 7 (21.8%) in *ọhụrụ* (new) and 8 (25%) in *ụnyafụ* (yesterday). On the other hand, /h/ recorded a frequency of 3 (21.8%) in pronunciation choice of *ọhụrụ (*new) but was absent in words such as *ahụ*, and *ụnyahụ*. The score recorded in /f/ shows that it occurs more frequently and, in more words, than /h/ which occurs less frequently. In table 4.5b where the frequency score of /n/ and /l/, /n/ has frequency of 13 (10.3%) in *abanị* (night), 7 (55.5%) in akwanite (promote) and 6 (4.7%), 5 (3.9%), 7 (5.5%), 7 (4.7%), 10 (7.9%), 30 (23.8%), 8 (6.3%), 15 (11.9%), and 12 (9.5%) in the pronunciation of *anaka* (branch), *etolite* (growing), *imemina* (eliminate), *kene* (greet), *niine* (all), *nnekota* (supervise/look after*), ụnọ* (house), *ọnụọọnaa* (fight-and-run), *ọbụna* (all)and *mmanite* (begin) respectively.

On the other hand /l/ recorded a frequency of 2 (13.3%), 1 (6.6%), 2 (13.3%), 3 (20%), 2 (13.3%), 1 (66.68%), and 3 (20%) in *abalị* (night), *akwalite* (promote), *etolite* (growth), *imenila* (eliminate), *kele* (greet), *niile* (all), *nlekota* (supervise/look after), *ọnụọnaa* (fight-and-run) while it is absent *alaka* (branch), *ọbụla* (every)and *mmalite* (begin) but absent in words *ọbụna* (every), *mmanite* (begin), *ụnọ* (house) and *anaka* (branch). Although /n/ and /l/ shared occurrence in eight words, /l/ recorded a very low frequency, and had no absolute occurrence as against /n/ that recorded absolute occurrence in four words.

Table 4.5a, b and c: Frequency and percentage of /f/ and /h/, /n/ and /l/ and /go/ and /la/ in ABS

A

	/f/	/h/	%f	%h
a-ụ	17	0	53.125	0
ọ-ụrụ	7	3	21.875	100
ụnya-ụ	8	0	25	0

B

	/n/	/l/	%n	%l
aba-ị	13	2	10.31746	13.33333
akwa-ite	7	1	5.555556	6.666667
a-aka	6	0	4.761905	0
eto-ite	5	1	3.968254	6.666667
imemi-a	7	2	5.555556	13.33333
ke-e	7	3	5.555556	20
ni-e	6	2	4.761905	13.33333
n-ekota	10	1	7.936508	6.666667
ụ-a	30	0	23.80952	0
ọ-ụọọ-na	8	3	6.349206	20
ọbụ-a	15	0	11.90476	0
ma-ite	12	0	9.52381	0

C

Aspectual Morpheme	[-go]	[-la]
Frequency	41	18
Percentage	69.5 %	30.5 %

Table 4.5c in the previous page shows the score for the pronunciation choice of the aspectual morphemes [-go] and [-la] in ABS. The aspectual morpheme [-go] recorded the score of 41 (69.5%) whereas the [-la] variant recorded a frequency score of 18 (30.5%). The score shows that [-go] aspectual morpheme is highly preferred to [-la] which recorded one quarter of its frequency value. This nature of pronunciation style noted above was reported in Nnaji (2012:35) when she started that 'a great deal of phonological variation is observed in the Igbo usage of ABS Awka news. This is evident in the consistent substitution of phonemes of the standard Igbo with other phonemes in specific environment'. Initially, Onitsha residents were the immediate addressees of the station before the station was relocated to Awka recently. Awka is a city close to Onitsha.

The main addressees of ABS newscasters are Anambrarians however, Deltans constitute the auditor, while the Igbo speakers in Ebonyi, Abia and River state constitute the overhearer. The choices of these variables are largely influenced by the speech communities around Anambra. This conclusion came from the observation of some characteristics of accent in the Igbo speech community in Anambra such as Onitsha, Awka, and Nnewi**.** This observation is confirmed by Nwaozuzu (2008) and Williams (2013). In some words, in Onitsha dialect, /l/ is realised in place of /r/. /r/, /f/, /y/ and /n/ are also realised instead of /h/, /h/, /r/ and /l/ respectively, while the aspectual morpheme /go/ is used maximally. There are many phonological and syntactic variants that broadcasters from ABS could choose from, yet the broadcasters maintained the above pronunciations in (a) - (j). Take for instance: the negative morphemes /-ro/, /-ho/, /-lo/, /-re /-ra/, /-ha, /-he/, /mmu/, /-hu/, /-cho/, and double-vowels are forms that exist in the Igbo speech communities in Anambra (Nwaozuzu 2008). Out of these negative morphemes, only /-ghi/ and /-ro/ are recorded in the speech of Igbo radio newscasters in this station. This claim is also supported when various aspectual morphemes that occur in the speech communities in Anambra are examined. For instance, the aspectual morpheme /-na/ /-ne/, /-gwe/, /-gwela/, /-go/, /-wo/, /-cho/ and /-sho/ exist in Igbo dialects in Anambra speech community. Out of that, only /-go/ and /-la/ were employed. A speech behaviour observed among the newscasters in ABS is that in the beginning of news broadcasts, the newscasters mainly follow one direction in their choice of pronunciation, but deep into the news programme, other variables will start

emerging. For instance, in the choice of the past tense morpheme, a particular newscaster starts with /-rV/ past tense morpheme, and /h/ variant in *ihu* but quickly switches to /-rV/ past tense morpheme, and other /r/ pronunciation. It appears that the newscasters psychologically lose guard on their choice of pronunciation as they move from the beginning, towards the end of the news. This causes the pronunciation in this station to fluctuate intermittently in an unequal pattern.

4.1.5 Pronunciation choice in BCA

In BCA Umuahia, the pronunciation choices made in this station are described as follow:

(a) The alveolar trill [r] is substituted for the lateral [l] in all situations as follow: [ɔrʊ] is realised instead of [ɔlʊ] (work), [akparamagwa] is realised instead of [akpalumagwa] (character), [ekpere] is realised instead of [ekpele] (prayer), [okporoʊzɔ] is realised instead of [okpoloʊzɔ] (main road), [ugboro] is realised instead of [ugbolo] (repeatedly), [usoro] is realised instead of [usolo] (method), [mpaɣara] is realised instead of [mpaɣala] (parts), [mberede] is realised instead of [mbelede] (emergency), the past tense -rv is realised in all cases. For example, [atʊpʊtara] is realised instead of [atʊpʊtalu] (freed), [nwebatara] is realised instead of [nwebatalu] (brought in), [uru] is realised instead of [ulu] (gain), [gbapʊtara] is realised instead of [gbapʊtalu] (run from).

(b) The alveolar trill [r] is realised instead of the voiceless glottal fricative [h] in all situations as [ihʊ] (to see), [hʊ] (see), [ɔganihu] (progress), [igbahapʊ] (to free) are realised instead of the /r/ pronunciation. [nhɔpʊta] is realised instead of [nrɔpʊta] (selection/election), [ɔha] is realised instead of [ɔra] (all). [nwʊnahuru] is realised instead of [nwʊnariri] (died), and [fʊnahuru] is realised instead of [fʊnariri] (lost).

(c) The voiceless labiodental fricative [f] is realized as the glottal fricative [h] in all cases. [hʊ] is realised instead of [fʊ] (see), [nahʊ] (seeing), [ɔhʊʊ] (new) and [ahʊta] (are seeing) are realised instead of [nafʊ], [ɔfʊʊ], and [afʊta]. [ihʊnaŋa] is realised instead of [ifʊnaŋa] (love).

(d) The alveolar trill [r] is substituted for the approximant [j]. [rɪɔ] is realised instead of [jɪɔ] (beg), [ɔrɪa] is realised instead of [ɔjɪa] (sickness).

(e) The alveolar nasal [n] is substituted with the alveolar lateral [l] in all cases as [ekene] (greetings), [ʊnʊ] (house), [enu] (up), [niine] (all), [kenee] (greet), [nɔta] (come back), [nneta] (look after), are realised as [ekele], [ʊlɔ], [elu], [niile], [kelee], [lɔta], [nleta].

(f) Three variants of aspectual morphemes [-la], [-na], and [-go] are realised. Occasionally, [funarigo] is realised for [fʊnahʊna] (lost), same with [atohapʊgo] for [atohapʊla] (has freed). [anwʊɔna] is realised instead of [anwʊɔla] (has died). There are several occurrences of /la/ the aspectual morpheme in [akasıala] (has sympathised), [etoola] (has praised), [atʊpʊtachala] (has completely freed), [akwʊgbʊɔla] (has killed), [anwʊɔla] (has killed), [kʊɔla] (has knocked), [egbuola] (has killed), [ekwuɔla] (has said), [ehiwela] (has instituted), [amalitala] (has started), [gbaarala] (has run), and [luzurula] (has looked on completely).

(g) The negative morpheme [-ɣı] is substituted with [-gi]. The [-gi] version is seen in words such as: [adıgi] (is not in), [anabatagi] (did not accept), [elebagi] (did not look into), [omegidegi] (did not oppress), [amagi] (did not know), [amʊgi] (did not learn), [atʊlegi] (did not examine), [adabegi] (did not favour), and [ɔbʊgi] (is not) while the [-ɣı] version is seen in the following words: [adebeɣi] (did not favour), [edʒeɣi] (did not go), [aʧɔɣi], and [ezuɣi] (not complete).

(h) The labialised velar [nw] is substituted with the nasal valer [ŋ] as [nŋɔmiri] is used over [nwɔmiri] (imitate), [ɔŋʊ] is preferred over [anwʊli] (joy).

(i) The labio-velar approximant [-w] is preferred over the bilabial [-b] as [hiwe] is used over [hibe] (instituted).

Table 4.6a and b: Frequency and percentage of /-ghi/ and /n/ in BCA

A

Negative Morpheme	[ghi]	[-gi]
Frequency	15	13
Percentage	53.6 %	46.4 %

B

Aspectual Morpheme	[-la]	[-na]	[-go]
Frequency	15	13	8
Percentage	41.7%	36.1%	22.2%

In the eleven pronunciation choices recorded above, seven are markers while three are indicators. Nine of them show unidirectional pattern in pronunciation, while only the negative and aspectual markers have variants in BCA. The scores for the aspectual markers and negative morphemes are recorded in tables 4.6a.

Table 4.6a shows the frequency and percentage of [-ɣi] and [-gi] sounds for the negative morpheme in BCA. [-ɣi] has a frequency score of 15 (53.6%) while [-gi] has the frequency score of 13 (46.4%), giving an 8% difference between the two negative morphemes. The other negative morpheme [-ro] and [-hu] were not recorded in this station. In Table 4.6b which displays the score of the two aspectual morphemes in BCA, [na-] and [go-] are less frequent in the station when compared with [-la] where they recorded the requency scores of 15 (41.7%), 13 (36.1%), and 8 (22.2%) respectively. By virtue of the location of BCA, residents of Umuahia and the entire state are the immediate addressees to the station, while other major Igbo speaking states of Anambra, Imo, Enugu and Ebonyi constitute the auditor. From observation, the pronunciation used by the newscasters represents a local levelled prestigious dialect influenced mostly by Umuahia and Owerri dialects.

4.1.6 Pronunciation chioce in Bond FM

The pronunciation choice in this station is presented below:

(a) The alveolar trill [r] is constantly substituted for the lateral [l] in the pronunciation of [ɔrʊ] instead of [ɔlʊ] (work), and [rʊɔ] for [lʊɔ] (work), [usoro] for [usolo] (work), [okporoʊzɔ] is realised instead of [okpuluʊzɔ] (main road), [mmeri] is realised instead of [mmeli] (triumph). All past tense morphemes are realised with the [-rV] variants such as [ʤere] (went), [riri] (eat), [gwara] (told), and [keɲere] (shared to).

(b) The alveolar trill [r] is realised always as the voiceless glottal fricatives [h]. There is constant pronunciation of [ihʊ] for [irʊ] (front) and [nhɔpʊta] for [nrɔpʊta] (selection).

(c) The voiceless glottal fricatives [h] substitutes for the voiceless ladiodental [f] in the pronunciation of the word[hʊ] (see), [ahʊ] (to see), [ɔhʊrʊ] (new) instead of [fʊ] [afʊ], [ɔfʊrʊ].

(d) The alveolar trill [r] is substituted always with the approximant [y]. [ɔrɪa] (sickness) is constantly pronounced as [ɔjɪa], and [arɪrɪɔ] (begging) is realised as [ajɪjɪɔ]

(e) The alveolar nasal [n] is substituted with alveolar lateral [l] in the pronunciation of [ʊlɔ] (house) for [ʊnɔ], [abalɪ] (work) for [abanɪ], [imemila] (eliminate) for [imemina], [niile] (all) for [niine]. There is an occasional substitution of [ɔbʊla] and [ɔbʊna] (every) and [kaosiladi] and [kaosinadi] (notwithstanding).

(f) The negative morpheme /ghi/ [-ɣɪ] is minimally realised as [-gi] in [agaɣi] and [agagɪ] (will not), and [edʒiɣi] and [edʒigɪ] (not used for).

(g) The aspectual morpheme [-la] alternates with [-na] [edʒena] and [edʒela] (do not go), and [abɪana] and [abɪala] (has come).

Out of the seven markers recorded above, five showed a unidirectional pattern in the choice of pronunciation while two variables manifest internal variation. Their scores are recorded in table 4.7: the shows the frequency and percentage of the aspectual morpheme /na/ and /la/ as 2 (6.1%) and 31 (93.9%) respectively. On the other hand, the negative morpheme /ghi/ has a frequency of 27 (84.4%) while /gi/ has a frequency of 5 (15.4%) as recorded 4.7b.

Table 4.7a and b: frequency and percentage of /-na/ and /-la/, and /ghi/ and /gi/ in Bond FM

A

Aspectual Morpheme	[-na]	[-la]
Frequency	2	31
Percentage	6.1%	93.9%

B

Negative Morpheme	[-gi]	[ghi]
Frequency	5	27
Percentage	15.6%	84.4%

In this station, only the variants of aspectual morpheme and the negative morpheme have two variance which are /-la/ and /-na/, and /-ghi/ and /-gi/ respectively. The rest of the pronunciation show preferences for /r/ over /l/, /r/ over /h/, /h/ over /f/, /r/ over /y/, and /l/ over /n/. The samples of data showed that the newscasters in this station do maintain a uniform pronunciation. Observation showed that the newscasters always arrive beforehand every day to translate their news from English to Igbo, and agree on any contending issue before the news is delivered. The style of pronunciation in this station shows that a unified spoken standard is possible in a radio house with some level of agreement among broadcasters. By virtue of the location of this station, which is Lagos, the newscasters cannot but use variants that are considered as the standard. This is because the audience of Bond FM is made up of people from different Igbo-speaking states. All the Igbo speakers in Lagos are the immediate audience to the station. It has no auditor and overhearer unlike other stations. This contributes to sharpening the choice of code used in this station. The linguistic characteristics of the immediate addressee varies unlike other radio stations owned by the state government such as ABS, BCA, EBBC, ESBS and Orient FM, and even radio Nigeria that has a network station in all Igbo speaking states.

4.1.7 Pronunciation choice in Radio Nigeria Enugu

In radio Nigeria Enugu, the following pronunciation choices were observed:

(a). The alveolar trill [r] is constantly realised as the alveolar lateral [l]. For instance, [akɔrɒngwa] is realised for [akɔlɒngwa] (tools), [egwuregwu], is realised for [egwuluegwu] (play), [okporoʊzə], is realised for [okpoloʊzə] (main road), [ndɔrəndɔrə], is realised for [ndɔləndɔlə] (contest), [usoro] is realised for [usolo] (method), [akperima] is realised for [akpelima] (criminal), [ɔgbaaɣara] is realised for [ɔgbaaɣala] (pandemonuim), [mkpɔrə] is realised for [mkpɔlə] (prison), [ɔkpʊrʊkpʊ] is realised for [ɔkpʊlʊkpʊ] **(**hardy**).** The past tense [-lV] and [-rV] alternate with each other as seen in the pronunciation of [mere] (did), [kwuru] (said), [chɔpʊtara] (found out), for [melu], [kwulu] and [chɔpʊtalu] respectively, while [bʊlʊ] (carried), [katɔlʊ] (castigated), [kilisie] (watched), are used instead of [buru], [katɔru], and [kirisie] respectively. [ɔrʊ] is minimally realised as [ɔlʊ] (work) on few occasions.

(b) The alveolar trill [r] alternates with the voiceless glottal fricative [h] sometimes as noticed in the variants [iru], and [ihʊ] (front), [nhɔpʊta] and [nrɔpʊta] (selection), and [ɔha] and [ɔra] (all).

(c) The voiceless glottal fricative [h] is substituted for labiodental fricative [f] sometimes. There is a constant substitution in [ɔhʊʊ] for [ɔfʊʊ] (new), [aha] for [afa] (name), and [ahʊ] for [arʊ] (body).

(d) The alveolar trill [r] is substituted for the approximant [j] often times. There is occasional substitution in the pronunciation of [jɪɔrɔ] and [rɪɔrɔ] (beg). But [ɔrɪa] is constantly realised as [ɔrɪa] (sickness). Three broadcasters preferred [j] in [ɔjɪa] (sick) while one broadcaster used [r] once in [arɪrrɪɔ] (begging). The token [ojɪa] (sickness) is also consistent in the other contracted forms such as [najɪɔ] (begging), [naja] (is sick), [jara] (was sick), [ɪja] (to be sick), and [arʊike] for [ahʊike] (healthy)

(e) The alveolar nasal [n] is substituted with the alveolar lateral [l] occasionally. There are constant and occasional substitutions. The constant substitutions can be seen in the pronunciation of [abanɪ] for [abalɪ] (night), [etolite] for [etonite] (grow), [nnekota] for [nlekota] (look after), [malite] for [manite] (begin), [kpolite] for [kponite] (call on), [kwalite] for [kwanite] (promote), [kaosilade] for [kosinadi] **(**notwithstanding). Occasional substitution is seen in the pronunciation of [ʊnɔ] and [ʊlɔ] (house), [ɔbʊna] and [ɔbʊla] (every), [kene] for [kele] (greet), and [nine] for [niile] (all).

(f) The aspectual morpheme [-go] is substituted with [-la]. An occasional substitution between the aspectual morpheme [-go] and [la] is seen in the pronunciation of [karigoro] and [karikwala] (gotten bigger), [akpɔkʊgo] and [akpɔkʊɔla] (has called on), [ekwugo] and [ekwuola] (has said), [emego] and [emeela] (has done), [lagoro] and [larala] (has gone), [alʊtugo] and [alʊtʊɔla] (has touched), [ekwola], [agwala] and [agwago] (has buried), [etoola] for [etogo] (has praised), [rugoro] for [rurula] (has done), [atɔɣapʊla] for [atɔhɔpugo] (freed), [amalitela] and [amilitego] (has started), [ɲegoro] for [ɲerela] (has given), [mepʊtagoro] for [mepʊtala] (has done).

(g) The negative morpheme [-ɣi] is substituted with [-gi] and [-ro]. There is a constant alternation in the realisation of the negative morpheme ghi and ro, for [gi]. [Agaɣi] for [agagi] (is not), [adaɣi] for [adagi] (did not fail), [nwero] for [onweɣi] (do not have).

(h) The glottal fricative [h] is realised as voiced labiodental fricative [v] in the variant [ava] instead of [aha] (name).

(i) The voiceless palatal alveolar [ʧ] is realised as the voiceless aveolar fricative /s/ as seen in the pronunciation of [ʊbɔsi] for [ʊbɔʧi] (day).

(j) The voiced labio-dental fricatives [v] is realised as the voiced bilabial plosive [b] as seen in the pronunciation of /gbaburu/ for /gbavuru/ (played).

(k) The velar fricative [ɣ] is realised as the voiceless glottal fricative [h] as seen in the pronunciation of [atɔhapʊla] for [atɔɣapʊla] (has released)

(l) The voiceless palatal [ʃ] is realised as the alveolar trill [r] as seen in the pronunciation of [ori] for [oʃi] (stealing)

In twelve pronunciation choice above, (a) to (f) are markers while (g) to (i) are indicators. All the indicators adopted one directional pattern as it contains no variance. All the seven markers recorded bidirectional pattern in the pronunciations of the Igbo newscasters in radio Nigeria Enugu. The frequencies and percentage scores for variables in different words are presented table 4.8.

Table 4.8a and b: Frequency and percentage of /l/ and /r/ and r/ and /h in Radio Nigeria

A

	/l/	/r/	%l	%r
ọ-ụ	5	22	27.77778	14.10256
V	13	30	72.22222	19.23077
egwu-egwu	0	10	0	6.410256
okpo-o	0	9	0	5.769231
uso-o	0	13	0	8.333333
akụ-ụngwu	0	12	0	7.692308
okpo-oụzọ	0	18	0	11.53846
ọkpụ-ụkpụ	0	20	0	12.82051
akpe-ima	0	4	0	2.564103
ndọ-ọndọ-ọ	0	8	0	5.128205
mkọ-ọ	0	10	0	6.410256

B

	/r/	/h/	%r	%h
i-u	5	10	41.66667	37.03704
n-ọpụta	7	11	58.33333	40.74074
ọ-a	0	6	0	22.22222

Table 4.8a shows the frequency and percentage of /r/ and /l/ sounds in the pronunciation choices in Radio Nigeria Enugu. As revealed in the table, the choice of /l/ has a frequency of 5 (27.7%) in the pronunciation of *ọlụ* (work). It does not reflect in *egwulegwu* (play), *okpoloụzọ* (main road), *usoro* (method), *akụlụngwa* (tools), *akpelima* (criminal), *ndọlọndọlọ* (contest), and *mkpɔlɔ* (prison) while a frequency of 13 (72.2%) was recorded in the articulation of /lV/ past tense morpheme. The variant /r/ on the other hand has frequency of 5 (13.3%), 13 (18.1%), 10 (6.0%), 9 (5.44%), 13 (7.8%), 12 (7.2%), 18 (10.9%) and 20 (12.12 %) 4 (2.4%), 8 (4.8%), and 10 (6.0%), in *ọrụ*, past tense morpheme –rV, *egwuregwu* (play), *okporoụzọ* (main road), *usoro* (method), *akụrụngwa* (tools), *okpurukpu, akperima* (criminal), *ndọrọndọrọ* (contest), and *mkpọrọ* (prison*)* respectively. From the data above, /r/ and /l/ share occurrence in two words only which are *ọlụ/ọrụ* (work) and the past tense morpheme, with /l/ recording a very low score among the two variants. It is also noted that /l/ pronunciation did not occur alone in any word unlike /r/ that occured alone in ten words. This presents /r/ as the prestigious variable considering its higher frequency of occurrence in each word and the number of words where it occurred.

Table 4.8b is where the frequency and percentage of /r/ and /h/ sounds in the pronunciation choices in Radio Nigeria. In the table, /r/ has a frequency of 5 (41.6%) in *iru* (front). It does not reflect in *ọha* (all), with a frequency sore of 7 (58.3%) in *nrọ̣puta* (selection). On the other hand, /h/ sound has a frequency of 10 (37.0%) in *ihu* (front), 11 (58.3%), and a score of 0% in *nhọpụta* (election/selection) and *ọha* (all)respectively. Looking at the score of /h/ in each wordand how many words it occurred in, it can be deduced that /h/ recorded a higher score than /r/ although at a very marginal level. In the next page, where table 4.9a is displayed, it recoreded that in the pronunciation between /f/ and /h/, /f/ has frequency of 7 (77.7%) in *afụ* (suffer). It does not reflect in *ọfụụ* (new). /h/ sound has a frequency of 19 (59.3%) in *ahụ* (body), 2 (9.37.2%), and 10 (31.25%) in *aha* (name) and *ọhụrụ* (new) respectively. Like the case of /h/ and /r/ above, /h/ also recorded more occurrences of each word and in the number of words over /f/.

Table 4.9: Frequency and percentage of /f/ and /h/, /r/ and /y/ and /l/ and /n/ in Radio Nigeria

A

	/f/	/h/	%f	%h
a-ụ	7	19	77.77778	59.375
a-a	2	3	22.22222	9.375
ọ-ụrụ	0	10	0	31.25

B

	/r/	/y/	%r	%y
ọ-(ị)a	3	17	42.85714	58.62069
a-ị-ịọ	0	12	0	41.37931
a-ịọ	4	0	57.14286	0

C

	/n/	/l/	%n	%l
kwa-ite	0	8	0	6.557377
ke-eee	2	6	9.090909	4.918033
n-ekota	0	8	0	6.557377
ọbụ-a	6	10	27.27273	8.196721
nii-e	2	10	9.090909	8.196721
aba-ị	0	13	0	10.65574
mma-ite	0	5	0	4.098361
ụ-ọ	12	26	54.54545	21.31148
eto-ite	0	11	0	9.016393
kpo-ite	0	17	0	13.93443
kaosi-adi	0	8	0	6.557377

Table 4.9b in the previous page, shows the frequency and percentage of /r/ and /y/ sounds in pronunciation choices made by newscasters in Radio Nigeria Enugu. /r/ has a frequency of 3 (42.8%) in *ọria* (sickeness), and a frequency of 4 (57.1%) in the pronunciation choice of *arịọ* (to beg*)*, while *ọrịrịọ* (begging) is absent. /y/ on the other hand has a frequency of 17 (58%) in *ọya* (sickness) and a frequency score of 12 (41.3%) in pronunciation choice of *ayịyịọ* (begging), while *ayịọ* (begging) is absent. The two sounds shared their occurrence in one word and excluded each other in the other words. Looking at their frequency, /r/ recorded a higher frequency of occurrence than /r/. This does not automatically qualify /y/ to be considered as the most preferred as both occur in same number of words.

The table 4.9c that follows table 4.9b reports the frequency and percentage of /l/ and /n/ sounds in pronunciation choices of Igbo radio newscasters in Radio Nigeria. As revealed in the table /l/ has a frequency of 2 (9.0%) in *kwanite,* frequency of 6 (27.2%) in the pronunciation choice of *ọbụna* and 2 (9.0%) and 12 (54.5%), in *niine* (all) and *ụnọ* (house) respectively. *Kwanite* (promote*), nnọkọta* (coming together*), abanị* (night), *mmanite* (beginning*), kponite* (call on), *etonite* (growth*)* and *kaosinadi* (notwithstanding)are all absent in /n/ pronunciation. /l/ sound has a frequency of 8 (6.5%) in *kwalite* (promote), 6 (9.0%) in *kelee* (greet), and 6 (27.2%), 8 (6.5%), 10 (8.1%), 10 (8.1%), 13 (10.6%) 5 (4.0%), 26 (21.3%) 11 (9.0%), 17 (13,9%), 8 (6.5%) in the pronunciation choice *of nlekota* (supervise), *ọbụla* (every), *niile* (all), *abalị* (night), *mmaite* (begin), *ụnọ* (house), *etolite* (grow), *kpolite* (call on) and *kaosinadi* (notwithstanding*)*. /n/ and /l/ sound shared occurrence in only four words, with /n/ recording more frequencies of occurrence in just two words as shown in the table. However, only /l/ pronunciation occurred in seven words as against /h/ that recorded zero in that regard. In all, /l/ recorded more frequency of occurrence than /n/ in Radio Nigeria Enugu.

Table 4.10: Frequency and percentage of /-go/ and /-la and /gi/, /ghi/ and /ro/ in Radio Nigeria

A

Aspectual Morpheme	[-go]	[-la]
Frequency	25	30
Percentage	45.5 %	54.5 %

B

Negative Morpheme	[-gi]	[-ghi]	[-rɔ]
Frequency	18	12	5
Percentage	51.4%	34.3%	14.3

In table 4.10a, the /go/ aspectual morpheme recorded a score of 25 (45.5%) while /la/ recorded a score of 30 (54.5%). The difference in the occurrence of these two aspectual morphemes is 9%. Like some other radio stations, /la/ is used more than /go/ aspectual morpheme in this station.On the other hand, the negative morpheme /gi/ recorded a score of 18 (51.4%) and 12 (43.3%) as shown in table 4.10 in the previous page. Pronunciation of words in this station mainly fluctuates between one variant and the other at unequal rate. The station: Radio Nigeria is located in Enugu, with branches in all five Igbo speaking states of Anambra, Imo, Enugu, Abia and Ebonyi. These network stations join the network news from Radio Nigeria Enugu which is the Radio Nigeria headquarters in the Southeast States in Nigeria. Consequently, Igbo speakers in Enugu, Abia, Imo, Ebonyi and Anambra are the addressee to this station. Ordinarily this should be the reason why the station should maintain minimal variation. But this is not the case as sounds from many Igbo accents are used. For instance, the aspectual morpheme /-go/ mainly used in ABS in Anambra is maximally used, same with /-la/ which is used extensively in BCA and Orient. The /l/ pronunciation among Anambra Igbo speaker and the /r/ pronunciation among the Imo and Abia speakers are noticed in these stations. Interestingly, this kind of alternation was not reported in Bond FM which is a federal radio with a perceived larger audience of different Igbo speakers in Lagos.

4.2. Research question 2: what are the similarities and differences in the pronunciation choices found among various radio stations that broadcast Igbo news?

Moving from the illustration of pronunciation in each station, we now compare the pronunciation differences and similarities in the pronunciation style among the stations selected for this study, starting with indicators. The position of sound segments where these alternations occur in a word is in line with Igbo phonology where consonants mainly occur at word initial and word medial.

4. 2.1 Choice of indicators in Igbo radio news.

Indicators are sounds without style differentiation, occurring only at a point where a group of speakers differentiate their language from others without evaluating their choice. Although indicators are present in the data, the frequency of use and spread remains extremely low. Indicators that alternate in Igbo radio news are /w/ and /b/,

/s/ and /sh/, /h/ and /v/, /s/ and /ch/, /ny/ and /n/, /o/ and /e/, /i/ and /o/, /i/ and /a/, and /u/ and /o/. They are presented as follow:

1. /w/ and /b/

/w/ and /b/ share lip features and are both oral sounds. Their alternations in Igbo radio news occur in between to vowels. In Orient FM, /w/ is substituted with /b/ in the word *hiwe* instead of *hibe* (institute), *dewe* instead of *debe* (keep). In EBBC, *detaba* is realised as *detawa (*start writing to), *hibe* is realised as *hiwe* (institute), *laba* is realised as *lawa* (start going). Same alternation is observed in BCA. In ESBS, *gbasiba* is realised as *gbasawa* while in ABS, its *gbasiba* (run fast). Orient FM, EBBC, BCA and ESBS prefer /w/ to /b/.

2. /s/ and /sh/

In the alternation between /s/ and /sh/, the two sounds share same manner of articulation but differ in the place of articulation. While /s/ is alveolar fricative, /sh/ is a palatal fricative. In Orient FM, /s/ is realised as /sh/, the word *isi* is realised as *ishi* (head), same with EBBC, ESBS, and Bond FM, while in ABS, /sh/ is realised as /s/.

3. **/h/ and /v/**

/h/ and /v/ share same manner of articulation but different place of articulation; while /h/ is a glottal fricative, /v/ is a labiodental fricative. In ABS, /h/ is realised as /v/. The noun *ava* is realised instead of *aha* (name), this is also true in Radio Nigeria. /v/ is prominent in ABS, EBBC and Radio Nigeria.

4. **/s/ and /ch/**

/s/ and /ch/ share same place of articulation but different in their manner of articulation in the sense that /s/ is a fricative sound while /ch/ is an affricate. The former is voiceless while the latter is voiced. In Orient FM, /s/ is realised as /ch/ in *mechara* instead of *mesiri (*completed), *biachara* instead of *biasiri* (had come).

5. **/nw/, /n/ and /n̓**

/ny/ and /n/ are nasal sounds but differ in their places of articulation. /ny/ is velar sound while /n/ is an alveolar sound. In ESBS, /nw/ is realised instead of /ṅ/,

nwomiri is realised instead of *ṅomiri* (imitate). In ABS, *aṅụrị* is realised instead of *anwụrị* (joy) while in BCA, the reverse is the case.

6. **/o/ and /e/**

In BCA, /o/ is realised for /e/, *nwoko* is realised for *nwoke* (man).

7. **/i/ and /o/**

In ABS (i) the high front vowel /i/ is substituted with the mid back vowel /o/ only in one word. *ikenye* is realised for *okenye* (the aged).

8. **/i/ and /a/**

In ABS, the high front vowel /i/ is substituted with the low back vowel /a/ in the word *ani* instead of *ala* (land).

9. **/u/ and /o/**

In ESBS the high back vowel /u/ is minimally substituted with rounded vowel /o/ in the pronunciation of *gbaboro* instead of *gbaburu* (played).

10. /b/ and /v/

In EBBC, *agamebu* is realised as *agamaevu*, *jibu* is realised as *jivu* (held), *bubu* is realised as *vuvu* (was).

From (1) to (10), six of the indicators are consonants while the remaining four are vowel alternations. No vowel alternation was found among markers. As it is in the tradition of audience design theory, only markers are subject to analysis. The next session presents the comparison of sound choices in these seven stations.

4.2.2. Choice of markers in Igbo radio newscasting

The main kernel of this section is the correlation and analysis of sound choices in 4.1. Both descriptive and inferential analyses were employed in this section. This section is divided into two parts. The first part focuses on descriptive statistics and reporting of the data using frequency count and percentage score while the second part deals with the inferential testing of hypotheses of interest using Analysis of Variance and Duncan's Multiple Range Test. The pronunciation choice of /r/ and /l/, /r/ and /y/, /r/ and /h/, /f/ and /h/, /n/ and /l/, the aspectual morphemes /-go/, /-la/,

/-na/ and /-le/, and the negative morphemes /-ghi/, /-gi/, /-ro/ and /-hu/ are compared in the seven radio stations selected for this study.

4.2.2.1 Comparative use of /r/ and /l/ in Igbo radio newscasting

The alternation of /r/ and /l/ in Igbo radio news is not arbitrary. They share same place of articulation, but while /r/ is a roll, /l/ is a lateral sound. They occur before vowels and in-between two vowels. The comparative analysis of the pronunciation choice of /r/ and /l/ in Igbo radio news in the seven radio stations selected in this study is presented in the next page.

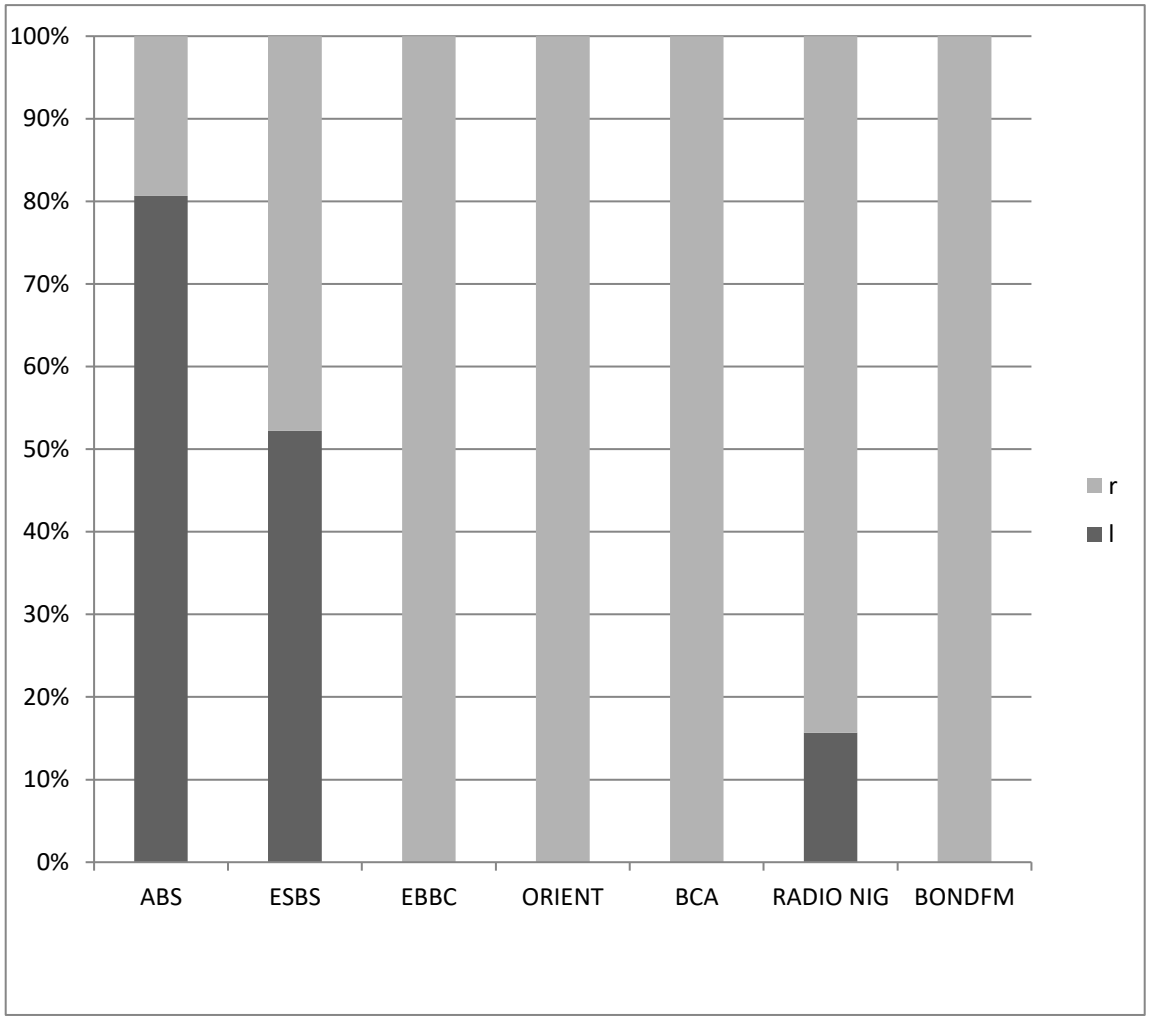

Figure 4.3: The total percentage score of /l/ and /r/ in Igbo radio newscasting

Figure 4.3 indicates that ABS, ESBS and Radio Nigeria adopt a two-way pronunciation but at different proportions in the choice of /l/ and /r/. BCA, Orient, EBBC and Bond FM adopt one pronunciation choice by sticking to only the /r/ pronunciation. The percentages show that among these three radio stations; ABS recorded the highest number of /l/ pronunciation at 80%, followed by ESBS 53% and Radio Nigeria 18%. This place of convergence for /l/ pronunciation in ABS, ESBS and Radio Nigeria is mostly seen in the word *ọlụ*, and its inflected forms while the only /r/ pronunciation appears in all words in these four stations of EBBC, Orient, BCA and Bond FM. The choice of /r/ pronunciation across stations is an indication that reflects prestige.

The 100% percentage realisation of /r/ in EBBC, Orient, BCA, and Bond FM and 82% realisation in Radio Nigeria show that these five stations are converging at a higher degree, while ABS, and ESBS are converging in the choice of the variable /r/ by the quantitative value of /l/ (80% and 53%) respectively in these two stations. It is obvious that /l/ recorded an addressee affect in just two stations: ABS, and ESBS, and the auditor effect is seen in Radio Nigeria only where it recorded 18 %. On the other hand, /r/ recorded addressee effect in five stations; Orient FM, BCA, EBBC, Bond FM and Radio Nigeria, where it recorded 100% for the first four stations and 82% for Radio Nigeria. The auditor effect is recorded only in ABS where it scored 20%, and ESBS where it scored 47%. Although both stations recorded the auditor effect in the use of /r/, that of ABS is less than ESBS by 25%. This is summarily presented in the next page.

Table 4.11: Various audience effect on /l/ and /r/ in Igbo radio newscasting

No	Variables	Adressee Effect	Auditor Effect
1a	/l/	ABS	RADIO NIGERIA
		ESBS	
1b	/r/	EBBC	ESBS
		ORIENT	ABS
		BCA	
		RADIO NIGERIA	
		BOND FM	

4.2.2.2 Comparative use of /r/ and /h/ in Igbo radio newscasting

The /r/ and /h/ sound, unlike /r/ and /l/ sound in the previous discussion do not share place and manner of articulation; while /r/ is voiced, /h/ is voiceless. Both sounds are oral sounds in Igbo language. The comparative analysis of the pronunciation choice of /r/ and /h/ in Igbo radio news in the seven radio stations selected in this study was presented in the figure and table above. The realisation of /r/ pronunciation choice over /h/ is apparent in ABS and ESBS, while the use of /h/ is absolute in BCA, Orient FM and Bond FM, as seen in table 4.12 on the next page. ABS, ESBS, Radio Nigeria and EBBC used both /r/ and /h/ pronunciations at varying degrees.

Statistic scores show that /h/ recorded the percentage score of 3%, 80%, 18%, 100%, 100%, 30.8% and 100% in ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria and Bond FM respectively, while /r/ recorded the percentage score of 97%, 20%, 82% and 69.2 % in ABS, EBBC, ESBS and Radio Nigeria respectively but was absent in Orient FM, BCA and Bond FM. Unlike what was noticed in the comparison of /r/ and /l/ pronunciation where three radio stations of Radio Nigeria, ABS, and ESBS are converging in two pronunciations, in the case of the pronunciation choice of /r/ and /h, EBBC shares same pronunciation with ESBS, ABS, and Radio Nigeria, while three radio stations: BCA, Orient, and Bond FM are diverging in their one-way pronunciation of /h/.

Judging by the score for /r/ and /h/, it can be seen that /h/ recorded addressee effect in ABS and ESBS while its auditor effect is recorded in Radio Nigeria, and EBBC. On the other hand /h/ recorded addressee effect in BCA, Orient, Bond FM, EBBC and Radio Nigeria; and auditor effect in only ABS and ESBS.

Table 4.12: The total percentage score of /h/ and /r/ in Igbo radio newscasting

STATIONS	h%	r%
ABS	3	97
EBBC	80	20
ESBS	18	82
ORIENT	100	0
BCA	100	0
RADIO NG	30.8	69.2
BOND FM	100	0

Table 4.13: Various audience effect on /r/ and /h/ in Igbo radio newscasting

NO	VARIABLES	ADDRESSEE EFFECT	AUDITOR EFFECT
1a	/r/	ABS	EBBC
		ESBS	RADIO NIGERIA
1b	/h/	RADIO NIGERIA	ABS
		BOND FM	ESBS
		BCA	
		ORIENT	
		EBBC	

4.2.2.3 Comparative use of /y/ and /r/ in Igbo radio newscasting

The sound /r/ and /y/ sound do not share place of place of articulation in Igbo language, while /r/ is an aveolar sound, /y/ is a palatal sound. They also do not share same manner of articulation in the sense that /r/ is a trill while /y/ is an approximant, however both are oral sounds. In the data considered in 4.1, their alternations are found at the word initial and word medial. It is important to note that so far, the study has found /r/ sound alternating with /h/, /l/ and /y/. The comparative analysis of the pronunciation choice of /y/ and /r/ in Igbo radio news in the seven radio stations selected in this study is presented in the next figure. The figure indicates that four radio stations: ABS, EBBC, Orient FM, BCA and Bond FM use one directional pronunciation while ESBS, Radio Nigeria, and EBBC use a two-directional pronunciation. Incidentally, EBBC is located at a different state while Radio Nigeria and ESBS are located at the same city. ABS and ESBS converge towards BCA, EBBC, Orient FM and Bond FM.

As noted in the table, the /y/ only pronunciation is seen only in ABS, while the /r/ only pronunciation is recorded in EBBC, Orient, BCA and Bond FM. For the first time, ABS and ESBS diverged a little in the choice of variables, leaving just ESBS, EBBC and Radio Nigeria with same linguistic behaviour of having two pronunciations. ABS on the other hand shared one directional pronunciation with BCA, Bond FM and Orient FM.

Statistical analysis shows that /r/ recorded 82%, 10%, 100%, 100%, 80% and 100% in EBBC, ESBS, Orient FM, BCA, Radio Nigeria and Bond FM respectively but was absent in ABS. /y/ recorded the percentage score of 100%, 90%, and 20% in ABS, ESBS and Radio Nigeria respectively but was absent in BCA, Orient FM, EBBC and Bond FM.By the quantitative value of /y/ and /r/ in these stations, it is obvious that /y/ recorded addressee effect in ABS, and ESBS, and auditor effect only in Radio Nigeria. The sound /r/ recorded addressee effect in EBBC, Orient, BCA Radio Nigeria and Bond FM and auditor effect in ESBS only

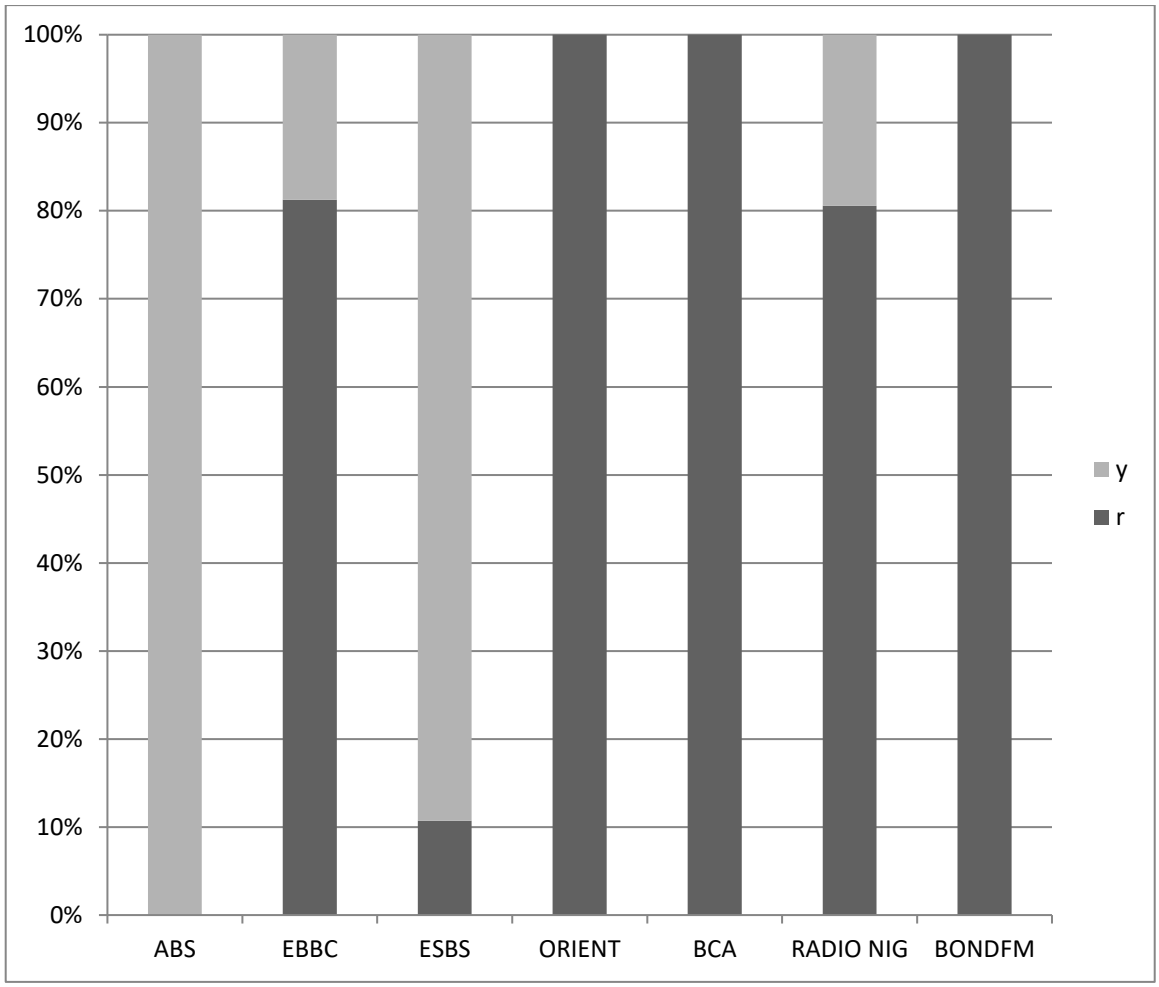

Figure 4.4: The total percentage score of /r/ and /y/ in Igbo radio newscasting

Table 4.14: Various audience effect on /r/ and /y/ in Igbo radio newscasting

NO	VARIABLES	ADDRESSEE EFFECT	AUDITOR EFFECT
1a	/r/	BOND FM	ESBS
		RADIO NIGERIA	
		ORIENT	
		BCA	
		ESBS	
1b	/y/	ABS	RADIO NIGERIA
		ESBS	

4.2.2.4 Comparative use of /f/ and /h/ in Igbo radio newscasting

In the alternation of /f/ and /r/, the difference is in the place of articulation. The two sounds occur at the word initial and medial which is normal in Igbo phonology. They are both fricatives with different place of articulation. While /f/ is labiodental fricative, /h/ is glottal fricative. It is important to note that in the choice of the pronunciation *ofuru* (new), /r/ may be deleted but this phonological process is not common in the variant *ohuru*. This process is also not common in other words where these two variants occur. The comparative analysis of the pronunciation choice of /f/ and /h/ in Igbo radio news in the seven radio stations selected in this study is presented in the table in the next page.

Comparative presentation in table 4.12 shows that Bond FM, Radio Nigeria, Orient, BCA, ESBS, ABS and EBBC use the /h/ pronunciation, while only ABS, ESBS, and Radio Nigeria use both the /f/ and /r/ pronunciation. In other words, newscasters in ABS, ESBS and Radio Nigeria use two-way pronunciation at varying degrees while EBBC, Orient, BCA and Bond FM use one-way pronunciation. Statistical calculation shows that /h/ recorded the scores of 5%, 100%, 20%, 100%,100%, 78% and 100% in ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria, and Bond FM respectively, while /f/ recorded a percentage score of 95%, 80%, and 22% in ABS, ESBS and Radio Nigeria respectively, but was absent in BCA, EBBC, Orient and Bond FM.

Again, EBBC, Orient FM, BCA, Bond FM converged absolutely alongside Radio Nigeria, while ESBS and ABS also converged on their own in their choice of pronunciation. By the quantitative value of /f/ and /h/ in these stations, it is obvious that /f/ recorded an addressee effect in ABS, and ESBS, while the auditor effect is seen in Radio Nigeria only. On the other hand, Bond FM, Radio Nigeria, BCA, Orient FM, and EBBC are where /h/ pronunciation recorded an addressee effect while its auditor effect is seen in ABS and ESBS only.

Table 4.15: The total percentage score of /h/ and /f/ in Igbo radio newscasting

	h%	f%
ABS	5	95
EBBC	100	0
ESBS	20	80
ORIENT	100	0
BCA	100	0
RADIO NG	78	22
BOND FM	100	0

Table 4.16: Various audience effect on /f/ and /h/ in Igbo radio newscasting

NO	VARIABLES	ADDRESSEE EFFECT	AUDITOR EFFECT
1a	/f/	ABS	RADIO NIGERIA
		ESBS	
1b	/h/	BCA	ABS
		ORIENT	ESBS
		BOND	
		RADIO NIGERIA	

4.2.2.5 Comparative use of /l/ and /n/ in Igbo radio newscasting

In the case of the alveolar nasal /n/ and alveolar lateral /l/, both differ only in the manners of articulation. This form of alternation like others examined so far are common among the Igbo speakers. The comparative analysis of the pronunciation choice of /l/ and /n/ in Igbo radio news in the seven radio stations selected in this study is presented above. In figure 4.5 in the previous page, a two-way pronunciation is seen in ABS, ESBS, and Radio Nigeria while /l/ pronunciation only is seen in Bond FM, BCA, Orient FM and EBBC. However, the realisation of /n/ pronunciation over /l/ is apparent only in ABS unlike ESBS and Radio Nigeria. Statistical scores show that /l/ recorded the percentage score of 8%, 95%, 100%, 100%, 100%, 85% and 100% in ABS, ESBS, EBBC, Orient FM, BCA, Radio Nigeria and Bond FM respectively. /n/ recorded a percentage score of 92%, 5% and 15% in ABS, ESBS and Radio Nigeria respectively but was absent in BCA, EBBC, Orient FM and Bond FM. Deducing from percentage scores of these variables in each radio station in figure 4.5, it is obvious that BCA, Orient FM, EBBC, Radio Nigeria, ESBS and Bond FM converge in the choice of /l/ pronunciation while ABS diverge in the /n/ pronunciation. The frequency scores above help to determine where /n/ and /l/ recorded addressee and auditor effect.

Judging by the quantitative score for the /l/ and /n/, it can be seen that /n/ recorded addressee effect in ABS only, and auditor effect in EBBC and Radio Nigeria. On the other hand, /l/ recorded the addressee effect in Bond FM, Radio Nigeria, BCA, Orient FM, ESBS, EBBC and auditor effect in ABS only. For the first time in the comparison of pronunciation choice in the various stations used for this study, ABS is standing alone without ESBS on addressee and overhearer effect.

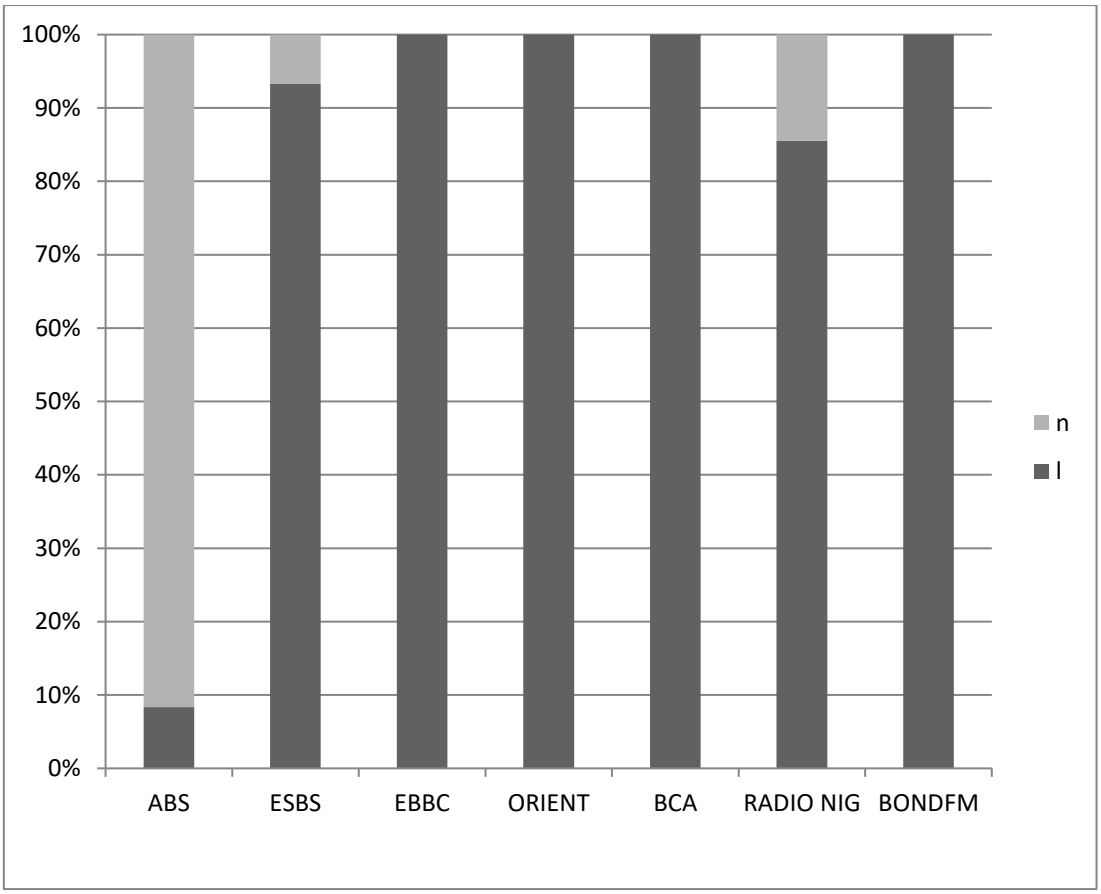

Figure 4.5: The total percentage score of /l/ and /n/ in Igbo radio newscasting

Table 4.17: Various audience effect on /l/ and /r/ in Igbo radio newscasting

NO	VARIBALE	ADDRESSEE EFFECT	AUDITOR EFFECT
1a	/l/	BOND FM	ABS
		RADION NIGERIA	
		BCA	
		ORIENT	
		EBBC	
		ESBS	
1b	/n/	ABS	RADIO NIGERIA
			ESBS

4.2.2.6 Comparative use of /-la/, /-go/, /-na/, and /-le/ aspectual morpheme in Igbo radio newscasting

All the variants of the aspectual morpheme /-la/, /-go/, /-na/, and /-le/ occur at the word final. In other instances, only /-go/ can occur at the word medial in words such as *gosigokwa* (has shown), *megokwa* (has done). The comparative analysis of the pronunciation choice of the aspectual markers in Igbo /-la/, /-go/, /-na/ and /-ne/ in Igbo radio news in the seven radio stations selected in this study is presented in figure 4.6 which show that the use of /-la/ variant spreads across all stations, namely ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria, and Bond FM. The /-go/ aspectual morpheme is used in just six radio stations which are ABS, EBBC, ESBS, BCA, Orient FM, and Radio Nigeria. Also, the /-na/ aspectual morpheme is used in three radio stations namely Orient FM, BCA, and Bond FM, while the /-le/ aspectual morpheme is used only in Orient FM. Figure 4.6 also shows that ABS, ESBS, EBBC, Radio Nigeria and Bond FM employed two different aspectual morphemes; /-go/ and /-la/. Bond FM used same number but /-la/ and /-na/. BCA used three aspectual morphemes, which are /-go/, /-na/ and /-la/, while Orient FM used four aspectual morphemes, namely: /-go/, /-la/, /-na/ and /-le/.

The percentage scores show that /go/ aspectual morpheme recorded 68%, 25%, 25%, 18%, 20%, 45% and 0% in ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria, and Bond FM respectively, while /-la/ on the other hand recorded a percentage score of 31%, 75%, 75%, 58%, 42%, 55% and 94% in ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria and Bond FM respectively. The aspectual morpheme /-na/ recorded a percentage score of 14%, 38% and 6% in Orient FM, BCA, and Bond FM respectively but was absent in ABS, EBBC, ESBS and Radio Nigeria, while /-le/ aspectual morpheme recorded 10% only in Orient FM. By their quantitative value, /-la/ aspectual morpheme manifests addressee effect in EBBC, ESBS, Orient FM, BCA, Bond FM, and Radio Nigeria, while its auditor effect is seen in ABS only. On the other hand, /-go/ aspectual morpheme manifests addressee effect in ABS only, while its auditor effect is recorded in ESBS, EBBC, Radio Nigeria,Orient FM, and BCA as seen in figure 4.6

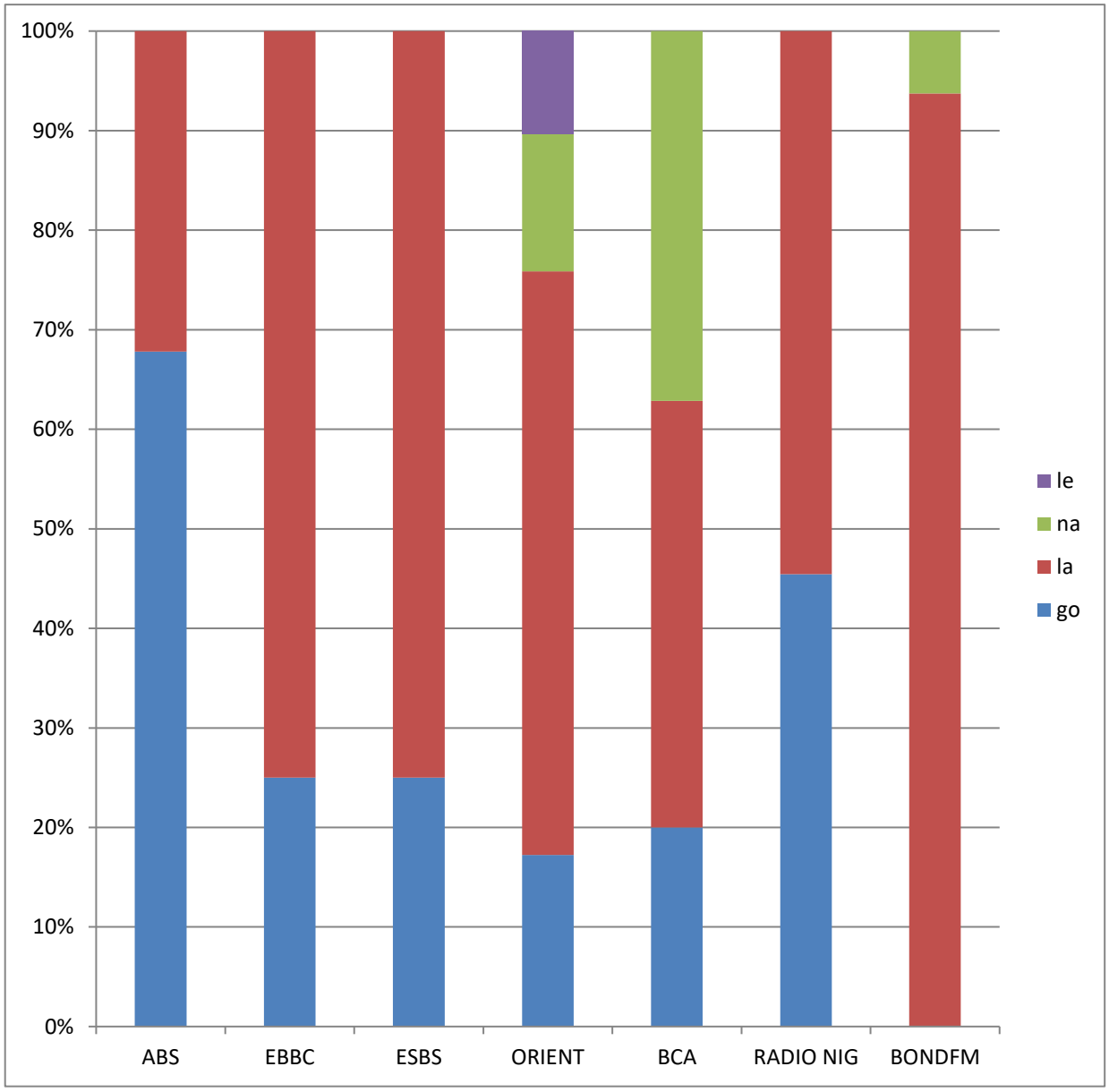

Figure 4.6: The total percentage score of /-le/, /-na/, /-la/ and /-go/ in Igbo radio newscasting

Table 4.18: Various audience effect on /go/, /la/, /le/ and /na/ in Igbo radio newscasting

NO	VARIABLES	ADDRESSEE EFFECT	AUDITOR EFFECT	OVERHEARER EFFECT
1a	/go/	ABS	EBBC	
			ESBS	
			RADIO NIGERIA	
			OREINT FM	
			BCA	
2a	/la/	BOND FM		
		RADIO NIGREIA		
		BCA		
		ORIENT		
		ESBS		
		EBBC		
2c	/na/		BCA	
			ORIENT FM	
			BOND FM	
1d	le			ORIENT

The /-go/variants of aspectual morpheme is also absent in Bond FM. Only Orient FM is where the aspectual morpheme /-le/ manifests auditor effect. It also manifests an overhearer effect in Orient FM and BCA as shown in table 4.18.

4.2.2.7 Comparative use of the negative morphemes /-hu/, /-gi/, /-ro/, and /-ghi/ in Igbo radio newscasting

All the variants of negative morpheme listed above can only occur at the word final. The comparative analysis of the pronunciation choice of negative morphemes /hu/, /gi/, /ro/, and /ghi/ in Igbo radio news in the seven radio stations selected in this study is presented in figure 4.7 in the next page. Figure 4.7 also show that the use of /-ghi/ negative morpheme spreads across in all stations, namely ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria, and Bond FM. The /-gi/ negative morpheme is used in just five stations which are EBBC, Orient FM, BCA, Bond FM and Radio Nigeria, while the /-ro/ negative morpheme is used in ABS and Radio Nigeria. Additionally, the /-hu/ negative morpheme is only used in EBBC. As also seen in figure 4.7 in the previous page, ESBS used just one negative morpheme which is /-ghi/. ABS, Orient FM, BCA, and Bond FM employed just two negative morphemes but different ones. Bond FM, BCA, and Orient FM used only /-ghi/ and /-gi/, while ABS used /-ghi/ and /-ro/. EBBC and Radio Nigeria employed three negative markers but different ones. While EBBC used /-ghi/, /-gi/, and /-hu/, Radio Nigeria used /-ghi/, /-gi/, and /-ro/.

Figure 4.7 also indicates that the choice of negative morpheme /-ghị/ is shared by all radio stations, namely: ABS, EBBS, ESBS, Orient FM, BCA, Radio Nigeria, and Bond Fm. These stations recorded a percentage score of 98%, 100%, 54%, 54%, 36% and 90% respectively. ESBS, Orient FM, BCA, Radio Nigeria, and Bond FM shared use of the negative morpheme /-gi/ with a recorded score of 38%, 46%, 46%, 47% 32% and 10% respectively. /-hu/ negative morpheme used only in EBBC, and Radio Nigeria recorded a percentage score of 17% and 8% respectively, while /-ro/ negative morpheme used in ABS only recorded a score of 8%. Unlike the aspectual morpheme where each station such as Orient FM used four aspectual morphemes, no station used up to four negative morphemes.

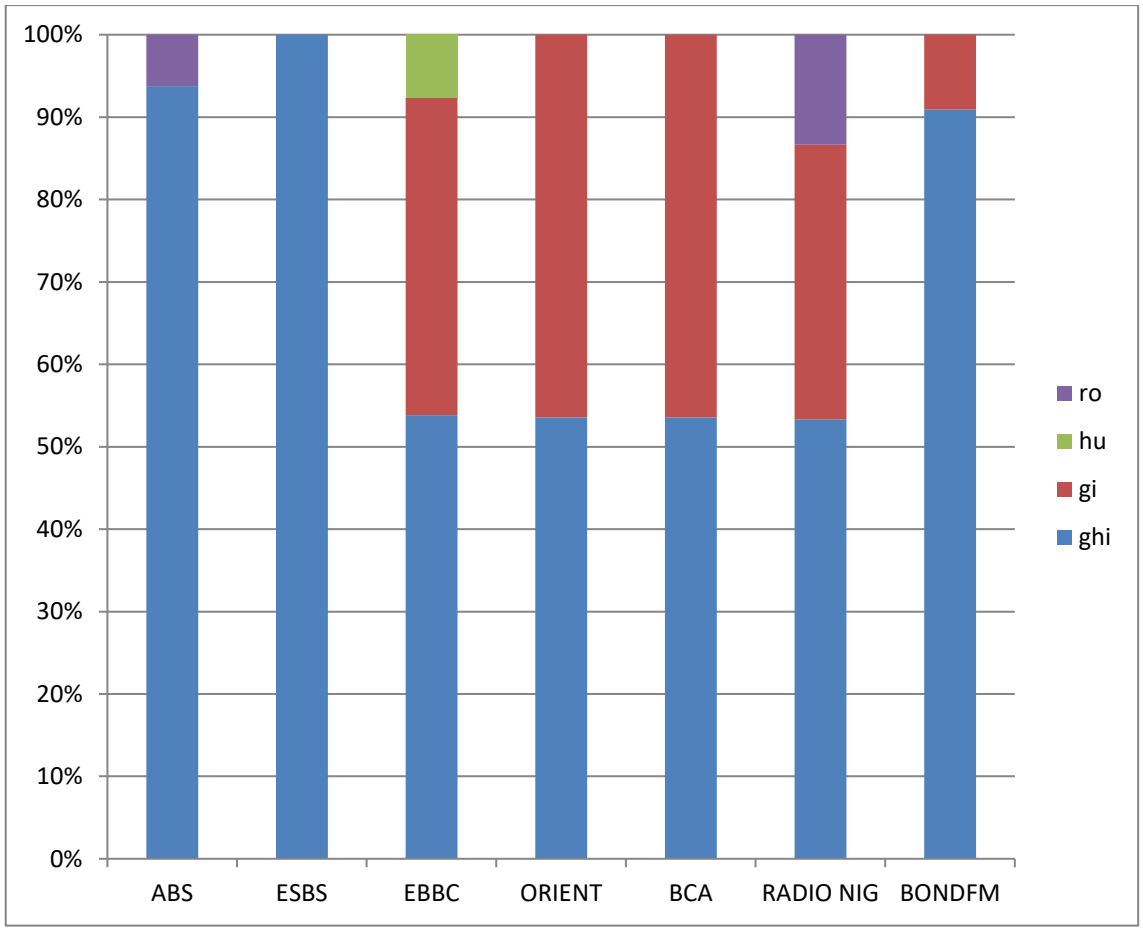

Figure 4.7: The total percentage score of /-ro/, /-hu/, /-ghi/ and /-gi/ in Igbo radio newscasting

The highest number of negative morphemes used by each station was three even though there are four negative morphemes observed in Igbo radio news. By their quantitative scores, the negative morpheme /-hu/ recorded anoverhearer effect in only EBBC. The negative morpheme /ro/ also recorded an overhearer effect in ABS and Radio Nigeria, while the negative morpheme /-ghi/ recorded an addressee effect in ABS, ESBS, EBBC, Orient FM, BCA, Radio Nigeria and Bond FM. Additionally, the negative morpheme /-gi/ recorded an auditor effect in Radio Nigeria, EBBC, Orient FM, BCA, and Bond FM. The summary of the audience effect is presented in the next page

The summary of the sound choice above shows that in the pronunciation choice between /r/ and /l/, the choice of /r/ is shared by all stations while /l/ is limited to only three stations. This gives the /r/ pronunciation a natural prestige over /l/ in the spoken Igbo in radio news. In the choice of /h/ and /r/, /h/ was used in all stations while /r/ is used in only four stations, this also give gives /h/ the status of the prestigious variable. As regards /f/ and /h/, /h/ was used in all stations while /f/ appeared in just three stations. For this reason, /h/ is regarded as the prestigious variable. Between /r/ and /y/, six stations use /r/, while only three station use /y/. Having recorded a higher number in stations that use /r/, /r/ can also be regarded as the prestigious variable. As regard aspectual morphemes, /-la/ is used by all stations, followed by /-go/ which appeared in six stations. Both /-le/ and /-na/ aspectual only appeared in one and three station respectively. For this reason, /-la/ is regarded as the most prestigious variable, /-go/ is gaining ground but not without some limitation in the environment of occurrence and frequency of use. Data from ESBS, EBBS and Orient FM supports the later claim. The negative morpheme /-ghi/ is used in all stations, while /-gi/ appeared in five stations, /-ro/ appeared in just two stations and /–hu/ in one station. By this /-ghi/ is regarded as the prestigious negative marker in Igbo news language. This gives idea of what constitutes prestigious variable among the competing variables in the spoken Igbo in radio news.

Table 4.19: Various audience effect on /ghi/, /gi/, /hu/ and /ro/ in Igbo radio newscasting

NO	ADDRESSEE EFECT	AUDITOR EFFECT	OVERHEARER EFFECT	OVERHEARER EFFECT
1a	/ghi/	ABS		
		ESBS		
		ORIENT FM		
		BCA		
		RADIO NIGERIA		
		BOND FM		
1b	/gi/	RADIO NIGERIA	EBBC	
			ORIENT	
			BCA	
			BOND FM	
1c	/hu/			EBBC
1d	/ro/		ABS	RADIO NIGERIA

All the pronunciation variations noted in this work are found in different Igbo accents (Nwaozuzu 2008). The Igbo newscasters merely reproduced what is found in Igbo accent. The alternations which involve mostly consonants are found in word initials and in-between two vowels. Those involving vowels can occur anywhere in a word. Many scholars as we noted in the literature review have all reported this alternation in Igbo accent. For instance Igboanusi (2006) reported that the indigenes of Anambra are often caricatured for alternating /r/ and /l/ in their speech. Observation also shows that all these pronunciation variations occur in every day speech of Igbo newscasters. It is not unnatural to have these alternations as all these variants shared some phonetic features either in manner of articulation, place of articulation or phonation.With these explanations so far, sounds that are shared among stations, as well as how many sound a radio station uses their comparison with another radio stations as regard each variable has been established. To account for convergence and divergence of sound choice in stations selected for this study clearer, we present a table of the convergent and divergent use of sound among the different radio houses. They as presented in the next page.

Table 4.20: The convergence and divergence use of sounds Igbo radio newscasting

No.	VARIANTS	ABS	EBBC	ESBS	BCA	ORIENT	RADIO NIG	BOND FM
1a	/l/	√	x	√	x	x	√	x
b	/r/	√	√	√	√	√	√	√
2a	/r/	√	√	√	x	x	√	x
b	/h/	√	√	√	√	√	√	√
3a	/f/	√	x	√	x	x	√	x
b	/h/	√	√	√	√	√	√	√
4a	/r/	x	√	√	√	√	√	√
b	/y/	√	√	√	x	x	√	X
5a	/l/	√	√	√	√	√	√	√
b	/n/	√	x	√	x	x	√	X
6a	/go/	√	√	√	√	√	√	x
6b	/la/	√	√	√	√	√	√	√
6c	/le/	x	x	x	x	√	x	x
6d	/na/	x	x	x	√	√	x	√
7a	/gị/	x	√	x	√	√	√	√
7b	/ghị/	√	√	√	√	√	√	√
7c	/ro	√	x	x	x	x	√	x
7d	/hu/	x	√	x	x	x	x	x

These are the two main patterns of pronunciation choices in Igbo Radio news. The first part is a situation where some set of radio houses use same variants, without sharing pronunciation choices with other stations. The second part is when other stations have their own pronunciation choice and still share pronunciation with others. For instance, BCA, Orient FM and Bond FM have been consistent directional choice of pronunciation while the newscasters at EBBC are converging towards BCA, Orient FM and Bond FM in five variables. The newscasters in ABS, ESBS, Radio Nigeria used almost all sound segments used by the newscasters in BCA, Orient FM, Bond FM and EBBC, but this is not the case in Bond FM, BCA, Orient and EBBC as they stick with their peculiar choice of pronunciation without going towards the direction of pronunciation choice found in ABS and ESBS. In other words, these three stations; BCA, Bond FM, and Orient FM explored their choice without converging towards ABS, and ESBS. This implies that Igbo newscasters in ABS, Radio Nigeria and ESBS are converging towards the newscasters in BCA, Orient FM, and Bond FM despite having their peculiar choice at a point.

Based on the location of these stations, ABS is in Anambra state; ESBS and Radio Nigeria are both located in Enugu state; BCA, Orient FM, and EBBC are in Abia, Imo and Ebonyi State respectively, these states share historical connection politically. Anambra and Enugu had the same audience and used same station from 1976 to 1991 before Enugu was created from Anambra, same with Imo and Abia. Both had same station from 1976 till 1991 until Imo was created. Both were using Imo state broadcasting service to reach the whole of Imo as it was then. The sound choices show that broadcasters in EBBC Ebonyi state prefer pronunciation that aligned with Orient Fm in Imo and BCA in Abia.

Considering the convergence and divergence, the main question becomes what then is the source of spoken Igbo in Igbo radio news? With the investigation of the convergence and divergence in Igbo radio news, it would be easier to know the nature and source of accent in Igbo radio news. The patterns of pronunciations show that two groups of dialects are at play. They are Onitsha and Central Igbo.

Most sound choices in ABS, ESBS, a few from Radio Nigeria and EBBC have some elements of Onitsha dialect, while the pronunciation pattern in BCA, Orient

Fm, Bond FM, Radio Nigeria and EBBC are characterised by central Igbo accent. It is obvious that the two dialects are playing out in Igbo radio news. Conclusively, the pronunciation choices in ABS and ESBS are influenced mostly by Onitsha dialect. However, Onitsha accent did not influence the newscasters around the central Igbo arear rather it is central Igbo area that influenced the Igbo newscaster ABS, and ESBS. This is seen in the way they keep switching between Onitsha accent and Central Igbo accent. These evidences suggest that when Igbo newscasters speak, their choice of variables converge towards the central Igbo.

4.3. Research Question: what are the number of variabilities within the various radio houses that broadcast Igbo news?

The comparison of sounds as above did not reveal the level of variability in each radio stations. In the seven markers that were examined in this study, five of them have two variants each, while the aspectual and negative morphemes have four variants each. The total number of variants possible in all is eighteen. This section intends to look at the number of variants in each radio station. The data below shows the summary of numbers of variants in each station.

Table 4.21: Number of variabilities each Radio station

Variant:	**l/rr/h**	**f/h**	**y/rn/l**	**Neg(s)**	**Asp(s)**	**Total**		
Possible No. of Variants.	2	2	2	2	2	4	4	=18
Stations:								
ABS	2	2	2	1	2	2	2	=13
ESBS	2	2	2	2	2	2	1	=13
EBBC	1	2	1	2	1	2	3	=12
ORIENT	1	1	1	1	1	4	2	=11
BCA	1	1	1	1	1	3	2	=10
RADIO NIGERIA	2	2	2	2	2	2	3	=15
BOND FM	1	1	1	1	1	2	2	=9

With the data above, it is obvious that some stations recorded lower variation than others. Bond FM is the station with the least variability across the stations, with 9 out of 18 possible variables. Out of the nine variables, only two variables recorded internal variations which are the negative and aspectual morphemes i.e., /ghi/ and /gi/ and /la/ and /na/ respectively. Bond FM is followed by BCA with 10 variables. In BCA, out of the seven variables, only two variables recorded internal variation. They are the negative and aspectual morphemes with three and two variants respectively. BCA is closely followed by Orient FM with eleven forms. The only difference between BCA and Orient FM is that the negative marker variants in BCA are three, while in Orient FM, they are four. This results to eleven possible sounds in Orient FM as against ten realised in BCA. Both share same number of variants realised and same number of internal variabilities. Orient FM is followed by EBBC with 12 variants out of the possible 18. EBBS and ABS shared the next rating with 13 variants each, while Radio Nigeria recorded the highest variants with 15. The ratings of the radio stations: Bond FM, BCA, Orient FM, EBBC, ABS, ESBS, and Radio Nigeria and their respective scores from lowest to highest variability are 1, 2, 3, 4, 5, 6, and 7. The two federal radio stations: Bond FM and Radio Nigeria differed in their internal variability and this prompted a statistical test on the effect of radio stations on sounds investigated in stations selected for this study.

4.4 Research question five: what are the effects of radio stations on sounds shared in Igbo radio newscasting?

In this study, both state-owned, and federal-owned radio stations were used. The state radios are ABS, BCA, Orient FM, ESBS and EBBC, while the federal radios are Bond FM and Radio Nigeria Enugu. Their audience differs based on their location and strength. Bond FM is in Lagos, have all Igbo in Lagos as an audience, while Radio Nigeria Enugu has branch stations in all Igbo speaking states that link to the regional Headquarter station in Enugu. This is unlike the state-owned radio stations that have the residents of the various states as their audience. With these differences in status, the study seeks to measure whether sounds shared in words in a particular radio station does not differ significantly.

Table 4.22: table of analysis of variance (level of significance: α = 0.05)

Source	Sum of Squares	Degree of Freedom	Mean Square	F-Stat	P-Value
Between Groups	117.095	6	19.516	0.011	1.000
Within Groups	203979.833	119	1714.116		
Total	204096.929	125			

The analysis of variance table in the previous page tested whether there is a significant difference in the mean value of radio stations based on sound in words as pronounced in the seven radio stations being studied. The results indicate that their mean values for each station do not differ significantly since the p-value of 1.000 is greater than 0.05. This implies that the percentage measure of sounds shared in words in a particular radio station does not significantly differ from that of other radio stations at 5% level of significance. This means that radio station types have no significant effect on sounds shared in words in the radio stations sampled in this study. Since the p-value in the Analysis of Variance Table, (*1.000*) is greater than *5%*, we accept H_{01}. It can therefore be concluded that the type of radio station has no statistically significant effect on the sounds shared in words in the study areas.

Table 4.23: Duncan's Multiple Range Test for the Effect of Radio Station on Sound Shared in Words

Radio Station	N	Subset for alpha = 0.05
		1
BOND FM	18	38.8889
BCA	18	38.8889
ORIENT	18	38.8889
EBBC	18	38.8889
ESBS	18	38.8889
ABS	18	39.0556
RADIO NIG	18	41.6667
Sig.		0.866

Table 4.16 shows post hoc test carried out using Duncan multiple comparison of means. Although there is no statistically significant difference among the subjects being compared, the table reveals, in ascending order the hierarchy of the effect of the type of radio station on sound shared in words. From the table, mean value of 41.6667 shows that Radio Nigeria has the highest mean value of sounds shared in words, followed by ABS radio station with a mean value of 39.0556, while the mean value of 38.8889 shows that Bond FM, BCA, Orient, EBBC and ESBS all have the same measure of sounds shared in words. This implies that Radio Nigeria has the highest sound shared in words in the seven radio stations being compared in this study. The next session aims to test the effect of sound type on sounds shared in words in the study areas. The hypothesis is that sound type has no significant effect on sounds shared in words in the study area. This hypothesis will be rejected if the p-value in the analysis of variance table is less than ***5%*** and accept if otherwise.

Table 4.24: Analysis of Variance of Sounds Type (Level of Significance: α = 0.05)

Source	Sum of Squares	Degree of Freedom	Mean Square	F-Stat	P-Value
Between Groups	86005.119	14	6143.223	5.774	0.001
Within Groups	118091.810	111	1063.890		
Total	204096.929	125			

The analysis of variance shown in table 4.17 above tested whether there are differences in the mean values of sound types based on the percentage of sound shared in words. The results indicate that their means differ significantly since the p-value of 0.001 is less than 0.05. This implies that sound type has statistically significant effects on the percentage of sounds shared in words in the study area. Table 4.41 below shows the order in which the sound types differ from each other in the study area. Since the p-value in the Analysis of Variance Table, (*0.001*) is less than *5%,* we reject H_{02}. It can therefore be concluded that sound type has statistically significant effect on sounds shared in words in the study area.

Table 4.25: Duncan's Multiple Range Test for the Effect of Sound Type on Sound Shared in Words

Sound Type	N	Subset for alpha = 0.05				
		1	2	3	4	5
/ro/	7	.7143				
/le/	7	1.4286				
/hu/	7	4.2857				
/na/	7	8.2857	8.2857			
/n/	7	16.0000	16.0000	16.0000		
/f/	7	28.1429	28.1429	28.1429		
/y/	7	30.0000	30.0000	30.0000		
/gi/	7	30.5714	30.5714	30.5714		
/r/	21		42.4762	42.4762	42.4762	
/la/	7		43.2857	43.2857	43.2857	
/go/	7			47.0000	47.0000	
/h/	14				68.1429	68.1429
/ghi/	7				72.0000	72.0000
/l/	7				78.1429	78.1429
Sig.		0.133	0.073	0.114	0.063	9.396

Table 4.18 shows the post hoc test carried out using Duncan multiple comparisons of means. The table shows that sound types significantly differ from each other and also reveals in ascending order hierarchy of the effects of sounds type on sounds shared in words in the study area. From the table 4.18, the mean value of 88 shows that the sound /l/ has the highest percentage of sound shared in words, followed by /-ghi/ which has a mean value of 72.000, while /-ro/ with mean a value of 0.7143 has the lowest percentage of sound shared in words in the study area.

4.5 Research question six: what are the reasons for lack of uniformity found in the pronunciation of Igbo radio newscasters?

There are different reasons for pronunciation variation in Igbo radio news. One of the main reasons is the nature of perceived audiences to the stations. The audience of these seven stations varies by locations and roles. The stations (locations) are listed as follows: ABS (Awka, Anambra State), ESBS (Enugu State), EBBC (Abakaliki, Ebonyi State), BCA (Umuahia, Abia State), Orient FM (Owerri, Imo State), and Bond FM (Lagos), while Radio Nigeria located in Enugu State has branch stations in all Igbo speaking states. By virtue of their locations and variation in the accent of their audience, there is bound to be variation in the speech of the newscasters in solidarity with their audience. We have already illustrated this in the analysis of source of variation in 4.1. For example, in the choice of /r/ and /l/, where /l/ recorded addressee effect in ABS, and ESBS, both stations are neighbours to each other in terms of their locations; one is Anambra and another in Enugu respectively.

Anambra Igbo speakers have been reported in Igboanusi (2006) and Sungro (2012) to prefer the use of /l/ over /r/ in their choice of sounds in words where they alternate. EBBC, BCA and Orient FM on the other hand are converging in the use of /r/ sound which is common in their addressee speech; the addressee speech features as been well articulated in Nwaozuzu (2009). The case of Bond FM and Radio Nigeria who have all the Igbo speakers in Lagos and South-East Nigeria as audience respectively, is glaring by the choice of their dialects, in the sense that they chose an accent which many Igbo speakers, as well as Igbo newscasters align with which is central Igbo. The same pattern is seen in the choice of other variants [h] and [r], [h] and [f]. [l] and [n], [r] and [j], [la] and [go], [-ɤi] and [-gɪ].

There is a common cliché in radio station broadcasts used to show that the state indigenes are perceived as the immediate audience to the station. For example, in ABS owned by Anambra State, the phrase '*ndi Anambra na-ege anyị nti'* (the Anambra people are listening to us) is always prominent in many broadcasts' speech. In Orient FM owned by Imo State, its *umu Imo…* (the Imo citizens are listening to us), in BCA owned by Abia State, it is *ndị Abia*… (the people of Abia are listening to us), and in EBBC, *ndị Ebonyi…* (the Ebonyi people are listening to us). The use of all these terms in various Igbo news stations is an indication that speech messages are mainly designed for a perceived audience.

The employment of indigenes in radio stations by the state government makes it easy for the broadcasters to scan the accent of the perceived audience as seen in 4.1, thus the audience drives the choice of pronunciation in that state. In Bond FM and Radio Nigeria that are federal radio stations with newscasters from different major Igbo speaking states, their pronunciation choices vary, because the two stations have different audience. Radio Nigeria has an addressee, auditor and overhearer while Bond FM has only an addressee.

Interestingly, most of the newscasters in Bond FM are from different Igbo speaking states. One would have expected that this will cause the newscasters to vary their speech, but the reverse was the case. The style of pronunciation shows that with some level of agreement among broadcasters, a unified spoken standard is possible at least in a radio house. There is no doubt that a unified standard will facilitate easy learning and use of spoken Standard Igbo, but the challenge is that most Igbo newscasters learn the act of mass communication in English. The importance of being able to read very well by anyone employed to read news in any Nigerian language has been acknowledged by Ndukwe (2012).

Another reason why there is variation in Igbo radio news is the lack of standard curriculum for broadcasting in Igbo language. Majority of Igbo newscasters graduate acquire their act of broadcasting in English as noted earlier. Unfortunately, the courses taken by mass communication graduates who end up becoming Igbo news reader centres outside the Nigerian indigenous language in general. This has not been the concern of mass communication teachers in Nigeria as Salawu (2009:84) puts it;

> The language question in Nigeria media studies is not an issue that many people want to focus on. It appears that, to Nigeria communication scholars, it does not really matter if the communicators that we train are not able to communicate in the indigenous language of the people they serve. The utmost emphasis is on the language of the nation's former colonial masters. Currently, the study of indigenous languages and indigenous language media is not part of the core communication curriculum in Nigeria. A credit pass in any of the indigenous languages is not part of the admission requirements into the core programmes. The only exceptions are found in programmes where communication studies are combined with the study of indigenous languages.

The idea of broadcasting in Nigerian indigenous language by those who didn't study the language has also been vigorously challenged in recent years by Salawu (2009, 2017). This is so despite that mastery of language of broadcasting plays an important role in broadcasting (Ape, 2014). It's very unlikely that most Igbo news readers who did not read Igbo to higher institution will know much about various standardisation projects and proposals devised in the language. The situation where people who did not study Igbo, and a few Igbo graduates who know little or nothing about mass communication in Igbo creates a lacuna between language practices and language competence in Igbo media.

For example, the content of BA Igbo language course at the University of Lagos shows that the three courses on Igbo phonetics and phonology are designed to study Igbo sounds in general, with emphasis on analysis and phonological process. There is no emphasis on performance as done in English. Courses in practical phonetics exist in English departments in the Nigerian Universities under the heading Spoken English Practice I & II, Practical Phonetics, Oral Communication Skills. In the French unit in Nigerian universities, it is subsumed under audio-visual practice I & II, and Practical French. Broadcasting curriculum is not designed with the Igbo broadcasters in mind. A look at the courses for Igbo and mass communications students shows that the closest course on broadcasting in Igbo is 'translation' which is domiciled in Igbo department. In mass communication department, the students are taught news writing but nothing on pronunciation. For now, Igbo news largely involves translation (Nnaji 2012). Pronunciation in Igbo radio news will continue to

vary as much as the right courses in Igbo language are not incorporated into mass communication studies in Nigeria tertiary institutions.

The other main reasons for lack of spoken standard Igbo in Igbo radio news are lack of accent for standard Igbo and lack of standard pronunciation dictionary. Standard Igbo is derived from many dialects, and the standard itself has not been documented. There are basic characteristics of a standard dialect, one of which is a uniform spoken standard. A well-developed standard variety has both written and spoken forms, but the written form is always clear to everyone because of the early development of textbooks and dictionaries. The spoken standard form is usually preceded by the written form because the standardization process of spoken standard is usually slower than that of the written form. As of now, the Igbo language cannot be said to officially have a spoken standard. The standardisation of written Igbo has been facilitated and attested by the availability of numerous publications of Igbo texts. Different subjects and courses in schools, legislative terminology for lawmakers, the curriculum for the Advanced Teachers College and College of Education, Primary and Secondary Education for Igbo as L_1 and L_2 have all been designed and developed using the written standard, but the spoken standard has not been fully developed which is evident by the lack of Igbo pronunciation dictionary. Of course, the highest point where spoken standard is tested is the broadcast media because broadcasters engage in the pronunciation of lexemes which are contained in the dictionary, unlike the written forms which are mostly tested in writings. Global languages like English have demonstrated that written standard precedes spoken standard. Written English was well developed before the harmonization of pronunciation by the BBC (Schwyter 2008).

Usually spoken standards are developed, taught and enforced in schools, but there is no regulatory agency that minimises variation and enforces spoken standard Igbo. Speakers in public places use what they perceive that the audience will feel comfortable to hear and understand. The challenge of having many Igbo accents has been acknowledged by Onyeocha (2014), and Nwoga **(**1982). Nwoga**(**1982) noted that using standard Igbo accent requires one to give up his own accent. Although, it might be impossible to have just one spoken standard, with no variation at all, minimal variation has always been the attribute of a developed spoken standard (Mikros 1997). Besides, it may not be out of place to have different pronunciations,

but it is fair to have a road map that will show the direction of spoken standard language and what constitutes standard pronunciation and non-standard pronunciation. As Coupland (2007:42) put it, a standard dialect is not just a dialect with 'a completed history of linguistic standardization'rather it shows the stance of policy makers and language users. It also reveals the status of the main dialect among the pole of other sub-dialects. Having different pronunciation standards according to regions is never new. British Broadcasting Corporation (BBC) had been trying to minimise variation since its inception. As recorded by Fromklin et al (2017:278):

> SAE was once represented by the language used by national news broadcasters, but today many of them speak a regional dialect or a style of English that is not universally accepted as "standard." For example, the British Broadcasting Corporation (BBC) once used mostly speakers of RP English, but today speakers of Irish, Welsh, Scottish, and other regional dialects of English are commonly heard on BBC programs. The BBC describes its English as "the speech of educated professionals.

Table 4.26: Spelling/Pronunciation Variation in Igbo Dictionaries

a.	Igbo Word	English Meaning	Author	Type
1.	Ọrụ	Work	SPILC (1962: 164)	Igbo metalanguage
2.	Ọlụ	Work	SPILC (1962: 187)	Igbo metalanguage
3.	Ọlụ	Work	Ogbalu (1988: 103)	Igbo Eng. Dictionary
4.	Ọrụ/ọlụ	Work	Echeruo (2001: 142)	Igbo Eng. Dictionary
5.	Ọrụ	Work	Eke (2001: 423)	Igbo Eng. Dictionary
6.	Ọrụ	Work	Mba (2013: 138)	Igbo Eng. Dictionary of Linguistics and Literary Studies
7.	Ọrụ	Work	Igboanusi (2017: 67)	Igbo Eng. Glossary of medical terms

b.	Igbo Word	English Meaning	Author	Type
1	Ọkara	Half	Ogbalu (1988: 102)	Igbo Eng. Dictionary
2	Ọkara	Half	Igwe o (2001: 142)	Igbo Eng. Dictionary
3.	Ọkala	Half	Eke (2001: 423)	Igbo Eng. Dictionary

c.	Igbo Word	English Word	Author	Type
3.	Iru	Ahead/future	Ogbalu (1988: 117)	Igbo Eng. Dictionary
4.	ihu/iru	Ahead/future	Echeruo(2001:70/74)	Igbo Eng. Dictionary
5.	Iru	Ahead/future	Eke (2001: 423)	Igbo Eng. Dictionary
d.	Igbo Word	English Meaning	Author	Type
1.	ụno/ulo	House	Igwe 810	Igbo metalanguage
3.	Ulo	House	Ogbalu (1988: 118)	Igbo Eng. Dictio Nary
4.	ụno/ọlụ	House	Echeru o (2001: 164)	Igbo Eng. Dictionary
5.	ụlo	House	Eke (2001: 423)	Igbo Eng. Dictionary

Igbo language does not have a pronunciation dictionary like other standard languages do. Igbo lexicographers seem to pay lip service to the pronunciation aspect 'as little attention is paid to appropriate phonological entries, with the result that readers are left to guess correct pronunciation' (Chukwukere 2005). A Standard pronunciation dictionary which will serve as a reference material for newscasters is very important to minimise pronunciation variation. According to Bamgbose (2017:479), a good reference material such as dictionary should be provided for Nigerian broadcasters. Igbo has no pronunciation manual for the spoken variety, and there are no generally accepted standard monolingual Igbo dictionaries. The few bilingual dictionaries in Igbo and English language which should serve as pronunciation guide contain free variants of phones within and among themselves. This can be seen in the use of variants in the words in the dictionaries in the tables in the previous pages.

In the table in the previous page, the words in the Igbo dictionary that should serve as a reference material have many sound alternations. There is an alternation in the choice of /r/ and /l/ in the words *ọrụ*/*ọlụ* (work), /r/ and /h/ in the words *iru*/*ihu* (work) and /l/ and /n/ in the word *ụnọ*/*ụlọ* (house). Such instances of sound alternations are many in the Igbo-English dictionaries. In some of the words not listed above in the table, /l/ and /r/ sound alternation in both *sọpụru* and *sọpụlu* (respect) in p.150 in Echeruo (2001). In other words, such as *ụla* and *ụra* (sorry), *ọgaranya* and *ọgalanya* (wealthy person), *usoro* and *usolo* (method) also alternates. /j/ and /r/ sounds in the words *oyia* and *oria* are recorded in Igwe (2001). In Echeruo (2001) also, we see alternation of /h/ and /r/ sound in the word *nhọpụta* p.108 and *nrọpụta* p.112 (selection), /h/ and /f/ in the words *ahuhu* p.7 and *afufu* p.13 (sufferings), /l/ and /n/ sound alternation in the words *abalị* p.3 and *abanị* p.4 (night), *alaka* p.23 and *anaka* p.23 (branches), *elu* p.48 and *enu* p.49 (up), *kene* p.81 and *kele* p.81 (greets). In Igwe (2001), there are also /h/ and /f/ sound alternation in the words *hụ* p.236 and *fụ* p.236 (see), afa p.13 and aha p.13 (name). Several other sound alternations abound in Igbo dictionaries. Echeruo (2001:xi) commented on the this variants as follow:

> Variants are defined here as phonologically related alternative forms of headworks. They exclude synonyms. Only significant variants (i.e., variants that would otherwise be lost or mistaken for other words) are listed. It is not implied in any way that a

> particular variant is restricted to the zone indicated. No preference is expressed or implied as to the importance or status of any variant. Hence, for example, okpara, okpala, okwala and opara are listed as variants of the one another.

Instances like the above do not facilitate one spoken standard, but it is not very strange. It is simply an indication of the current stage of the development in the language. Most languages of the world have experienced such before getting to where they are today. Raihan and Deterding (2017:205) cited example with English language when they report that**:**

> in 1755, Samuel Johnson published a Dictionary of the English Language, and though it promoted a more stable spelling system than had previously existed, Johnson did not try to fix pronunciation. Accordingly, even though spelling, the lexicon and grammar were becoming standardized, pronunciation continued to be variable (Mugglestone, 2003, p. 23). However, not long after, Thomas Sheridan included pronunciation in his General Dictionary of the English Language, published in 1780, and in 1791 John Walker published his Critical Pronouncing Dictionary (Hickey, 2014). The work of these two writers reflects increasing efforts to promote a standardized English pronunciation in the late eighteenth century. These two dictionaries offered a reference model for pronunciation which enabled people to avoid sounding 'ridiculous', and Mugglestone (2003, pp. 12–13) notes that the existence of a standard along with the notion of correctness also created perceptions of nonstandard and sub-standard English. In England, the English spoken by the highly educated and the upper middle class in London was preferred, and this emerged as a standard pronunciation for British English.

The foregoing passage shows that what is happening in the Igbo dictionaries is not new but a process. However, the experience may be a hindrance or a catalyst to the development of a standard pronunciation of a language depending on the particularity of the speech community and policy makers. Developing the standard variety is a continuous process that requires suppressing differences among the local variety which will eventually lead to a specialisation or unification of variables; this is often referred to as dialect levelling. In developing a standard variety, the speech community where the variety is used is directly or indirectly involved in the developmental process, and this happens when language users begin to be aware of the vitality and the utility of one variable over another. In this case, the people begin to notice that one variable is preferably used in one platform over another. The consciousness of this notion makes people to be more careful

whenever they are speaking because the variable carries power and social acceptance. Igbo dictionaries represent a good avenue for scholars and stakeholders to project one spoken standard Igbo that will be acceptable to all in the long run. This will help pronunciation of newscasters that consult Igbo dictionary to sound the same. In a well-developed news station such as BBC, there is always a radio language policy, pronunciation advisory committee and standard pronunciation material such as pronouncing dictionary that guide the nature of language and pronunciation variety used in broadcasting. Schwyter (2008:202) reports that in the early days of BBC,

> John Reith, the BBC's first managing director, and his contemporaries were aware of pronunciation variation among educated speakers of English. For this reason, they set up the BBC Advisory Committee on Spoken English: to fix what had hitherto only been focused – that is nothing less than to create a 'standard pronunciation.

The lack of pronunciation dictionary and advisory committee on spoken Igbo has consequently led to various pronunciations in different radio stations.

4.5.1 Towards a spoken standard Igbo

The issue of various accents constituting a problem in news broadcast has been acknowledged by Okere (2011) who observed that listening to news in Igbo language no longer delight listeners because of the kind of Igbo dialect used in news broadcast.From this study alone, we can find more than ten sounds that alternate with one other. For instance, /r/ alternates with /l/, same with /h/ and /y/, /l alternates with /r/ and /n/, /h/ alternates with /r/ and /f/, /b/ also alternates with /v/ and /w/, /s/ alternates with /sh/, /b/ alternates with /v/ and /f/, /n/ alternates with /nw/, /h/ alternates with /v/, /ny/ alternates /n/, /o/ alternates /e/, /i/ alternates /o/, /i/ alternates /a/, /u/ alternates /o/, /-ghi/ has three alternates: /-hu/, /-gi/ and /-ro/, while /-la/ has three other alternates of /-go/, /-le/ and /-la/. This shows the number of sound variants that newscasters confront each time they speak to the public. One can only imagine how a student, or a learner will feel when he or she comes across such variance. Ihueze and Otutu (2015) noted that lack of spoken Standard Igbo contributes to the negative attitude towards Standard Igbo by some Igbo students. Pronunciation variation is also seen as an issue among children learning Igbo in

Canada (Onuzulike 2014). Problem like this will persist until a spoken Standard Igbo is established.

To chart the way forward for standardised spoken Igbo, the study draws an example from the development of spoken English by BBC and suggestion by Igbo scholars such as Emenanjo (2005) and Nwoga (1982). In the early days of BBC, the station explored the standard variety of English and developed a thorough broadcast in spoken Standard English. BBC is a news agency that represents the parastatal in which the standardisation of Received Pronunciation (RP) was institutionalised. BBC had a media language policy which was facilitated by an Advisory Committee on spoken English that constitutes different language experts. The advisory committee worked with the BBC pronunciation research unit that concentrated on consistent and accurate pronunciation.

The work of this committee affected the development of BBC spoken English at the level of uniformity and standardisation. Unfortunately, Igbo does not have a radio language policy and several Igbo radio stations lack a pronunciation unit. The process of having a unified spoken Standard Igbo starts with the harmonisation of dialectal variants or alternates. This has been applied in the synonyms in Igbo and the result of efforts in standardising Igbo has been enormously felt just at the level of written standard. Spoken Standard Igbo as suggested by Nwoga (1982:108) states that:

> we use the resources of our dialectal difference to develop written language in terms of increasing the denotative distinctiveness of words and in terms of providing connotative variables for various forms of meaning. In other words, we use dialect variants and attach definite separate meanings to them where the dialects originally had the same range of meanings within the group of Igbo speakers, also where possible, to retain the dialect variants where they continue to have shade of meaning or mood or feeling.

A good instance where the above suggestion has been implemented is the unification of counting system from different Igbo dialects words recorded by Emenanjo (2005: 14) as shown below:

100	Narị	Nsụkka
1000	puku	Ọrlụ
1,000,000	nde	Ụmụahịa
1,000,000,000	Ijere	Delta Igbo

The acceptance of all variants into the written standard has helped in identifying the standard dialect words within various competing synonyms. This kind of specialisation of variant in counting system has not been applied to phonological variant in spoken Igbo. However, it is an indication that phonological variants from different dialects can as well be specialised in the standardisation of spoken Standard Igbo into attaining minimal or no variation. Specialisation of phonological variants entails attaching a special meaning to each of the two variant that alternate in words (Emenanjo 2005). According to Nwoga (1982):

> the existence of medial consonants in different dialects in the situation where the same spelling in the same dialects gives different meanings, offers us an opportunity to use different spelling for different medial consonants from the various dialects to create different spellings for different words in Standard Igbo.

If the recommendation above is adopted, it will result to a spoken Standard Igbo that is consciously derived from various dialects. Emenanjo (2005) also suggested that phonological variants and affixes should be specialised and adopted by all for pronunciation uniformity. He is of the opinion that one word with alternating variant from different dialects should be chosen to represent different meanings. For instance, variants with alternating variables such as /l/ and /r/ can mean different things when pronounced with a particular variable. He suggested that the words below should be accorded different meaning when it carries one of the alternating variants as presented in the next page.

Table 4.27: Alternating Variants in Igbo Language

	Word	Dialect	Etymological meaning	Standard meaning
	Iru	Ọnịcha	Face/front	Affix (nganiru prefix)
	Ihu	Central	Face/front	Face/front
	Mmiri	Central	Water	Water
	Miri	Ngwa	Water	Liquid
	Ọrụ	Central	Female genitalia	Female genitalia
	Ọlụ	Ọnịcha	Work	Work

With this process, variants such as *iru* and *ihu* that has the same meaning in two different Igbo dialects will have two different meanings when specialised in standard Igbo as indicated in the table above. With this type of specialisation, the alternation or substitution between the /l/ and /r/, /r/ and /h/ etc, will no longer be arbitrary. Efforts are required to achieve this scholarly suggestion by Nwoga, and Emenanjo. Such effort is not new to a broadcast station. In the time of early BBC in 1926 when the station was trying to promote a uniform pronunciation, the BBC pronunciation committee was employed to reconcile conflicting pronunciation as regards vowel sounds, accents in various words, the final and medial 'r' in 'southern English and various common usages by educated people which in some quarters might be regarded as being wrong and unfortunate' (Schwyter 2008). Schwyter (2008) further reports that in furtherance to establishing Standard English pronunciation among the BBC broadcasters, the station employed experts from different professionals to advise the station on a standard form of pronunciation for doubtful words.

The committee had people from different linguistic backgrounds. The members of the committee as it were then includes, a former physician and Poet Laureate and founder of the Society for Pure English, Dr. Robert Bridges (chairman of the Advisory Committee); American literary scholar and essayist: Mr. Logan Pearsall Smith; the famous Irish playwright, critic and polemicist, Mr. G. Bernard Shaw; and Mr. Daniel Jones, a Professor of phonetics at University College London, secretary of the International Phonetic Association, and compiler of the *English Pronouncing Dictionary*. Others include Sir Johnston Forbes-Robertson who is a well-known actor and theatre manager, who was one of the most distinguished speakers of the British stage. Mr. A. Arthur Lloyd James, a phonetician at the School of Oriental and African Studies and former pupil and colleague of Jones at University College London. The station aimed to consult the pronunciation manual developed by this committee whenever occasion calls for it. Interestingly, the portfolio of this committee is that they will advise in respect of the London and Daventry stations, where the B.B.C. aimed to maintain a standard of educated Southern English.

The station stated that it is not intended to impose this standard upon the Northern, Scottish or Irish stations. At the end, pronunciation as advised by the Committee

was published. Schwyter (2008) further reported that the purpose of this manual was never to have a prescriptive approach for the broadcasters but to have pronunciation guidance for newscasters. At the end, the committee brought out two lines of action in form of:

(a) Pronunciations definitely recommended and

(b) Pronunciations suggested

Even though BBC never intended to force the recommended pronunciation on the public, the station was aware of the influence it possesses over its listeners. In 1930, the committee went ahead to publish their recommendations in "The Radio Times", after giving it adequate publicity. One peculiarity about the use of language by BBC is that the station has an action plan to maintain a uniform spoken standard. The achievement of the station will not have been possible without the pronunciation committee which came from people with different 'linguistic professionalisation'. 'The link between standard language and Mass Media is not restrained only in the BBC case but extends in all the known speech communities' (Mikros 1997).

From our observation, this type of committee is rare in Igbo radio news experience, however such idea was not novel as it appeared in one of the four proposals for the standardisation of Igbo language made by Nwachukwu (1982) where he advised that Igbo language board should be set up with different professionals which must include head of programs in two Igbo speaking states of Anambra and Imo State broadcasting stations (as it was then). Emenanjo (2005) also advocated for a functional Language Planning Agency that will include academics, media practitioners, authors, teachers, traditional rulers and knowledgeable people in the language and culture whose functions should include collating and editing for publication, dissemination and installation of terms already agreed upon by the parent body that are consistency in pronunciation'… and total overhaul, revival and revitalization of the entire language in all facets from phonetics to pragmatic.

There is no doubt that written Igbo or literary standard Igbo has developed in terms of terminology development but the agreement on the spoken standard is neither towards the central nor Onitsha Igbo as this study has shown. Although these proposals have been in progress with the invitation of seven persons from different state broadcasting radio houses and other language experts to the Igbo Meta-

language workshop held at the University of Nigeria, Nsukka on 18-21 April 2004, the workshop did not produce any paper or guideline on spoken standard Igbo. Standardisation of Igbo really requires a synergy among linguist, language planners and media practitioners. The exposition shown in this study suggests that every Igbo radio station is required to have a pronunciation unit and advisors to minimize variation in their pronunciation and thus promote the adoption of a spoken standard.

CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The goal of this study was to examine pronunciation variations in Igbo radio newscasting. In line with the research objectives, we gathered data that revealed various pronunciations in Igbo radio news in the selected radio stations. The different pronunciation choices examined in this thesis are more prominent in consonant sounds. In this thesis of five chapters, the study started with chapter One which dealt with the preliminaries which introduced this research work, the research problem, aim and the objectives of the study, research questions, significance of the study, scope and limitation of the study, the Igbo language and the people, the linguistic situation in the Igbo media and a short history of Igbo radio news.Chapter two focused on literature review and theoretical framework. The key concept that forms the onus of this study was examined. This is followed by the review of relevant works of literature that relate to the current work. This chapter ends by presenting the theory adopted in this study.

This third chapter was concerned with the methodology used in this study while chapter four focused on the presentation of data analysis and discussion based on the research questions designed for this study. Chapter five draws upon the entire thesis by presenting the summary, conclusion, the recommendations and the work cited.

In research question one, the findings of patterns of pronunciations in the various radio stations that broadcast Igbo radio news shows that seven variation markers occurring at varying degrees involving /l/ and /r/, /j/ and /r/, /f/ and /h/, /r/ and /h/, /n/ and /l/, /ghi/ /ro/and /gi/, and /la/ /na/ /le/ and /go/, alongside the indicators /w/ and /b/, /s/ and /sh/, /h/ and /v/, /s/ and /ch/, /nw/, /n/ and /nʹ, /o/ and /e/, /i/ and /o/, /i/ and /a/, /u/ and /o/, and /b/ and /v/ were found to be alternating in the pronunciation of Igbo newscasters in the various radio stations.

Research question two seeks to understand the similarities and differences in the pronunciation choices among various radio stations that broadcast Igbo news. In the choice of /l/ and /r/, ABS, EBBS and Radio Nigeria adopt a two way pronunciation but at different proportions in the choice of /l/ and /r/ while BCA, Orient, EBBC and Bond FM adopts one pronunciation choice by sticking to only the /r/ pronunciation. In the choice of /h/ and /r/, the use of /h/ is absolute in BCA, Orient FM and Bond FM while ABS, ESBS, Radio Nigeria and EBBC used both /r/ and /h/ pronunciations at varying degrees. Bond FM, Orient, BCA, ESBS, ABS and EBBS use the /h/ pronunciation, while only ABS, ESBS, and Radio Nigeria use both the /f/ pronunciation and the /r/ pronunciation varying degrees. In the choice of /j/ and /r/, Radio Nigeria, EBBC, Orient FM, BCA and Bond FM use one directional pronunciation while ESBS and ABS use two directional pronunciations. The /j/ only pronunciation is seen only in ABS, while the /r/ only pronunciation is recorded in EBBC, Orient, BCA and Bond FM. The rest use the two variants. In the choice of /l/ and /n/, a two way pronunciation is seen in ABS, ESBS, and Radio Nigeria while /l/ pronunciation only is seen in Bond FM, BCA, Orient FM and EBBC.

In the choice of the variants of aspectual morpemes, the use of /la/ aspectual morpheme spread in all stations, namely ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria and Bond FM. The /-go/ aspectual morpheme is used in just six radio stations which are ABS, EBBC, ESBS, BCA, Orient FM and Radio Nigeria. Also, the /-na/ aspectual morpheme is used in three radio stations namely Orient FM, BCA and Bond Fm, while the /-le/ aspectual morpheme is used in just Orient FM. Also ABS, ESBS, EBBC, Radio Nigeria and Bond FM employed just two aspectual morphemes but different ones. ABS, ESBS, EBBC, Radio Nigeria and BOND FM use two aspectual morphemes of /-go/ and /-la/, Bond FM used same number but /-la/ and /-na/. BCA used three aspectual morphemes, which are /-go/, /-na/ and /-la/, while Orient use four aspectual morphemes, namely: /-go/, /-la/, /-na/ and /-le/.

In the choice of variants of negative morphemes, the use of /-ghi/ negative morpheme spreads in all stations, namely ABS, EBBC, ESBS, Orient FM, BCA, Radio Nigeria and Bond FM. The /-gi/ negative morpheme is used in just five stations which are EBBC, Orient FM, BCA, Bond FM and Radio Nigeria, while the /-ro/ negative morpheme is used in ABS and Radio Nigeria. Additionally, the /-hu/ negative morpheme is only used in EBBC. Also, ESBS used just one negative

morpheme which is /-ghi/. ABS, Orient FM, BCA and Bond FM employed just two negative morphemes but different ones. Bond FM, BCA, and Orient used only /-ghi/ and /-gi/, while ABS used /-ghi/ and /-ro/. EBBC and Radio Nigeria employed three negative markers but different ones too. While EBBC used /-ghi/, /-gi/, and /-hu/, radio Nigeria used /-ghi/, /-gi/, and /-ro/.

As regards the numbers of variability within the various radio houses that broadcast Igbo in research question three, it was discovered that Bond Fm is the station with least variability with just 9 variables out of possible 18. Bond FM is followed by BCA with 10 variables. Then Orient FM which is followed by EBBC with 12 variants. EBBS and ABS shared the next rating with 13 variants each, while Radio Nigeria recorded the highest variants with 15.

For research question four, which was set out to examine the effects of the location of a radio stations on sounds use shared among radio station in radio news. Findings show that type of radio station has no statistically significant effect on sound shared in words in the each radio station. Also the sound type has statistically significant effect on sound shared in words in the study area. Finally, it was discovered in research question five, that the main reason for for lack of uniformity found in the pronunciation of Igbo radio newscasters arised from the nature of the perceived audiences to each radio station and, the lack of standard curriculum for broadcasting in Igbo language.

There is no doubt that various pronunciations pose a problem of uncertainty as regard right variables for newscasters. Broadcast speech is something that requires standard spoken language that will not put anyone in any situation of uncertainty because broadcast speech in most speech communities is an embodiment of standard variety (Bell 1984, Mikros 1997, Fromkin 2017). Of course if the issue of spoken standard is not resolved, it will definitely impact the spoken Igbo in Igbo media community. This will on the long impact the type of both spoken and written Igbo produced in the public.

5.2 Conclusion

This study was designed to study pronunciation variation in Igbo radio newscasting. Various markers and indicators of pronunciation were identified with much focus on markers. The influence of perceived audiences in these stations was found to be

the reasons for lack of uniformity in spoken Igbo in radio news; that is, the spoken Igbo in radio news differ as perceived audience differs. What cannot be denied is that the evolving spoken Igbo in radio news tilting towards central Igbo. Since Igbo broadcast speech is the subtle face of the spoken standard Igbo, the researcher proposes a standardisation of spoken standard Igbo following Emananjo (2005) and Nwoga (1982). Its inclusiveness of newscasters from different parts of Igbo land puts it at an advantage.

5.3 Recommendations

1. The study recommends the standardisation of Spoken Standard Igbo to minimise pronunciation variations.
2. The production of a Spoken Igbo Dictionary which will serve as reference material to Igbo radio newscasters and other Igbo language users.
3. Establishment of pronunciation unit in every radio station that broadcast news in Igbo language. This team will check every script before newscasting.
4. Courses on the Pronunciation of Igbo words should be introduced to every Igbo newscaster whom must take and pass before reading news in the language.

5.4 Contributions to knowledge

1. In the field of language, this study has enriched scholarship in nature of standard Igbo used by Igbo newscasters.
2. The study has succeeded in expanding the frontiers of studies in Standard Igbo as it fills the gap on phonological studies by describing the pronunciation of newscasters.
3. It enriches interdisciplinary study as it explores the use of language in broadcast media.
4. Since newscasters spoken Igbo is the subtle face of the spoken standard Igbo, this study provides data for the harmonisation and standardisation spoken standard Igbo.

5.5 Further research

The present study is far from exhausting all issues on pronunciation variation in Igbo radio news, which suggests that there is room for further studies. There are about two areas which deserve attention. Further research is required to examine:

1. The problems that (pronunciation) variation based on various Igbo accents pose to the listeners and broadcasters of Igbo news broadcast.

2. The contribution of idiolect and sociolect to pronunciation variation in Igbo radio news.

REFERENCES

Adedeji, A. O. 2015. Analysis of the Use of English and Indigenous Language by the Press in Selected African Countries. *Arabia Journal of Bussines and Management Review* 4:35-45.

Adejunmobi, J. A. 1974. The Development of Radio Broadcasting in Nigeria West Africa. MA Thesis, Graduate Counsil, North Texes State University. iv+108.

Adéníyì, H. and Béllò R. 2006. Nigerian Media, Indigenous Languages and Sustainable Development. *Proceedings of the 36th Annual Conference on African Linguistics, Somerville.* F. A. Olaoba and A. P. Michael. Eds.563-572.

Agbedo, C. U. 2010. Determining the Sociolinguistic Status of the (r, u, u) Variables in Ezikeoba Igbo. *African Journal of Arts and Culture Studies* 3:29-41.

Agbo, B. O. and Chukwuma, O. 2017. Perceptual Influence of Federal RadioCorporation of Nigeria's (FRCN) Igbo Programmes on the Promotion of Igbo Language in South-East Nigeria. *Journal of Humanities and Social Science* 3:29-4.

Akakuru, O. C. Nwokedi, C. I, and Edi, T. O. 2015. Means and Forms of Traditional Communication in Igbo Land in Comtemprary Social-Cultural Interaction Interactions. *Journal of Humanities and Social Science* 20:17-20

Akanbi, T. A. and Aladesanmi, O. A. 2014. The Use of Indigenous Language in RadioBroadcasting: A Platform for Language Engineering. *Open Journal of Modern Linguistics*. 4:563-572

Akpede, K. S. 2018. *Introduction to Radio and Television*. Abuja: NOUN Press Abuja.

Aladeyomi, S. A. 2003. An Evaluation of Spoken English Performance of Nigerian Televison Newscasters. Ph.D thesis, University of Ibadan. x-180

Aladeyomi, S. A. and Adetunde, A. K. 2007. Error of Segmental Phonemes in the Spoken English of Nigeria Television Newscaster. *The Social Science Journal* 2:302-306

Alan, D. 2007. *An Introduction to Applied Linguistics.* Second edition.Edinburgh: Edinburgh University Press.

Al-Khatib, M. A. 2001. Audience Design Revisited in a Diglossic Speech Community:

A Case Study of Three Tv Programs Adressed to Three Different Audience. *Multilingual Journal of Cross-Cultural and Interlanguage Communication.* 20:393-414

Anagbogu, P. 2005. Gaps in Igbo Language Planning. *Igbo Language Development:The Metalanguage Perspective*. C. Ikekonwu and I Nwadike.Eds.Enugu: Cidjap Printing Press. 76-85.

Aniche-Ohiri, C. 2013. *Igbo Speech Varieties.*Abuja: Solo Media International Abuja.

Ape, S. O. 2014. The Relevance of Phonology to Communication Studies. *New Media Studies*. 28:10-22

Awonisi, S. 2007. *Good Spoken English and National Development: Sociophonology in the Service of Man: An Inaugural Lecture.* Lagos: University of Lagos Press.

Bamgbose, A. 2017. *Beyond Linguistics and Multilingualism in Nigeria*. Ibadan: DB Martoy Books.

Bell, A. 1982. Radio: the Style of News Language. *Journal of Communication.* 32:150-164.

Bell, A. 1983. Broadcast News as a Language Standard. Leitner G. Eds. *InternationalJournal of the Sociology of Language*40:24-42

Bell, A. 1984. "Language Style as Audience Design." *In Language in Society.* 13:145 - 204.

Chambers, J. K. Trudgil, P. 2004. *Dialectology*. 2nd Edition. Cambridge: CambridgeUniversity Press.

Chijioke, M. U. & Osuagwa, B. I. N. 2001. *Igbo Metalanguage (Okaasusu Igbo*). Ibadan: University Press Plc Ibadan.

Chukwukere, F. 2005. Sexist Lexicography in Igbo: Evidence in *Igbo Language Development: The Metalanguage Perspective*. C. Ikekonwu and I. Nwadike. Eds. Enugu: Cidjap Printing Press. 76-85.

David, D. and Ishamina, A. G. 2018. New Pronunciation en route to World Englishes.

Okim K. Ron I. T. And Murphy J. M. Eds. *The Routledge Handbook of Contemporary English Pronunciation*. New York: Routledge

Echeruo, M. J. C. 1995. *Igbo-English dictionary*. Ikeja: Longman Nigereia PLC.

Eke, G. E. 2001. *Igbo-English dictionary.*Enugu: New Generation Books.

Ekweme. A. C. 2011. Mass Media and the Declining Fortune of Igbo Language: An Appraisal of Igbo Language (1960-2000). *Journal of Igbo Language and Linguistics* 3:84-94

Eme, C. A. 2009. Style of Igbo Newspaper: A Case Study of Ozisa Publisher.*: Unizik Journal of Arts and Humanites* 10:84-94.

Eme C. A. Uba E. D. 2016. A Constrastive Study of the Phonology of Igbo and Yoruba. *Unizik Journal of Arts and Humanites*. Retrived online November 2019.

Eme C. A and Odinye. S. I 2008. Phonology of Standard Chinese and Igbo: Implication for Students Learning Chinese. *Nkuzi na Omumu Asusu Journal.*1:26-37.

Emenanjo, E. N. 2005. *Standard Igbo Spelling: Nzuke Igbo Izugbe: A Pratical Guide*. Aba: Unique Process Limited.

---------- 2015. *A Grammar of Contemporary Igbo*, Port Harcourt: Linguistic Association of Nigeria.

---------- 2005. Beyound Okasusu Igbo: Igbo Matelanguage: Past, Present, and Future. *Igbo Language Development: The Metalanguage Perspective.*C. Ikekonwu and I. Nwadike. Eds. Enugu: Cidjap Printing Press.

Emenanjo, E. N. Ume, 1. A. O and Ugoji J. U. 1990. *Igbo Metalanguage (Okaasusu Igbo).* Ibadan: University Press Limited.

Erik, R. T. 2014. Phonological Consideration in Sociophonetics. *Research Methods in Sociolinguistics: A Practical Guide.* J. Holmes and K. Hazen. Eds. London: Wiley Blackwell.

Ezeka, S. 2017. Radio Programme in Indegnous Language and Rural Development in South-East Nigeria. *World Apllied Science Journal* 35:822-835.

Fromkin, V. Rodman, R. and Hyams, N. 2017. *Introduction to language*. USA: Cengage.

Green, M. M. and Igwe, G. E. 1963. *A Short Igbo Grammer*. London: Oxford University Press.

Grseme, T. 2010. *An introduction to English Sociolinguistics.* Edinburgh: EdinburghUniversity Press.

Harnish, N. 2008. The English of News Broadcast: When English is not the first Language of the Audience. *AAA-Arbeiten aus Anglistik und Amerikanistik Gunter Narr Verlag Tobingen*. Accessed online 16/2/2022.

Hernandez-Campoy, M. J. 2016. *Sociolinguistics*UK: John Wiley and Son Blackwell.

Honey, J. 1998. "Sociophonology." *The Handbook of Sociolinguistics*. Coulmas, F. ed. UK:. Blackwell Publishing.

Hudson, R. A. 2001. *Sociolinguistics*. Second edition. Cambridge: Cambridge University Press.

Igboanusi, H. 2006. Agents of Progress or Problem-Makers? Missionary Activities In the Development Of The Igbo Language In *African Study Monographs.* 27:157-168.

----------2006. A Comparative Study of the Phonological Features of Igbo English and Yoruba English Speakers of Nigeria. *English Studies.* 12:157-165

---------- 2008. Changing Trends in Language Choice in Nigeria. *Sociolinguistic Studies* 2:251–269.

---------- 2010. Language Loyalty or shift? An Investigation of the effect of internal migration of Igbo Research. *A Journal ofLinguistics and African Languages.*

---------- 2017. *The Conflicts and Politics of Language*: *an Inaugural Lecture,* Ibadan: University of Ibadan Press.

Igwe, G. E. 1985. *Igbo-English Dictionary*. Ibadan. University Press PLC.

Ihueze, C. O. 2015. Igbo Dialects Constraints in Indigenous Language Education in Nigeria: A case Study of Public Secondary Schools in Imo State Nigeria. *The International Conference on Education –Dubai*.

Ikwubuzo I. R. 2019. How to Save Igbo Language from Dying. The Sun Newspaper. October 4.

Julia, D. 2014. Morphosyntactic Analysis in Sociolinguistics. in *Research Methods in Sociolinguistics: A Practical Guide*. J. Holmes and K. Hazen. Eds. London: Wiley Blackwell.

Kirk, H. 2018. Standard Pronunciation and Regional Accents. in *The Routledge Handbook of Contemporary English Pronunciation.*Okim Kan, Ron I, Thomson J. and Murphy M. Eds. New York: Routledge.

Kirk, H. 2017. Language Variation: Sociolinguistic Variation Analysis. *The Handworkof Linguistics.*Mark A. and Janie R. Eds. 2nd edition. New York: Wiley Blackwell.

Mba E 2008. Sociophonology of Oba Igbo. *Igbo Language Development: The Metalanguage Perspective*. Ikekonwu C. and Nwadike I. Eds. Enugu: Cidjap Printing Press.

Mba B. M. et al 2013. *Igbo English Dictionary of Linguistics and Literary Terms.* Enugu: Unversity of Nigeria Press Limited.

Melefa, O. M. 2018. Stress and Rhythmic Patterns in the Speech of Selected Nigerian Television Newscasters. *Journal of English Scholars Asssociation of Nigeria*. 2:145-163.

Melefa, O. M. 2019. Vocalic Sound Articulation by Selected Nigerian Television Newscaster: A Nigerian RP? *CLAREP Journal of English and Linguistics.* 1:97-118.

Memory M. and Salawu, A. 2014. A tale of Failure: Indigenous Radio Broadcasting inZimbabwe. *Mediterranean Journal of Social Sciences MCSER Publishing*. 5:2391-2401

Meyerhoff, M. 2006. *Introducing Sociolinguistics.*London: Routledge.

Meyerhoff, M. Schleef, E. and Mackenzie, L. 2015. *Doing Sociolinguistics: a Pratical Guide to Data Collection and Analysis*. New York: Routledge.

Mikros, G. 1997. Radio News and Phonetic Variation in Modern Greek. *Greek Linguistics' 95: Proceeding of the Second International Conference on Greek Linguistics*. 34-44.

Milroy, l. and Gordon, M. 2003. *Sociolinguistics Methods and Interpretation.*UK:Blackwall Publishing.

Moal, S. Murchadha, N. and John, W. 2018. New Speaker and Language in the Media: Audience Design in Breton and Irish Broadcast Media . C Smith- Christmas et al. Eds.*New Speakers of Minority Languages*. 9:189-212

Montgomery, M. 2007. *The Discourse of Broadcast News: A Linguistic Approach,*London: Routledge.

Mpofu, P. and Salawu, A. 2018. Interdisciplinary and Indigenous Language Media: Understanding Language Choice in Zimbabwe's Media. *Language Matters.* 49:45-64.

Ndukwe, E. 2013. Translating For the Radio: A Case Study of Voice of Nigeria (VON). A keynote address presented at Abuja. Accessed online on 7/07/2022.

Nkamigbo, L. C. 2014. Nasalization, Aspiration and Labialization in Igbo Dialect Phonology. *Journal of Theoretical Linguistics*. 11:59-69

Nnaji, C. J. 2015. Appropriateness in the Translation of News Items in Radio-Media House. M.A Thesis Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka.

Nwagbo O. G. 2014. Language and Identity in Oru Refugee Camp, Ogun State, Nigeria. Ph.D Thesis. University of Ibadan.

Nwachukwu P. A. 1983. *Towards an Igbo literary Standard*. London: Kegan Pual International.

Nwadike I. U. 2008. *Igbo Studies: From the Plantations of West Indies to the Forestland of West Africa, 1766-2008. 33rd Inugural Lecture*. Nsukka: The Unversity of Nigeria Press.

Nwammuo, C. and Salawu, A. 2019. Are Radio Programme via Indigenous Languages the Solution? A study of Igbo Scholars' Assessment of the effectiveness of the Britsh Broadcasting Coorporation (BBC) in Promoting *African Language African Renaissance.* 6:83-99.

Nwaozuzu, G. I. 2008. *Dailects of Igbo Language.*Nsukka: University of Nigeria Press Ltd.

Nweya, G. (2018). *Igbo Clause Structure and the Cartograpghy of the Complementizer Phrase Domain.*PhD. Thesis. Dept. of Linguistics. Nnamdi Azikiwe University.

Nwoga, D. I. 1982. Dailect Variation and the Development of Written Igbo. *Igbo Language and Culture.*Ogbalu F. C and Emenanjo, E. N. Eds. Ibadan: University Press Limited.

Obiroah, K. E. 2022. Coronavirus: One Word with many Pronunciations among Nigerians. *Ilorin Journal of Linguistics, Literature and Culture*8:112-130

Obiorah K.E 2021a Phonetic Variation in Igbo Personal Names. *Seiential Global Journal of Arts, Humanities and Development Studies* 4:397-404

Obiorah K. E. 2021b. Lagos' Bus Stop Names and Their Pronunciation by Danfo Bus Conductors. *Jurnal Arbitrer* 8:180-188

Obiora, I. V. 2011. Use and Impact of Communication as Effective Tool for Grassroots Mobilization and Development in South East Nigeria. MA Thesis. The Institute for Development Studies, Unversity of Nigeria.

Obiorah, B. Chukwuma, O. 2017. Perceptual Influence of Federal Radio Corporation of Nigeria's Igbo Programmes on the Promotion of Igbo Language *Journal of Humanities and Social Science*3:11-22.

Ogbalu, F. C. 1982. Towards Standard Igbo: The Case of Abagana Dailect. *Igbo Language and Culture*Ogbalu, F. C. And Emenanjo, F. C.Eds. Ibadan: University Press Limited.

---------- 2001. *Oka-OkwuIgbo-English-English-Igb Dictionary.*Onitsha: University Publishing Company.

Ogwezzy, O. A. 2006.*African Communication System 11*.Abuja: NOUN Press Abuja.

Okafor, E. E. 2005. Analysis of Phonological Variation in Oraukwu Dailect of Igbo: A Case of the Phoneme /l/ and /r/. *Lagos notes and Records.A Journal of Faculty of Arts*66-75.

Okebalama, C. 2008. Issues Beyond the Standardization of the Igbo Language. *Udezuluigbo A festschrift in Honour of Sam Uzochukwu*. I. Ikwubuzo, C. Ohiri-Aniche and C. Nnabuihe. Eds. Lagos: Green Olive Publishers.

Okpoko, C. C, Chukwuma, I. J. 2016. Promoting the Igbo Language on Television: An Appraisal of NTA Enugu. *UNN-Faculty of Arts Journal*5:102-117

Okudo, A. Ifeagwazi, P. 2014. Resource Utilization in Education: Using Igbo Radio Programmes to Improve Knowledge of Indigenous Language among Secondary School Students in Nigeria, *British Journal of Education.* l 2: 40-49.

---------- 2013. Resource Utilization in Education: Using Igbo Radio Programmes to Improve Knowledge of Indigenous Language among Secondary School Students in Nigeria, *A Paper presented at Joint Conference of the West African Linguistics Society (WALS) and The Linguistics Association of Nigeria*.

---------- 2013. Sociolinguistic Function of Igbo Language, Implication for Education and Mass Communication. *Mediterranean Journal of Social Science MSCER Publishing*4:28-32.

Oladipupo, R. O. and Akinjobi A. A. 2015. Sociophonetics Study of Young Nigerian English Speakers. *Ghana Journal of Linguistics.* 4:92-107.

Olalekan, G. A. Onjefu, O. and Mikaila, I. A. 2013. Ideological Implication of Broadcasting Practice in Nigeria: From Pre and Post Independence Regulation to Deregulation. *Journal of Humanities and Social Science*1:15-55

Onuzulike, U. 2014. Discussing the Igbo Language on the Igbo Internet Radio: Explicating Ethnolinguistc Vitality. *Journal of African Media Studies* 6:285-298.

Onyemaechi, P. G. 2014. Strategies of Igbo Address System: A sociolinguistics Investigationof Greetings and Rhetoric. Ph.D Thesis University of Nigeria Nsukka.

Onyeocha, I. J. 2010. The Standard Igbo in Radio Broadcasting: A study of selected Radio Stations in Anambra State. Journal of Linguistics, Language and Culture Vol 7:87-109

Onyeocha, I. J. 2012. Use of Standard Igbo by Newscasters in Anambra Broadcasting Service and Purity FM Awka, MA Thesis, Nnamdi Azikiwe University.

Oweleke, E. 2020. Igbo Dailects and the Citation-Form: The Possiblity of a Standard Igbo dictionary. *Internation Journal of Language, Literature and Gender Studies*9:95-107

Oyali, U. 2018. Bible translation and Language Elaborationy: the Igbo Example. PhD.Thesis Universitat Bayreuth.

Oyetade, S. O. 2015. Language in National Development: An exploration into Sociolinguistics as a Field of Study, an Inaugural Lecture,Ibadan: University of Ibadan.

Phililp, A. 2005. Gaps in Igbo Language Planning in *Igbo Language Development: TheMetalanguage Perspective*. C. Ikekonwu and I. Nwadike. Eds. Enugu: Cidjap Printing Press. Enugu.

Raiham N. and Deterding, D. 2018. The Fallacy of Standard English in *The Routledge Handbook of Contemporary English Pronunciation.*O. Kan, R. I. Thomson and J. M. Murphy. Eds. New York. Routledge.

Salawu A. 2009. The Growth and Development of African Media Studies: Perspectives from Nigeria. *Journal of New Media Studies* 1:81-90

…….. 2015. *Language, Culture, Media and Development: A Nexus of Harmony.* An inaugural Lecture. Department of Communication, Faculty of Human and Social Sciences, North-West University, Mafikeng Campus.

…… 2017. Institutionalising African Language Journalism Studies, *Indiglinga-African Journal of Indigenous Knowledge System*. 16:193-204.

Schwyter, J. R. 2008. Setting a Standard: Early BBC Language Policy and the Advisory Committee on Spoken English. *AAA – Arbeiten aus Anglistik und Amerikanistik. Band* 33:217-250

Segunro, B. O. 2012. A Socio-Phonological Analysis of Hausa English, Igbo English and Yoruba English Varieties in Nigeria. PhD. Thesis. University of Ibadan.

Strelluf, C. 2015. The Obligation of News People is not only to Give News Accurately;it is also to say it Correctly: Production and perception of Broadcaster Speech. *Sociolinguistics Studies* 9:467-492

Tagliamonte S. A. 2007. *Quantitative Analysis in Sociolinguistics Variation Theories, Methods, and Applications*.Robert B. and Cell L. .Eds. New York: Cambridge University Press.

……. 2012. Variationist Sociolinguistics Change, Observation, UK:Wiley Blackwel.

…….. 2016. Making Waves, the Story of Variation Sociolinguistics. UK.: Wiley Blackwell.

Uba-Mgbemena, A. 2011. *Orthography: the Igbo Example.*Lagos: Sam Iroanusi Publication.

Uchendu, A. G. 2017. Language Variation and Change In Inyi Speech Community: ASociolinguistic Study. *International Journal of Social & Management Sciences* 1:10 –117.

Uwaezuoke, A. Eme, C. A. 2015. Teaching the Standard Igbo to Umuolum Students:Issue in Phoneme Variation among the Dialects. *NKOA Journal* 3:19-38

Uwalaka M. A. 1996. *Fonọlọji na Ntoasụsụ Igbo*. Ibadan: Kraft Books Limited.…….. 1997. *Igbo Grammar*. Ibadan: The Pen Services.

VanDijk, T. A. 1988. *News Analysis Case: A Study of International and National Newsin the Press.*London: Lawrence Erlbaum Association Publisher.

Walker, J. A. 2010. *Variation in Linguistics System.*London: Routledge.

Wells, J. C. 1982. *Accent of English 1: An Introduction.*UK: Cambridge University Press.

Westphal, M. 2010. A History of Jamaicon Creole in the Jamaican Broadcasting Media. MA Thesis. Wissenschaftiche Arbeit im Fach Englisch

Williamson, K. 2013. *Dictionary of Onicha Igbo.* 2nd Edition. UK: Ethiope Press.

Zoltan D. 2011. *Research Methods in applied Linguistics: Quantitative, Qualitativeand Mixed Methodologies.*New York: Oxford University Press.

Appendix

ABS NEWS

26/4/2019 9AM 30 minutes

25/4/2019 6PM 30 Minutes

25/4/2019 9AM 30 Minutes

24/4/2019 9AM 30 Minutes

26/12 /2019 9AM 30 minutes

27/12/2019 9AM 30 Minutes

EBBC NEWS

02/05/2019 9AM 30 minutes

5/05/2019 9AM 30 minutes

06/05/2019 PM 30 minutes

07/05/2019 9AM 30 minutes

22/05/2019 9AM 30 minutes

23/05/2019 PM 30 minutes

ESBS NEWS

25/04/2019 10AM 15 minutes

26/04/2019 10M 15 minutes

27/04/2019 10AM 15 minutes

27/04/2019 7MP 15 minutes

28/04/2019 10AM 15 minutes

28/04/2019 10AM 15 minutes

Bond FM

20/04/2019 2pm 15 minutes

26/04/2019 2pm 15 minutes

07/05/2019 2pm 15 minutes

13/07/2019 2pm 15 minutes

19/11/2019 2pm 15 minutes

20/11/2019 2pm 15 minutes

RADIO NIGERIA NEWS

04/05/2019 4PM 15 minutes

4/07/2020 2PM 15 minutes

11/07/2020 PM 15 minutes

27/07/2020 9AM 15 minutes

28/07/2020 PM 15 minutes

22/05/2019 9AM 15 minutes

BCA NEWS

29/12/2019 9AM 30 minutes

24/12/2019 2PM 30 minutes

26/12/2019 9AM 30 minutes

22/12/2019 9AM 30 minutes

25/12/2019 9AM 30 minutes

26/12/2019 2PM 30 minutes

BCA NEWS

25/12/2019 9AM 30 minutes

25/12/2019 9PM 30 minutes

26/12/2019 9AM 30 minutes

26/12/2019 9PM30 minutes

27/12/2019 9AM 30 minutes

03/02/2020 9AM 30 minutes