


Issue no: 1 | Vol no: 6 | January 2025: 1-11



Effectiveness of communication strategies adopted by the interpreters of sermons in the Pentecostal churches in Vihiga County, Kenya

Marotse S. Violet Laikipia University, Kenya
Email: viowafulas@gmail.com

Article History

Received: 2024-11-14

Accepted: 2024-12-13

Published: 2025-01-14

Cite this article in APA

Marotse, S. V. (2025). Effectiveness of communication strategies adopted by the interpreters of sermons in the Pentecostal churches in Vihiga County, Kenya. *Editon consortium journal of media and communication studies*, 6(1), 1-11. <https://doi.org/10.51317/ecjmcs.v6i1.559>

Abstract

The purpose of this study is to examine the effectiveness of communication strategies adopted by the interpreters of sermons in the Pentecostal churches in Vihiga County. The analysis of the effectiveness of the communication strategies was anchored on Nida's translation theory, which underscores the significance of the interpretation setting, purpose of discourse and words' capacity to assume different meanings in different contexts, which compel interpreters to thoroughly review the translated work in order to produce effective interpretation. Descriptive research design was employed, and preachers, interpreters, and congregants from Pentecostal churches in Vihiga County constituted target population. Audio-video recording, interview guide and structured observation guide were employed in data collection, while thematic content analysis was employed in data analysis. The results showed that the interpreters of the sermons in the Pentecostal churches commonly employed lexical addition, repetition, rewording, shift of footing, stage movement, restatement, use of pause, intonation, pitch, pace and emphasis to maintain the preaching rhythm and mimicry as the communication strategies. The study concludes that the communication strategies were effective in enhancing the transmission of the message during sermon delivery. As a result, the study recommended that the interpreters should be adequately trained in sermon interpretation to enhance their ability to deal with the dynamics of interpretation in the Pentecostal churches. This study is significant to the entire Pentecostal church community, as well as preachers, interpreters, researchers, and scholars who are concerned about the effectiveness of communication strategies adopted to enhance the transmission of the message during sermon delivery.

Key words: Communication strategies, effectiveness, interpretation, Pentecostal Churches, sermons.



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INTRODUCTION

In Pentecostal churches, sermon interpretation is mainly carried out to facilitate the interaction between the preachers and the audience. Due to the unprecedented challenges associated with interpretation in the Pentecostal churches, however, the interpreters often resort to the use of communication strategies to enhance the transfer of the message (Riccardi, 1998). This is not, however, adequate to fulfil the communication purpose of interpretation owing to the fact that communication does not just simply imply the conversion of the source language into the target language, especially in the Pentecostal churches. Pentecostalism is a form of Christian worship that emphasises the work of the Holy Spirit and the direct experience of God's presence. The Pentecostal churches are known to stress the importance of conversations that result in baptism in the spirit and speaking in tongues. Hence, a distinctive feature of Pentecostalism is the vibrant worship style characterised by clapping, waving, raising hands, dancing, marching, shouting and a call-and-response form of preaching lacking spontaneity (Macchia, 2006).

The Pentecostal churches are unique in the delivery of the sermon, with the preachers often leaving the pulpit and moving freely among the congregation, carrying them along with their messages and receiving unsolicited responses from time to time (Taiwo, 2006). Indeed, the involvement of the audience by the use of affirmative statements and unsolicited responses often presents real challenges to the interpreters who aim to enhance the effective transmission of messages by the use of communication strategies. As conceptualised by Angelelli (2016), communication strategies pertain to the conscious employment of verbal or nonverbal mechanisms to communicate an idea when precise linguistic forms are, for some reason, not available to the interpreter at the point of communication (Brown, 1987).

In comprehending the effectiveness of the communication strategies, Faerch and Kasper (2014) consider interpretation as a duo-phasic activity occurring at both the planning and execution phases. In the planning phase, an analysis is undertaken to incorporate the features surrounding the text being delivered, the condition of the speaker and the resources available to assist in comprehending the uttered message. It is only after these considerations have been taken into

consideration that the interpreter can make a deliberate effort to select appropriate communication strategies at the execution phase to solve the language problem. Therefore, the communication strategies are enshrined within the elaborate socio-spiritual processes and the interactional maneuvers in the Pentecostal churches.

Bate (1995) is congruent that the effectiveness of the communication strategies is gauged by the extent to which the congregation remained adequately informed about the word of God. Supported by a wide repertoire of biblical knowledge, appropriate communication strategies can be effective in helping to develop a deeper understanding of the church's culture and history, placing the interpreters in a better position to assist in the execution of the sermons in line with the church's creed. Superseding the primary motive of transferring meaning, communication strategies are considered to be effective when they capture the pertinent cultural artefacts that have collectively defined the church as a community of believers.

Consequently, the interpreters are obligated to employ communication strategies to fulfil the delineated social roles alongside the message enshrined in the sermon, thus connecting the speaker and the audience. Indeed, the response of the audience can be relied upon by the interpreters to guess how effective their use of communication strategies is in helping to relay the message and whether it has a theological and linguistic significance (Balci, 2008). Alkhanji (2016) is forthright in asserting that the interpreter is perceived to be both a listener and a speaker yet seen to be acting as a means of transmitting the planned message effectively by going beyond the control of the content, the art of speaking and register to facilitate the transfer of the speaker's intended message to the target audience. Tison (2016) alleges that explicitation by restatement has been effectively used to make their message more comprehensible.

According to Park (2010), to effectively persuade the congregation to believe in the message being delivered, the preachers have to be good communicators, working in partnership with the interpreters. Biamah (2013) alludes that the interpreters have an obligation to evaluate the psychological wellness of the audience, filtering out important information to find the economic expression of the message. Through filtering,

interpreters are able to maintain the semantic matter of the implication (Alkhanji, 2016) by inventing a balance between the source language and the target language messages. Gile (1995) alleges that the interpreters are regularly challenged by unanticipated circumstances which must be confronted through the use of communication strategies. Thus, the interpreter is compelled to become the speaker by creating a connection with the listeners (Jones, 2020). The interpreter occupies a central position by enabling the congregation to understand the preacher's message. It is for this reason that Musyoka and Karanja (2014) linked the effective transfer of the message to the interpreters' use of communication strategies.

Globally, studies have examined communication strategies (Hokkanen, 2016), qualities of interpretation (Kalina, 2021), interpreters' roles (Thembhani, 2016) and practices (Tiselius, 2013). However, these are diverse areas of scholastic enquiry considering the different aspects of interpretation in religious texts. Despite the diversity of studies, there is a general consensus that the intention of sermon interpretation is to enhance the transmission of the sermon message from the source language to the target language. To realise this goal, the interpreters are at liberty to adopt context-specific communication strategies. However, studies focusing on the effectiveness of the communication strategies are relatively inconclusive (Bitonge, 2022). Therefore, further studies are necessary to ascertain the effectiveness of the communication strategies (Musyoka & Karanja, 2014), especially in the Pentecostal churches in Vihiga County, where the common practice is to deliver the sermons in either English or Kivuhili and then interpret it into the local languages (Kinyore and Ragoli) and vice versa. Like in other Pentecostal churches, the interpreters often employ communication strategies to enhance the transfer of message during sermon delivery.

LITERATURE REVIEW

Empirical Review

The adoption of communication strategies has been emphasised in Pentecostal churches due to the fact that preaching in a cosmopolitan setting is inherently problematic, and the problem is pronounced when the sermon is to be interpreted. This is why interpreters must be strategic in adopting appropriate communication

strategies to facilitate the transmission of meaning from the source language to the target audience. According to Alkhanji (2016), communication strategies pertain to the adaptation of verbal or nonverbal mechanisms when known communication approaches are not forthcoming, unavailable or inadequate yet most urgently needed. Faerch and Kasper (2014) conceptualised communication strategies as potentially sentient plans for solving a language problem in disrupted communication. Chesterman (2009), Nord (2007), Piller (2021) and Silva (2018) contended that communication strategies such as lexical additions, repetition, rewording and word-for-word interpretation could be effective in solving most of the problems during sermon interpretation. However, their overall evaluation was not linked to sermon delivery in the Pentecostal churches. Whatever communication strategies adopted during sermon translation, however, the reason for interpretation and not the strategy appears to be the overriding factors determining the selection of the communicative strategies. Therefore, there is an unprecedented need to employ communication strategies that enhance the transmission of the sermon message in compliance with the sociolinguistic phenomena in the Pentecostal churches.

Scholars have reflected on the different roles played by communication strategies in the context of sermon interpretation. The communication strategies that have featured prominently in the literature include co-preaching, repetition, mimicry, stage movement, common rhythm, intonation, pitch, pace, emphasis, pause and lexical addition. To interpret effectively, these communication strategies must be judiciously adopted to ensure appropriate transmission of information (Hilda, 2016). However, an important concern for the interpreters is how to decide about the most convenient and effective communication strategies that aid in the transmission of the message (Malmström, 2015). Hokkanen (2014) examined the fundamental role of feedback and the undeniable importance of understanding the message. Although the study emphasised the importance of reaching the target audience, it was not domiciled in the Pentecostal church and may, therefore, not apply in the context of the present study. Heyns and Pieterse (2020) and Mitchell (2020) presented inexcusable proofs suggesting that communication strategies adopted should lead to

accurate transmission of the message in a simple manner, yet the focus on the enquiry was not directed to the Pentecostal settings. Heitink (2009) found relevance and timeliness of the communicated information and feedback to be crucial attributes of the effectiveness of the communication strategies but additionally stressed the truthfulness, honesty, and credibility aspects.

Tison (2016) contended that the interpreted communication must be planned and implemented, ensuring that the information achieves its intended purpose by defining the purpose of communication, personalising the message to a specific recipient, repeating the message for it to achieve its intended outcome, making information easily accessible and using multiple channels to deliver the information. Campos (2009) concurs that the use of communication strategies tends to give the congregation some interactional harmony, often reverberating as an equality of purpose. Bate (1995) is congruent that effective communication strategies ought to ensure that the congregation remains adequately informed about the word of God, prioritising the theological requirements of the sermon delivery and lessening confusion during sermon delivery.

In order to be effective, the interpreter ought to exhibit proficiency in the source language and the target language. In relation to the article, the communication strategies adopted were perceived to be effective in making the interpreter-mediated sermons meaningful to the target audience. Kirlik (2010) examined the effectiveness of the interpreter-mediated bible readings in short-consecutive style performance in Manjaku and suggested that the interpreters were effective agencies for oral communication of the biblical discussion in cultures of low literacy. Indeed, it was highlighted that the suitability of the target texts to the worshipers arose mainly from the existence of performance characteristics, the use of which formed a central part of the interpreters' range of competencies. These include voice modulation, which arouses emotion, and textural features such as explicitation, ostension, inclusion and purely phatic items, which add to the production of an articulate target language. Indeed, the reaction of the audience as the interpretation takes place would enable the interpreter to ascertain the effectiveness of the communication strategies used. Balci (2008) contended

that the expectation of the church leaders was often used to gauge the effectiveness of the communication strategies, and explication by rewording was effective in transferring the message to the target audience.

Park (2010) contended that the fundamental drive of preaching is to dispense the sermon to the audience and to effectively persuade the congregation to believe in the message being delivered. In this regard, the preachers are required to be good communicators, working in partnership with the interpreters for the selected communication strategies to be effective. Biamah (2013) alludes that the interpreters have an obligation to evaluate the psychological wellness of the audience, filtering out important information to find the economic expression of the message. Racoma (2022) suggests that before taking part in sermon interpretation, the interpreter ought to be accustomed to the lexical items that the speaker would use so that they prepare in advance to make the interpreting process operational. Gile (1995) alleges that the interpreters are regularly challenged by unanticipated circumstances which must be confronted through the use of communication strategies. Musyoka and Karanja (2014) are congruent in that the communication strategies can only be effective when the audience comprehends the speakers' intended message. This was unquestioningly the gist of this article, where the interpreter apparently occupied a central position in effectively transmitting the preacher's message to the target audience.

Theoretical Framework

The article was anchored on the Translation Theory. Formulated by Eugene A. Nida, the theory takes great consideration of the concept of dynamic equivalence, the decoder's capacity and the receptors' roles in appraising the literary translation. Interpretation is perceived to fulfil different connecting roles between the speaker and the listeners. By being loyal to the speaker, the interpreter works to ensure that the original form, style, spirit and meaning provided by the speaker are preserved while also protecting the linguistic features and literary tradition of the listeners' language. In this arrangement, the interpreter works as a connecting agent, bridging the features of the source language and the target language, thus breaking the linguistic and cultural barriers. Based on the quality of translation, Nida (1974) conceptualises interpretation in terms of

formal correspondence and dynamic equivalence, making the theory basically a source-text perspective. It is also prescriptive in nature as it is concerned with examining linguistic activity from the source language and target language perspectives. Based on this theorisation, Nida's theory contends that words are ascribed to different contextual meanings and significance, with the words' origins serving as the starting point in the determination of their meanings. Contending that words are linked to their original contexts, Nida (2001) proposes that it is the interpreters' responsibility to determine the requirements for producing a valid interpretation. This might entail accommodating contextually divergent meanings to produce a meaningful interpretation. Significant dimensions in Nida's theory are the setting and the purpose of discourse, which also tend to influence not only the word's capacity to assume different meanings but also the interpreters' capacity to adopt different communication strategies to enhance the effectiveness of the transmission of the message to the target audience.

According to Snell-Hornby (1998), these dimensions often compel interpreters to thoroughly review the speakers' messages and select appropriate communication strategies in order to produce an effective interpretation. This was the concern of the study, which adopted this theory as its cardinal guide. However, in the Pentecostal church settings, the interpreting context presents a wide range of sophisticated perspectives motivating the interpreters to adopt different communication strategies. It was the contention of this article to determine the effectiveness of the communication strategies used in facilitating the transmission of the interpreted sermon in the Pentecostal churches in Vihiga County.

METHODOLOGY

This article utilised the descriptive survey design. This involved collecting data, which helped answer the research questions concerning the effectiveness of the communication strategies adopted during the interpretation of sermons in Pentecostal churches in Vihiga County. The target population included the preachers, interpreters and church members from five Pentecostal churches in Vihiga County. Purposive sampling was employed to identify five Pentecostal churches. The identification and selection of the

informants was guided by the purposive sampling criterion owing to the impracticability of involving every member of the target population. Hence, the guiding criteria included familiarity with sermon interpretation and availability during the Sunday sermons. The sample size consisted of 5 preachers, 5 interpreters and 30 congregants from 5 Pentecostal churches, making a total of 35 study participants. The preachers were coded as P1, P2, P3, P4 and P5, while the interpreters and the translators were coded as INT 1, INT 2, INT 3, INT 4 and INT 5, and the members of the congregation were coded as CONG1-----CONG30. The article adopted interview guides, audio-video recordings and observation guides to collect data. The tape-recorded sermons were transcribed, and the excerpt was studied to examine the effectiveness of the communication strategies employed during sermon delivery. The qualitative data was analysed using thematic content analysis.

RESULTS AND DISCUSSIONS

Although the sermon is generally perceived to be a monolingual engagement, interpreters employ many communication strategies to help transmit the preachers' message. These may include lexical additions, repetition, rewording, shift of footing, stage movement, restatement, maintaining the preaching rhythm, interpreters' involvement, assuming complete authority, and mimicry, among others. However, all these strategies are often rarely employed simultaneously, and whenever they are adopted, the expectation is that they will enhance communication between the source language and the target language. This implies that communication strategies are crucial in enhancing the delivery of the message. In other words, the interpreter is at liberty to use the communication strategies that enable the audience to conceptualise the message as intended by the preacher. However, the effectiveness of the communication strategies is contingent upon the circumstances surrounding the target language and the source language. This article has highlighted the effectiveness of the communication strategies employed by the interpreters to enhance the dissemination of the intended message during sermon delivery.

Effectiveness of Lexical Additions

Lexical addition is a communication strategy employed to ensure that the audience comprehends the preachers'

message. In this article, the common addition observed included the use of connectives, which occurred at both the linguistic and extra-linguistic levels, with conjunctions, adverbs and phrases predominantly added to link different contents within the interpreted text. Karlik (2010) contended that lexical addition is broadly employed to provide a link between the previous and subsequent sentences in order to engage the listeners and make the message as explicit as possible. The emphatic role and the effectiveness of lexical addition are captured in the sentiment of CONG12:

.....the interpreters add a word or two that were not uttered by the preacher just to enable the audience to understand the message well.....sometimes enabling the listeners to understand the meaning or the message..... (CONG12/2022)

From this excerpt, it is apparent that the lexical addition was effective in enabling the target audience to capture the speakers' message to enhance the transmission of the message.

Effective Use of Repetition

Repetition was employed to significantly convey the speaker's message. It was also employed to emphasise the message and to make explicit what was meant by the preachers. Its effectiveness is captured by INT3 and CONG17/2022:

'whenever I realise the audience has not understood something said by the preacher I repeat it usually in a language they understand and I can see some nodding to confirm that they have understood what was said.....sometimes I do so in the language used by the preacher..... some preachers also repeat if they feel I have not got well what they said.....you cannot move on when you feel the audience is left behind' INT3/2022.'

'....interpretation in itself is repetition for some of us who understand both languages....I feel the reason for interpretation is to enable the audience receive the message.....if a word is repeated by the interpreter will lead to better understanding by the audience' (CONG17/2022)

From these excerpts, repetition was used to effectively affirm the interpreter's central position in the whole process of communication. Repetition was used to

express the interpreter's role in addressing the spiritual needs of the congregation. This was parent and seemed to be an effort indicating the interpreters' strong belief in being used as instruments of effective conveyance of the message as projected by the speakers.

Effectiveness of Co-Preaching

The existence of a cordial partnership between the speaker and the interpreter facilitated the effective and smooth flow of information from the preacher to the audience, and this served as an effective way of enhancing the effective delivery of the message. This was observed by INT4:

'I know that the audience might not capture what I say clearly. So I always work as closely as possible with the preacher so that the audience will see me in the same way they would see the preacher. If the preacher is lively I also try to be as lively as possible...but try to make sure that the preacher is not angered by my interjection... and I think this works well for me to help the listeners get the message' (INT4/2022).'

It can be observed here that co-preaching was effective in eliminating confusion or misunderstanding and cemented the partnership roles of the interpreter and preacher. Hilda (2016) concurs that the inevitable ability to establish a harmonious relationship is indeed a distinguishable factor that facilitates the transmission of the message during sermon rendition. Co-preaching is important as it confirms the interpreters' overall role in facilitating communication. Malmström (2015) noted that sermon interpreters are concerned about linguistic constraints and cultural barriers and work to convey the preachers' message by making it appealing to the audience. INT5 observed thus:

.....it is not just interpretation...it is also about helping the audience to relate what the sermon says with their own experiences...you know the bible talks about other cultures....the Galatians the Israelites the Philippines and so on...that are not the same as the Kinyore culture...with this in mind I have to be sensitive to the way words are used and I must know how the words fit into the culture of the Nyore people because there are obvious cultural challenges brought about by education, westernisation and technology..... (INT5/2022)

This excerpt further supports the fact that the need to help the target audience receive the intended message places the interpreters in the co-preaching position. Goffman (2020) asserted that the interpreters are usually perceived to be imperceptible co-preachers, assuming inter-lingual communication roles within the confines of the preachers' control. In this context, the effectiveness of their co-preaching role is seen to the extent that they have created a communication impact on the listeners.

Effectiveness of Assuming Complete Authority

There were clear instances when the interpreters assumed complete authority during sermon rendition. Although it was not immediately clear whether the authority was actually granted by the preachers, what was evident was that the interaction occurred smoothly because of shared goals of reaching the congregation. A smooth flow of interaction demonstrated that assuming complete authority was effectively used by the interpreters to facilitate the transmission of the intended message. This is observed by INT3:

.....for all the translations I have made I always work in harmony with the preachers always displaying authority such that it is hard to tell who the interpreter is and who the preacher is....if you do not display firmness the audience might think that the preacher is controlling you and the listeners might not understand the preacher's to receive the message (INT3/2022)

It is evident from this excerpt that the interpreters provided the contexts for the delivery of the preacher's message, affirming the effectiveness of their capacity of assuming complete authority to act diligently when they recognised that the audience needed help in receiving the intended message. This is supported by Malmström (2015), who contended that sermon interpreters were skilled in the application of multiple strategies to effectively circumvent the intricacies brought about by the sociolinguistic barriers, ostensibly to make the preachers' message appealing. From the point of view of the audience, too, the interpreters are perceived as being invisible participants capable of assuming an active yet visible role as agents in inter-lingual communication where their primary role is just to facilitate the transmission of meaning as uttered by the speaker.

Effectiveness of Mimicry and Stage Movement

One of the most effective communication strategies employed by the interpreters was the use of mimicry. Mimicking the speakers' use of body language, gestures, facial expressions, vocal intonation, and movement was effective in providing impetus for the transmission of the message during sermon rendition. Indeed, the use of mimicry and its careful interpretation during the sermon presentation enabled the target audience to conceptualise the message from the preachers. CONG15 concurred that:

If it not exaggerated it is a good way of helping the listeners to understand the message. Our interpreter does it well.....whatever the preacher does, he does it also...if the preacher shouts the interpreter also shouts....when he walks the interpreter walks....and I find that through this I can get the message well as preached and interpreted by the interpreter (CONG15/2022)

This confirms that mimicry was perceived to be effective as it helped the preachers assess whether the sermon was resonating well with the listeners. The effectiveness of mimicry during sermon interpretation is supported by homiletic texts that elaborately cite research regarding the percentage of a message communicated nonverbally (Heitink, 2009). The use of mimicry inevitably impacts the delivery of the message as the audience does not just hear the message but also relies on the display of similarities between the interpreters and the preachers. Apart from aiding in the transfer of meaning, mimicry was an effective source of humour which made the congregation remain glued to the sermon. INT1 said:

'Really if you interpret well...try to do by all means each and everything the speaker does because if you do not do so you may end up giving the audience a different sermon...for me I move with the preacher...when I do this I see the audience is excited and remain attentive to the preaching...ask any church member and they will tell you that it is okay to move with the preacher' (INT1/2022).

This is a testimony to the effectiveness of mimicry as a communication strategy. This is supported by Martin and Davids (2007), who maintained that the interpreters who observed and imitated the preachers' non-verbal

behaviour tended to excite and endear the audience towards the sermon. It was also evident that the interpreters effectively utilised stage movement to convey the preachers' message to the target audience. By employing stage movement, the interpreters effectively captured the content and essence of what the preacher narrated in a dramatic form, filling the gaps the speakers apparently assumed during sermon delivery. However, Gentile, Ozolins and Vasilakakos (1996) recommended the need to comply with the traditions of the church in employing stage movement.

Effectiveness of Intonation, Pitch, Pace, Emphasis and Pause

The interpreters imitated the intonation, pitch, pace, emphasis and pause used by the speakers in order to maintain a common preaching rhythm. Indeed, the results revealed that the display of these prosodic features enabled the interpreters to maintain a common preaching rhythm with the speakers during sermon interpretation. This also enhanced the fluency, timing, speed and delivery of the sermon. Common preaching rhythm was easily maintained because the interpreters were familiar with the preachers' speaking cadence and often felt no inhibition in imitating the prosodic features displayed by the speakers during sermon rendition, thus enhancing the transmission of the message. The observation made on the use of intonation, pitch, pace, emphasis and pause postulated that the congregation felt confident that the interpreters effectively transmitted the preachers' message. This is evident in the following excerpt:

'I think our interpreters usually deliver their messages from the preacher's perspective...they do it just as if they were the ones preaching.....you see this is good for the listeners because they cannot miss anything.....in a simple way by maintaining rhythm with the preachers so that the audience received the intended message...'(CONG9/2022)

It can be construed from this excerpt that the preachers trusted that by using similar intonation, pitch, pace, emphasis and pause, the interpreters delivered the right message to the audience. This has been supported by Heyns and Pieterse (2020), who observed that when the interpreters maintained the preaching rhythm, the audience was easily carried along, thus enhancing liturgical engagement and fulfilment of the goals of the

sermon as precisely as possible within the limits of the comprehension of the target audience. Sperber and Wilson (1986) observed that the use of intonation and pitch enabled the interpreter to render correct interpretation, correcting the speaker's inappropriate choice of words as much as possible, thus helping to complete the communication.

Within the context of the Pentecostal church, the use of the imitating the prosodic features ensured that the interpretation was carried out with a strong sense of mission to deliver a divine message to the congregation. For instance, pausing provided the congregation with an opportunity to reflect on what has been said as transmitted through the interpreters. In the instances where it was used sparingly, however, intonation, pitch, pace, emphasis and the pause enabled the audience to reflect on the content of the sermon. P3 asserted that:

If the interpreter slows down, I must find out why. Perhaps that is a communication to me to slow down also, or something is happening with the audience that needs to be addressed immediately. I have once had an occasion when the interpreters paused to tell me that the audience was not following my sermon....when I turned to the audience I realised that everyone was dull and quickly concluded that I had to change my preaching style...you see this strategy was better than whispering to me that the audience was lost (P3/2022)

However, there were several instances where it failed to effectively aid in the transmission of the message. For example, CONG11/2022 dismissed the possibility of maintaining the preaching rhythm by the use of intonation, pitch, pace, emphasis and the pause as being: *.....unnecessary....prolongs the preaching time....authority tends to shift from the preacher to the interpreter especially when the preacher wants to explain a point a lone it becomes clear when the preacher does it a lone (CONG11/2022)*

However, the avenue for creating misunderstanding occurred when the preachers did not allow the interpreters to have quality and sufficient time, but also intermittent opportunities to give accurate interpretation. While incessant disruptions are sources of frustration for preachers, primarily due to the nature of worship in the Pentecostal churches, the preachers noted that they were cognizant of the importance of pausing as a precondition

for effective preaching. Although preaching tempo can alter the impact of the message, the interpreters adopted appropriate strategies to ensure the message reached the audience.

Effectiveness of Explicitation by Rewording

Rewording was frequently used by the interpreters as a stylistic feature and as a means of enhancing the transmission of the message. Evidently, rewording revealed a potential concern for the interpreters to reach out to the modern as well as the liberal congregations who might have a secular background and those who came from other diverse backgrounds. By rewording the speakers' message, the interpreters placed a strong emphasis on the message delivery, urging the congregation to receive the intended message. This technique was influenced by the fact that the local language lacked a certain vocabulary for certain words. Rewording was also used to express the interpreter's role in bridging the technological advancements that may alienate the congregation. Through rewording, the interpreters displayed their strong sense of purpose for bringing the divine message to the audience. Indeed, the use of rewording promoted the conveyance of the message, making the additional information acceptable to the audience, at least as far as the interpreter was concerned.

Effectiveness of Shift of Footing

Shift of footing is the tendency for the interpreters to carefully listen to the preacher to discern any change of footing before rendering the interpretation (Mitchell, 2020). This particular interpretation strategy was evidently applied in the article, and its application enabled the interpreters to adjust their mode of rendition to suit the speakers' mannerisms, thus helping to clarify any unwarranted confusion that might have arisen during sermon delivery. It is also significant to note that the shift of footing facilitated communication by embracing consultation between the preachers and the interpreters. Being able to establish a good consultative rapport was distinguished as an important aspect of the shift of footing, which served not just to effectively transfer the message but also enabled the interpreters to build the confidence required for effective sermon interpretation. In this regard, the sermon interpreters were able to successfully undertake their interpretation role by shifting footing for the benefit of the target audience.

CONCLUSION AND RECOMMENDATION

Conclusion: The article examined the effectiveness of the communication strategies employed during sermon interpretation in the Pentecostal churches in Vihiga County. It is evident that the interpreters adopted different communication strategies, notably lexical addition, repetition, rewording, shift of footing, mimicry and stage movement, maintaining the preaching rhythm by the use of pause, intonation, pitch, pace and emphasis, among others. These communication strategies were found to be effective in facilitating the conveyance of messages during sermon interpretation. Lexical addition, rewording and repetition were effective in ensuring that the target audience understood the preachers' message explicitly. Similarly, co-preaching effectively facilitated the smooth flow of information, thus enhancing the effective delivery of the message. Mimicry and stage movement provided the impetus for the effective transmission of the message, while the shift of footing enabled the interpreters to effectively adjust their mode of rendition to suit the speakers' mannerisms, thus clarifying any confusion during sermon delivery. The use of intonation, pitch, pace, emphasis and pause was effective in ensuring that the target audience dramatically captured the content and essence of the sermon, thus aiding in the transmission of the message. As a result, the article concluded that the communication strategies adopted were effective in enhancing the transmission of the interpreted sermon.

Recommendations: The article has highlighted the significance of communication strategies during sermon delivery in Pentecostal churches. Therefore, it is recommended that the interpreters should be adequately trained in the art of interpretation in order to deal with the dynamics associated with sermon interpretation in Pentecostal churches. It is also recommended that the sermon interpreters become conversant with the theological doctrines of the Pentecostal churches so that the communication strategies chosen are effective in enhancing the transmission of the interpreted sermon in the Pentecostal churches. The interpreters should also select the communication strategies that are effective in strengthening the relationship between preachers and the interpreters so that the entire process of sermon interpretation enhances the spiritual nourishment of the target audience.

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