**A Sociolinguistic Survey of Communicative Competence in Code-Switch in the Sermon Language in Some Selected Pentecostal Churches in Ebonyi State**

**Abstract**

Language is both an individual possession and a social possession as well. Language showcases what one has in mind, which can be twisted as one likes. It can as well control one’s emotions, because it is the picture of the mind. The power of language of the Pentecostal preachers are eminent. Through the words inherent in a language, it may not be out of place to state without evasion that language controls our thought, feelings, revives the heart and dampens feelings through the powers in those words and through the subtle application of persuasive techniques of the use of these words which enable others thinks, act, and change their world view towards the direction of the speaker. The overall application of that subtle power is in language use. Hence, our study is therefore focused on the use of language in some selected Pentecostal Churches’ sermons, and then assess the level of competences of the preachers in a bid to pass their message across to their congregation. Two instrument of data collection used in this study were the questionnaire and the participant observation. The mean and standard deviation were used in the analysis of the questionnaire with the criteria mean set at 2.50. from the results of the research, Some Pentecostal Preachers exhibit quality competence in their preaching and use of language, they also make use of code-switching and code-mixing, but no matter the language used much competence is usually exhibited; they also consider the worldview of the congregation, thus the expected outcome of their sermon effort realized.

**Keywords**: Sociolinguistic, Communicative competence, Code-switch, Sermon, Pentecostal.

**Introduction**

Sociolinguistic studies the connection between language and the society, and the way people use language in different social situations which can be called context. Hence, sociolinguistics is all about the society and the language. Ogbulogo (2005) asserts that whatever connection existing between a word and its meaning is through a concept formed in the minds of the users of the language. Anagbogu, Mbah, and Eme (2010) defines sociolinguistics as “the study of the way language adapts itself to the needs of the society. This simply means that language on its own tries to make sure that it addresses what a specific society requires. One can say that language is very important in every aspect of life, physically and spiritually as man cannot perform efficiently without language. It is used in different places, in the family, market, school church, community meetings, etc. the language of the environment is very influential in whatever business it used for in that locality. The language generally used in the church or church activities is English language. This is because English language is the lingua-franca in Nigeria, and so it influences every official programme in Nigeria. Unfortunately, it is also used at the remote places in different geographical areas of the nation, whether they understand English or not. This can be caused by the influence of colonialism by the missionaries. (Madueke, 2020) The missionaries that worked in the South East areas were all white men whose language is English because they were Europeans. Therefore, they used English language while preaching to our forefathers. Hence, the interpreters were raised, those that can speak English or understand English were used for more effective communication with their congregation. This created the same scenario we see today in the Pentecostal churches, that whether the people hear English or not the Pentecostal preachers will always like to use an interpreter while delivering their sermon. Sermon is a public speech usually by a priest, minister, or rabbi for the purpose of giving religious instruction, teaching, impression or influence. It can also be seen as a religious discourse delivered in public usually by a member of the clergy as a part of worship or service to God.

Therefore, in the Pentecostal sermon, preacher has to involve or introduce every strategy or technique humanly available to succeed in winning souls or making good converts. Since all the preaching are done verbally, the type of language that should be used is also very important. Hence, they make use of code-switching and even code-mixing. Nowadays, everything done by man especially as a profession are experiencing some forms of transformation in today’s world, upgrading in such a way that they can compete or measure with their counterparts. This is noticeable in every part of human life especially on the aspect of the economic, social, political and religious life of human human beings. This transformation is also seen or demonstrated in their type of language use, which is the major means of communication. Language is so vital to human existences; especially in the worship of their God. Hence, it is indispensable in religious sermons, no matter the religion, no matter the denomination. Language is also useful in business relationships, education and in all situations of life. Without language, the world would be a flux of confused states because it will be very difficult or almost impossible to express reasoning or logic. Even difficult for instruction and discussion, or to concretize our thought into words. (Xiao, & Chen, 2009) Language is therefore, the medium or process that bring out our thought into ideas. It conveys religious thought, economic thought, political thought, societal thought, military and strategic thoughts from individual to individuals; as well as from generation to generation. Thus, language is the most important information and communication tools for all humans as it is the carrier of the culture and worldview of the people. It is of the view that as a people’s experience grows, so does their language.

Language is being engaged in every human affair physically and spiritually. This growth of language extends to all facets of human life, thereby exposing its powers in line with its opinion that through the power of words (language) physical and spiritual creation are formed. (Heb. 11: 3, Gen. 1: 3, 6.) This is to prove that even God himself created the world by the power of language and so the power of language cannot be over emphasized. Consequently, it can also be seen as the vehicle that conveys expressions, it creates or influences the principle of creativity and destruction as well. Language has the power to achieve all things, it can be used to make and unmake including the natural and super-naturals. However, language is a viable tool in any religious discourse, which is most especially used as a tool for religious sermons. Hence, the subject matter of this study. As a tool for sermon, it is a vehicle for the conveyance and propagation of the gospel in the Christian faith. It will be an impossible task to achieve an impactful sermon without the use of language, just as so many other things cannot be achieved without language as aforementioned. Uka, (1994) opines that most of the Church sermons, including the Pentecostal sermons, therefore, not only requires the appropriate use of religious language, but also the language that is so charged to educate the congregation as well as mirror their worldview. Language of the sermon uses substantial words to convince their audience or congregation. Communicative competence is paramount in all areas of human existence including sermon. The word of God, effectively communicated in any particular community or culture, helps the community to understand who they are and who others are, it also helps them to sort out their problems. This is to say that using language is not enough but using the appropriate language which is in tendon with the discourse situation. Sermon should be embellished with appropriate methodology taking into account the existential realities of the worshipers. McRaney, (2003) suggests that when the sermon of the preacher reflects the realities of the worshipper’s lives, they can then comprehend and put to use what the preachers have taught despite the background of such preachers. Thus, the duty of the sociolinguistics is therefore, to take a cursory look at the stylistic and the social aspects of language use to enable the user’s efficient and effective communication. The acquisition of knowledge or competency by anyone engaged in any communicative event would make utterances at the deep structure level to end up being identified with utterances at the surface structure level. This is to say that knowledge and intelligence is a possession of the human race as speakers and hearer. This study is intended to look at the competence of the Pentecostal preachers to ascertain what is obtainable. The study will therefore elicit if language is an effective tool for sermon delivery, the competence of the preacher in code-switching or code-mixing as well as effects of the preaching efforts in the lives of the congregation or members.

**Statement of the Problem**

There seems to be a wide spread of churches since the beginning of the 21st century and more are still springing up. Despite the spread of churches in all nook and corners of Nigeria, sins and atrocities still remain the order of the day. It is therefore in place to say that while churches grow in arithmetic progression, sins grow in geometric progression. Meanwhile, some of the churches are regarded as “living” churches other possibly by rule of opposition could be tagged “dead” churches, the Pentecostal churches and others see themselves as believers whereas others especially the Roman Catholic Church members, Anglican, Methodist, Presbyterian, etc. (orthodox) are seen as unbelievers. So many of the people in the squabbling failures of Christianity speak louder than other words. Consequently, the Pentecostal preachers will be putting in every possible tactic to convince the people that they are among the living church. In trying to convince people, they use both the foreign and indigenous language to win the conviction of their members.

This study believes that the failure of the church today could not be attributed to communicative incompetence in conveying of the word of God, but in their ability to use their communicative competence in conveying their own opinion and not the reality of the word of God to the masses. Meanwhile, this shows that they lack the understanding of the culture and world view of the people that they are preaching to. This makes their own type of evangelism or preaching not to be complete, since it does not consider the unceasing interplay of the gospel and of man’s concrete life, both personally and socially. This is why evangelism involves an explicit message adapted to the different situation constantly being realized, about the rights and duties of man, about family life and development, about life in society, about international life, peace and justice as jumping up and down or code-switching any type of language in the name of delivering sermon does not solve the problem.

**Objective of the Study**

To effectively look into the sociolinguistic study of communicative competence in code-switch in the language of sermon in the Pentecostal churches in Ebonyi State, the following objectives guided the study.

1. The preacher’s exhibition of communicative competence in code-switch.
2. The language of preaching and worldview of the people.
3. Linguistic factors that retard or enhance Pentecostal sermon.

The knowledge of the key or tone of speech conveys the power of that language. Uguru, (2006) supports that the fact that we understand what members of our speech community try to convey through intonation shows that it is a system shared by a speech community. Greater evidence that intonation is a system shared by a particular speech community is the fact that people are bound to misunderstand the meaning of the intonation pattern of the foreign or other speech communities. Hence, the language code-switches or code-mixing practices of the Pentecostal preachers of sermon in Ebonyi state. How the speech sounds or was delivered during the sermon? How are the practices being keyed in What is the emotional pitch, feelings, or spirit of the communication practice communicated to the members through body gesticulation? Regarding funerals, most are keyed as reverent and serious. Whereas, some preachers see it as a celebration of life whether the person is old or young believing that the soul of that dead is heaven’s gain. Hence, he or she died in Christ and so shouldn’t be mourned. The celebration of matrimony as some preachers will condemn or reject the vows “In sickness and in health, in poverty and in wealth, for better for worst” rather for better for best, etc. So the congregation will be rapidly growing, spreading like wild fire as no one wants to be poor or sick as such they are also seen as prosperity preachers without balancing the sermon to portray that sometimes in one’s life things could change but to remain faithful and focused as we know that the downfall of a man is not the end of his life. The range of instruments being used to design the look of the auditorium is also daunting, as they have professional singers and instrumentalists that will sing the heaven down to retain their members. However, their sermon is always well coated with emotional feelings to build up one’s faith in God. In order to achieve this, the speaker involves every language technique he or she can deploy to convince the members. Hence, code-switching and code-mixing, especially during illustrations. Indigenous music interludes are also involved to arouse the members’ spirits during sermon. This is usually done using English like the white man with correct pronunciation and at the same time using the language of the environment to ensure every member is being carried along despite the academic level.

**Theoretical Framework**

This study adopts the framework of the S.P.E.A.K.I.N.G model because it is suitable for this work. Speaking model means the way the speaking is performed. The tone of voice you use, the inflection patterns, the prosody, which means intonation, the manner in which you deliver the message so the style. You can think of it as elements combined for by delivery.

The first letter ‘S’ designates situation, which includes both the scene sand the setting. This is where the activities are taking place and the overall scene in which they are part. This component explores two aspects of context: the physical setting in which it takes place, and the scene, that is the participants‟ sense of what is going on when this practice is active. Analysing the setting and scenic qualities of the practice helps ground the analyses in the specific contexts of social life. ‘P’ the second refers to the Participants involved. This area includes the people present and the roles they play, or the relationship they have with another participant. A significant shift is marked here in conceptualizing communication as an event in which people participate, and thus the key concept is „participant‟ (in the event). This moves away from typical encoding and decoding models, or others which focus initially on senders and receivers of messages. ‘E’ This refers to the ends or goals of communication. This asks about two ends: the goals participants may have in doing the practice, and the outcomes actually achieved. ‘A’ Acts, or speech acts include both form and content. That is, any action can be considered a communicative action if it conveys meaning to the participants. This component invites a careful look at the sequential organization of the practice, its message content, and form. ‘K’ One can also choose to focus upon the Key or tone of speech. How the speech sounds or was delivered? How is the practice being keyed? What is the emotional pitch, feelings, or spirit of the communication practice? Regarding funerals, most are keyed as reverent and serious. Other events, such as some talk shows, can be keyed as more light – hearted. The ways practices are keyed, and the way the key can shift from moment to moment, are questions raised and analysed with this component. ‘I’ Instrumentally or the channel through which communication flows can be examined. What is the instrument or channel being used in this communication practice? The oral mode may be necessary, or it could be prohibited in favour of a specific gesture or bodily movement. Is a technological channel, through song or chanting? The range of instruments being used to design a practice, and the ways each is interpreted, are entered into the analysis here.

‘N’ The Norms of communication or the rules guiding talk its interpretation can reveal meaning. What norms are active when communication is practiced in this way and in this community? This com distinguishes the two senses of norms that may be relevant to a communication practice: what is done normally as a matter of habit (e.g. few votes), and what is the appropriate thing to do (e.g. one should vote in every election). Standards od normalcy can be productively distinguished from the morally infused, normative dimensions of communication practices. There is a second distinction that guides this component: norms for interaction can be distinguished from norms of interpretation. The norm for interaction can be formulated as a rule for how one should properly interact when conducting the practice of concern: e.g. one should respect one’s elders. The norm for interpretation can be formulated as a rule for what a practice means: e.g. sitting.

‘G’ this looks at the cultural or traditional speech Genres, such as proverbs, apologies, prayer, small talk, problem talk, etc. Are also inclusive as genre of communication of which this practiced is an instance. (Azubuike, Osuchukwu, Nwode, 2020) Adding that this might involve identifying the practice as a type of a formal genre such as verbal duelling, or a riddle, or a narrative. As a result, the properties of those formal genres become relevant to its analysis. Alternatively, the practice might be understood as part and parcel of a folk genre, and be analysed accordingly. By using these tools (S.P.E.A.K.I.N.G) to analyse one unit, such as particular speech community, a researcher can come to learn more about how people communicate and how that communication is often patterned. A researcher does not need to use all the units and tools every time he or she sets out to look at a speech community. It depends upon the types of questions that the researcher is interested in asking as to what unit and tools he or she will choose. The investigate methodology summarized here involves identifying a unit of communication practice for purpose of analysis, generating data about that practice through procedures of participant observation and interviewing, then analysing instances of the practice through the components. For any one practice, some components may prove more fruitful for analysis than others, and thus the use of the theoretical framework itself becomes an object of reflection. Hence, Eze, (2016) sates that theories are analytical tools for understanding, explaining and making predictions about a giving matter.

However, we shall look at what is available in the study of communicative competence in code-switch, especially as it relates to sermon from a socio-linguistics perspective. To effectively handle this, we shall treat the section according to conceptual issues. Languages is a vocal, written or gestural symbol through which humans communicate ideas, feelings, emotions, desires etc. language is very important to man. It is a means through which communication is propagated. believe that language is a dynamic entity which thrives among humans and as such a medium through which individuals communicate. They are of the opinion that language is the prime factor for defining a people since individuals who live in a society interact through language. Meanwhile, communication is a very unique and important aspect of human life. The interpersonal existing among human beings might have been impossible without communication. Lane, (2010) affirms that communication is a process whereby messages is enclosed in a package and is channelled and conveyed through a sender to a receiver by some medium. The receiver then decodes the message and gives the sender feedback. This is to say that all forms of communication require a sender (where the message originates), a message and an intended recipient. Though, the receiver need not be present or aware of the sender’s intent to communicate at the time of communication for the act of communication to occur, there are nine basis elements involved in the process of communication which influence communication. They include: “the sender, the message, the decoding, the process, the feedback, the social setting, the encoding process, the channel, the receiver, and the noise”. However, there are three styles of communication.

1. Self centred communication – This style centres on the communicator. It is often marked with fear and uneasiness if focuses on the communicator with exaggerated self awareness.
2. Message centred communication – as is the obvious from the combination of words here, the style is marked with less stress on the self but on the message.
3. Other centred communication: As is the style marked with respect for the receiver, language, frame of reference life situation, social class, value and self. The third style here can be seen as the best in communication style for sermon delivery, which is the crux of this study, though the distinction between them may not be sharp.

Languages are as complex as societies. Languages vary in many ways. So are studies in language. Early linguists involved in the study of these variations adopted a view of language, describing linguistics competence which they assumed all speakers’ posses. But if the linguistics competence of users is just to handle the variation, then a wide range of ability is needed. Okorie, (2008) upholds that to handle this expected wide range of abilities, the theory of communicative competence was developed. It does not mean that the theory does not have its deficiencies. It may not be perfect because of the social aspects of man that are equally as complex as language itself.

Nevertheless, Madueke (2020) sustains that the essence of language studies is to identify and promote effective means of effective communication which is preferably called communicative competence. Effective communication is effective understanding: effective communal understanding is effective society, which is in line with the present call on sociolinguistics. Agbedo (2015) states that competence involves knowing the rules of speaking in a speech community. She therefore describes it as understanding the influence of the social factors on speech behaviour. For communication competence is manifested as nothing less than the power of ethics; that is, the power to move the heart of people. Ethics is itself the power of persuasion: right is might. But Kishik (2008) adds that: If you follow certain rules, then you play in the communicative competence. the goals into three – “Self presentation goals‟, Relational goals”, and Instrumental goals‟. He warns that needs and goals are not the same in communication and that communicative competence is dependent on the context in which the interaction takes place. As such, communication which is successful with one group in one situation may not be perceived as competent with a different group in another situation. further posits six criteria for assessing communicative competence as follows:

1. Adaptability (Flexibility): Here he talks about the “ability to change behaviour and goals to meet the need of interaction”.
2. Conversational involvement: He see this involvement as behavioural and cognitive being responsive to knowledge of what and how to say what.
3. Conversational management: Here he talks of the ability to regulate interaction
4. Empathy; as an emotional issue, he talks about understanding and sharing emotional reactions to the communication situation.
5. Effectiveness: This involves upholding all expectations of given speech event. This is fundamental for the determination of

**Related Literature Review**

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**Methodology**

The study adopted a descriptive survey research design. According to Ali (2006) Descriptive survey research design are those studies which aim at collecting data on, and describing in a systematic manner, the characteristics, features or facts about a given population. They are only interested in describing certain variables in relation to the population. However, the study area was Ebonyi State particularly Afikpo North and Abakaliki metropolis. They are so many Pentecostal churches there, even those without registered name, even though that all of them are currently functional but the researchers selected only 10 Pentecostal churches located therein, 6 in Afikpo North LGA and 4 in Abakaliki, 250 questionnaires were distributed using stratified random sampling technique. The administration using stratified random sampling technique.

The administration of the questionnaire was done by the researchers. The percentage response was 100 percent as the researchers were on ground to collect the filled questionnaires immediately. The data were analysed using Linkert four – point scale scored as strongly agreed (4 point), agreed (3 points), strongly disagreed (2 points) and disagreed (1 point). positive scores of 3.0 and 3.6 respectively indicating that the preachers show competence in the language of the environment as well as in the English language while using code-switch or code-mix.

**Data Presentation and Analysis**

**Table 1**: Level of communicative competence exhibited by Pentecostal preachers

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/No** | **Items** | **R a** | **t i** | **N** | **g s** | **Total** | **Mean score** | **Decision** |
|  |  | 4  SA | 3 A | 2 D | 1  SD |  |  |  |
| 1. | The preachers display more competence when they preach in the language of the congregation | 8 0 | 1 1 2 | 4 3 | 1 5 | 7 5 7 | 3 . 0 | Positive |
| 2. | They preachers display more competence when they preach in English language | 1 4 9 | 1 0 7 | 5 | 2 | 8 9 9 | 3 . 6 | Positive |
| 3. | The preachers display more competence when they preach in pidgin | 2 4 | 3 8 | 6 7 | 1 2 1 | 3 6 5 | 1 . 5 | Negative |
| 4. | The preachers prefer to mix languages while preaching | 9 1 | 8 5 | 5 3 | 2 1 | 7 4 6 | 3 . 0 | Positive |
| 5. | The preachers display competence when they use religious language | 1 5 1 | 8 6 | 9 | 4 | 8 8 4 | 3 . 5 | Positive |
| 6. | The preachers display competence no matter the language they use | 1 1 0 | 1 2 2 | 1 5 | 3 | 8 3 9 | 3 . 4 | Positive |
| 7. | The preaching are filled with idioms, proverbs, analogies due to communicative competence | 1 3 5 | 8 9 | 1 8 | 8 | 8 5 1 | 3 . 4 | Positive |
| 8. | The preaching’s are filled with interjections which show lack of communicative competence | 4 0 | 2 7 | 8 3 | 1 0 0 | 5 0 7 | 2 . 0 | Negative |
| 9. | The preachings show training for the job | 170 | 7 1 | 6 | 3 | 9 0 8 | 3 . 6 | Positive |
| 10 | . The lack of competence stern from lack of preparations | 120 | 9 8 | 3 1 | 1 | 8 3 7 | 3. 3 | Positive |

Language during their sermon delivery, an indication that can be attributed to the fact that the Igbo and English language are the dominant language of the environment and the preachers are competent in them as a result of their long-time training and commitment. However, item three is negative indicating respondents. This is an indication that the preachers in a bid to deliver their sermon effectively, they code-switch and mix their languages, as well as deploy the use of idioms, proverbs, parables and analogies so as to carry their members along. The respondent however, did not accept their preachers use interjections that Pentecostal preachers in the area under study do not use pidgin English in their sermon delivery. Item four, five, six and seven are all positive propositions which shows their acceptance by the which is evidence of the lack of communicative competence. On whether the preacher show training for the job and if the lack of competence sterns from lack of preparation, the pool is positive. This could be attributed to the number of years the preacher was trained in the University or school of Theology, Part of their competence could be as a result of knowing what their members need or being very conversant with the people’s language, that is the language of the environment.

The data in the above table (table 2) shows that items 1, 4, and 5 received a negative proposition of 1.7 and 2.0 respectively, indicating that the respondents rejected the propositions that are contained in the items. Specifically, the data contained in this table indicate that most of the respondents agree with the propositions therein in the table while few respondents as earlier pointed above believe in the contrary.

In summary, it could be said that the preachers make reference to the Bible always, they also relate The data in table 3 above show that majority of the respondents agree with the propositions contained in the items.

In view of this, these, items 1,3,4,5,6,7,8,9 and 10 scorers a mean of 3.1, 3.4, 3.6, 3.4, 3.2, 3.5, 3.4, 3.4 and 3.4 respectively. As these mean scores are above the bench mark mean of 2.50, it shows that the respondents agree with the proposition. meanwhile, only item 2 received a negative response.

**Table 2. Language of sermon and worldview of the people.**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/No** | **Items** | **R a** | **t i** | **N** | **g s** | **Total** | | **Mean score** | | **Decision** |
|  |  | 4  SA | 3 A | 2 D | 1  SD |  |  |  |  |  |
| 1. | The preaching in the Pentecostal church focus only on what was read in the church | 8 | 3 2 | 8 3 | 1 2 5 | 4 1 | 9 | 1 . | 7 | Negative |
| 2. | The preachers relate their preaching with what is happening in the society | 1 6 7 | 6 8 | 9 | 6 | 8 9 | 6 | 3 . | 6 | Positive |
| 3. | The preachers relate what is in the Bible with the culture of the people | 180 | 4 9 | 1 2 | 9 | 9 0 | 0 | 3 . | 6 | Positive |
| 4. | The cultural values of the people are not taken into consideration in preaching | 3 9 | 4 2 | 1 1 7 | 5 2 | 5 6 | 8 | 2 . 3 |  | Negative |
| 5. | The language of preachings conflict with the culture of the environment | 2 2 | 3 1 | 1 1 9 | 7 8 | 4 9 | 7 | 2 . 0 |  | Negative |
| 6. | The language of preachers promotes the culture of the people | 1 2 6 | 1 0 7 | 1 5 | 2 | 8 5 | 7 | 3 . | 4 | Positive |
| 7. | The language of preachers reforms the cultures of the people | 1 1 0 | 8 6 | 3 7 | 1 7 | 7 8 | 9 | 3. 2 |  | Positive |
| 8. | The language of the preachers is based on the cultural worldview of the audience | 1 2 0 | 1 0 1 | 5 | 2 4 | 8 1 | 7 | 3. 3 |  | Positive |

**Table 3. Language related factors that retard or enhance sermon delivery**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **S/No** | **I** | **T** | **e** | **m** | **s** | **R** | **a** | **T** | **i** | **N** | **g s** | **Total**  **Score** | **Mean score** | **Decision** |
|  |  |  |  |  |  | 4  SA |  | 3 A |  | 2 D | 1  SD |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| 1. | The use of the language of the immediate environment can enhance sermon delivery | 8 0 | 1 2 5 | 3 8 | 7 | 7 7 | 8 | 3 . 1 | |  | Positive |
| 2. | The use of language of immediate environment retards sermon delivery | 5 | 2 8 | 1 0 7 | 1 1 0 | 4 2 | 8 | 1 | . | 7 | Negative |
| 3. | The use of Nigerian English enhances sermon most | 1 2 2 | 1 0 3 | 2 0 | 5 | 8 4 | 2 | 3 | . | 4 | Positive |
| 4. | Exemplary life of the preacher greatly enhances sermon delivery | 1 5 9 | 7 7 | 1 0 | 4 | 8 9 | 1 | 3 | . | 6 | Positive |
| 5. | Using appropriate language according to the audience enhances sermon delivery | 1 2 3 | 1 1 4 | 8 | 5 | 8 5 | 5 | 3 | . | 4 | Positive |
| 6. | Not using the language of the immediate environment retards sermon delivery | 8 7 | 1 2 8 | 2 1 | 1 4 | 7 8 | 8 | 3 | . | 2 | Positive |
| 7. | The use of code-mixing and shifting enhances the sermon delivery of the preachers | 1 3 8 | 1 0 2 | 8 | 2 | 8 7 | 6 | 3 | . | 5 | Positive |
| 8. | Using examples from people’s language enhances sermon delivery | 1 4 1 | 8 3 | 1 5 | 1 1 | 8 5 | 4 | 3 | . | 4 | Positive |
| 9. | Preaching without practice or preparations greatly retard sermon delivery | 1 3 6 | 8 1 | 2 0 | 1 3 | 8 4 | 0 | 3 | . | 4 | Positive |
| 10. | The lack of knowledge of the people’s language and background greatly retards sermon delivery | 1 2 2 | 1 2 0 | 5 | 3 | 8 6 | 1 | 3 | . | 4 | Positive |

In the table while few respondents as earlier pointed above believe in the contrary.

In summary, it could be said that the preachers make reference to the Bible, though not always, because most times they use illustrative stories to buttress their point. They also relate whatever they say with the happenings in the society, as well as incorporate the peoples‟ worldview. The preachers also make reference to the people’s culture by trying to reform some of the cultural excesses and therefore, can be deduced that the preachers do promote the culture of the people that they feel is not contractor to what they believe or preach. They also use their language (language of the environment) to the best of their knowledge. The data in table 3 above show that majority of the respondents agree with the propositions contained in the items.

In view of this, these, items. 1,3,4,5,6,7,8,9 and 10 scorer a mean of 3.1, 3.4, 3.6, 3.4, 3.2, 3.5, 3.4, 3.4 and 3.4 respectively. As these mean scores are above the bench mark mean of 2.50, it shows that the respondents agree with the proposition. On the contrary however, only item 2 received a negative response as it scored a mean of 1.7. This mean is below the bench mark of 2.50, the proposition therein stands rejected. In effect, of all the propositions which list the linguistics factors that can retard or enhance sermon delivery, only item 2 on the use of language of the environment was rejected with the mean score of 1.7, while all the other proportions that list the linguistics factors that can enhance sermon delivery received acceptance – that is scored above the bench mark of 2.50. the summary of it all is that the majority of the respondents accepted the propositions while only few rejected them. It was rejected with the mean score of 1.7, while all the other proportions that list the linguistics factors that can enhance sermon delivery received acceptance. Taking a look at a sociolinguistic study of communicative competence and the language of sermon in Roman Catholic churches in Nigeria to view the competency level of the preachers has been vigorously undertaking by this study. The major instrument by which sermons are delivered is language. Therefore, the language use of preachers needs to be effectively adequate for the aim of the mission. It is scored above the bench mark of 2.50. the summary of it all is that the majority of the respondents accepted the propositions while only few rejected them. say some of the happenings in the society, as well as incorporate the people’s worldview. The preachers also make reference to the people’s culture by trying to reform some of the cultural activites to suit the western religious practices and therefore, can be deduced that the preachers do promote some cultures as it scored a mean of 1.7. This mean is below the bench mark of 2.50, the proposition therein stands rejected. In effect, of all the propositions which list the linguistics factors that can retard or enhance sermon delivery, only item 2 on the use of language of the environment.

**Conclusion**

The Pentecostal preachers usually use code-switch and code-mixing in their sermon delivery, to create more listening interest in their members, the use of the language of the environment in their sermon delivery cannot be over emphasized as it is used in singing worship and praise songs during church service. They use it to say some of the happenings in the society, as well as incorporate the people’s worldview. Meanwhile, communicative competence is not the only factor that can influence the outcome of sermon efforts, the attitude, understanding and behaviours of the preacher, the listeners also matter a lot. Though, sermon as a tool for the propagation of evangelism are meant to influence the people’s behaviour positively. From the observation of the researchers and the questionnaire one cannot say for certain that this aim has been actualized. However, the speech act of sermons is always fully realized but it has not fully perceived in the activities (characters) of the people. However, the rate of code-switch and code-mixing is seen everywhere not just in sermon delivery of the Pentecostal preachers but in every linguistic affair. Meanwhile, it makes the speech more interesting, and carries along everyone in the discussion or instruction for better understanding as it also creates sense of oneness in indigenous mindset.

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