



---

**THE LANGUAGE OF CHRISTIAN RELIGION: A COMPARATIVE STUDY OF  
ROMAN CATHOLIC CHURCH AND SOME SELECTED PENTECOSTAL  
CHURCHES**

---

**Onwuama Emeka Micheal Ph.D. (Rv. Fr.)**

Humanities Unit,  
School of General Studies  
University of Nigeria, Nsukka

---

**Abstract**

*The study examined the language of Christian religion: a comparative study of Roman Catholic church and some selected Pentecostal churches. Specifically the study examined; language usage among Christians in South Eastern Nigeria, effect of Christianity on the life style of Christians in South Eastern Nigeria, and also relationship between the language usage of Christians and the development of Christianity in Nigeria.. Data for the study was sourced from two main sources which include Primary and Secondary sources of data Collection. The population of the study is made up of some selected members of Holy Ghost Cathedral Enugu, Redeemed Christian Church of God, Enugu Province I and Assemblies of God Church, Isiagu-Uwani Enugu which is 8,500, a sample size of three hundred and eighty two(382) was determined by the use of Taro Yamanes statistical formula Primary data: questionnaires and oral interviews were used to collect information from the respondents. Secondary data: journals, and other relevant materials relating to the area of my investigation will be review. Extensive literature review was carried out on the direct literature and indirect literature on books, journals and past works. The research instrument used in this study includes oral interview and questionnaire. Simple tables and percentages were used in treatment of data. At the end, the study found out that Christianity has significant effect on the life style of Christians in South Eastern Nigeria. it was also observed that there is significant effect relationship between the language usage of Christians and the development of Christianity in Nigeria. Based on the findings we recommend that Christian leaders should be mindful of the language usage to enhance the development of Christianity in Nigeria in general and South Eastern Nigeria in particular. Pastor, Bishops and other Christian leaders should encourage their church members to use languages that will not tarnish the image of Christians in the country as it effects the life style of Christians. Every Christian should be a good ambassador of Christ by the way he/she they behave as this will help in the development of Christianity in Nigeria.*

**Keywords:** *Language of Christian Religion, Roman Catholic Church, Pentecostal Churches*

## Chapter One

### Introduction

#### 1.1 Background of the Study

The term “Christianity” is used throughout this research in the positive form and not negatively. Therefore “Christianity” refers to the eternal, on-going reality of the life and how our Lord Jesus Christ died on the cross in order to save those who believe in him. Christianity is living a ‘Christ-like life ie. the personal spiritual presence of the risen and living Lord Jesus, manifesting His life and character in Christians, i.e. “Christ-ones” Christianity is indicative of everything that Jesus Christ came to *be* and *do*. The entirety of the revelation of God to man is constituted and comprised in the person and work of Jesus Christ”.

One has to admit, however, that reference to “Christianity” has a negative connotation in ever increasing contexts in our modern world. Religion, according to Ahern, (2016) is founded on the subjective experience of an invisible presence. A similar assumption seems to underlie EB Tylor’s assertion that prayers begin as spontaneous utterances and degenerate into traditional formulas (Asad, 2014). An approach, however, to the study of religion that begins with subjective experience encounters certain difficulties. One is epistemological, because the observer can only have access to other people’s experiences and beliefs through objective manifestations. The difficulty, however, is due not only to the skepticism or positivism of the outsider. To presume that religious practice derives from prior experiences or beliefs is to play with theologically loaded dice. An emphasis on subjective experience involves pre-suppositions and entailments that are not shared by all religious traditions (Atkinson, 2017). Moreover, concrete activities such as speaking, chanting, singing, reading, writing, or their purposeful suppression can be as much a condition of possibility for the experience of the divine as a response to it (Austin, 2013).

This can be especially evident, for instance, in the context of proselytization and conversion, in which language may help make the supernatural believable (Babbie, 2016) or induce certain religious dispositions in the worshiper (Bakhtin, 2018). In general, analytic approaches that stress the public rather than the subjective character of culture (Barth, 2012) are also likely to concur with Clifford Geertz’s observation that it is .out of the context of concrete acts of religious observance that religious conviction emerges on the human plane.

Religious observance tends to demand highly marked and self-conscious uses of linguistic resources. In this article [bear in mind that the analytic coherence, discreteness, and universality of the category religion are problematic (Basso, 2015), religious language will be provisionally defined in terms of the perceived distinctiveness of certain interactions, textual

practices, or speech situations. They also involve the relations among experience, concrete practices, and what is culturally construed to lie beyond ordinary experience, whether that be in the past, the future, at a spatial distance, or across an ontological divide. The problems of communication between this world and another, or of handling authoritative words derived from distant sources, are critical to many religious practices: Not only do they impose special semiotic difficulties on human practitioners, but their language must sometimes contend with the fact that the very presence of the deity, spirits, or ancestors cannot be taken for granted.

Language is one medium by which the presence and activity of beings that are otherwise unavailable to the senses can be made pre-supposable, even compelling, in ways that are publically yet also subjectively available to people as members of social groups. However, no single set of formal or pragmatic features is diagnostic of religious as opposed to other marked uses of language, such as poetic or ceremonial speech. Rather, different religious practices seem to select from among the entire spectrum of linguistic possibilities (Basso, 2012). They suspend or alter certain aspects of everyday ways of speaking (even when religious language is taken to be prior to the everyday) in response to problems posed by their particular other worlds and their assumptions about the everyday. Religious language is deeply implicated with underlying assumptions about the human subject, divine beings, and the ways their capacities and agencies differ. At the same time, religions face chronic dilemmas posed by the tensions between transcendence and the situated and concrete nature of verbal practices. So much depends on these assumptions and tensions that much religious debate dwells on linguistic forms (Bauman & Briggs, 2011).

### **Statement of the Problem**

Religion that is inextricably connected with Western civilization and an abundance of cultural accretions, the liberalized moral decadence of Western civilizations – viewed by many in other cultures as “Christian civilization” – has, in fact, fueled a backlash of repudiation against “Christianity” by other religio-cultural societies. Reverting to a radical conservatism of their own religio-cultural values, some have regarded Western religious. “Christianity” as the “Great Satan” that threatens their established way of life and religious worship. Islamic fundamentalism and its proclaimed *jihad* against Western thought and religion is the foremost contemporary example of this phenomenon.

In addition to the religio-cultural understanding of the term “Christianity,” one has to add the semantic problem of how the word is translated in other languages. French sociologist, Jacques Ellul, notes, for example, in his book, *The Subversion of Christianity* (English title),

that the French word for “Christianity” is *christianisme* (original French title of his book, *La Subversion du Christianisme*).

### **Purpose of the Study**

The aim of this research work is to examine the language of Christian religion: a comparative study of Roman Catholic church and some selected Pentecostal churches. Specific objective of this research work includes the following;

1. To evaluate the language usage among Christians in South Eastern Nigeria.
2. To examine the effect of Christianity on the life style of Christians in South Eastern Nigeria.
3. To examine the relationship between the language usage of Christians and the development of Christianity in Nigeria.

### **Research Questions**

Based on the objectives above, the researcher developed the following research questions;

1. How effective is the language usage among Christians in South Eastern Nigeria?
2. To what extent does Christianity affect the life style of Christians in South Eastern Nigeria?
3. What is the relationship between the language usage of Christians and the development of Christianity in Nigeria?

### **Research hypotheses**

Ho: The language usage among Christians in South Eastern Nigeria does not represent them as good Christians.

Ho: Christianity does not have any effect on the life style of Christians in South Eastern Nigeria.

Ho: There is no relationship between the language usage of Christians and the development of Christianity in Nigeria.

### **Review Of Related Literature**

#### **Conceptual Framework**

#### **Religious Speeches**

Religious speech situations can differ from the familiar parameters of everyday speech in several respects. In doing so, they can challenge ordinary habits as well as the theoretical models of speech that are predicated on them.

If everyday conversation is a joint production that depends on the participants sharing certain default assumptions (Bauman, 2018) such as who is participating and what counts as the relevant context of here and now, religious speech frequently occurs in situations in which

those assumptions must be suspended (Chukwuemeka, 2012). In contrast to the face-to-face encounters of conversation analysis, the presence, engagement, and identity of spiritual participants in the speech event cannot always be presupposed or guaranteed.

Prayer often seeks to bring about interaction between human beings and other kinds of beings that would (or should) not otherwise occur (Ogbuoshi, 2016). In some traditions, human beings must be reassured by aural means that the ancestors and spirits have not forsaken us. (Shipman, 2014). Even belief in the omnipresence of divinity does not assure that one can interact with it (Udeze, 2014).

Spirits may be the real audience, even of performances not explicitly directed to them as addressees (Wimmers, & Dominick, 2011), and even practitioners who agree on how to pray may disagree on who their prayers actually address (Ahern, 2016). In contrast to everyday conversation, where such matters can be tacitly assumed, addressing invisible interlocutors may require that the participants in the speech event or even its location be clearly referred to (Asad, 2014).

The need to be explicit may also extend to the nature and purpose of the speech act being undertaken. Much of the content of spells and prayers is *metapragmatic*, that is, it reflexively refers to the very actions it is undertaking (Atkinson, 2017). One reason is presumably that the supposed participants do not all share the same spatiotemporal context, or do not share it in quite the same way.

Metcalf observed of one Berawan prayer that half the verses are devoted to trying to ensure that the recently dead man whom he addresses knows exactly what is happening and why (Austin, 2013). Such metapragmatic means may help effect communication with the spirit world or permit a textual world to direct concrete actions (Babbie, 2016).

Some Gayo spells centre on passages from the Quran that describe events in which certain powers were granted to characters in the text (Austin, 2013). By reciting these passages, the speaker may obtain those powers in turn. This appears to work by recontextualizing narratives as metapragmatic statements: Their linguistic form remains the same, but their function shifts. Rather than being construed as accounts of actions that were carried out in the past, the words are taken as reports on and directives for the action they themselves carry out in the moment of speaking.

The problem of presence is often compounded by another feature of other worldly beings. If these beings are sufficiently transcendent, then the ordinary means by which people speak of or to entities in the world of everyday experience may be ruled out in principle. Some traditions, fearing hubris or blasphemy, index the transcendence of divinity by enjoining

name avoidance or circumlocution (Bakhtin, 2018). Reflexive reference to the very prohibition itself e.g. the unspoken name (Barth, 2012) may serve to refer to a deity. As fully developed for example, in negative theology and many mystical traditions the concept of transcendence leads to the dilemma that even to say that the divine lies beyond discourse is already to reduce it to discursive form, which should therefore be eschewed (Basso, 2015).

The divine may be avoided not just as an object of discourse. According to some Jewish traditions, the power of the divine name lies in the fact that, because the deity Himself utters it, it is the most important token of divine speech (Basso, 2012). The prohibition on speaking the divine name thus prevents human beings from presuming to take on a speaking part reserved for God. Prohibition may also serve not only to protect the speakers from other worldly dangers, it may also serve to bound off an entire sacred code from the effects of secular contexts (Bauman & Briggs, 2011).

To protect the status of Hebrew in Israel, where it is also the language of secular affairs, Ultraorthodox Jews will not speak it outside liturgical settings (Bauman, 2018). From a pragmatic perspective, this preserves the presupposition that any actual instance of speaking Hebrew will in fact be sacred. Most religious traditions, however, do require practitioners to engage with the invisible world in some respect, and they provide the linguistic means to do so. What in their own speech activities enables people to have interactions with divine or spirit beings? Wherein lies the efficacy of religious language? Answering these questions requires examination of formal characteristics of speech performance and the explicit beliefs or implicit assumptions that accompany them.

### **Form of Religion Languages**

Some of the richest work on religious language can be divided into that which focuses on meaning and that which focuses on form, though the two are usually closely linked. Studies that focus on meaning, especially as conveyed by metaphor (Chukwuemeka, 2012), tend to stress the richness and polyvalent qualities of religious language (although often only according to semantic content).

Conversely, studies of form often ascribe to ritual language a certain semantic poverty. Here the researcher concentrate on questions of form, which have been more central to those interested in verbal practices per se. It is unusual for religious language not to bear some formal marks of its special character. Even the so-called plain speech of Quakers is recognizable by certain stylistic features (Ogbuoshi, 2016). In her pioneering work, Shipman, (2014) sought the compulsive force of Navajo prayer in its formal patterns.

Developing the theme, Udeze, (2014) claimed that it is a general characteristic of the language of prayer that its repetition and formal elaboration are far out of proportion to the message, construed as denotation. One evident function of this elaboration, he proposes, is to signal a special frame of interpretation. Virtually any means, including changes in phonology, morphology, syntax, prosody, lexicon, and entire linguistic code can frame a stretch of discourse as religious. Shifts in phonology can mimic shifts in language code. For instance, it has been observed Indonesian Christians take on Arabic-inflected pronunciations to index the religious (albeit not Muslim) character of a speech event. Linguistic form is multifunctional, however, and such devices are likely to entail more than just a shift of frames. For example, when practitioners of local religions in the Indonesian backcountry take words from the prayers of their Muslim neighbours, they are also trying to tap into the power held by politically dominant groups and to claim some of the status associated with spatially distant sources of knowledge (Wimmers, & Dominick, 2011).

A useful summary of characteristics commonly found in ritual speech is provided by Ahern, (2016). Du Bois's list can be divided into features of performance and of text, and an associated belief that ritual speech replicates how the ancestors spoke. The performance features consist of marked voice quality, greater fluency relative to colloquial speech, stylized and restricted intonational contours, gestalt knowledge (speakers often learn texts as a whole and cannot recite them in parts), personal volition disclaimer (crediting a traditional source for one's words), avoidance of first and second person pronouns, and mediation through several speakers.

Asad, (2014) argues that these features tend to shift apparent control over speech from the individual proximate speaker, who is bodily present at the moment of speaking, to some spatially, temporally, or ontologically more distant agent (Atkinson, 2017). This shift of control and thus responsibility is reinforced by the textual features, including the use of a ritual register (different lexical items for the same words in colloquial and ritual speech), archaistic elements (including words and grammatical forms that speakers believe to be archaic), elements borrowed from other languages, euphemism and metaphor, opaqueness of meaning, and semantic-grammatical parallelism (the latter having inspired an especially large literature, e.g. Austin, 2013).

Babbie, (2016) proposed to explain the special forms taken by ritual speech on the grounds that listeners always assume that those forms are somehow caused by their divine sources and are thus evidence of the workings of forces that are otherwise imperceptible. Du Bois's

survey of ritual speech, however, suggests that the authority ritual speech holds for its hearers need not require us to attribute implicit theories of causality to them.

The formal properties listed above have such effects as playing down the indexical grounding of utterances in the context of the specific speech event, increasing the perceived boundedness and autonomous character of certain stretches of discourse, and diminishing the apparent role of the speaker's volitional agency in producing them. The resulting decentering of discourse (Bakhtin, 2018) can encourage the perception that the words come from some source beyond the present context.

For example, each recitation of Zuni prayer should be an exact repetition of words according to the first beginning (Barth, 2012). But the participants sense that such prayers do indeed repeat primordial words need not rely merely on their acceptance of some explicit doctrine. Rather, the decentering effects produced by the formal properties of prayers help support this belief as an intuition that is reinforced by each performance.

A second influential approach focuses on sociopolitical effects of linguistic form. One version of this approach builds on Durkheim's observation (Basso, 2015) that ritual form can create a unified congregation by regimenting vocal and bodily movements and, by its emotional effects, may transform individuals subjective states (Basso, 2012).

### **Intentionality and Responsibility**

The means by which human beings communicate with invisible beings tend to reflect underlying assumptions about the nature of these beings, of the human subject, and of the social relations between them (Bauman & Briggs, 2011). In some traditions prayers are shaped by human deference toward the beings addressed (Bakhtin, 2018) others, like the Zuni, do not humble themselves before the supernatural; they bargain with it. (Barth, 2012). Some forms of speech seek to persuade, flatter, or please the listener (Bauman, 2018) or influence the spirits by displaying the speaker's privileged knowledge of their names or origins (Chukwuemeka, 2012). It is precisely the assumptions about the participants implicit in linguistic form that are often at issue when religious reformers seek to transform or forbid certain speech practices.

One complaint by reformers is that if God is all-powerful, then cajoling words are arrogant, and magical words to the extent that they seek to act directly upon their addressee a denial of divine agency. Another complaint is that persuasive words that seem to be addressed to offerings, sacralia, or altars thereby inappropriately impute subjectivity to an inanimate listener and are effectively a form of fetishism (Ogbuoshi, 2016).



Similar concerns about the role of speakers as agentive, volitional, and intending subjects animate debates in the academic study of language. Religious language raises difficulties, for example, for the view that the meaning of utterances depends on the listener's construal of the speaker's intentions (Shipman, 2014). Do shamans or worshippers necessarily address beings from whom they expect recognition of their intentions? Do glossolalia (Udeze, 2014), the use of a language unknown to the addressee (Wimmers, & Dominick, 2011), or other esoteric or unintelligible speech (Ahern, 2016) communicate an intention, and if so, whose? Must impute intentions to spirits when seeking signs from them in return?

In collective worship, must every participant share the same intentions or assumptions about what is happening? Religious practices have played a central role in scholarly efforts to understand language as a form of action (Asad, 2014), notably under the influence of Austin's concept of speech acts (Atkinson, 2017). Models of action typically require some account of actors' intentions; for example, in the case of language, those of speakers' as is evident in Austin, (2013) version of speech act theory. In response, ethnographic counter examples largely drawn from ritual contexts have been adduced against the models of speech that give central place to the intentionality of individual speakers (Babbie, 2016).

In his debate with Babbie, Bakhtin, (2018) stressed the degree to which language is independent. What Derrida calls the *iterability* of language means that because any given utterance must draw on a preexisting linguistic system and thus can never be fully determined by or confined to the specific circumstances in which it is uttered, it is always vulnerable to being taken out of context, being cited rather than used, taken in jest rather than in seriousness, and so forth. Derrida can be criticized for overlooking the social character of speech, because over the course of a given interaction participants tend to work together to limit the possible interpretations of their utterances (Barth, 2012).

In many religious speech situations, however, the possibilities for such interactive work are highly restricted because the spirits are not full participants in the shaping of meaning in the same way other sorts of conversation partners are, the ambiguities due to language's iterability can be especially prominent.

Basso, (2015) argued that divination works by suppressing speaker intentionality, distinguishing between the propositional content of questions formulated by human beings and the pragmatic force carried by the oracle's answers. By restricting imputed intentionality to only one component of the communicative event, divination allows people to avoid responsibility for what is said.

Still, Basso's analysis appears to take intentionality to be the default assumption in speech and fails to explain why suppression of intentions should be more successful than the ascription of intentions to, say, oracular devices or hidden spirits.

Speaker intentionality is a central issue in the debates among Indonesian Muslims discussed in detail by Basso, (2012). Some modernists demand that believers pray with sincere intentions by uttering the words with a powerful depictive imagination of their goal. As this example shows, intentionality can be crucial even when the words used are highly formulaic and thus not subject to manipulation by speakers. As an element of particular *language ideologies* (culturally specific assumptions about the relations between language form and function) (Bauman & Briggs, 2011), the concept of intentionality can produce effects in its own right. Swedish Evangelicals, for example, emphasize the intentionality of the individual speaker. According to Bauman, (2018), however, because speech can express unacknowledged aims, there will be occasions of stress when they find themselves saying things they have not consciously meant. To explain such utterances, which their language ideology renders mysterious, they ascribe them to divine agency. Similarly, Catholic Charismatics tell rounds of stories that often develop a thematic unity over the course of a gathering. Because the collective product is outside the volition of any particular storyteller, the participants take this unity to manifest the presence of a single divine source (Chukwuemeka, 2012).

This seems to be predicated on their assumption that any agency that lies beyond the level of the individual is not likely to be human. The role of intentionality across the range of known speech practices remains subject to debate. But these examples show that any theory of intentions must consider both extraordinary interactions and the mediating role of language ideologies.

### **Methodology**

When conducting a scientific research, the nature of what one is studying will determine the kind of research method to be used. From the nature of this study and to effectively test all the variables in the study, survey research method was used. Unarguably, a study of public perception calls for a method that will give the researcher an opportunity to have a one-to-one interaction with his respondents. Therefore, this method is most appropriate for this study. To effectively examine the language of Christian religion: a comparative study of Roman Catholic church and some selected Pentecostal churches, survey research will be used. This method is most appropriate because it will grant the researchers the opportunity to raise variety of responses.

The survey research method was adopted by the researcher. To justify its usage, the survey research method focuses on people and does more than just covering data. It interprets, integrates these data and point to implications and interrelationship. It enables the researcher predict the behaviour of a great body of people requiring measurement along a board spectrum of attitude, feelings, beliefs, ideals, information and understanding. Therefore the survey research was considered best for this study.

The population of the study is made up of some selected members of Holy Ghost Cathedral Enugu, Redeemed Christian Church of God, Enugu Province I and Assemblies of God Church, Isiagu-Uwani Enugu which is 8,500. For the sake of statistical convenience as it concerns the management of complex primary data, the researcher made use of Taro Yamane statistical formula. The sample size 382 was further determined from the population using the Taro Yamane formula as the scientific basic.

### **Data Presentation and Analysis**

In this chapter, the statistical data collected from the respondents were collected, classified and presented in the simplest form to make the key features of the study easily grasped, interpreted and analyzed. This is presented in the form of tables, frequencies and percentages.

#### **Question one: does How effective is the language usage among Christians in South Eastern Nigeria?**

**Table 4.1.1: How effective is the language usage among Christians in South Eastern Nigeria?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very effective	224	60%
Very weak	150	40%
<b>Total</b>	<b>374</b>	<b>100%</b>

*Source: Field survey 2019.*

From table 4.1.6 above it could be seen that 224 respondents representing 60% were of the view that the language usage among Christians in South Eastern Nigeria is very effective while 150 respondents representing 40% said No that the language usage among Christians in South Eastern Nigeria is very weak.

#### **Question two: To what extent does Christianity affect the life style of Christians in South Eastern Nigeria?**

**Table 4.1.2: To what extent does Christianity affect the life style of Christians in South Eastern Nigeria?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
To a large extent	206	55%
To a low extent	168	45%
<b>Total</b>	<b>374</b>	<b>100%</b>

*Source: Field survey 2019.*

Table 4.1.7 above shows that 206 respondents representing 55% opined that Christianity affects the life style of Christians in South Eastern Nigeria to a large extent, while 168 respondents representing 45% were of the view that Christianity affects the life style of Christians in South Eastern Nigeria to a low extent.

**Question four: Is there any relationship between the language usage of Christians and the development of Christianity in Nigeria?**

**Table 4.1.3: Is there any relationship between the language usage of Christians and the development of Christianity in Nigeria?**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Strong relationship	262	70%
No relationship	112	30%
<b>Total</b>	<b>394</b>	<b>100%</b>

*Source: Field survey 2019.*

Table 4.1.9 above shows that 262 respondents representing 70% of the entire population were of the opinion that there is relationship between the language usage of Christians and the development of Christianity in Nigeria while 112 respondents representing 30% said “No” that there is no relationship between the language usage of Christians and the development of Christianity in Nigeria.

**Test of Hypotheses**

The researchers used chi – square formula as the statistical instrument for testing the hypotheses raised in this study.

**Hypothesis One**

Statement of the hypothesis

Ho: The language usage among Christians in South Eastern Nigeria does represent them as good Christians.

H1: The language usage among Christians in South Eastern Nigeria represents them as good Christians.

**Table 4.4 calculation of chi-square in respect of hypothesis one**

Option	O	E	O-E	(O-E) <sup>2</sup>	$\frac{(O-E)^2}{E}$
Yes	224	187	37	1,329	7.32
No	150	187	-37	1,329	7.32
Total	<b>374</b>				14.6

$$X^2 = 3.831$$

**Operative Assumption**

Level of significance = 5% or 0.05. Hence, checking the tabulated chi-square under 1 degree of freedom at 0.05 = 3.831

In a chi-square test, it was discovered that the calculated value of 14.6 is greater than table value of 3.831 this means that the alternate hypothesis which states that the language usage among Christians in South Eastern Nigeria represents them as good Christians tested statistically and therefore was accepted while the null hypothesis was rejected.

**Hypotheses Two**

Statement of Hypotheses

Ho: Christianity does not have any effect on the life style of Christians in South Eastern Nigeria.

H1: Christianity has significant effect on the life style of Christians in South Eastern Nigeria.

**Table 4.5 calculation of chi-square in respect of hypothesis one**

Option	O	E	O-E	(O-E) <sup>2</sup>	$\frac{(O-E)^2}{E}$
Yes	206	187	75	5,625	30
No	168	187	-75	5,625	30
Total	<b>374</b>				60

$$X^2 = 3.831$$

**Operative Assumption**

Level of significance = 5% or 0.05. Hence, checking the tabulated chi-square under 1 degree of freedom at 0.05 = 3.831

In a chi-square test, it was discovered that the calculated value of 60 is greater than table value of 3.831 this means that the alternate hypothesis which states that Christianity has significant effect on the life style of Christians in South Eastern Nigeria tested statistically and therefore was accepted while the null hypothesis was rejected.

**Hypotheses Three**

Statement of Hypotheses

Ho: There is no relationship between the language usage of Christians and the development of Christianity in Nigeria.

H1: There is significant relationship between the language usage of Christians and the development of Christianity in Nigeria.

**Table 4.6 calculation of chi-square in respect of hypothesis one**

Option	O	E	O-E	(O-E) <sup>2</sup>	$\frac{(O-E)^2}{E}$
Yes	262	187	56	3,136	16.8
No	112	187	-56	3,136	16.8
Total	<b>374</b>				33.5

$$X^2 = 3.831$$

### Operative Assumption

Level of significance = 5% or 0.05. Hence, checking the tabulated chi-square under 1 degree of freedom at 0.05 = 3.831

In a chi-square test, it was discovered that the calculated value of 33.5 is greater than table value of 3.831 this means that the alternate hypothesis which states that There is significant relationship between the language usage of Christians and the development of Christianity in Nigeria tested statistically and therefore was accepted while the null hypothesis was rejected.

### Discussion of Findings

The analysis above revealed that 224 respondents representing 60% were of the view that the language usage among Christians in South Eastern Nigeria is very effective while 150 respondents representing 40% said No that the language usage among Christians in South Eastern Nigeria is very weak.

The result shows that 206 respondents representing 55% opined that Christianity affects the life style of Christians in South Eastern Nigeria to a large extent, while 168 respondents representing 45% were of the view that Christianity affects the life style of Christians in South Eastern Nigeria to a low extent

The analysis above shows that 262 respondents representing 70% of the entire population were of the opinion that there is relationship between the language usage of Christians and the development of Christianity in Nigeria while 112 respondents representing 30% said “No” that there is no relationship between the language usage of Christians and the development of Christianity in Nigeria.

The study shows that 168 respondents representing 45% of the entire population were of the opinion that the problems hindering the development of Christianity in Nigeria is bad behavior of Christians, 94 respondents representing 25% said that the problems hindering the

development of Christianity in Nigeria is fake prophets while the remaining 112 respondents were of the view that the problems hindering the development of Christianity in Nigeria is denominational differences.

### **Conclusion And Recommendation**

In conclusion therefore, the government and the health institutions have major roles to play in achievement of peace in the crisis area of health institutions. Hence, the role of public relations cannot be left aside, when it come to the management of crisis, as such public relations personnel should not try to spin the truth, those in authority should be made to understand the feelings of the people. The study shows that Christianity has significant effect on the life style of Christians in South Eastern Nigeria. It was also observed that there is significant effect relationship between the language usage of Christians and the development of Christianity in Nigeria. Based on the finding made by the researchers, the followings are the recommendations:

1. Christian leaders should be mindful of the language usage to enhance the development of Christianity in Nigeria in general and South Eastern Nigeria in particular.
2. Pastor, Bishops and other Christian leaders should encourage their church members to use languages that will not tarnish the image of Christians in the country as it effects the life style of Christians.
3. Every Christian should be a good ambassador of Christ by the way he/she they behave as this will help in the development of Christianity in Nigeria.

## References

- Ahern EM. (2016). The Problem of Efficacy: Strong and Weak Illocutionary Acts. *Man* (NS) 14(1):1.17
- Asad T. (2014). *Genealogies of Religion: Discipline e and Reasons of Power in Christianity and Islam*. Baltimore/London: Johns Hopkins Univ. Press
- Atkinson JM. (2017). *The Art and Politics of WanaShamanship* Oxford: Univ. Calif. Press
- Austin JL. (2013). *How to Do Things With Words*. Cambridge, MA: Harvard Univ. Press
- Babbie, E.A. (2016). *The Practice of Social Research*. Belmontcalif: wadsworth publications Co. Inc.
- Bakhtin MM. (2018). *The Dialogic Imagination: Four Essays*, Transl. C Emerson, M Holquist, ed. M Holquist. Austin: Univ. Tex. Press
- Barth F. (2012). The Guru and the Conjuror: Transactions in Knowledge and the Shaping of Culture in Southeast Asia and Melanesia. *Man* 25:640.53
- Basso EB.(2015). *A Musical View of the Universe: Kalapalo Myth and Ritual Performances*. Philadelphia: Univ. Penn. Press
- Basso KH.(2012). A Western Apache Writing System: the Symbols of Silas John. In *Western Apache Language and Culture: Essays in Linguistic Anthropology*, pp. 25.52. Tucson: Univ. Ariz. Press.
- Bauman R, Briggs C.L. (2011). Poetics and Performance as Critical Perspectives on Language and Social Life. *Annu. Rev. Anthropology*. 19:59.88
- Bauman R. (2018). *Let Your Words be Few: Symbolism of Speaking and Silence Among Seventeenth-Century Quakers*. Prospect Heights, Waveland Press
- Chukwuemeka, E.E. (2012). *Research Methods and Thesis Writing: A Multi Disciplinary Approach*. Enugu: Hope Arising Venture.
- Ogbuoshi, L.I. (2016). *Understanding Research Methods and Thesis Writing*. Enugu: Linco Enterprises
- Shipman, M.D. (2014). *Limitations of Social Science research* .New York: McGraw-Hill Co. Inc.
- Udeze, S.E. (2014). *STEP by Step Process in Content Analysis*. In ESUT Journal of Management Sciences. Enugu: Bismark publishers.
- Wimmers, D.R., & Dominick, J.R. (2011). *Mass Media Research: An introduction*. Canada: Wadsworth Cengage Learning.