

CHAPTER ONE

1.0 INTRODUCTION

1.1 BACKGROUND TO THE STUDY

In linguistics, interference refers to the impact a language variety has on another language in the speech of bilinguals as a result of usage of both languages. This study is executed to inspect the interference of Yoruba on the spoken English of preachers from selected churches in Ogun State. The need to observe and correct the wrong pronunciation and syntax of English words in many Pentecostal churches, mostly in Ogun state demands extra attention. This is as a result of the transference of the features found in their Yoruba mother tongue to the sound system of English language.

Interference occurs at all linguistic levels which include phonology, morphology, syntax, semantics, pragmatics, and the lexicon. Lott (1983) defines interference as ‘errors in the learner’s use of the foreign language that can be traced back to the mother tongue’. Ellis (1997) refers to interference as ‘transfer’, which he again says is ‘the influence that the learner’s L1 applies over the acquisition of an L2’. Interference refers to the effect of bilingualism or multilingualism. It is a linguistic situation whereby features of a person’s first language are negatively transferred to the second. Ntekim-Rex (2009) asserts that in the aspect of second language acquisition, interference could be negative or positive. Interference is positive when it supports the learning of the target language as a result of similarities with the target language. Negative interference occurs if language transfer withdraws one from learning and if transfer causes a form of confusion. (<http://faizal.staff.iainsalatiga.ac.id/wp-content/uploads/sites/63/2014/03/Language-interference.pdf>)

Dulay et.al (1982: 101), also states types of transfer- positive transfer and negative transfer. Negative transfer refers to those instances of transfer, which result in error because old habitual behaviour is different from the new behaviour being learned. On the contrary, positive transfer is the correct utterance, because both the first language and second language

have the same structure, while the negative transfer from the native language is called interference. The term ‘interference’ is exclusively used for the purpose of negative transfer.

Interference refers to the impact of a particular language on another language. Yoruba mother tongue interference on spoken English, used as a second language is generally a continuous experience. Mother tongue is learnt by imitation, but when learning a second language, learners face difficulties of acquiring the rules that are different from that of their mother tongue. Therefore, the interference of native language is examined in their communication. Interference can be described as alterations in a learners’ use of an external language which can be traced back to the learners’ first language that has been acquired before.

However, interference includes errors which occur while learning a second language. Recently, researchers who are investigating second language acquisition have distinguished that interference carries a negative idea and have therefore progressively managed to avoid it, giving the term ‘transfer’ instead. The language transfer occurs both in writing and speaking; but in this study, my scope is predominantly in speaking.

Daramola (2004) observes that language does not exist like an organism, but occurs. This suggests that language simply happens, it functions and is put to work with the whole of man’s existence. Language is the appearance of culture. Language is an invention which every human being is provided or blessed with. Language is a unique gift which is used naturally as a tool for expressing and it consists of different sub skills. Language is one out of the many means by which a person’s experiences and thoughts can be organised. Without the spoken form of language, thoughts will never be born and life’s knowledge will be wasted because no one can learn from them. Language is dynamic. The dynamicity of language makes us have the two languages that this research study discusses- Yoruba and English.

Yoruba is a region in the western part of Nigeria. It is a popular indigenous language in the country alongside Hausa and Igbo. Like many other languages in Africa, Yoruba is a tonal language and so it is important to pay attention to the tones in the language. (sites.clas.ufl.edu/languages/files/YOR2201-inter-yoruba-odutola.pdf) Tones occur on the

syllable in the spelling system, tones are placed on vowels and syllabic nasals. Yoruba is a language that is natively spoken in West Africa; having about 20 million native speakers; it is a highly independent language. It is the principal language of people between the Oyo Empire and Benin Empire, and was brought down to communities along the West African coast as far as Liberia, by means of commerce and military evolution of those two empires. (Campbell 1991:1471).

English language grants admiration and a feeling of achievement to its speakers but some have been left with the unsuccessful use of this language especially in the countries where English is not the mother tongue or the first language that an individual first comes in contact with, for instance a country like Nigeria. English language is potentially one of the most precious benefits left behind by Nigeria's colonial master; it can be described as a world language. Oyedokun- Alli (2014). English is the first choice of foreign language in almost all other countries of the world, and it is this high rank that has given it the stance of a global lingua franca. It is estimated that about a third of the world's population, about two billion people, make use of English.

A Pentecostal church is generally identified with the long standing background, conventions and scriptural views of the Pentecostal movement which began to appear throughout the U.S. at the turn of the 20th century. The origins of the movement are usually associated with a band of believers led by minister, Charles F. Parham. In a Bible school in Topeka, Kansas, students and teachers, along with Parham, researched the book of Acts, searching for the source of the Apostle's great power and success. Isaacson (1990).

Ogun state is a state in Nigeria, north-west. It borders Lagos State to the south, Oyo and Osun to the north, Ondo to the east and the Republic of Benin to the west. (https://en.wikipedia.org/wiki/Ogun_State)

1.2 STATEMENT OF THE PROBLEM

The control of a language, a dialect or linguistic features on the grammar, vocabulary and phonology of another language's is what constitute the notion 'interference'. It is observed

that sermoners, when giving Christian sermons, move some linguistic features of their mother tongue into spoken English; this is due to the fact that the sermoners make use of English as a second language; therefore interference is bound to happen. Notwithstanding the fact that a variety of study has been carried out in the area of interference on major Nigerian languages, however, research gaps exist in interference on Pentecostal churches as only very little has been done.

The language that a group of individuals obtain in their early years naturally becomes their instrument of communication and thought and it in most cases, interferes with their second language. These interferences may manifest in any aspect of language such as phonology, morphology, syntax and semantics. When a preacher says for instance, 'It is sweetening me to tell you all that Jesus is here' to mean 'I am happy to tell you that Jesus is here'. What this preacher has done is to simply transfer the syntax of Yoruba language *Inu mi dun lati so fun yin pe...* into English.

The argument of Yoruba interference on Spoken English is that a person acquires the language he is exposed to as a child; and during the process of development, he transfers some of his First language into the second which in this study is the English language. These features are seen in the way a person constructs sentences and in his pronunciation of English words. In this study the researcher will examine the sentences or expressions that sound awkward and uncommon in English standard.

1.3 OBJECTIVES OF THE STUDY

The objectives of this research work include;

1. To identify errors caused by the Yoruba language interference of sermoners in selected Pentecostal churches in Ogun State
2. To detect how Yoruba mother tongue interference features in selected sermoners' use of English phonology

3. To identify Yoruba mother tongue interference in the sermoners' use of English grammar
4. To find out if negative interference hinders the comprehension of Christian sermons

1.4 RESEARCH QUESTIONS

The following are the research questions that will guide the researcher in the course of carrying out her research work. This includes;

1. What are the errors caused by Yoruba language interference of sermoners in selected Pentecostal churches in Ogun State?
2. How does Yoruba mother tongue interference surface in selected sermoners' use of English phonology?
3. How does Yoruba mother tongue interference feature in the sermoners' use of English grammar?
4. What areas do negative interference hinder comprehension during Christian sermons?

1.5 SIGNIFICANCE OF STUDY

An analysis of language interference and how it influences the sermon of Christians is necessary in our religious society. Any misrepresentation may have negative effects on sermon comprehension in the religious aspect of the society.

This research hopes to widen the intellectual scope of Christian sermoners and the worshippers on the implication of language interference on Christian sermons. This study will be a very useful source of literature for other researchers, students and sermon preachers who are intending to study the interference of Yoruba on spoken English in selected Pentecostal churches.

The researcher hopes that this study will be of help to sermoners in order to reduce and prevent the errors in their speech as a result of Yoruba interference on English. Findings from this will aid researchers to come up with other strategies that can reduce if not eradicate language interference in the religious setting.

1.6 SCOPE AND LIMITATION OF STUDY

This means the area(s) where the research cannot exceed during the act of research study. In carrying out this research work; the researcher could not exceed the boundary of studying Yoruba language transfer on English language in some Pentecostal gatherings of Ogun state. The researcher selected two branches each of The Redeemed Christian Church of God (RCCG), Mountain of Fire and Miracles Ministries (MFM), Deeper Life Bible Church and Christ Apostolic Church (CAC); making eight deliberately selected areas in all.

The main limitation of this study has to do with the poor sound systems of most churches; and the researcher has to listen keenly to find errors that arise in their spoken English as a result of interference of Yoruba language. Also the risk of travelling to several churches during any of the programmes is another factor. Majority of the roads in Ogun state are bad and are the cause of several accidents.

In conclusion, the scope of the study serves as a limitation on its own. This is so because the research work is limited to Ogun State. Also, the findings gotten from this study cannot be generalized to other states only if broader studies are carried out. As a result, the researcher is of the opinion that findings are restricted to a particular region.

However the above lists of limiting factors, this research study has the ability to contribute positively to knowledge.

1.7 DEFINITION OF TERMS

Interference

Here it refers to interruptions in a person's language by another language in several linguistic levels- grammar, accent, lexicon, semantics, etc. A person experiences linguistic transfer when his/her comprehension of one language has an impact in that person's comprehension of another language. Negative transfers are called interference.

Yoruba

Yoruba is a language which is a member of the Volta-Niger branch of the Niger-Congo family of languages. It is one of the official languages of Nigeria. It is a tonal language and so it is important to pay attention to the tones in the language. Yoruba language is spoken in west Africa. The number of its speakers approaches 80 million. It is spoken majorly in Nigeria and Benin.

Pentecostalism

In this research, Pentecostalism is linked to beliefs or doctrines of consecutive and first confirmation. Pentecostalism places special emphasis on a direct, personal experience of God through baptism with the Holy Spirit.

Sermoner

In this study, a sermoner refers to a preacher in Christian setting. He/she is anyone who preaches in religious context

CHAPTER TWO

LITERATURE REVIEW

2.1 CONCEPTUAL FRAMEWORK

To have a better understanding of this research work, there is the need to explain some basic terms and it includes: Interference, language, English language, Yoruba language and Pentecostalism.

2.1.1 The notion of interference

Interference arises as a result of deviation from the usual standard of any of the languages used in a bilingual situation. It occurs in the speech of bilinguals as a result of their understanding more than a language. When the forms and meanings of a particular language is being given or put into another language, it results in interference. Adedimeji (2007) opines that interference is the negative transfer of what obtains in the source languages or Nigerian languages to the target language. Language interference is most often discussed as the cause of errors known as negative transfer; and it happens when speakers and writers transfer linguistic items and structures that are not the same in both languages.

Alabi (2007) tells that the term implies a rearrangement of patterns that results from the introduction of foreign elements into more highly structured domains of a language such as the phonemic system and some areas of the vocabulary. Akindele and Adegbite (2005:38) opine that “Interference occurs linguistically in a way that two different languages intersect and the linguistic system of one of the languages is transferred into the other all in the process of producing the target language or second language.” The variety of English used in the religious setting has certain features. These features are manifested in L1 transfer, borrowed words and in coined words. The religious coinages and L1 transfer as exemplified in Christian sermons shall be fully discussed in the subsequent section of this work.

Stevens (1965) comments that:

In speaking a foreign language, we commonly use not the sounds of that Language, but those sounds of their mother tongue which we imagine being equivalent to the sounds of the foreign language.

This is to say that an average Yoruba speaker of English usually has Yoruba language as the supporting structure of his English phonetic and phonology inventory. This is further supported by Awonnusi (2009) when he said that:

Nigerians commonly use the sounds of their native languages (particularly the widely spoken languages like Hausa, Igbo and Yoruba) when speaking in English especially for sounds not available in the native or indigenous languages

It is important that a person, when he/she gets into a new environment, would acquire competence in the language used in that environment because the individual must communicate with his/her fellow human being in the same society; and in this regard, the church environment.

Hence, we can safely claim that the Yoruba speakers of English draw on the sound system of Yoruba to realise the English phonemes; as well as Yoruba tone system realise the stress and intonation system of English both at word and at the group levels.

2.1.1.1 Kinds of interference

Ntekim-Rex (2009) points out three types of language interference;

- a) **Phonic Interference-** is a common type of interference being that its accent is a foreign one i.e, not the sound in one's mother tongue. Phonetic interference is the transfer of the rules that govern speech production in a prevalent speech community to the sound system of a target language.

E.g.

Finger/'fɪŋgə:/ instead of /'fɪŋgə/

Most Nigerian languages do not have consonant clusters at the syllabic level. Therefore there is the 'l' vocalisation or vowel insertion immediately after the production of a consonant sound. E.g.

Kettle - /ketu/ instead of /ket(ə)l/

Bundle- /bundu/ instead of /bʌnd(ə)l/

- b) Grammatical interference** – interference occurs depending on the bilingual's level of competence.

E.g.

- i. They are calling you (You are called)
- ii. I have played ball yesterday (I played ball yesterday)

At a higher level, the following could be noticed;

- i. Lets rise up on our feet (Let's rise)

- c) Lexical interference-**

E.g.

- i.) Tolu saw a tear

In English, 'tear' carries various meaning. This example could imply that someone cried or that something got ripped. Since each of the two meanings has its particular meaning in English, interference at a lexical level can arise.

- d) Discourse interference-**This has to do with systems of greetings. In Nigeria greeting systems differ from that of the native speakers.

2.1.2 Language

Encyclopaedia Britannica explains language to be an organised system of written or spoken character by means of which human beings, as part of a social group, and members of its culture, communicate. Sapir (1921) is of the opinion that language is human-based; other lower animals do not have the capability to use language in its real sense. When one knows a language, one can speak and be understood by others who know that language. This connotes that one has the capacity to produce sounds that signify certain meanings and to understand or interpret the sounds produced by others. A fraction of knowing a language means knowing what sounds are in that language and what sounds are not. This unconscious knowledge is revealed by the way speakers of one language pronounce words from another language.

Language serves as the basis by which people communicate with each other and with themselves. Language cannot be passed down from parent to child. A child learns the language of any speech community he finds himself. Sapir also states that a child learns the language of any speech community he finds himself. Language is an interesting wonder that has been bestowed to man. It serves as a means by which man expresses his ideas and gives meaning to his existence. Language does not as a matter of fact stay apart or run parallel to control experience but totally permeates it. Language is not just thought, it is of essential interest to human beings. It largely coordinates all our thinking processes.

2.1.3 Spoken English

The fundamental role played by the English language in Nigeria cannot be exaggerated. Graddol (1996) cited by Akinjobi (2002:30) tells that in almost all countries of the world, English language is used either as a first, second, or a foreign language. Presently in Nigeria, there are more than four hundred native languages, but none of these languages have been adopted as the lingua franca. In Nigeria, the English language has taken up the status of a second language while considering its unique role. So, apart from its status as the country's lingua franca, it is the language of authorised communication, educational system and

political administration. Hunjo (2002) reaffirms that the English language has such a prestige in Nigeria than any other Nigerian languages due to the role it performs and through its existing together with other Nigerian languages.

2.1.4 Yoruba language and its tonal system

As one of the minority groups of languages in Nigeria, Yoruba is spoken by above 20% of Nigeria's population. Yoruba has several dialects and there are three basic tones of different pitch levels in Yoruba language: High, Mid and Low. In the writing system, the High and Low are indicated with (´) and (˘) respectively, over the vowel. The mid tone is generally unmarked except where there might be ambiguity or confusion. Yoruba language interferes with spoken English in pronunciation and intonations. The Yoruba language among the preachers in Pentecostal churches is their natural instrument of thought and communication and interferes with the foreign language which in this study is English. (sites.clas.ufl.edu/languages/files/YOR2201-inter-yoruba-odutola.pdf)

2.1.5 Pentecostal church

As viewed by (Isaacson 1990:48), the name 'Pentecostal church' is gotten from the scriptural outpouring of the Holy Spirit which took place on the day of Pentecost in the Biblical book of Acts 2:1-4. The Pentecostals have been known for a long time and have been appreciated for their great emphasis on evangelism and distant missions. The structure of religious texts has been built on stylistic, discourse and sociolinguistics approach. Some works already exist in the area of study of the English language usage in religious conversation in Nigeria. Examples of such works are Crystal (1965), Crystal and Davy (1969), Samarin (1976), Babatunde (1986, 2007), Taiwo (2006, 2007), and Adetunji (2007). Babatunde (2007) examines the speech acts of the evangelical Christian sermons, while Taiwo (2006) describes response manifested in English-medium Christian pulpit sermons. A religious language is an expressive language because often times, it affects people's sub-consciousness, and thoughts. Babatunde (1986) studies the language of electronic-mediated Christian messages in Nigeria and observes that the language is characterised by judgmental, instructive and expressive

speech acts. In this work, the research intends to carry out a study of the effects of Yoruba native language interference with English in selected Pentecostal churches/ Christian gatherings. Pentecostal churches (in Nigeria) refer to those churches that support their beliefs on Holy Ghost baptism. Pentecostalism started in Nigeria in the early 1960s with the establishment of the Scripture Union (SU) Movement. Extensive research has been carried out in the area of native language interference on the target language among bilinguals but only little has been done on interference in the aspect of Pentecostal churches.

2.2 FACTORS RESPONSIBLE FOR LANGUAGE INTERFERENCE

Language interference is the result of bilingualism/ multilingualism. The factors that contribute to interference will be discussed shortly;

1. Speaker’s background on bilingualism

A speaker is affected by his/her source and target language as bilingualism is a main issue in language interference. When a speakers says for instance, ‘My second will do it’ to mean ‘My partner will do it’, what this speaker has done is to transfer the syntax of Yoruba *Ikeji mi a se* into spoken English. Another instance is in the discourse below, between a preacher and a church member

Participants	Preacher’s English	Standard Variety
Pastor:	Please I want to see you	Can I have a word with you?
Church member:	Hope nothing?	Sure

2. Unwillingness towards the target language

Unwillingness towards the target language brings about negative attitude. Defiance to target language structure will be the result thereby compelling the bilinguals to move structures of his/her first language into spoken and written English. For example is a preacher's statement, "I want consult you". While the correct sentence is "I want to consult with you".

3. Limited vocabularies of target language

The vocabularies of some languages are words of surroundings connected to life. Hence, a learner of another language will come across new words different from his native words. Vocabularies take a major role as they are relevant for one to speak as natives of target language. The more a person masters vocabularies, the better he has control of the target language (TL). A Foreign language learner will try to intentionally put his native word to state some points when he cannot find the best words of TL. For example, when a Yoruba speaker wants to mention 'curtain', he stills mentions 'curtain' when he speaks in Yoruba; since there is no matching Yoruba word for it. It is also similar to translate other cultural words.

2.3 THEORETICAL FRAMEWORK

This research study will review three theories, which one of them will be selected for the relevance of this study. They include; Behaviourist theory and Error Analysis and Contrastive Analysis

2.3.1 Behaviourist Theory

This is the first theory of language that was based on the work of Skinner and Pavlov using the behavioural patterns of some animals in their experiment. The theory states that "language is a mental process of habit formation which proceeds by means of frequent

reinforcement of stimulus-response sequence”. Simply put, language is learnt like every other psychomotor skill such as walking, running or jumping. To the behaviourist, the environment is crucial because it influences learner’s performance by providing feedback.

The view of Behaviourism is that all learning, including language learning occurs through a process of imitation, practice, reinforcement and habit formation. Behaviourist claimed that when learners correctly produce language that is the same as the one they are exposed to in the input, and these efforts receive positive reinforcement, habits are formed (Spada et al).

2.3.2 Error Analysis

This is a L2 learning propounded by Pit Corder. The basic objective of error analysis is to describe how learning occurs by examining the learner’s output and this includes his/her correct and incorrect utterances. One of its major findings is that learners produce errors when they make faulty assumptions about the rules of the target language. Error analysis plays a central role in this study. It is possible that errors emerge when learners make the wrong inference about the nature of the second language. The errors provide evidence about the nature of the learning process, as the learner gradually works out the system of the foreign language. When learning a foreign language, mistakes are bound to occur because a foreign language is definitely different from one’s mother tongue. The fact that learners make observable mistakes that can be analysed and classified to study learners’ error is called Error Analysis.

According to Abisamara, “Error analysis is a type of linguistic analysis that focuses on the errors made by learners. It includes comparison between the error made in the target language and that target language itself. Pit Corder is the “father” of Error Analysis; and it was with his article, “the significance of learners Error” (1967) that Error Analysis took a new turn. Before then, errors were “flaws” that needed to be eliminated. Corder came up with a completely different point of view. He argued that errors made by learners are “important in and of themselves”. For learners themselves errors are ‘indispensable’, since the making of errors can be regarded as a device the learner uses in order to learn the language. Above all, error analysis is complicated by the fact that often times; it is

ambiguous or unknown what a speaker meant to say hence how to identify the errors that have been made (Crystal 372-372). Error analysis cannot be studied properly without the notion of contrastive analysis.

2.3.3 Contrastive Analysis

Contrastive Analysis (CA) is a structure by structure comparison of two languages to figure out the area of similarities and differences. It is one of the early processes used to explain Second Language Acquisition and learning. The supporters of C.A claimed that the similarities and differences between various languages was enough to deal with the problem of teaching these languages (Ghadessy 1980).

Contrastive Analysis has it that the first language of a person interferes with the acquisition of his/her second language. It is the systematic study of a pair of languages with a view to identifying their structural differences and similarities. The influence of L1 on L2 is as a result of transfer, which simply means, the learner's projection of rules from his mother tongue to the second language.

2.4 RELATED STUDY

The topic of mother- tongue influence or interference has received a wide awareness over time. Onike Rahaman (2009) carried out a research on mother tongue interference on the Yoruba learners of English and he discovered that ‘a Yoruba– English bilingual stresses almost every syllable in the utterances he produces in English’, e.g. aPPLE instead of Apple or maRY instead of MARY. At the tone level, because all the syllables are stressed as a result of the carryover from the dialects of Yoruba language, it becomes difficult to understand what part of an utterance a Yoruba – English bilingual is laying emphasis on. In the areas of syntactic and discourse problems of Yoruba learner of English, Onike also states that “the syntax of English and Yoruba language have recognized problem areas such as the nominal

system (such as number, quantifiers) and expression of passives. According to him, “the discourse level is ‘more pronounced at the level of greeting. For instance, the system of greeting in Yoruba clearly differs from that of English. And a Yoruba English bilingual often transfer the system of greeting in Yoruba into English. For instance, ‘Good morning how was your night?’ The system of greetings is also observed via the production of language greetings in place of casual greetings which characterize the English discourse. (Online Wikipedia encyclopaedia)

Odumuh (1987) studied the influence of ethno linguistics on English language usage by Nigerians. He found out that these influences affect all levels of linguistic analysis in the areas of phonology, morphology, syntax and semantics. According to him, majority of pronunciation problems of our people are due to interference from mother tongue. People are so conditioned by the habits of their mother tongue that very often we cannot hear the strong sounds of the native language in the target language

2.5 SUMMARY OF LITERATURE REVIEW

The literature review was divided into three divisions. They are: the definition of concepts, theories in this study and related studies. In the theoretical framework, three theories of second language learning were reviewed which includes the behaviourist theory which is based on the view that learning a language involves the process of practice, imitation and the formation of habits. The behaviourist theory explains that properties of an L1 have influence on the course of L2 learning and that learners ‘transfer’ sounds, structures, and the usage of one language to the other; thereby resulting in interference. As a result of these interferences of language, error analysis came up which is a linguistic analysis of comparison between errors made in target language and the target language itself. Contrastive analysis starts with a comparison of systems of two languages and predicts only the areas of difficulty or error for the second language learner

Under the related studies, several researches carried out by various researchers were reviewed. Findings from the researcher are that competence in one's second language (L2) suffers hindrances as a result of competence in first language (L1). Also, the influence of a speaker's L1 on the linguistic system of the L2 is greater than that of L2 on the L1.

The researcher, through the above mentioned theories, concepts and review of related studies hereby resolve to base this research study on Contrastive Analysis. It constitutes the basis on which the research work operates.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

Research methodology is a clear account of the way and when the research is going to be carried out, it provides a comprehensive account of the methods to be used in collecting research data. The study will make use of recorded sermons based on participant's observation. The process involved the bodily presence of the researcher at the churches. The preachers whose sermons were recorded are from four (4) Pentecostal churches in Ogun State- Deeper Life Bible Church, The Redeemed Christian Church of God, Mountain of Fire and Miracles Ministries and Christ Apostolic Church. From the recorded sermons of the preachers, excerpt were purposively selected for data analysis

3.1 RESEARCH DESIGN

The research design comprises the plan for data collection and analysis. The research design guides the researcher in the collection, analysis and interpretation of data. "A research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure". Research design indicates whether the obtained research interpretations can be generalised to a larger group or a different situation.

In carrying out this research study, the researcher made use of observational design; which is a descriptive type of study. Ali (1996) states that descriptive design studies are concerned mainly with the description of events because they have no manipulation of what is being observed. The descriptive research design is most appropriate for this study because this study is on the interference of Yoruba language on spoken English in selected Pentecostal churches in Ogun State.

3.2 AREA OF STUDY

The region that this research work covers is Pentecostal churches in Ogun State, where English language is majorly spoken as the language of Christian sermons.

3.3 POPULATION OF STUDY

In research, 'population' refers to a set of elements (persons or objects) that hold common characteristics. It is the total number of people a research work originally seeks to cover. The population size is the number of elements in the population.

The population of this study is made up of two preachers each from the selected Pentecostal churches in Ogun state. A total of four churches in Ogun State were selected for this study.

The population of this study is on preachers of four selected Pentecostal churches in Ogun state. A total of four churches were used for this study. These preachers are from the following Pentecostal churches in Ogun State: Deeper Life Bible Church, The Redeemed Christian Church of God, Mountain of Fire and Miracles Ministries and Christ Apostolic Church.

3.4 POPULATION SAMPLE

Samples are individual study units that are gotten from the research population. It refers to when only some members are selected from a population. To sample is to collect a portion of the entire population narrowing it down to a target population and then to an accessible population. In carrying out this research, the researcher could not assess the entire selected Pentecostal churches (For instance, the entire Deeper Life churches in Ogun state); so at least two preachers each of the selected churches were chosen to represent the whole; and this brings the population of study to an accessible one. Yoruba mother tongue interference on spoken English by the preachers were gotten, classified and analysed. The accessible

population for this study are eight (8) preachers altogether from the following Pentecostal churches: Deeper Life Bible Church, The Redeemed Christian Church of God, Mountain of Fire and Miracles Ministries and Christ Apostolic Church.

3.5 METHOD OF DATA COLLECTION

The method used by the researcher in collecting data was by recording device. The recording device consists of preachers' sermons recorded by the researcher. The researcher actually went to record preachers' messages from the selected Pentecostal churches used for this study: Deeper Life Bible Church, The Redeemed Christian Church of God, Mountain of Fire and Miracles Ministries and Christ Apostolic Church.

3.6 METHOD OF DATA ANALYSIS AND PRESENTATION

In analyzing the data collected, the descriptive/deductive technique using the interference errors made by preachers was employed. The gathered interference errors of preachers who have been selected were used. The data were analysed by using tables and percentage. Percentage scores were derived by related academic journals, gotten from the library and useful works were gathered in the course of this research. Contrastive analysis of the phonemes and grammar of English and Yoruba sounds have been carried out by placing together the linguistic units of both languages. This type of analysis will give better insight into the areas of interference.

3.7 INSTRUMENT FOR DATA COLLECTION

The instrument used for collecting data used for this study was collated through the researcher's participant observation as preachers orally gave sermon

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 INTRODUCTION

This chapter focuses on data presentation, analysis and interpretation. Data collected from preachers in Deeper Life Bible Church, the Redeemed Christian Church of God, Mountain of Fire and Miracles Ministries and Christ Apostolic Church are presented, analysed and interpreted as follows: The recording involved the researcher's active presence in these churches.

4.1 IDENTIFICATION OF YORUBA INTERFERENCE WITH SPOKEN ENGLISH

This section looks into the excerpts from the sermon. Features of Yoruba language interference through the use of coined words, lexical borrowings, metaphoric expressions, phonetic interference and grammatical interference are discovered. Data are first presented in numbers before they are analysed.

4.2 GRAMMATICAL INTERFERENCE

4.2.1 Christ Apostolic Church (CAC)

Message Title: Discipline

1. It will better for us
2. You cannot compare yourself to God
3. I came down from the bus
4. What is an unbeliever finding in the midst of God's children?
5. I was travelling on a journey sometimes ago... I heard the smell of vegetable soup.

Analysis: ‘It will better for us’ is a direct transliteration of the Yoruba *o ma dara fun wa*. The sentence can be interpreted in Standard English as ‘It will be well with us’. To compare one’s self with God is to transfer Yoruba grammar, *fi ara we Olorun* into English. Data 3, the statement ‘I came down from the bus’ is the grammatical conversion of *Mo so kale ninu oko*; Standard English has it as ‘I alighted from the bus’. ‘What is an unbeliever finding in the midst...’ is in question form. It has its Yoruba interpretation as *Ki lo n’wa laarin...* The expression, ‘hear the smell’ is the result of interference of Yoruba *gbo oorun*. It is impossible to hear the smell of anything let alone that of food.

Message Title: The mystery of anointing

6. I hope you all came well
7. People are telling you to do like a man
8. After some time, he jumped to up
9. May the spirit of the lord tabernacle over your head
10. I was hearing a song on the street one day

Analysis: In data 1, the expression is an evidence of Yoruba transliteration of *Se da’a da le de* into English. ‘Do like a man’ reveals the interference of Yoruba with English language. The expression has its interpretation in Yoruba language as *Se bi okunrin* which can be interpreted in native speaker’s English (NSE) as ‘Be a man’. To ‘jump to up’ has to do with the movement of preacher’s Yoruba L1 of *fo soke* into English. ‘May the... over your head’ in data 4, has its Yoruba version as *lori e*. Standard English may interpret it as ‘over you’.

4.2.2 Deeper Life Bible Church (DLBC)

Message Title: Vital elements for favour

1. He has brain

2. Children of God shout halleluyah
3. Everybody is saying our leaders have eaten our money
4. Only few crave for heaven, many people are busy craving for money.

Analysis: The above are instances of features of grammatical interference in preacher's sermon. 'He has brain' is a direct transliteration of the Yoruba *o ni opolo*. The sentence, 'Children of God, shout Halleluyah' is a conversion of the Yoruba *expression Omo Olorun ke haleluyah*. Again, 'our leaders have eaten our money' is as a result of the Yoruba ... *ti je owo wa*. The expression 'crave for' in data 4 is a direct translation of the Yoruba word, *Pa ongbe fun*. The native speaker's expressions for those words are 'crave heaven' and 'craving money'.

Message Title: He is risen

5. When I look at my front
6. He is risen
7. I am seeing somebody that will testify next
8. There are young ones who die young

Analysis: The statement, 'look at my front' is the grammatical conversion of the Yoruba *Wo iwaju mi*; standard English has it as 'when I look ahead'. 'He is risen' is grammatically incorrect because some verbs do not just take a direct object to complete their action; 'He is raised' or 'He has risen' is what the preacher implies. 'I am seeing somebody' in expression 7 has its Yoruba version as 'Mo n'ri enikan. Standard English may interpret it as 'I see somebody'. The statement 'There are young ones who die young' is an interference error of the expression 'There are young people who die prematurely' in native speaker's usage.

4.2.3 Mountain of Fire and Miracles Ministries (MFM)

Message Title: How to handle life's challenges

1. We shall not cry over anyone
2. It is sweeting me to tell you all that Jesus is here
3. From up to down of the economic system is affected badly by the love of money
4. They are calling you
5. I want to do wedding

Analysis: In data 1-5 above, the preacher's expression, 'We shall not cry over anyone' can be interpreted as 'We shall not mourn' in Standard English. Yoruba variety has it as *A ni sukun lori enikan*. 'From up to down of the economic system...' is to move Yoruba linguistic features of *Lati oke de isale* to English. In data 4, 'They are calling you' reveals Yoruba mother tongue interference with English language. The expression's interpretation in Yoruba is *Won pe e* which can be again interpreted in native English as 'You are called'. The expression, 'I want to do wedding' reveals grammatical interference of Yoruba *Mo fe se igbeyawo* whereas Native English variety has it as 'I want to organise a wedding ceremony'.

Message Title: Manifest

6. Don't take it with levity hands
7. I see a sister that is desperately in need. Daddy sees your heart, receive breakthrough in Jesus name...
8. Run and follow me
9. When you hunger for God, you won't wait on your mistakes
10. Evil imagination on your life is cancelled forever

Analysis: 'Levity hands' used by the preacher in data 6 above, indicates 'lightness' in Standard English. In expression 7, the preacher made use of empathy, practice of modesty, agreement and tact not only to dive into the faith of the lady but to console her. Also in the above, the preacher wants the lady to agree with him that God will do wonders in the area of her finances; and in the lives of other audience that God is a provider who can solve all problems. 'Daddy' as used in the text above is an example of lexical borrowing. It simply

refers to God almighty and it indicates that there is a form of closeness between the preacher and God. ‘Run and follow me’ reveals the transference of Yoruba *Sare tele mi* into spoken English. The statement can be interpreted as ‘run after me’ in Standard English. Again in text 9 above, the expression ‘wait on your mistakes’ is a direct Yoruba grammatical interference of *duro le asise re*.

4.2.4 Redeemed Christian Church of God (RCCG)

Message Title: Keys for greater height

1. When you enter Danfo, rushing to go to your work, you should remember that you have to rush also to enter your transport of redemption
2. Jealousy can arise but it is left in your hands to eradicate it
3. A person can do as if he is dead
4. He did not use any time to offend anybody
5. Sin is sin, it has no other name. We should avoid it at all cost.

Analysis: The expression to ‘enter Danfo’ is to ‘get into public transport’. To ‘enter one’s place of redemption’ reveals Yoruba interference, the expression has its interpretation in Yoruba as *Wo oko irapada* which can be translated in Native Speaker’s English (NSE) as ‘Receive salvation with Christ’. In data 2 above, the expression, ‘it is left in your hands’ is a Yoruba version of *O ku si e lowo*. Also, the statement ‘do as if he is dead’ is another transfer of Yoruba *Se bi pe o ti ku*. So also, ‘He did not use anytime to offend anybody’ is a direct transliteration of *Ko fi igba kan kan se enikan* in Yoruba. The expression, ‘Sin is sin’ mirrors the reduplication of the Yoruba *Ese ni ese nje*.

Message Title: Youthful lust or love?

6. Look the floor

7. If you are here and you always like wearing dresses with tiny tiny hands, you are wrong
8. Nobody should drag glory with you
9. It is very very necessary for Nigeria to develop
10. It is sweeting me to tell you all that Jesus is here

Analysis: To drag glory with someone is to ‘compete or contend with one’s glory’. Duplication of ‘tiny’ and ‘very’ is really unnecessary. The statement ‘it is sweeting me’ shows Yoruba interference of *Inu mi dun*. It can be transcribed as ‘I am happy’ in Standard English.

4.3 COINED WORDS

Preachers make use of coinages in their English expressions. Below are some excerpted coinages (neologisms)

4.3.1 Christ Apostolic Church (CAC)

Message Title: Living a purposeful life

1. Don’t sell yourself cheap cheap
2. Many of the youths out there are cheaters. You always find them cheating. They cheat to get academic success... they even know how to get expos

Analysis: The expression ‘cheap cheap’ is a coinage for lowness of price. ‘Pencil-test stage’ by another preacher is a discretion maxim employed in the sermon not to sound raw on the altar. It is used in the text to persuade the female youths to avoid filthy acts. In another expression, ‘cheater’ is used by the preacher to imply ‘those who cheat others’. In American English, the word exists, but in British English, the right word is ‘cheat’. The neologism

‘expo’ used in the text is easily understood by the audience because they possess a shared religious and social background.

4.3.2 Deeper Life Bible Church (DLBC)

Message Title: Being youthful and useful

These youths are being advised to refrain from social vices.

1. If you are not sure of the whole thing... don’t formalise any story
2. Many Nigerian youths are dupers and 419, don’t join bad eggs

Analysis: The expression ‘formalise’ is coined to substitute the word ‘form’ on its own. The participants in the data have a shared social and religious background; this makes the audience easily decode the meaning of the word ‘419’. The word ‘duper’ is a coinage in Nigerian English that means ‘a person/people who dupe others or cheat’; whereas, the word ‘duper’ does not exist in the English of native speakers. It is simply ‘dupe’. ‘Bad eggs’ is a coined expression that means ‘bad company’

4.3.3 Mountain of Fire and Miracles Ministeries (MFM)

Message Title: Killing the powers of your father’s house

1. It is a bad thing for sisters to move with sugar-daddies, while they claim to be born again in the lord
2. Sisters in the house, if you keep committing fornication and your mammalian gland leaves the pencil-test stage...you’ll only be going about packaging

Youths: All laughs

Analysis: ‘Sugar-daddy’ in data 1 above, is a coined word used by the preacher to mean ‘an elderly male who is in the habit of flirting with young ladies’. The participants in data 2 have a shared social and religious background; this makes the audience easily decode the meaning of the word ‘pencil-test stage’ and they all laugh.

4.4 LEXICAL BORROWING

4.4.1 Christ Apostolic Church (CAC)

Message Topic: Witchcraft must die

Interference errors are also classified by lexical borrowing. These are evident in the following excerpts. These expressions were derived from a pastor who ministered at a youth conference;

3. *Ehnehn*, what did you say?
4. *Shebi* the lord came to this earth also
5. Many people are living with the *wahala* they know nothing about
6. The *gbese* in many people hands are more than they can bear. Let the chains be broken now!

Analysis: The Yoruba language interference on spoken English usage by the preachers is also characterised by lexical borrowing. In data 1-4 above, borrowed words are seen as they are borrowed from preacher’s Yoruba mother tongue into spoken English. The loan words are *ehnehn*, *shebi*, *wahala* and *gbèsè*. Meanwhile, the preacher might have easily made use of the words in English but because of the desired effect of the words on the congregation, the preacher preferred the Yoruba words. *Ehnehn*, is a Yoruba word that is mostly used to get listener’s attention. *Wahala* refers to some forms of trouble while *gbese* implies ‘debt’.

4.4.2 Mountain of Fire and Miracles Ministries (MFM)

Message Topic: Expelling the old man

3. Many children are carrying the *wèrèwèrè* spirit of their parents
4. Some principalities are responsible for the failures that occur in your family

Analysis: Instances of borrowing from Yoruba mother tongue into English are reflected above. *Wèrèwèrè* spirit can be likened to ‘restlessness’. In the statements above, the preachers brought in some Yoruba mother tongue expressions to fill the gap of the English words.

4.5 PHONETIC INTERFERENCE

In pronunciation of words, interference errors are most evident. Below are the researcher’s gotten observations.

4.5.1 Deeper Life Bible Church (DLBC)

1. ‘Grace’ /greɪs/ instead of ‘Gurace’
2. Primary /praɪməri/ instead of /praɪməri/
3. Except /ɛsept/ instead of /ɪk'sept/

4.5.2 Redeemed Christian Church of God (RCCG)

1. Measure /mɛʃə/ instead of /mɛʒə/
2. Thirst /tæst/ instead of /θɜ:st/
3. Through /tru:/ instead of /θru:/

4.5.3 Mountain of Fire and Miracles Ministries (MFM)

5. 'Bread' /brɛd/ instead of 'Bured'
6. Tomb /tɒmb/ instead of /tu:m/
7. Power /paʊə/ instead of /paʊə(r)/
8. Authority /ɔ:tɒrɪtɪ/ instead of /ɔ:əʊrɪtɪ/
9. Children /sɪdren/ instead of /tʃɪldrən/

4.5.4 Christ Apostolic Church (CAC)

1. 'Scrape' /skreɪp/ instead of 'Scurape'
2. Thing /tɪŋ/ instead of /θɪŋ/
3. Growth /grəʊt/ instead of /grəʊθ/
4. Thank /tæŋk/ instead of /θæŋk/

4.6 TABLE SHOWING DISTRIBUTION

S/N	Classification of Interference	Allocation				Total
		DLBC	MF M	RCC G	CAC	
i.	Grammatical Interference	8	10	10	10	38
ii.	Coined words	2	2	-	2	6

iii.	Lexical borrowings	-	2	-	4	6
iv.	Phonetic interference	3	5	3	4	15

S/N	Classification of Interference	Distributions	Percentages (%)
i.	Grammatical Interference	38	58.5
ii.	Coined words	6	9.2
iii.	Lexical borrowings	6	9.2
iv.	Phonetic interference	15	23.1
	Total	65	100%

From the above tables, it can be observed that grammatical interference has the highest allocation in the utterances from the sermons of all the preachers. This is followed by phonetic interference, coinage and then lexical borrowing. This implies that grammatical interference is the most common feature of interference in the sermons of the selected preachers.

CHAPTER FIVE

DISCUSSION OF FINDING, CONCLUSION AND RECOMMENDATIONS

5.1 DISCUSSION OF FINDINGS

From the observation of data analysis presented in chapter four and its interpretations, the following are the result of the research work based on my research questions. They are as follows;

5.1.1 Errors Caused by Yoruba Language Interference on English in Christian Sermons

Yoruba mother tongue interference errors on spoken English may appear grammatically, phonologically and lexically in forms of coined words (neologisms) and lexical borrowing, etc.

5.1.2 Yoruba Mother Tongue Interference in Selected Sermoners' Use of English Phonology and Grammar

Interference occurs in all linguistic levels: phonology, morphology, syntax, semantics, pragmatics and the lexicon. Phonetically, there are differences between the two languages involved- Yoruba and English. As a result of the differences, preachers have a tendency of substituting English sounds with the ones available in their mother tongue; for instance, substituting /ə/ with /t/. Also there is the area of wrong placement of stress; e.g. aPPLE instead of Apple. Another area of interference is inserting vowels in-between consonant clusters; for example *gurace* for the pronunciation of 'grace'.

Grammatical interference occurs depending on the level of grammatical competence of the preacher, who is bilingual. For instance, when a preacher says 'Let's all rise up to our feet' to mean 'Let's all rise' he/she has simply brought in the syntax of Yoruba grammar into English language.

5.1.3 Hindrances to Christian Sermons Comprehension as a Result of Negative Interference

There are little or no hindrances to the comprehension of Christian sermons because most times, there are shared social and religious background between the preachers and the congregation. This makes the audience easily decode the meaning of borrowed words and coined words.

5.2 CONCLUSION

From the findings, types of Yoruba-English interference may be grouped into three: English language that arose from the Christian register, English language that came to be as a result of its contact with Nigerian languages and English language that began because people have shared social knowledge.

5.3 RECOMMENDATIONS

Through the analysis by the researcher, the following are hereby suggested. They are;

5.3.1 Arranging seminars on English language for sermoners within the state.

The introduction of Yoruba language and English phonology to both old and new pastors in the churches should be done regularly through organising seminars. The seminars should be on the awareness of problems encountered by Yoruba learners of English, and how to make them good models.

5.3.2 More time to teach spoken English

Since English is a second language to these preachers in Ogun State, the researcher is of the opinion that enough time should be allocated for the teaching of spoken/oral English.

5.3.3 Further studies

The sampled population that was used for this study was two preachers each from: Christ Apostolic Church, Deeper life Bible Church, Mountain of fire and Miracles Ministries, which is just few out of the other preachers that move Yoruba linguistic features into spoken English.

In view of this, the researcher suggests that another research be carried out in this area of study using other states.

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APPENDIX I

The preachers' varieties of English are illustrated thus:

S/N	Preacher's interference errors	S/N	Standard English variety
i	A person can <u>do as if he is dead</u>	i	A person can <u>pretend</u> to be dead
ii	<u>Sugar daddies</u> are everywhere now	ii	<u>Older male lovers</u> are everywhere now
iii	There was <u>go-slow</u> on the highway	iii	There was <u>traffic jam</u> on the highway
iv	Det	iv	/dæθ/
v	Litu	v	/lɪtl/

APPENDIX II

The following table shows the selected churches for the study, the number of preachers whose messages were listened to and the number of derived interferences.

Church	Total no. of preachers	No. of derived interferences
Deeper Life Bible Church	2	13

Church	Total no. of preachers	No. of derived interferences
Redeemed Christian Church of God	2	13

Church	Total no. of preachers	No. of derived interferences
Mountain of Fire and Miracles Ministries	2	19

Church	Total no. of preachers	No. of derived interferences
Christ Apostolic Church	2	20