UNIVERSITÉ DU BURUNDI
GRENIER DU SAVOIR DU BURUNDI
Dépôt institutionnel officiel
https://repository.ub.edu.bi

The contribution of the christian religion to the improvement of english oral proficiency : the case of selected protestant communities in Bujumbura city

Kubwimana, Célestin; Supervisor: Mr Julius Ayancho

2011-05
UB, Faculty of arts and social sciences
https://repository.ub.edu.bi/handle/123456789/902

Document téléchargé depuis le **Grenier du Savoir du Burundi** — https://repository.ub.edu.bi

UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE



THE CONTRIBUTION OF THE CHRISTIAN RELIGION TO THE IMPROVEMENT OF ENGLISH ORAL PROFICIENCY: THE CASE OF SELECTED PROTESTANT COMMUNITIES IN BUJUMBURA CITY

By

Célestin Kubwimana

Supervisor:

Mr Julius Ayancho
Lecturer
University of Burundi

A Dissertation Submitted in Partial Fulfilment of the Requirements for the Award of the Degree "Licence en Langue et Littérature Anglaises"

Bujumbura, May 2011

DEDICATION

I dedicate this work:

To my father and mother

To my brothers and sisters

To my uncle Augustin Kagisye

To Innocent Niyonsaba

To my cherished friends

ACKNOWLEDGEMENTS

This work is not a fruit of only one person's efforts. Therefore, I owe thanks to whomever, in one way or another helped thqt this work be what it is.

First of all, my whole-hearted gratitude goes to my supervisor, Mr. Julius Ayancho for his willingness and guidance which led to the fulfillment of such an academic step.

Secondly, my gratitude whole-heartedly goes to my lecturers in the Department of English Language and Literature of the University of Burundi for the quality of education they provided me with.

Thirdly, my thanksgivings are addressed to church leaders and church members who willingly allowed me to have the data I needed most.

Fourthly, my thanksgivings are directed to Burundi government and Uganda government for the academic trip they organised in Kampala , without forgetting whomever helped during the stay in Kampala.

Finally, those who contributed either materially or morally to the completion of this work especially Olive Nsabimana, Dionèse Ndizeye, Innocent Niyonsaba, J. Pacific Nkurunziza, Léopold Ndahabonayo, Leopold Musirigana, Christian Hatungimana, Gerard Butoyi, Médiatrice Nihorimbre, Ernest Vianney Bizimana, Aoron Kayoya and J. Chrysostome Ndabungukire.

To you all I say thank you.

Célestin Kubwimana

ABSTRACT

This work is a sociolingistic study of the role played by the protestant churches in the promotion of the oral English in the Bujumbura city.Tthe theme "*The contribution of the Christian Religion to the Improvement of the English oral proficiency: the Case of Selected Protestant Communities in Bujumbura City,,* was chosen on the motivation of the crucial need of English language in the world as well as in Burundi. In fact, Burundi has been integrated in the East African Community (EAC) where English is the most favoured tool of communication. Therefore, the mastery of English is of necessity.This is why we aimed at discovering and promoting opportunities for oral English performance in Burundi. Then, protestant communities acting in Bujumbura were found to be a conducive environment for the English oral performance. The research was conducted on the basis of three hypotheses: a) protestant Christians in Bujumbura have positive attitudes toward English, b) protestant communities in Bujumbura provide opportunities for learing and practicing oral English and c) the combination of natural learning and formal learning can lead to the improvement of oral proficiency in English within protestant communities. As results of the research, it was proved that protestant Christians in Bujumbura have positive attitudes toward English and that they find opportunities for learning and practicing oral English. Moreover, it was revealed that combining formal and informal learning can lead to a better improvement of oral proficiency in Enlish. In the same vein of providing opportunities for a better improvement of oral proficiency in English, three sets of suggestions were formulated; first to church leaders, second to church members and and thirdly to future researchers.

LIST OF ABBREVIATIONS

EAC : East African Community
L2 : Second Language
PTI : Partnership Team International
JEM : Jeunesse En Mission

TABLE OF CONTENTS

page

DEDICATION i
ACKNOWLEDGEMENT ii
ABSTRACT iii
LIST OF ABBREVIATIONS iii
TABLE OF CONTENTS v

CHAPTER I: GENERAL INTRODUCTION 1
I. 0.Introduction 1
I.1. Background to the problem 1
I.2. Statement of the problem 5
I.3. Aims of the study 5
I.4. Scope and delimitation 6
I.5. Significance of the study 6
I.6. Motivation of the choice 7
I.6. Research questions 8
I.7. Research hypotheses 8
I.8. Definition of key terms 9
I.9. Conclusion on chapter I 12

CHAPTER.II. REVIEW OF RELATED LITERATURE 13
II.0. Introduction 13
II.1. Speaking skill development 14
II.1.1. Strategies for oral Proficiency 14
II.1.1.1. Language use opportunities 14

II.1.1.2. Being in contact with Language Speakers 15
II.1.2. Language skill inter-relationship 16
II.1.2.1. Speaking and Listening 18
a) Listening and pronunciation 19
b) Listening and vocabulary 19
c) Listening and grammar 20
d) Listening and Fluency 21
II.1.2.2. Speaking and Reading 21
II.1.2.3. Speaking and Writing 22
II.2. Religious activities and English Language Learning 22
II.2.2. English speaking skill development through preaching 23
II.2.3. English speaking skill development through interpretation 26
II.2.4. English speaking skill development through worship songs 27
II.2.5. English speaking development through Bible study 28
II.2.6. English speaking skill development through prayer subject discussion and prayer 28
II.3. Formal and informal Language Learning 29
II.3.1. Introduction 29
II.3.2. Formal English Learning 30
II.3.2.1. Language Policy in Burundi 31
II.3.2.2. Formal English Learning and the Church 34
a. Holistic mission of the Church 34
b.The reason for an elaborate syllabus 36
II.4. Conclusion on chapter II 37

CHAPTER III: METHODOLOGY 38
III.O. Introduction 38

III.1. Research population 38
III.2. Sample selection Techniques 38
III.3. Data collection 39
III.3.1. Pilot Study 40
III.3.2. Description of techniques 40
III.3.2.1. Questionnaire 40
III.3.2.2. Interview 41
III.4. Data Analysis procedures 41
III.4.1. Data from questionnaire 41
III.4.2. Data Analysis from Interview 42
III.5. Limitations 42
III.6. Conclusion on Chapter III 43

CHAPTER IV: DATA PRESENTATION, ANALYSIS AND FINDINGS 44
IV.0. Introduction 44
IV.1. Data from questionnaire 45
IV.1.1. Christians' attitudes towards English 45
V.1.2. Church services and speaking skill development 50
IV.1.3. Suggestions for better improvement of the speaking skill 60
IV. 2.Data from interview. 65
IV. 2.1. Presentation of data for vocabulary 66
IV.2.2. Presentation of data for Grammar 68
IV.2.3. Presentation of data for Pronunciation 70
IV.3. Findings 71
IV.3.1. Hypothesis one 72
IV.3.2. Hypothesis two 73
IV.3.3. Hypothesis three 76

IV.4. Conclusion on chapter IV 78
CHAPTER V: GENERAL CONCLUSION AND RECOMMENDATIONS. 79
V.0. Introduction 79
V.1. General conclusion 79
V.2. Recommendations 81
V.3. Conclusion on chapter V 83
BIBLIOGRAPHY 84
1. *Published Works* 84
2. *Unpublished Works* 86
3. Internet sources 87
APPENDICES 87

CHAPTER I: GENERAL INTRODUCTION

I. 0.Introduction

This first chapter introduces the whole work. It includes: *The background to the problem, statement of the problem, aims of the study, scope and delimitation, significance of the study, motivqtion of the choice, research questions, research hypotheses and definition of key terms.*

I.1. Background to the problem

Burundi has been mainly a Christian community since some centuries. Originally, religion was relatively more concerned with morality than other aspects of mankind's everyday life. However, as we can see in different situations, religion also contributes to whatever is implied for the human welfare. The Christian religion has been contributing in many ways to the improvement of people's life conditions-- building hospitals, junior and senior schools, reducing illiteracy, and providing employment.

Since introduced in Burundi along with German and Belgian occupation respectively in 1896-1916 and 1916-1962 Christianity was administered in French and translated into Kirundi. Later on, Burundians were able to worship in their native language. Kirundi has since then become a medium of communication for both Catholics and Protestants. In the religious settings like in all other aspects of life, language plays a crucial role. All aspects of life including tradition, science, technology, and religion are only made possible through language. Fromkin and Rodman (1983: 3) state it more explicitly:

Whatever else people may do when they come together–
Whether they play, fight, make love, or make automobiles-
they talk. We live in a world of words.

Nowadays, in Burundi, Kirundi is the main tool of communication in the religious settings. Other languages namely; French, Swahili and English are only used occasionally in most Christian communities. The constant usage of Kirundi can be explained by the fact that the majority of the people in different churches and communities are Burundians who speak Kirundi. This shows Linguistic homogeneity. It implies that there is mutual intelligibility between Burundians speaking different possible dialects of Kirundi. At church, preaching, singing, and praying are profitably carried out for all Burundians in Kirundi.

On the international scene, Burundi has been integrated in the East African Community (EAC) whose main tool of communication is English, followed by Swahili. However, Burundi from long ago is member of the French Speaking Community ("FRANCOPHONIE"); then French is used as the Second Language. Speaking French well is still an object of prestige for Burundians: to be an average respectable Burundian, you have to know French.

Though Burundi has been integrated into the East African Community (EAC) where English is commonly a tool of communication, it is still a "two- Language structures" society that is, Kirundi as First Language and French as Second Language. In few words, most social or informal issues are dealt with in Kirundi, and most official or formal issues are dealt with in French.

However, this EAC integration seems not to allow this Language statue quo. In fact, the integration has created, and is still creating new needs, new visions, new conceptions, new contacts, new challenges, new opportunities, and new business movements, all of which with ENGLISH as ingredient. Hence, English appears to be a linguistic Challenge facing Burundians since it is becoming the main vehicle of such international interactions in which Burundians are equally involved. As results, Burundi has become a trilingual society, where Kirundi is used as First Language, French as a second Language and English as a "specialized form of information". It is doubtful whether Burundians are conscious of the urgency of knowing English or whether they are ready to learn it.

In this work, we are going to show the role played and that can be played by protestant churches or communities to promote the usage of English in Burundi, in order to allow a fair competition of Burundians within the EAC.

Virtually, as already said, Religion is not only concerned with spiritual or moral matters of people but also every aspect of life. The mission of the church is holistic. Padilla firmly states that:

> *Bien trop souvent, le scandale et la folie qui empêchent les non- chrétiens de se tourner vers Christ n'est pas vraiment le scandale et la folie de l'Evangile centré sur Jésus crucifié mais l'attitude satisfaite de soi et l'indifférence aux besoins humains fondamentaux de la part des chrétiens*[1].

[1] http:// www. defimiche

This can be translated as:

> *Most often, the scandal and the folly which prevent the non-Christians from turning back to the Christ is not really the scandal and the folly of the Christ centred Gospel of crucifixion, but the attitude of self-sufficiency and indifference to fundamental human needs by Christians.*

Within the same line of ideas, creating a favourable English speaking environment must be among the priorities of religious leaders. Some of them, as it can be observed from different gatherings are attempting but others are still, either reluctant or unconscious. Some individuals are attempting to learn some English in "English Teaching Centres", others do not care. Two reasons can explain the attitude of the latter.

On the one hand, there is no motivation given that the EAC integration is only new. People henceforth do not feel yet the urgent need for English . On the other hand, it is attitudinal hindrances that is, people are really aware of the necessity of English but are hindered by factors like age, socio-economic status, social rank, etc, which do not allow them the eagerness and readiness to learn the Language in classroom like conditions.

In some protestant communities, some of their services are in English-which may allow informal or natural English Language learning. Notwithstanding, the same problem of attitudinal hindrances resurfaces again for those who have no prerequisites in English. These attitudes are such that those people lose motivation with regards to the language since attitude and motivation are two issues closely

related, as asserted by Els et al (1984:117), "attitudes are directly related to motivation which in turn is related to L_2 learning".

I.2. Statement of the problem

English has become the most influential Language in the whole world. It is even so in the East African Community (EAC) in which Burundi has recently been integrated. Many of us wonder how Burundians will get into successful competition with the other countries where English is expanded whereas in Burundi it is just the opposite. A possible question is whether there may be possibilities and opportunities to improve on the speaking of English in Burundi. Here is the concern of our research which targeted protestant communities operating in the Bujumbura municipality.

I.3. Aims of the study

A series of aims underlie this study:

First of all, it is to reveal the attitudes of Christians in Bujumbura towards the English Language. Next, it aims to discover opportunities of the Learning and practice of English through religious services. Within the same vein, we are likely to encourage church leaders to create or allow favourable English speaking environments for their Christian affluents. The last but not the least is the suggestion of possible strategies which could lead to the oral proficiency in English for the same populations.

I.4. Scope and delimitation

As indicated by the topic, this study focuses on the protestant communities of Bujumbura city. However, given that English is not used in all the protestant communities of the city, it becomes necessary to signal that this study targets the protestant communities where English is used in some religious services. In addition to this, it is worth mentioning that this study is limited to:

- The attitudes of Burundian Christians with regards to the English language,
- Learning and practice opportunities through church services in English
- The possible strategies to allow Christians benefit as much as possible from the use of English in Church services

I.5. Significance of the study

This study is a contribution to the learning of English, from a sociolinguistic perspective. It is to provide hints to a more successful improvement of oral proficiency in English as a third language. People who will read the work will get to overcome some hindrances their mastery of oral English. People such as church Leaders would be made aware of what is their responsibility as far as the promotion of oral English is concerned.

I.6. Motivation of the choice

As far as the choice of this topic is concerned, a set of factors ~~are~~ motivated us in choosing the topic.

First and foremost, we have been motivated by the impressing expansion of English throughout the world in almost all aspects of people's lives: in fact, English is key language in key domains such as commerce, technology, Politics and religion.

Secondly, we have been motivated by the integration of Burundi in the East African Community which implies consequential socio-economic changes including language status changes.

Thirdly, we have been motivated by the reluctance of Burundians to learn the English language whereas it has become the inevitable life condition of the century in the whole world .The problem is that a good number of Burundians are still satisfied with their mother tongue which is intelligible all over the country.

Fourthly, we have been motivated by the affluence of the protestant communities by native (foreign) speakers from other countries and the increasing usage of the language in the aforementioned communities. In fact, we ended up realising that some protestant churches provide a favourable environment for oral English practice

I.7. Research questions

The problem stated above generates a number of questions that need to be answered. In fact, they constitute guidelines for our research. Here are the questions:

1. What are the attitudes of protestant Christians in Bujumbura with regards to the English Language?

2. What are the contributions of protestant communities using English in religious services to the improvement of the English speaking skill?

3. What strategies can be taken to improve on oral proficiency in English through church services?

I.8. Research hypotheses

A hypothesis is an attempt of providing provisional answer to a research question that needs to be proved right or false through the findings of the study. The following are corresponding hypotheses to the research questions above:

1. Protestant Christians in Bujumbura have positive attitudes toward the English Language.
2. Protestant communities in Bujumbura provide opportunities for learning and practising oral English.
3. The combination of natural Learning and formal learning can lead to the improvement of oral proficiency in English within the protestant communities.

I.9. Definition of key terms

The topic of our study: "*The contribution of the Christian religion to the improvement of English oral proficiency: the case of selected protestant communities in Bujumbura city*", underlies terms which need to be defined for matter of a clarification.

a) **Contribution**: *The Oxford Advanced Learner's Dictionary* defines contribution as an action or a service that helps to cause or increase something.

b) **Improvement**: The same dictionary above talks of improvement as the act of making something better or the process of something becoming better.

c) **Community:**can be defined as people who share the same religion, race, job, etc. The *Nouveau Petit Larousse* simplifies it to a religious society submitted to a common rule.

d) **Oral**: to refer to language produced using the voice.

e) **Proficiency**: It is a term used to refer to a certain advancement in something. *The Webster's Third New International Dictionary* defines proficiency as the advancement toward the attainment of a high degree of knowledge or skill or quality or state of being proficient. Thus, oral proficiency is the advancement toward the attainment of a high degree of the speaking skill.

f) **Language:** Language is speaking. In other words, Language is speech. Linguists, dealing with language, often talk of spoken Language and written language. However Language is essentially "speech". Talking about Language, Manirakiza (2004: 9) reveals that, "Language is a tool of

communication that can express all that people are able to communicate; from the ordinary information to the very identity of a community." Cope (2006: 28) situates it in the essence of mankind creation.

Dieu nous a créés dans le but que nous communiquions. Il s'agit d'une faculté première et des plus importantes. Nous ne sommes pas uniquement capables de le faire mais nous avons été créés dans ce but.

This can be translated as:

God created us in the purpose that we communicate. It is the first ability and one of the most important. We are not simply capable of doing it but we were ceated for this purpose.

From the above, communication appears to be part of human life. Communication presupposes language or speech, or else the spoken Language. Language is essentially and originally spoken, an effective way of reaching other people.

g) **Speech**

As said earlier, Language is speech and speech is virtually producing vocal sounds. Barber (1964: 2) suggests that,

In the history of each individual speech is learned before writing, and there is good reason to believe that the same was true in the history of the race. There are primitive

> *communities that have speech without writing, but we know of no human society, which has written Language without a spoken language.*

Analysing the above quotation, we are revealed that where there is speech only (spoken language) there is language and communication is assuredly possible.
On the contrary, nowhere is found communication only through writing. Therefore, "written language" is not actually language but means of recording what is actually Language that is, speech. Leyons (1968: 158) Concurs with Barber saying that, "language is an institution whereby humans communicate and interact with each other by means of habitually used oral- auditory arbitrary symbols." For him, language is exclusively this means of communication involving the partnership speaker- hearer that is, speech. *The Webster's Ninth new Collegiate Dictionary* defines Language and Speech respectively as follows:

> *The words, their pronunciation, and the methods of combining them used and understood by a considerable community. The communication or expression of thought in spoken words*

The definitions above have much in common and the core of their concern is the word "words" suggesting itself something that is said (spoken).

In the light of the preceding contributions by the different Scholars cited above, we can answer a possible question as to why we chose to be more concerned with the speaking skill than other Language skills namely writing, reading and Listening. The answer to this question is clear. The answer to this question is clear: *"Language is speech."*

I.10. Conclusion on chapter I

This chapter, which is *General Introduction* deals with the the background to the problem, statement of the problem ,aims of the study, scope and delimitation, significance of the study, motivation of the choice, research questions, research hypotheses and definitions of some key terms. The next chapter will deal with a review of many scholars'works which tackle issues related to our topic.

CHAPTER II. REVIEW OF RELATED LITERATURE

II.0. Introduction

Many issues related to our topic have been tackled by a number of scholars. In this chapter, we are concerned with the relevance of our topic in reference with what other scholars have said. Though many scholars have already tackled the issue of English language skill development, very few have targeted the role of the church activities in the development of English Language skills in Burundi. This topic provides a further step in the sociolinguistic study of the English Language in Burundi. It's worthy of mention that some authors like Claudine Nimpagaritse (2007) had recommended that other researchers should proceed with the contribution of churches to the improvement of English Language Skills. What is also additional from our work is the interview we handled to materialise the findings from the questionnaire.

The present chapter is a review of various writings about Language skills, the social role of Language and the attitudes related to Language learning.The first part is concerned with the speaking skill development in terms of its subdivisions and relationship with other language skills. According to Nimpagaritse (2007: 6), the knowledge of any Language implies the mastery of the four language skills namely writing, speaking, Listening and reading.

Henceforth, the second part deals with developing the speaking skill through religious activities, within the protestant environment. Finally, the third centres on

the speaking skill development through combining formal Learning with the natural learning.

II.1. Speaking skill development

Language is not an inborn faculty ;it is acquired through learning and developed through practice by virtue of oral proficiency. That is , in the purpose of oral skill mastery, strategies are to be observed.

II.1.1. Strategies for oral Proficiency

There are strategies for people to develop their speaking skill.They include first language use opportunities and second, being in contact with language speakers.

II.1.1.1. Language use opportunities

Language is to be practised. For someone to become proficient in L_2 , there must be a relatively permanent use of the language in question since practice makes perfect. In fact, we learn to speak by speaking. According to Nimpagaritse, quoting Mackey (1965:105), "the more he uses a language, the more he becomes a prisoner of its structures and the structure of the society in which it is used." Mackey (1965:126) strongly suggests an active repetition so that a person who tries to speak a language may learn it better than one who tries to understand it. The two scholars cited above concur on the fact that practice is the slightest way of learning a language, though with relatively less effort. Newmark, L.D.(1969:13) advocates that,

> *To provide students with the opportunity to gain the skill of conversing in the language, we would arrange to have other people to have other people speak the language with them; to provide them with the opportunity in the language, we would supply books and newspapers written in the language.*

Here, the matter is that conditions are to be created for L_2 Learners in order to be skilfully conversing in the Language in hand. These conditions are nothing else but finding people who speak the language and cooperate with them.

II.1.1.2. Being in contact with Language Speakers

Speaking involves two sides, that is, the speaker and the listener. For oral proficiency to develop, one needs to be in contact with a number of Language users, particularly with native speakers. In this situation, the learners find themselves in new experiences that they need to deal with in the language with the native speakers. They then have to negotiate meaning naturally. According to Nida (1957:25),

> *Every contact in foreign country can be a language learning opportunity. Conversations however limited with the cook, the fruit vendor, the shoe-shine boy and the clerk at the post-office are a means of learning a language.*

In the light of the preceding, contact with language users creates a permissive environment to vocabulary earning, familiarity with foreign pronunciation and word-readiness. This environment is a real-life situation in which people speak for

a variety of purposes related to life experience involving the language learner as well. To this, Jake[2] puts that,

> *Although people speak for many reasons, these can be categorised in two: 1) transaction –using the language to have things done, that is, requesting and giving factual information and service encounters. 2)interaction –using language for social intercourse, e.g. conversing, discussing, making friends and story telling.*

From the above, the fact is that language involves man with all aspects of his life, from what is factual to what is abstract. No matter how less serious it may be, whatever aspect of mankind life will involve language interaction. In fact, new contacts generate new life experiences, then new interactions and language is the conductor of all this.

There is a possible question as to whether speaking can be developed irrespective to other Language Skills. Actually, language skills are rather inter-related. The development of the one requires or contributes to the development of the others; the defect with one has a repercussion to the others.

II.1.2. Language skill inter-relationship

As already mentioned, Language is composed of four skills namely speaking, Listening, writing and Reading. For this moment, the task is focused on speaking

[2] http://www.developpingteachers.net

skill but we will also tackle the three other skills, just to show how they cooperate with speaking. In the same line of thinking, Krashen[3] reveals that,

> *In every programme I have been associated with teachers who are asked to focus on just one of the four skills or even two (oral versus written) complain that such divisions are artificial. They find it impossible to focus on just one skill and ignore others.*

The above testimony seeks to make us understand the interdependence of the four language skills. In fact, the four skills make one total thing-Language. They are like members of one body. Body members are complementary. For instance the hand is to manipulate food to the mouth but the mouth is to speak for the mouth about plaints to the doctor. Nimpagaritse (2007:6) concurs with Krashen insinuating that, knowledge of any language implies the mastery of the four Language skills namely writing, speaking, listening and reading. In the light of the above,it is fair to affirm that a better mastery of Language depends upon the mastery of four skills,that is, a successful language learning is that which gives importance to the four skills. Language learning by foreigners may either start by natural learning or formal learning. However, in both cases they obviously do not automatically start by speaking the target language but by listening or reading, to speak it later on. Language skills can therefore be categorized into two:

1° Producer aspect: speaking and writing

2° Consumer aspect: Listening and reading.

[3] http://www.sdkrashen.com /sl

As we go on we shall see how Listening, writing and reading contribute to a certain extent to the development of at least one of the speaking sub-skills namely pronunciation, vocabulary, grammar and fluency.

II.1.2.1. Speaking and Listening

As we said in the previous section, Speaking is a producer aspect of language skill while Listening is a consumer aspect of Language. In other words, to be able to speak, one must first listen. *The Incorporated Association of Assistant Masters in secondary school* (1952:14) observe :" the girl with a patient eardrum is the girl who first nabs a husband... The best speakers are often the best listeners.„

From what precedes, we get aware of this fact: a good speaker must have been a good listener. We cannot expect a good speak from a bad listener. This is equally true in the view of Nida (1957: 255) who observes that, " only once one has learned to sit and listen can one profitably stand and talk. „This is faithfully shared by Kaneza (2000:32) in her assertion, "to speak is to repeat what we hear." For the latter scholar, speaking does not happen by itself but by listening.

Up to this point, we can assert that fluency or oral proficiency is not simply a gift or biological inheritance but mainly something we receive and acquire as input through listening. What we inherit is a set of general purpose capacities (abilities) predisposed for oral language use. *Listening* is to *speaking* what *eating* is to *working*. This means that, as we cannot work without eating, we cannot speak without having been able to listen as much as necessary. Developing listening, be it indirect ,is developing speaking.

Listening is the most contributive skill to speaking skill development since it is involved with pronunciation, vocabulary, grammar and fluency, all of them being speaking sub-skills.

a) Listening and pronunciation

The Webster's Third New International Dictionary defines pronunciation as follows: "the way or ways in which a unit of language is usually spoken or on the basis of analogy probably would be spoken by persons qualified by Education or otherwise to speakers of worthy imitation". From the preceding, it falls clear that to get one's pronunciation acceptable one is to be willing and eager to listen to language users, especially native ones. The critical period hypothesis supporters stipulate that above puberty, an individual must have trouble to achieve the nativelike pronunciation. However the role of listening remains crucially contributive toward that "ideal" pronunciation.

b) Listening and vocabulary

Simply put, vocabulary is a sum or stock of words employed by a language, individual, group or work in relation to a subject. To be then a fluent speaker involves to have a considerable amount of words used in proper contexts or situations, that is vocabulary input. Most of these words are words heard from other language users. Nimpagaritse (2007:12) observes that ,"as one speaks what he or she has heard, it is understandable that in order to hear many terms, one must be in contact with different users of the language, especially native speakers."Here, Nimpagaritse's view is that listening provides raw mterial to speaking.

c) Listening and grammar

Generally speaking, grammar comprises classes of words, their inflections or other means of indicating relation to each other, their functions and relations in sentences. To cut the story short, grammar is rules and structures of a language. The rules cannot be internalised in the mind of the learner unless they are put into communicative experience which involves speaking and listening alternatively. It is by speaking that the learner indentifies his or her mistakes and weaknesses, and get conscious and ready for correction.

Nimpagaritse (2007:7-8) enumerates a series of effects of listening on the individual's grammar competence, especially through the discourse level sub-skill. She mentions:

At this level, one can find:

1°/ The ability to understand the grammar and vocabulary

2°/ The ability to understand the use of discourse markers and cohesive devices

3°/ The ability to respond non-verbally to the function of the speaker's utterance

4°/ The ability to:

- *Understand the literal meaning of an utterance*
- *Understand the implicature*
- *Make deductions*
- *Infer meanings of unknown words*

- *Identify the speaker's mood, attitudes, opinion, understand the speaker's intention, interpret what the speaker says in relation to the listener's own experience*
- *Recognise register,etc.*

From the above, we can have evidences that the listening skill is in a way or the other a key to the maturation of one's oral proficiency.

d) Listening and Fluency

Fluency, simply put is defined as the readiness of word, the smooth flow of an individual's speech. Here, we are concerned with oral fluency which has much to do with the speaking skill development. Fluency has much to do with listening in such a way that, listening to fluent users of a language –triggers a thirst to imitate and identify (with) them. This motivation for fluency can be based on the fact that there is a hierarchy of needs ascending from psychological to biological.Therefore, it is obvious that no matter what kind of motivationan of an individual, fluency can be achieved; whether for one to be accepted, or to be considered, or appreciated.

II.1.2.2. Speaking and Reading

Reading provides the learner with a series of profits to contribute to the oral proficiency. Among other profits, the L_2 Learner gets exposure, though indirectly to a variety of life experiences which ,for sure ,involve language use. In the same logic, the L_2 learner gets vocabulary increased. Herber (1970:11) writes that,

> *the complete act of reading has four dimensions-word perception, comprehension of stated and implied meanings, critical and emotional reactions, and application of perceived ideas to behaviour.*

A conscious analysis of the above allows us to summarize it in the following two concepts: - *input* (vocabulary, meanings, ideas) – *output* includes among other things the speech which is even the most important aspect of human behaviour. Hence, we find in the above passage that through reading, the reader earns not only vocabulary but also, meanings, ideas and experiences.

II.1.2.3. Speaking and Writing

The relationship between the speaking skill and the writing skill is not easily identifiable. However, the contribution of writing to the speaking skill is worthy of mention. In fact, writing reinforces the speaking sub-skills, particularly grammar and vocabulary. While writing, the L_2 learner visits and revisits the stock of words, structures and rules and makes them ready for retrieval when it is time for speech or discourse. This results in actualisation and spontaneity.

II.2. Religious activities and English Language Learning

In various protestant churches and communities of Bujumbura city, activities vary from here to there. However, most of these activities in different churches and communities range as follows: *Preaching and interpretation, worship songs, Bible study, Sharing concerns and prayer.* These activities can be carried out at two main levels- The *higher level* (general meetings) – and the *lower level* (groups and

subgroups of 'fellowship'). These activities are most of the time *bilingual at the higher Level*: KIRUNDI and SWAHILI or KIRUNDI and ENGLISH or KIRUNDI and FRENCH, whereas they are often *monolingual at the lower Level*: KIRUNDI or FRENCH or ENGLISH. Since our interest for the moment is in the English Language, it is necessary to search whether these activities contribute positively to the improvement of oral proficiency in English.

II.2.1. English speaking skill development through preaching

Preaching, as defined by *Collins Cobuild English Language Dictionary* (1987) is "to give a talk on religious or moral subject during a church service. Preaching, like any other form of communication involves two sides: the sender and the receiver: Communication is a two-way process. For Malamah (1987:12), "communication involves more than one person. There must be someone to transmit a message, and someone to receive it."

As said earlier, some religious activities are possible on both levels, others on either higher or lower level. For instance, preaching is possible on both levels.

On the higher level, the preacher is someone officially designed for it. He is often labelled "Pastor" or "evangelist". He is either from the same place or from other place, even from another Country. Most of the audience are Kirundi native speakers; they can also understand some French and Swahili; but very few can understand English. At this time, preaching is never done in English, unless the preacher is an English speaking visitor. If it is the case, it becomes a good opportunity for the little rate of participants who understand some English to accomplish an additional mission that is to improve on their English – the first

mission being spiritual. Therefore, their English is getting improved, however indirectly, through vocabulary input, familiarisation with varieties of pronunciation, the use of rules and structures and expressions, and immediate feedback to the preacher. As for the audience's feedback, it is a reaction to the preacher's stimuli. For instance, the preacher may say: "Can someone say: I will not die but I will live.", and to those who understand English to repeat: " I will not die but I will live", without waiting for interpretation into Kirundi. It is then a kind of interaction between the preacher and the audience. Insisting about interaction, Malamah (1987:10) states,

> *Wherever there is no interaction but only action and reaction,there is no communication. Where there is conflict in interaction,communication breaks down. Only where there is cooperation between both sides involved in the interaction can communication effectively take place, and learning occur.*

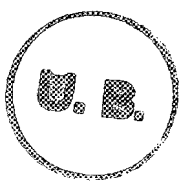
Malamah's view above is worthy of comment. He puts that for someone to learn a language effectively, interaction is indispensable. For him, without interaction communication is impossible, and learning consequently impossible. It is the case between the preacher who preaches in English and people who do not have any English language prerequisites. The latter, instead of being interested in the English language, they are rather bored of some disturbances like a waste of time by interpreting.

However, though not frequent, preaching is also done in English without interpretation. It is designed for those who can understand English, especially for some few foreigners who may understand only English. Here, there is no big

difference from the previous case. In fact, those who gain when there is interpretation still gain when there is no interpretation. Those who are motivated to listen and react to the English preacher (interpreted) are still motivated to listen and react to the preacher without interpretation. The preacher's actions are normally the same and the audience's reactions likewise. Still in the same view of motivation, people motivated to learn English can be detected through their effort to have attended the morning general meeting. For sure, this motivation has to do with their needs, which are often long-term needs. According to Hilgard et al. (1979), as cited by Els T.V.(1984:117) ,"it is generally accepted that human motives to engage in a particular activity are based on underlying needs." For Maslow (1970), quoted by Els T.V. et al.(1987:117), the needs may vary from one person to another but they generally fall into two types. He says,

> *A student is said to be INSTRUMENTALLY, motivated if the purposes of language study reflect the more utilitarian value of linguistic achievement such as getting ahead in occupation, and he is said to be INTEGRATIVELY motivated if he wishes to learn more about the other cultural community because he is interested in it in an open-minded way, to the point of being eventually accepted as a member of that group.*

To cut the story short, Maslow suggests two types of motivation to language learning- INSTRUMENTAL and INTEGRATIVE motivation. Each of the English programme participants then have their own motives, either linked with instrumental or integrative motivation.



II.2.2. English speaking skill development through interpretation

Interpretation can be defined as a transfer (of ideas, meanings, feelings,...) from one language to another. As previously said, interpretation goes along with preaching. The words of the preacher are transferred from the source language to the target language. It helps people who do not understand the target language to understand.

In some of our churches, if the preaching is in Kirundi or Swahili there is someone to translate into English. Most often, when the preacher preaches in English, someone is to translate into Kirundi. Here, someone who interprets is trusted to be good at listening and speaking English but also to be familiar with the protestant "dialect" – vocabulary and meanings, almost only understandable between themselves. This jargon proper to protestants is often made of words with common surface meanings but with Biblical underlying meaning. To this, underwood (1989:19) observes that,

> *Sharing common meanings and assumptions makes communication possible. Students who are unfamiliar with the context may have considerable difficulty in interpreting the words they hear even if they can understand their surface meanings.*

Hence, if the interpretation is to be done in English, the interpreter directly develops (improves) his oral ability. On the contrary, if the interpretation is to be handled from English to another language, the oral ability development is only

indirect through listening skill development. Here, the interpreter may be common for the whole audience, but also, there are cases where there is no common interpreter but individual interpretation, that is, face to face interpretation. Here also, it is a good opportunity for they that interpret to practise the language.

II.2.3. English speaking skill development through worship songs

Among the many events of church service, singing is given an important place. Songs can be translated into different languages including English. However, English is used when singing only in those churches where it is given room in other activities. Most often, such are churches whose leaders have the knowledge of the language in hand. On the contrary, in the churches where leaders do not understand English, the tendency is that the language use is discouraged. In some churches, Songs are projected and participants read as they sing.The songs may be from the very place but also from remote countries. In their nature, songs are likely to touch the participants' emotions, either through melody, rhythm, vocabulary or message. Consequently, Christians are Likely to be triggered to learn the song texts. As it is for preaching, songs in English can only be profitable to those with prerequisites in the English Language. These are people who are motivated to learn more, in a conscious way. However, much of the Learning of English is probably subconscious, as suggested by Ellis (1985:113): "acquisition is the subconscious internalisation of L_2 knowledge that occurs through using the L_2 naturally and spontaneously." This is the exact case when singing; people sing for their sentimental or spiritual reasons with almost no consciousness about the learning of songs as language knowledge.

II.2.4. English speaking development through Bible study

Bible study is such a round-table discussion on scriptures. Any present person has his/her turn to speak, giving opinion, questions or answers. Bible study is generally found in university environment. In this context, it is probably a double-mission activity in the conscience of participants, that is, to develop their English abilities in addition to the Good News. To any occasion, a group is pointed to lead the discussion way of learning for anyone has their opportunities to exercise their language. Arnold and Knudson (1967:8) suggest that, " value is to be given to one's speaking as a means of self-expression and self-fulfilment." These scholars reveal to us the importance of having opportunities to talk.

II.2.6. English speaking skill development through prayer subject discussion and prayer

It is an event wherein partakers make a brief reflection and discussion of what they ought to pray for. This kind of event is not current on the higher level but on the lower level-small fellowship groups. Sometimes, the leader (moderator) enumerates himself the prayer subjects; some other times, the participants give their own suggestions. As for prayer, after a common understanding through discussion, the leader of the programme points out individuals to pray one after another, aloud. Meanwhile all the participants pray as well but with lower voices. Hereafter, we can see that prayer subject discussion and prayer constitute a good communicative use of English Language in such groups. Thereby, participants are developing their speaking capacity, though subconsciously. Ellis (1985:232), quoting Krashen claims that, "instruction which is communicative rather than formal will lead to faster development."

II.3. Formal and informal Language Learning

II.3.1. Introduction

Language, like other skills has to be learned for it is not what we are born with but what we acquire, both consciously and subconsciously. Language learning then presupposes Language teaching. However, language is not often given the attention it deserves as far as Learning and teaching are concerned. Bloomfield (1963:3) posits that,

> *language plays a great part in our life. Perhaps of its familiarity, we rarely observe it, taking it rather for granted as we do for breathing or walking. The effects of language are remarkable and include much of what distinguishes man from animals, but Language has no place in our educational programme or in the speculations of philosophers.*

From the above, the importance of language is highlighted as among pertaining features of mankind; distinguishing them from animals. Unfortunately, this language importance is hardly thought of; it is only perceived by few people. Stressing the importance of Learning, Coladryn and Bjornavold [4] stipulate the following:

> *the knowledge-based economy, new technologies, the growing speed of technological changes and globalisation,*

[4] http://www.competences.info./iback

all influence the needs to improve the population's skills and competences.

The two scholars above are trying to trigger our insight into the importance of Learning, to adapt our skills and competences to today challenges and exigencies, particularly in the globalizing world. Amongst other skills of life, language is already mentioned to be of great importance and significance, the reason why it should also be learnt formally and informally.

II.3.2. Formal English Learning

Formal (language) Learning can also be called "artificial" learning. It refers to a conscious effort of accumulating and acquiring knowledge and developing skills or competences.

The cedefo [5](2000) defines "formal learning" as follows:

> *"Formal learning" consists of learning that occurs within an organized and structured context (formal education, training), and that is designed as learning. It may lead to a formal recognition from the learner's perspective.*

There is no need recalling the importance of English but what is worth talking about is the issue of English Learning. In Burundi, learning English is not considered a very serious concern. Notwithstanding, given the place of English at the international scale in general, and particularly in the EAC integration, learning English appears to be not only a concern of individuals but also of the government in terms of *language policy.*

---

[5] Business dictionary(http:www.competences.info./iback)

II.3.2.1. Language Policy in Burundi

The question here is whether there are elaborated strategies for language dynamism, at least according to the needs of the population. The word ''policy", from old French "policie" ; Latin "Politia"; Greek "politeia" means, "a way of management, government, administration or else a plan of action". Though the word "policy" is likely to be associated to government, it is not limited to government. All other organisations and institutions have their own policies.
The Business Dictionary, defines "Policy" from three perspectives:

a) **Governmental**: *1) basic principles by which a government is guided*
2) declared objectives that a government seeks to achieve and preserve in the interest of national community;

b) **Insurance**: *formal contract issued by an insurer that contains terms and conditions of the insurance cover and serves as its legal evidence.*

c) **Organizational**: *a set of basic principles and associated guidelines, formulated and enforced by the government body of an organization, to direct and limit its actions in pursuit of long- term goals.*

The first (governmental) and the third (organisational) appear to have more to do with our concern here. The question that can be asked is whether in Burundi there is an appropriate *Language policy*.

Burundi, a three-language structure society as already mentioned seems to have no clear language policy. Since we are more concerned with English in this work, we

are now to see it's place as far as learning and usage are concerned. Little attention is given to this world tool of communication. The English language is only tackled in classeroom settings, then as structures and rules of Grammar.It's communicative aspect is rare. The government is unlikely alarmed by this situation. The United Nations Development Programme (UNDP)[6] in their description of Languages spoken in Burundi and their statuses reveals that,

> *il ne serait pas exagérer de dire que le Burundi n'a pas de politique linguistique, sinon la non-intervention. En effet, aux prises avec les conflits éthniques incessants depuis l'indépendance, les dirigeants politiques qui se sont succédés ont eu bien autre chose à faire que de se préoccuper des questions linguistiques.*

This can be translated :

> *It wouldn't be an exaggeration to say that Burundi has no linguistic policy today or merely does not interfere in the matter at all. In fact, having been involved in permanent ethnic conflicts since the independence, the politicians who have ruled the country have been preoccupied with other issues rather than linguistic policy.*

However, the case should not be so today in this world of globalization. English is to be given a particular attention, to allow Burundi people to benefit from globalisation like in other countries. Shastry 2007 [7] reveals that governments that

[6] Business Dictionary.com/definition.policy.html
[7]http ://sites.havard edu/fs/docs/icb.

care more about access to global opportunities should advance the teaching of English, but also pursue other policies that promote trade. He describes English as a key-access to world integration and that strategies should be adopted to the expanding use of English. Murigande (Rwanda Minister of Education), in his interview with *Lingua Internazionale* (2004) [8]says the following:

> *Si l'on considère notre position géographique et nos liens commerciaux, j'espère que chaque Rwandais se rendra bientôt compte qu'il est dans son intérêt d'apprendre l'Anglais parce que 90% de nos échanges se font avec l'Ouganda, le Kenya, la Tanzanie, l'Afrique du Sud, et les Emirats Arabes Unis, et qu'on ne peut pas faire d'affaires avec ces pays sans connaître l'Anglais.*

This can be translated as :

> *Considering our geographical position and our Commercial partnerships, I hope that, soon, every Rwandan realizes that it is in hisInterest to learn English. Indeed, 90% of our trade transactions are done with Uganda, Tanzania, Kenya, South Africa, and Emirates and Business with these countries is not possible without the knowledge of English.*

From above, the revelation of Murigande shows us that ,for sure, linguistic policy should be indeed a concern of the government though this is not the case in Burundi. The situation being such, Burundians will face problems of competing with the countries face problems of competing with the countries which make up

[8]http ://www.ezinearticles.com

the EAC, where English is given a particular attention. In fact, they have known the significance of English in the world of today.

II.3.2.2. Formal English Learning and the Church

a. Holistic mission of the Church

The church has to do with people's lives. Its concern virtually goes farther than religious practices, moral and social preferences, to confront the real needs of the population. To this, Norman (1976:226) stipulates the role of the church in the following terms:

> *it is in my judgement most important that the church should give visible evidence that its thoughts are not concentrated simply upon matters ordinarily known as ecclesiastical, but that we are always keen, and never more keen than now, to set forward the things which make for righteousness, sobriety, and true progress in the nation's life.*

From the contribution of Norman, we can deduce the inevitable concern of the church with everyday life needs of the population in all its aspects – moral or spiritual, social, material, ... Davidson, quoted by Norman (1976:22) concurs with him by saying that, " christian people today are awakening to the claim which christianity makes upon our whole social life." Here, he reveals that Christians are awakening to their mission as a whole not as part of it. Given that language is amongst, if not the most important aspect of human life, it is evident that Church leaders should involve themselves in the teaching of English, if not they may be missing part of their mission. It appears high time for the church leaders to take

English as a serious issue in Burundi and then help in the development of English skills, especially oral proficiency. Some of these leaders have already taken the initiative for a formal teaching of English whereas others are still reluctant.

René Padilla [9]observes that,

> *La première condition pour que l'église abatte les barrières qui la séparent de son environnement est qu'elle s'implique, sans motifs supplémentaire dans la recherche des solutions pour les besoins ressentis par les gens.*

This can be translated as :

> *The paramount condition for the church to break down the barriers which separate them from their environment is their involvement into searching, with no supplementary motives, of solutions to the needs felt by the population.*

From what precedes, it is clear that if the church is not concerning itself with the real life challenges of the population, we would be failing in the very mission of making disciples, a mission confided by Jesus Christ, according to Matthew28; verses 18-20. Rene Padilla procedes by saying that,

> *Si la mission n'est pas holistique ou si la mission est vue comme une affaire périphérique, la condition que l'église accomplisse sa mission manque et l'église devient un club religieux sans impact positif sur son environnement.*

This can translated as :

[9] http://www.definiche

> *If the mission is not holistic or if the mission is considered a peripheral affair the condition for the church to accomplish the mission lacks and the church becomes such a religious club with no positive impact upon its environment.*

Here, the mission is being put to clear; Christianity should be bringing solutions to life Challenges. Thereafter, since Burundi is a country with no linguistic policy and has integrated the EAC, the church is to take among other serious duties, an organizational policy of English teaching.

b.The reason for an elaborate syllabus

Language learning, it is already said, is learnt in two different contexts, that is,conscious or artificial learning and natural or subconscious learning. However,they are both interdependent and a more successful language learning is the one that makes both of them cooperate. The church constitutes a veritable natural learning environment. Notwithstanding, it is so for them that have English prerequisite in the other case there is debilitating anxiety and lack motivation. Once the grammar is provided and there are opportunities for practice, this environment constitutes then a total exposure to the language, and learning more profitable. For Sposky 1989[10],

> *The learner can have exposure to and practice in the target language in two qualitatively different settings:the natural or informal environment of the target language community and the formal environment of the classroom.*

[10] http://www.jstor.org/stable

Thereafter, the situation is likely to be such that, the bigger the door is open to English in a church, the more christians get interested and orally proficient in English. The narrower the door is open to English, the less christians are motivated and less orally proficient.

II.4. Conclusion on chapter II

Up to now in this second chapter, we have been dealing with the speaking skill development in relation with the other language skills. Moreover, it has been a question of how religious activities in English may contribute to oral proficiency in English. Also, the concern of English learning, formally or informally has been tackled.The following chapter will focus on the methodology used to carry out the research.

CHAPTER III: METHODOLOGY

III.O. Introduction

Summers et al (1978:299) define "Methodology" as a set of methods and principles that are used when studying a particular kind of phenomenon. This chapter is firstly concerned with the population and research sample. Secondly, it concerns itself with the procedures followed in collecting data, and thirdly with problems and limitations.

III.1. Research population

Though Burundi is a small country (km^2 27834), it shelters a significant number of protestant communities. This explains the delimitation of our research to the protestant communities of Bujumbura municipality. However, here also, it would be much presumptuous to try a research on all protestant communities of the city in question. Therefore, a number of churches were chosen especially from those which relatively give open access to English. Plus, within the chosen churches, activity groups are chosen, from which groups individuals were to be selected. These activity groups included choirs, Bible Study fellowships, Preaching and interpretation meetings.

III.2. Sample selection Techniques

For the sake of maximum information, it appeared practical to select a representative sample of the whole population. This was possible passing by activity groups within the churches. These churches include:

1. PTI(Parternership team International)/Fellowship church
2. Eglise Vivante de Jésus Christ (Living Church of Jesus Christ)
3. Eglise Episcopale du Burundi (Episcopal Church of Burundi)
4. Life Center
5. Deeper Life bible church
6. Guérison des Ames (Soul Healing Church)
7. Eglise du Bon Berger (Good Shepherd Church)
8. Bethany Church

The churches were chosen randomly from those in which English is used. However, the fact is that English is not used to the same extent in all of them.

Concerning the sampling techniques, we used the multistage Cluster Sampling Technique. The present technique is practical when dealing with a large population spread on a large area, not registered and presumed to consist in sampling units at various stages. The primary Sampling consisted in choosing randomly which churches to research on. The secondary sampling was to choose which activity groups to work on; here, the researcher was to judge himself which group to question. Thirdly, individuals were chosen according to their willingness to answer the questionnaires.

III.3. Data collection

To carry out our research we collected necessary data from individuals. The data collection was preceded by a pilot study, followed by the administering of questionnaire , and conduction of interviews.

III.3.1. Pilot Study

In the purpose of getting aware of the relevance of the topic with the chosen population, a pilot study was done. We personally participated in different religious activities in different groups. Sermons and interpretation, worship songs, Bible Study, prayer subject discussion and prayer, helped us notice the presence of English and the involvement of participants. The pilot study equally gave us interesting hints to the provision of research hypotheses.

III.3.2. Description of techniques

By Virtue of quantity and quality of research data, two types of technique were used in collecting the data, that is questionnaire and interview. As for the questionnaire, a list of questions were elaborated and administered to individual volunteers. As far as the interview is concerned, only one question was formulated for the purpose of testing the oral proficiency in English.

III.3.2.1. Questionnaire

According to summers et al. (1978:1157), a questionnaire is a written set of questions that you give to a large number of people in order to collect information. The questionnaire provided us with majority of information. The choice of a questionnaire as the main tool of data collection was motivated by a set of reasons:

1°. It allows reaching a great number of people at once

2°. It gives room for free expression so far that the informants were asked not to enclose their names.

3°. Unlike for interview, the informants give their answers without fear of being caught making mistakes.

Although the questionnaire was with some short comings like skipping (a) question(s), digressions, etc. it remains the best instrument when collecting data from a large number of people.

III.3.2.2. Interview

By virtue of improving on the research and its findings, an interview was also handled. It sought to concretely assess the oral performance of individuals in terms of vocabulary, grammatical structures and pronunciation. For this purpose, an argumentative question was put to our interviewees.

III.4. Data Analysis procedures

This section deals with not only the responses given by the informants to the questions from the questionnaire and their interpretation, but also with interpretation of the pieces of oral performance in English by the interviewees.

III.4.1. Data from questionnaire

Once the answers from informants were collected, we analysed them theme by theme and question by question. The first theme is about *the attitudes of Christians towards English* in general and oral English in particular. The second is about *the contributions of church activities in English to the development of the English speaking skill*. Lastly, the third theme is about *a request of suggestions from the*

informants on how the English speaking skill can be better developed in the church environment.

The answers are presented in the form of tables with frequency and percentage. The answers were analysed quantitatively and qualitatively as well.
To end with the questionnaire and the analysis of responses, we came out with conclusions and suggestions or recommendations for English speaking development.

III.4.2. Data from Interview

This was oriented in the sense of checking about the fluency of the interviewees from the same churches. As we said earlier, fluency is such a synthesis of all the other three sub-skills of the speaking skill namely *vocabulary, grammar and pronunciation.*

III.5. Limitations

It is fair to recognise the possible presence of shortcomings with our research. Much of these might have been due to the difficult nature of interview as a tool of data collection. This reason made us interview a number of people smaller than wished. In fact, interview schedules are difficult to handle, and moreover, people do not like to be interviewed for various reasons like fear of making mistakes and possible suspicion about their security.

III.6. Conclusion on Chapter III

In this chapter, we have dealt with a general description of methods and principles that we used in collecting data. First of all ,the chapter handles the research population and sample selection, secondly with the description of data findings,collection techniques, thirdly with the description of data analysis techniques and finally with limitations. The coming chapter will deal with the presentation and analysis of data,as well as findings.

CHAPTER IV: DATA PRESENTATION, ANALYSIS AND FINDINGS

IV.0. Introduction

In this chapter, we deal with analysis and interpretation of data gathered through questionnaire and interview. The present chapter aims at finding answers to the research questions stated in the very first chapter of this work and verifying the research hypotheses corresponding to these questions.

Therefore, on the basis of the questionnaire, we show to what extent the answers to the research questions are adequate, while the interview data allow us to provide practical material of individuals' English oral performance.

This chapter is articulated on three important themes that line with the research problem. The questionnaire itself was elaborated on the basis of the three themes:

1°) Christians' attitudes towards English

This theme deals with searching the eagerness of Christians from the churches to learn and use the language in question, or the absence of eagerness.

2°) Church services and speaking skill development

The present theme concerns itself with seeking information about how the exercise of church activities in English does help to improve the speaking skill in English.

3°) Suggestions for better improvement of the speaking skill

This third theme is concerned with requesting suggestions from Christians on how the English use in Church activities can be more profitable for oral ability maturation.

IV.1. Data from questionnaire

Here, it is worth mentioning that not all the copies of the questionnaire were given back. Only 111 informants handed back the copies, out of 200.As earlier said, the questionnaire was built up on the basis of the above stated themes namely:

- Christians' attitudes towards English
- Church services and speaking skill development
- Suggestions for better improvement of the speaking skill

IV.1.1. Christians' attitudes towards English

By "attitudes" we mean "the opinions and feelings of Christians (protestant) towards English in general and particularly in church activities." Attitudes can be positive or negative, that is whether they like it or not, whether they find it important, necessary or not.

Question 1: Do you like the English language?

Yes ☐ No ☐

Table 1: Presentation of data for question n°1

Answers	Frequency	Percentage
Yes	109	98.20
No	2	1.80
Total	111	100

For question n°1 almost all respondents (109) that is (98.19%) reveal to us that they like English. The implication from this score is that Christians from the protestant churches identified earlier like English, and this can constitute a good start of motivation to learn the language at hand.

Lewis (1981: 262) states that any language policy, especially the system of education should take into consideration the attitudes of the learners. He suggests 3 ways to overcome problems related to attitudes:

a) Conform to the expressed attitude
b) Persuade those who express negative attitudes about the rightness of the policy
c) Seek to remove the cause of disagreement.

From the above, we can see that attitudes may work profitably for the learner once they are positive, but also not profitably once they are negative.

Question 2: Do you find the English language important in Burundi today?

Yes ☐ No ☐

Table 2: Presentation of data for question n°2

Answers	Frequency	Percentage
Yes	111	100
No	0	0
Total	111	100

The purpose for this question was to know whether protestant Christians from the churches selected are aware of the place of the English language in everyday life of the present century. It's fortunate that all the respondents acknowledge the language as an important language in our country: all of them i.e 100% accept to have realized the importance of language. This rate reveals to us that in the selected churches, Christians (can) learn English with success for they have positive attitudes due to the acknowledgement of its importance in their lives.

Question 3: Do you find it necessary to use English in church services?

Yes ☐ No ☐

Table 3: Presentation of data for question n°3

Answers	Frequency	Percentage
Yes	106	95.49
No	5	4.51
Total	111	100

From the present question, not all respondents find it necessary to use English in religious services. 106 respondents (95.49%) find it necessary to use English in church services while 5 (4.51%) find it not necessary. The reasons for this second score may vary from individual to individual but it signals a lack or a low intensity of motivation to learn the language. Fortunately, the 106 (95.49%) shows that

Christians from churches in question are benefiting from the use of ere in their churches.

Question 4: If yes, what do you benefit from it?

a) Motivation to learn English ☐

b) Opportunities to speak English ☐

c) More English vocabulary ☐

d) Almost nothing ☐

Table 4: Presentation of data for question n°4

Answers	Frequency	Percentage
Motivation to learn English	70	63.06
Opportunities to speak English	42	37.83
More English vocabulary	55	49.54
Almost nothing	1	0.9

From this table, we can notice that there are respondents who must have chosen more than one answer since the total number of frequency is 168 rather than 106 respondents who had answered "Yes" in question n°3. However, it is still clear that a great number of Christians get motivation to learn English from its usage in church services. That is, 63.06% find motivation to learn English which is the most important factor for language learning task; 49,54% affirm to increase vocabulary in English from the same English services. This also is an important factor for vocabulary input is what actually allows people to be able to speak; 37.83% acknowledge to have opportunities to use orally the English language due to its

usage in church activities. This rate (37.83%) testifies that a good number of Christians from the selected churches are profitably using the language in a natural way, which help a faster and better language learning as suggested by Mackey (1965:105) who says that, "the more he uses a language, the more he becomes prisoner of its structures and the structure of the society in which it is used". Finally, we find only one (0,9%) who says to gain almost nothing from the usage of English in church activities.

Question 5: Are you eager to take an English course?

Yes ☐ No ☐

Table 5: presentation of data for question n°5

Answers	Frequency	Percentage
Yes	91	81.98
No	20	18.02
Total	111	100

As the table shows far more are respondents who witness their eagerness to take an English course, that is 81.98%. Again this shows that the Christians from the same churches have positive attitudes towards English language learning. On the contrary, 20 respondents(18.02%) declare themselves not eager to learn English.However, that they are not eager to take English course does not necessarily imply negative attitudes towards the language in question for some of them may judge their knowledge enough to transact in everyday life. These possible reasons for the choice are that we are likely to discover with question n°6.

Question 6: If no, explain why

a) It's not necessary ☐

b) It is too difficult ☐

c) I am too old ☐

d) I know enough ☐

Table 6: Presentation of data for question n°6

Answers	Frequency	Percentage
It is not necessary	1	5
It is too difficult	2	10
I am too old	0	0
It know enough	17	85
Total	20	100

From this table, we can see that only 20 respondents answered the question because others had answered "yes" with the previous question. Therefore, among the 20 respondents 1 (5%) find it unnecessary to learn English, 2 (10%) find it too difficult, while 17 (85%) confirm to know enough. This last rate signals again that most of them do not have negative attitudes but are self-confident to know enough.

V.1.2. Church services and speaking skill development

Question 7: According to you, can the usage of English in Church services help to improve on one's English performance?

Yes ☐ No ☐

Table 7: presentation of data for question n°7

Answers	Frequency	Percentage
Yes	102	91.89
No	9	8.11
Total	111	100

The above table shows that the great majority of respondents i.e 91.89% find the usage of English in church services contributive to the improvement of English

performance, while only 9 (8.11%) feel that the usage of English in religious activities cannot help to improve on one's English performance. This reveals that only 8.11% are not improving their English while 91.89% are aware of a certain improvement of their English language performance.

Question 8: If yes, explain how.

Table 8: Presentation of data for question n°8

Answers	Frequency	Percentage
We get motivation to learn and use English	22	21.5
We get opportunities to learn English	53	51.96
We learnt vocabulary	53	51.96
We get familiar with various accents	31	30.39
We get reading opportunities	8	7.84
No answer	2	1.96

From the table above, we can easily realize that some respondents must have given more than one answer i.e ways one's English can be improved through the use of English in religious activities. Then 53 (51.96%) feel that their English can be improved by opportunities of speaking English in church services; 53 (51.96%) say that they can improve their English by the possibility of vocabulary increase; 31 (30,39%) affirm to improve their English by the diversity of accents to which they are exposed within their church environment. In fact, within the same matter of Christian missionarism, there are various contacts due to visitor from various countries of Africa, America, Asia and Oceania. Outward visits are also possible for certain groups of singers or some preachers. In any of these situations contacts with native speakers are possible and language exposition is provided. 8(7.84%)

acknowledge to find opportunities of reading works in English either the Bible, Bible comments or any other religious books. This is also important since, as we said earlier, all the four language skills are interdependent and mutually contributive. The same table lets us notice that only 2(1,96%) do not express how their English can be improved within in the church setting, though their answer to question 7 was "Yes".

In short, from the data above, it is clear that within the protestant churches in question. Christians are improving their English, and themselves are aware of their answers may be due to their kinds of service in the church or to their language learning needs.

Question 9: When the preaching is in English do you need an interpreter?

Yes ☐ No ☐

Table 9: Presentation of data for question n°9

Answers	Frequency	Percentage
Yes	72	64.86
No	39	35.14
Total	111	100

By this present question we sought to know whether in the selected churches Christians have come to develop their listening skill to the level of understanding and profit (from) a preacher without the help of an interpreter. Therefore, we realize that 72(64.86%) accept that they cannot profitably follow a preaching without an interpreter, while 39 (35.14%) acknowledge not to need in interpreter

when the preaching is in English. However, reasons for their needs of an interpreter may vary from individual to individual and question 10 may help us to decipher most of these reasons.

Question 10: If yes, explain how

Table 10: Presentation of data for question n°10

Answers	Frequency	Percentage
I know little vocabulary	19	26.38
Unfamiliar pronunciations	24	33.33
I need a full understanding and vocabulary increase	35	48.61
I don't catch everything	31	43.05

As question 10 concerns respondents whose answer is "Yes" for question 9, the above table reveals to us the different reasons for the need of an interpreter for this group of respondents, that is 72 respondents. Here also, it is worth to mention that for this question, one individual could choose more than one answer. Therefore, among the 72 respondents, 19 (48.71%) acknowledge to have little baggage of vocabulary, while 24 (62.74%) say that they need an interpreter because of unfamiliar or "strange" pronunciations; 35 (91.35%) say that an interpreter helps them to have a full understanding of the gospel message and at the same time get their vocabulary increased. 31 (43.05%) reveal that they do not catch everything, the reason why they need an interpreter. These figures show us that for many of the respondents who answered "Yes" to question 9 (48,61%) need to get a full understanding of the scriptures and increase vocabulary, but not because they do not understand English. For this category of people, it is probable that they take

into consideration the possibility of cultural format peculiarities or cultural context which may be a hint or a hindrance to understanding once appropriately interpreted or not. In such a situation, the need for vocabulary increase is well met since cultural peculiarities from abroad presuppose new words.

As for the 31 (43.05%) who affirm not to catch everything, it is clear that they also happen to understand English though they do not identify the reason for them not to catch everything. According to the researcher, the reason for the 24 (33.33%) is quite normal even common for all people since pronunciation of English is not uniform in all countries.

As we know, there are many national dialects of English, for instance, "American English, British English, Ugandan English... but one "English". This situation leads that to different accents of the same English and understanding of the speaker's accent will depend on the familiarity with the speaker's accent or the speaker's accent will depend on the familiarity with the speaker's accent or the speaker's community's accent. The last category of people here say clearly that they judge their vocabulary baggage too low to understand without an interpreter but this may not mean that they do not get anything from an English preaching.

Listening is a complex issue and reasons for a less skillful listening may not be easily identifiable. Nimpagaritse (2007: 9) reveals that

> *The listener may not hear adequately what has been said, due to noise, inadequate voice or unfamiliarity with the speaker's accent. Under these circumstances, the speech may have been heard in a strictly limited sense. The listener*

recognizes that he has been spoken to, but has no idea what the message contained in the speech was. Second, there are times when the listener is perfectly able to hear and understand, but may have switched off consciously or unconsciously because there are other things that disturb him ...

For the above, we happen to understand that reasons for which people may not totally or completely hear and understand English preaching are diverse.

Question 11: If the Bible study is in English do you participate actively?

Yes ☐ No ☐

Table 11: Presentation of data for question n°11

Answers	Frequency	Percentage
Yes	79	71.17
No	24	21.62
No answer	8	7.21
Total	111	100

For this question, 79 respondents (71.17%) declare that they participate actively when the Bible study is in English, while 24, that is 21.6% find themselves unable to participate actively; only 8 ,that is 7.21% give no answer for this question. As it can be easily realized, this question concerns directly or more directly the very language skill, that is speaking skill which is the target of our study. This question is such an assessment of how Christians may have got to develop their speaking

skill through the church services in English. The score of 71.17% shows that the majority of our respondents are so equipped that they can communicate successfully within the task of Bible study discussion. However, we have 21.6% who are not at the point of such a task. Reasons for this inadequacy may not be easily determined here but we can divine that they are not yet familiar with the protestant vocabulary. As a matter of fact, the religious vocabulary is not like that one which is ordinary in everyday life. In this line, the vocabulary maturity may be due to the mastery of the protestant Bible. This recalls the interdependency of language skills (speaking and Reading in this case). About the familiarity with a community's jargon. Nida(1957:55) states that:

> *Religious vocabulary is often quite different from the vocabulary in everyday use. Even the grammatical forms may differ ... Grammar forms used in prayer may also be very different from the speech used in everyday situations. Hence, for the sake of vocabulary and grammatical forms, the missionary needs to be perfectly familiar with the religious language.*

From the above, it is clear that the religious language is not ordinary; it is different from the everyday used language in both vocabulary and grammar. Henceforth, to be communicatively efficient in religious deal, one needs to be familiar enough with the language of the confession.

Question 12: If yes, how is your English Expression?

Table 12: Presentation of data for question n°12

Answers	Frequency	Percentage
Very easy	21	26.58
Very difficult	3	3.80
I i,prove little by little	55	69.62
Total	79	100

The purpose of this question is like the previous one to assess the speaking skills development through various church activities. As to how they find their English expression during a Bible study discussion, the majority of our respondents, 55 (69.62%) notice their expression being improved little by little, while 21 (26.58%) find it very easy, and only (3.80%) judge their English expression very difficult. For the first group, their English expression is probably not very sound but reveals a kind of satisfaction since being improved due to speaking opportunities of the language in hand. This implies that they have a favorable environment for practice, the same speaking environment is also available and profitable to the 3 respondents who find their expression very difficult. As they will go on using the language, it is possible that they will end up with a wished maturity in the English communication since "Practice makes perfect". It is even probable that the 21(26.58%) respondents happened to get a sharp English expression through the familiarization with the English language within the task of discussion on scriptures (Bible study). In fact,learning a language is more than understanding words and grammatical rules ; it is rather a matter of putting this knowledge into practice.

Question 13: In this list, match English skills improved from attending English church services, with how much these skills are improved, use the arrow: ⟶

a) Writing a. Much

b) Speaking b. Little
c) Reading c. No at all
d) Listening
e) No answer

Table 13: Presentation of data for Question n°13

Answers	Frequency	Percentage
Writing → much	11	9.90
Writing→ little	29	26.10
Writing → not at all	53	47.74
No answer	18	16.26
Total	111	100
Speaking → much	46	41.44
Speaking → little	43	38.74
Speaking → not at all	45	13.51
No answer		6.31
Reading → much	26	23.43
Reading → little	51	45.95
Reading → not at all	17	15.31
No answer		15.31
Total	111	100
Listening → much	65	58.56
Listening → little	20	18.02
Listening → not at all	20	8.11
No answer	17	15.31
Total	111	100

This table reveals that among the 4 English skills listening is the most developed through church activities because 65(58.56%) respondents answered "much", while 20 (18.02%) answered "Little" ,9(8.11%)respondents said "Not at all"and 17(15.31%) respondents did not give any answer.

As far as speaking is concerned, it comes in the second position after listening since 46 respondents (41.44%) answered "much", 43 (38.74%) answered "little", 15(13.51%) answered "Not at all" and 7 respondents (6.31%)did not give any answer.

At the 3rd position comes the reading skill with 26 respondents that is 23.43% who answered "much", 51(45.95%) answered "little", 17(14.51%) answered "Not at all" and 17 respondents, that is 15.31% gave no answer.

Concerning writing, it is the least practiced in religious services since only 11 respondents (9.9%) answered "much", 29 respondents, that is 26.12% answered "little";while the majority of respondents, that is 53 (47.74%) are not of any of the three positions.Among the 111 informants,18(16.26%) gave "no" as answer.

To cut the story short, it becomes evident that the most developed English skills through church activities are listening and speaking. In fact 58.55% of the respondents affirm to gain much by listening and 36.93% by speaking. Probably, in different church activities, there are more listening practice opportunities than speaking practice opportunities.

IV.1.3. Suggestions for better improvement of the speaking skill

Question 14: Would you prefer the religious services in:

a) English
b) Kirundi only
c) Kirundi and English
d) Other languages

Table14. Presentation of data for question n° 14.

Answers	Frequency	Percentage
English only	20	18.02
Kirundi only	6	5.41
Kirundi and English	75	67.56
Other languages	9	8.11
Blank space	1	0.90
Total	111	100

From the data above, it is clear that most of the respondents preferred religious activities in Kirundi interpreted into English or vice-versa. This-choice was made by 75 respondents ,that is 67.56% .Their possible reasons for this choice may be that they gain a full understanding or that this bilingual system helps both sides, etc. As for us, we opted for this suggestion for it helps in a variety of ways.

The following group is that of people who chose English. They are 20 in number, that is 18.02%. Probably, these people are self-confident as far as listening and speaking are concerned.

The following category are those that preferred that church services be conducted in Kirundi only. They are only 6(5.41%).

The last group,9 respondents (8.11%) is made of people whose suggest that church services should also be conducted in other languages than the three already mentioned in question 14. Only 1 respondent (0.9%) did not suggest any of the languages. For each of the choices, varieties of reasons are possible and they are likely to be revealed through question 15.

Question 15: explain your choice

R.....
.....

Table 15: Presentation of data for question n°15

Language	Answers	Frequency	Percentage
ENGLISH only	It allows more practice opportunities	8	40
	It helps reach native(foreign) speakers of English	3	15
	It urges the reading of English books (Bible and others)	1	5
	It stimulates the Learning(of English)	8	40
	Total	**20**	100
KIRUNDI only	Most Burundians understand KIRUNDI only	5	83.33
	Church time is not a class	1	16.67
	Total	**6**	**100**
ENGLISH and KIRUNDI	It helps both sides (KIRUNDI and ENGLISH users).	13	17.34
	It allows a full understanding of the scriptures and the English learning.	34	45.34
	It gives opportunities for interpretation exercise.	2	2.67
	It helps increase one's vocabulary.	14	18.67
	Our mother tongue must always have a good place.	3	4
	It stimulates the motivation to learn English	1	1.3
	It allows us to be connected to other English communities without losing our culture	4	5.34
	Blank space	4	5.33
	Total	**75**	**100**
OTHER LANGUAGES	French because Burundi is Francophone	4	50
	Other Languages are necessary	3	37.5
	Blank space	1	12.5
	Total	**8**	**100**

As we can see in table above, the best score, that is 67.56% is of respondents who suggested that religious services should be conducted in English and Kirundi. A series of reasons for this choice are also given: out of 75 respondents, 34 (45.33%)

concur that this bilingual system helps in the understanding of scriptures on the one hand, and the learning of English on the other hand. According to the researcher, this reason is consistent because it is double purposed for Christians who need both spiritual and intellectual equipment.

Another important reason for this choice is shared by 14 respondents,(18.67%) who say that religious services should be conducted in Kirundi and English because this helps increase one's vocabulary. Four respondents (5.33%) say that bilingual system allows to be connected with English speaking communities without losing our culture; while 2 respondents (2.67%) explain that it gives opportunities for interpretation exercise. Finally, one respondent (1.3%) says that the bilingual system stimulates the learning of English. We notice that four respondents (5.33%) did not give any reason for their choice.

For other choices like "English only", made by 20 respondents, reasons are given such as: it helps to meet native (foreign) speakers, it allows more practice opportunities, it urges the reading of English books, etc.

Question 16: What can be done to help Christians benefit more from the English usage in religious services?

Tableau 16: Presentation of data for question 16

Answer	Frequency	Percentage
Elaborate English Lessons	55	50,45
Avail English Bibles, CD,...for Christians	10	9,17
Preach is English and interpret in Kirundi or vice-versa	21	19,26
Multiply English Songs	10	9,17
Invite foreign preachers	8	7,33
Help Christians travel abroad	2	1,83
Organize Bible debates in English	10	9.17
Sensitize Christians of the necessity of learning English.	4	3,66
Training of interpreters	1	0,91
Use easy English	2	1,83
Blank space	14	12,84

As the above question was open, respondents were free to give more than one suggestion. Hence, most of them gave their suggestions as to what should be done to make the use of English more profitable in the church setting; only 14 respondents that is 12.84% did not give any suggestion. As we can see in the chart above, most of the respondents that is 50.45% concur on the necessity of elaborating English lessons to the profit of Christians. The following score that is 19.26% is of those who suggest the bilingual system as far as preaching is concerned.17.43% of respondents agree on the necessity of multiplying English services. To cut the story short, it can appear from the table that the suggestions are of two categories: artificial learning on one hand and natural learning on the other hand. As far as the researcher's point of view is concerned, it is evident that there is a need of combining both artificial learning and natural learning. The first can be

possible through the elaboration of a syllabus and the teaching of the Christians, while the second is preaching and interpretation, songs, Bible debates; availing English manuals; and arranging social contacts with Christians from other Countries. I total, the speaking skill is improved through the religious services. This improvement is through the oral-aural process. However, this oral-aural phenomenon is more or less profitable depending on how the individual is eager to know English and what the individual does already know (prerequisites in English).

IV. 2.Data from interview

An interview is defined as a conversation with a purpose. There are three major types of interview namely informational interview, unstructured interview and structured interview . The structured interview is the focus of our interest. In fact, it is based on a list of prepared questions that is used for every interview. According to Dietsch, B.M (2003:299), this approach not only saves time but also assures all planned questions. Two kinds of question can be asked in an interview namely close questions and open questions. The first are limited questions while the second are broad and unlimited. For the sake of our research, one open question was asked: "*there are many possible reasons for which Christians go to church. According to you, which one is the best and why*". It is worthy of mention that answers to this question were not evaluated as correct or incorrect but simply used to assess the individuals' vocabulary, grammar and pronunciation. Measures were set for each of the three speaking sub skills and the sign (+) or (-) was used to signal the presence or the absence of the measure.

IV. 2.1. Presentation of data for vocabulary

Interviewees / Measures	I_1	I_2	I_3	I_4	I_5	I_6	I_7	I_8	I_9	I_{10}	I_{11}	I_{12}	I_{13}	I_{14}	I_{15}	I_{16}	I_{17}	I_{18}	I_{19}	I_{20}	Frequency with (+)	Percentage with (+)	Frequency with (-)	Percentage with (-)
Word appropriateness	+	+	+	+	+	+	-	-	+	+	-	+	+	+	+	+	+	+	-	-	16	80	4	20
Fragmentary speech	-	-	-	-	-	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	2	10	18	90
Hesitations	-	-	-	-	+	-	+	+	+	-	-	-	-	-	-	-	-	-	-	-	4	20	16	80
Long pauses	-	-	-	-	-	-	+	+	-	-	+	-	-	-	-	-	+	-	-	-	4	20	16	80
Repetitions	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-	1	5	19	95

he chart above reveals to us that 80% of interviewees have an appropriate use of words that is ıey use correct (appropriate) words in the given context, while 20% do not. The same table :veals that 90% speak continually, without fragmentation. Only 10% have a fragmentary ɔeech. 80% of the interviewees without hesitation or long pauses but 20% speak with esitations and long pauses. 95% of the interviewees speak without repetitions; only 5% speak ith repetitions. In summary, we can deduce that the respondents have a good vocabulary for it clear that majority of them use words appropriately, speak without fragmentations, esitations, long pauses or repetitions.

s far as we are concerned this vocabulary performance may be due to the fact that the spondents are familiar with the language used by Protestants in their religious deals and iscussions.

IV.2.2. Presentation of data for Grammar

Interviewees / Measures	I_1	I_2	I_3	I_4	I_5	I_6	I_7	I_8	I_9	I_{10}	I_{11}	I_{12}	I_{13}	I_{14}	I_{15}	I_{16}	I_{17}	I_{18}	I_{19}	I_{20}	Frequency with (+)	Percentage with (+)	Frequency with (-)	Percentage with(-)
Tense mastery	+	+	+	+	+	+	-	+	-	+	+	+	+	+	+	-	+	+	-	+	16	80	4	20
Article mastery	+	+	+	+	+	+	+	-	+	+	-	+	+	+	+	+	+	+	+	+	18	90	2	10
Connective mastery	+	+	+	+	+	+	-	+	+	+	-	+	+	+	+	+	+	+	+	+	18	90	2	10
Preposition mastery	+	+	-	+	+	-	+	-	+	+	-	+	+	+	+	+	+	+	+	+	17	85	3	15
Modal mastery	+	+	+	+	+	+	+	-	+	+	-	+	+	+	+	+	+	+	+	+	19	95	1	5
Pluralization mastery	+	+	+	+	+	+	-	+	+	+	-	+	+	+	+	+	+	+	+	-	17	85	3	15
Pronoun mastery	+	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	+	-	18	90	2	10

From the above table which deals with grammar reveals that majority of the interviewees, that is 80% have a good use of English tenses, whereas only 20% of them use the English tenses inappropriately. Also, most of them, that is 90% have a good mastery of English articles, and connectives and pronouns. Moreover, we are revealed that 85% of the interviewees use prepositions correctly; 95% have a good use of modals, and finally 90% observe the rules of pluralisation.

From the observations above, it can be concluded that the interviewees have got a grammar mastery since, as we can see in the table, majority of the interviewees have a mastery of the different components of grammar, that is, tenses, articles, connectives, prepositions, modals, pluralization and pronouns.

IV.2.3. Presentation of data for Pronunciation

Interviewees / Measures	I_1	I_2	I_3	I_4	I_5	I_6	I_7	I_8	I_9	I_{10}	I_{11}	I_{12}	I_{13}	I_{14}	I_{15}	I_{16}	I_{17}	I_{18}	I_{19}	I_{20}	Frequency with (+)	Percentage with (+)	Frequency with (-)	Percentage with (-)
Phonological Performance	+	+	+	+	+	+	+	-	-	+	+	+	+	+	+	+	+	+	+	-	17	85	3	15
Word stressing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	20	100	0	0

The chart above about pronunciation displays that majority of the interviewees speak English with a good phonological performance ie they speak the language with appropriate English sounds .In addition, the table reveals that all the interviewees,that is,100% speak English with an appropriate stress(of English).
From the above, we can deduce that the interviewees have a good pronunciation because they speak English observing pholonological rules and the English stress.
In total, we can afford to affirm that within the protestant churches selected in Bujumbura the English speaking skill has improved indeed. In fact, the interview has revealed that majority (≥80%)of the interviewees are good at English vocabulary, English grammar and English pronunciation. It's worth reminding three speaking sub-skills cited above which together make fluency, which, according to *Oxford Advanced Learner's Dictionary* is the quality of being able to speak or write a language, especially a foreign language, easily and well.

IV.3. Findings

Church services contribute so much in improving English language skills. However, the role played by churches in the improvement of the English language use has not yet got enough investigation. As a reminder, our research was three purpose inspired: the first was to reveal the attitudes of protestant Christians toward the English language. The second purpose was to show how much the English speaking skill is improved through religious services, and the last purpose was about getting suggestions for a better improvement of the English speaking skill within the same church activities.

By virtue of orientation of the research, three hypotheses were formulated to help as guidelines for the research. As result of research, all the three hypotheses were

confirmed. Below is a brief recapitulation of the outcome of the research in relation with each of the three hypotheses.

IV.3.1. Hypothesis one

The first hypothesis states that, " protestant Christians in Bujumbura city have positive attitudes toward the English language. "This hypothesis was tested and confirmed through a questionnaire that was handed to Christian individuals, participating in different English programmes of the 7 selected churches in Bujumbura city.

As a matter of fact, to Question 1 which reads: "Do you like the English language"? "Almost all the respondents that is, 98.20% answered "yes". Only 1.80% answered "no".
As for Question 2 which reads: Do you find the English Language important in Burundi today? All the respondents ,that is (100%) answered " yes".

For Question 3: Do you find it necessary to use English in church activities? Most of the respondents that is 95.49% answered " yes" whereas only 4.51% answered " no".

As far as Question 4 is concerned, it was consequential to the preceding one. It reads: If yes, what do you benefit from it?
a) Motivation to speak English
b) Opportunities to speak English
c) More English vocabulary
d) Almost nothing

Here, Question for was targeting to check about the realisticness of the "yes" answer in Question 3. In fact, all of them awarely answered "yes" since they are able to tell what they benefit from the usage of English in church activities. Therefore, 63.06% affirm to get motivation to learn English, 37.83% declare to find opportunities to speak the language while 48.54% affirm to gain more vocabulary.

As far as Question 5 is concerned: Are you eager to take an English course? Most of the respondents, that is 81.98% answered "Yes" while 18.02% answered "no". Question 6 is also consequential to Question 5. The former revealed that even majority of those respondents who answered "no" for Question 5 did not answer "no" because they hate English but for other reasons.

Question 6: If no, explain why.

a) It is not necessary

b) It is too difficult

c) I am too old

d) I know enough

Here, as revealed by the table, 85% of the respondents who said "no" in Question 5 explain their choice by saying that "they know enough", which, according to the researcher, means they do not need to be taught the English language but they are the users of the language. In the light of the above, it is evident that the hypothesis was confirmed.

IV.3.2. Hypothesis two

As far as the second hypothesis is concerned, it stated that, "Protestant communities in Bujumbura city provide opportunities for learning and practising oral English"

In fact, to the Question 7, seeking to know whether the usage of English in church services can help to improve one's English performance, majority of the respondents, that is 91.89% answered "Yes" while only 8.1% said "no".

In consequence to Question7, Question 8 was asked in order to know by which means the usage of English in religious services can help to improve on one's English performance.

Question 8: If Yes, explain how.

a) We get motivation to learn and use English

b) We get opportunities to learn English

c) We earn vocabulary

d) We get familiar with various accents

e) We find reading opportunities

f) No answer

For this question, 51.96% of the respondents who answered "Yes" in Question7 affirm to get opportunities to learn and use the language, 51.96% to get their vocabulary increase. 30.39% said they get familiar with various English accents, while 21.5% said that they find motivation to learn and practice the language. Finally, 7.84% replied that they get opportunities of reading.

Question 9 was concerned with the preaching service and how competent are the respondents in the listening skill. Most of the respondents that is 64.86% said to need an interpreter when the preaching is in English, while 35.14% said they do not.

For Question 10 whose target was to know the reasons for which they need an interpreter, the main answers were that, 48.61% of them need a full understanding of the Good News message but also a vocabulary increase , 43.05% said they don't

catch everything, whereas 33.33% say to need an interpreter because of unfamiliar pronunciations.

As far Question 11, it was directly concerned with the oral performance. It sought to know whether the respondents do participate actively in a bible study. Hence, most of them (71.17%) answered "Yes" and only 21.62% said "no".

As to how performant the respondents may be, concerning their English expression in bible study, for Question 11,among the respondents who said " Yes" for Question 12 . 69.62% affirmed to improve their expression little by little while 26.58% find their English expression very easy.

We also sought to know which language skills are more practised through religious activities and this was achieved by Question 13. The research revealed that 58.55% agreed on listening as the first, and 36.93% of the respondents agreed on speaking as the second, to be more practised.

Considering the information provided for the different questions under hypothesis two, it is clear that hypothesis two was also confirmed. The confirmation of this hypothesis is also backed up by the outcome of the interview. As a matter of fact, from the interview, it has been revealed that at least 80% of the interviewees have enough vocabulary; at least 85% have enough grammar knowledge; and at least 90% have an appropriate pronunciation of English.

IV.3.3. Hypothesis three

As already seen, hypothesis three states that, "the combination of natural learning and formal learning can lead to a better improvement of oral proficiency in English within the protestant communities." To check about the veracity of this hypothesis, it was asked to respondents the language in which they would prefer the religious services (Question 14). Therefore, 67.56% of the respondents suggested the religious services to be carried out in a bilingual system, that is Kirundi and English. Another important portion of the respondents (18.02%) preferred religious services in English only.

Question15 was asked to let respondents explain their choices in Question 14. Henceforth, the following are reasons for the two choices above:

1°) Kirundi and English:

- It helps both sides (Kirundi and English users)
- It allows a full understanding of the scriptures and the learning of English.
- It gives opportunities for interpretation exercise.
- It helps increase one's vocabulary
- Our mother longue must always have a place
- It stimulates the motivation to learn English
- It allows to be connected to other English communities without losing our culture.

2°) English only

- It allows more practice opportunities
- It helps individuals reach native (foreign) speakers of English
- It urges the reading of English manuals.

- It stimulates the learning of English.

As far as we are concerned, the best suggestion is a bilingual system in general meetings such as Sunday meetings. However, there should be exclusively English services, in churches where they are not.

Finally, the respondents were asked to give their suggestions as to what could be done to help a better improvement of the English oral proficiency through the religious services. Worthy of mention here is that the series of suggestions can be categorized under two aspects:

1°) The formal learning

In fact, 50.45% of the respondents claimed for an elaborate syllabus of English.

2°) Natural learning

Here most of suggestions provided a claim for the multiplication of natural use of the English language. They include:

- Multiply English programmes
- Avail English CD, Bibles, ... for Christians
- Preach in English and interpret in Kirundi
- Multiply English songs
- Invite foreign preachers
- Help Christians travel abroad
- Organize bible debates in English
- Sensitize Christians of the necessity of learning English
- Train interpreter
- Use easy English

As for the researcher, the suggestions of the two aspects should be combined. In fact, the formal learning and natural learning are virtually interdependent. An elaborate English syllabus would provide raw material to be used naturally. The lack of preliminary or prerequisite knowledge creates a debilitating anxiety in front of a foreign language. On the contrary, with some formal knowledge of L2, there is motivation to learn more and practice is possible in the natural context. In total, all the three hypotheses were confirmed.

IV.4. Conclusion on chapter IV

So far, this present chapter has been dealing with the attitudes of protestant Christians toward the English language, with how the speaking skill is improved through religious activities and possible suggestions for a better improvement of the English oral performance, as it was revealed by respondents' answers to the questionnaire. Moreover, the same chapter has revealed the extent to which the religious activities have contributed to the improvement of Christian's oral proficiency, as detected through the one-question interview. The following and final chapter deals with the general conclusion and proposal of some recommendations.

CHAPTER V: GENERAL CONCLUSION AND RECOMMENDATIONS

V.0. Introduction

Our work comprises of five chapters including: *Chapter I:General Introduction; Chapter II: Literature Review; Chapter III: Research Methodology, ChapterIV: Data Presentation, Analysis and Findings; Chapter V: General Conclusion and Recommendations.*

This chapter concludes the study and proposes recommendations to church leaders, to church members and to future researchers .It rounds off the work.

V.1. General conclusion

Nowadays, the English language has developed into the world lingwa Franca. More particularly, the language at hand is winning a very important place in Burundi which has just been integrated in the EAC (East African Community). This insinuates the inevitable necessity of knowledge of English in our country today. People need to take any opportunity and strategy to learn the language either naturally or formally. Therefore, this research has focused on the role played by protestant churches in Bujumbura city to contribute to the improvement of the English oral proficiency. First of all, this study revealed that protestant Christians in the selected churches have positive attitudes toward English. Secondly, the study revealed the extent to which religious services contribute to the improvement of the speaking skill, and finally the suggestions of the respondents, summarized as the combination of natural and formal learning of English.

The research population of this study was protestant communities where English is used. Thus, this work entitled: "The contribution of the Christian Religion to the Improvement of English Oral Proficiency: The Case of selected protestant Communities in Bujumbura city", comprises of five chapters.

The first chapter which is " General Introduction" talks about the background information, the statement of the problem, the aims of the study, the scope and delimitation of the study, its significance, the motivation of the choice, the research questions, the research hypotheses and definitions of some key terms.

In the second chapter, which is " Review of related literature" a series of Scholars who dealt with issues related to the topic were surveyed and a variety of underlying issues were discussed, to insinuate the importance of English and the English speaking development process.

In the third chapter which is "Methodology", we talked about the data collection procedures and data analysis procedures and interpretation.
The fourth chapter that is worded, "Data presentation, Analysis and Findings" is a presentation and discussion of the findings of the collected data from questionnaire and interview.

The fifth chapter which is, "General conclusion and Recommendations" talks about hypotheses and their confirmation, the general conclusion to the whole work and delivers recommendations to church leaders and church members.

To cut the story short, though we cannot claim this work to be exhaustive, concerning the revelation of challenges and strategies related to English oral

proficiency development, we feel satisfied of the work because it attained its purpose. In fact, all the three hypotheses of the work were confirmed by the research data.

V.2. Recommendations

This present work has revealed that religious activities contribute to the improvement of the speaking skill in English within the protestant communities that were selected. However, this contribution may not be enough for some; it may be only potential for others especially those without English knowledge prerequisites. Therefore, for the sake of a better improvement of the speaking skill, the following recommendations were provided (formulated):

a) To Church leaders

- Appropriate English teaching syllabuses should be elaborated to the profit of the church members
- English learning centers should be organized within the church itself
- Sensitize the Christians to learn the Language
- In general meetings (like Sunday meetings), the bilingual system (Kirundi-English) should be adopted.
- Exclusively English services should be multiplied.
- English choirs should be created and encouraged
- Foreign (native) preachers, teachers, singers, etc. should be invited more frequently.
- Christians should be allowed and helped to travel abroad for the sake of language contact.
- English books, CD... should be availed for Christians.

b) To Church members

- Church members should take into account the importance and the urgent need of learning English.
- Church members should attend available English services
- Church members should read English bible and other books in English and listen to various recordings in English to get familiar with English.
- Church members should organize themselves into small groups for bible debates (studies) in English.
- Church members should organize English Choirs and avail song texts by projection, whenever possible. It would help participants to learn more vocabulary and about word pronunciation.
- Church members should, if they do not have any knowledge of English, seek a means to learn it from a syllabus format.

c) To furture researchers

As this study is not exhaustive concerning the English skill development in the selected protestant communities, further Studies are of necessity. The following are our suggestions:

- Since the church encompasses a variety of people especially in terms of profession and education, a further study should be conducted on which groups and what kind of syllabus to be elaborated accordingly.
- Other researches should be carried out on churches where English is not used, or less used to know the factors which keep church leaders and members from learning and using the Language.

V.3. Conclusion on chapter V

This chapter rounds off the study and opens the way for future researchers in domains related to English skill development. In fact this study has revealed the opportunities offered by the protestant church environment .Moreover we have tried to identify the responsibilities of anyone including church leaders and members. We have hope that once the recommendations formulated from the study are taken into consideration the protestant environment will get more and more favorable to the learning and practising of English.

However, we cannot afford to say that we have been exhaustive. As a matter of fact some difficulties we encountered like the small number of interviewees and questionnaire copies which were not rendered caused the study to have some shortcomings .An additional difficulty is that few researchers have so far worked on the role of religion on language skill development, and this made the acquisition of data arduous.

In total, our view is that since English has become inevitable in anybody's everyday life , a particular attention should be given to it to the extent of elaborating a language policy both by the government and the churches.

BIBLIOGRAPHY

1. *Published Works*

Arnold L. and Knudson, R. (1970). *Selected Objectives for the English Language Arts*. Boston: Houghton Mifflin Company.

Barber, C.L.(1964). *The Story of Language*. London: Pan Books Ltd.

Blomfield, L. (1963). *Language.* New York: Holt, Rinehart and Winston.

Bumfit, C. and Johnson, K. (1979).*The Communicative Approach to language Teaching*. Oxford: Oxford University Press.

Cobuild (1987). *Collins Cobuild English Dictionary.* London and Glasgow: Collins.

Cope, L.(2006). *Communiquer comme Christ.* Mont-la- ville : JEM.

Diestch, B.M. (2003). *Reasoning and writing well.* New York: McGraw Hill.

Ellis, R. (1985). *Understanding Second Language Acquisition.* London: Oxford University Press.

ELS, T.V.et al. (1984). *Applied Linguistics and Learning and Teaching of Foreign Languages*. Maryland: Edward Arnold.

Fromkin, V. and Rodman, R.(1983). *An Introduction to Language*. New York: C.B.S. College.

Harmer, J. (1992). *The practice of English Language.* London: Longman.

Herber, L.H.(1970). *Teaching Reading in its content Areas.* New Jersey: Prentice Hall Inc.

Lyons, J. (1968). *Language and Linguistics.*London : Oxford University Press

Littlewood, W.(1981).*Communicative Language Teaching.* Cambridge: Cambridge University Press.

Mackey, W.F. (1965). *Language Teaching Analysis*. London Longman.

Malamah, A.T.(1987). *Classroom Interaction*, Oxford: Oxford University Press.

Newmark, L.D. (1969). *The Psychology of Second Language Learning*: *Papers from the Second International Congress of Applied Linguistics.* Cambridge: Cambridge University Press.

Nida, E.A. (1957). *Learning a Foreign Language.* New York: McGraw Hill.

Norman E.R. (1976).*Church and society 1770-1970.*London: Oxford University Press.

Oxford Advanced Learner's Dictionary Seventh Edition. Oxford: Oxford University Press.

Summers, D. et al. (1978). *Longman Dictionary and Contemporary English.* London: Longman Group Ltd.

The Incorporated Association of Assistant masters in Secondary School (1952).*TheTeaching of English.* San Diego: Cambridge University Press.

Tiffen, B. (19710). *A Language in Common*, Longman, London.

Underwood, M.(1989). *Teaching Listening.* London: Longman.

Webster, M. (1983).*Webster's New Collegiate Dictionary.* Massachusetts: Springfield.

Webster, M. (1987). *The Webster's New International Dictionary*

2. *Unpublished Works*

Kaneza, F. (2000). "Assessment of the Teaching and Learning of the English Listening Skill in the English Department of the University of Burundi". Unpublished B.A. thesis. Bujumbura: University of Burundi.

Manirakiza, A. (2004). "Sociolinguistic Implications of the language used by some Religious Congregations: The case of Protestant Communities in Bujumbura city". Unpublished B. A. thesis. Bujumbura : University of Burundi.

Ndikuriyo, A.F. (1998) ."Evaluation of Speaking in Burundi Second Arts Form." Unpublished B.A thesis. Bujumbura: University of Burundi.

Nimpagaritse, C. (2007). "The contributions of religious Services to the Improvement of English speaking and listening Skills: The case of Hope Africa University" Unpublished B.A thesis.Bujumbura: University of Burundi.

3. Internet sources

http://www.defimiche. 2011/ The holistic mission of the church

http://sites.havard.edu/fs/docs. 2007/ Language policy

http://www.Business Dictionary.com. 2006/ Definition of policy

http://www.competences.info./iback./ Formal language learning

http://www.ezinearticles.com/by james.S.G. 2006/ The importance of English

http://www.jstor.org.stable.1989/ Formal and informal linguistc environments

APPENDICES

Appendix I. Questionnaire in English

1. Do you like the English *language*? Yes ☐ No ☐

2. Do you find the English Language important in Burundi today?

Yes ☐ No ☐

3. Do you find it necessary to use of English in church services?

Yes ☐ No ☐

4 . If yes, what do you benefit from it? ☐

a) Motivation to learn English ☐

b) opportunities to speak English ☐

c) More English vocabulary ☐

d) Almost nothing ☐

5. Are you eager to take an English class? Yes ☐ no ☐

6. If no, explain why ?

a) I am too old ☐

b) It is not necessary ☐

c) I know enough ☐

d) It is too difficult ☐

7. According to you, can the usage of English in church services help to improve one's English performance? Yes ☐ no ☐

8. if yes , explain how.

R/.....

.....

.....

9. If the preaching is in English, do you need an Interpreter?

yes ☐ no ☐

1o .If yes , explain why ?

a) I know little vocabulary ☐

b) Unfamiliar pronunciation ☐

c) I need a full understanding and new vocabulary ☐

d) I don't catch everything ☐

11.If the bible study is in English, do you participate actively?

Yes ☐ no ☐

12.If yes , how is your English Expression ?

a) Very easy ☐ c) I improve little by little ☐

b) very difficult ☐ d) Never in English ☐

13. In this list, match English skills improved from attending English church services, with how these skills are practiced. Use arrow: ⟶

a. Writing	a. Much
b. speaking	b. Little
c. Reading	c. Not at all
d. Listening	

14. Would you prefer the religious services in:

a. English ☐

b. Kirundi only ☐

c .Kirundi and English ☐

d. other languages ☐

15. Explain your choice

---

16. What can be done to help Christians benefit more from the English usage in religious services?

R/---

Appendix II. ***Questionnaire en Français***

1 .Aimez-vous la langue Anglaise ? Oui ☐ Non ☐

2. Trouvez-vous l'Anglais important au Burundi aujourd'hui ?

Oui ☐ Non ☐

3. Trouvez-vous l'usage de l'Anglais nécessaire dans les Services de l'église ? Oui ☐ Non ☐

4. Si oui, qu'est-ce que vous gagner de ça ?

a)Motivation d'apprendre l'Anglais ☐

b) Opportunités d'apprendre l'Anglais ☐

c)Plus de vocabulaire ☐

d) Presque rien ☐

5. Avez-vous l'envie d'apprendre l'Anglais ? Oui ☐ Non ☐

6. Si non, expliquez pourquoi.

a)Je suis vieux ☐

b) Ce n'est pas nécessaire ☐

c)Je connais assez ☐

d) C'est trop difficile ☐

7 .D'après-vous, l'usage de l'Anglais dans les services de l'église peut-il promouvoir la performance en Anglais ? Oui ☐ Non ☐

8. Si oui expliquez comment.

R/.....

.....

.....

9. Si la prédication est en Anglais avez-vous besoin d'un interprète ?

Oui ☐ Non ☐

10. Si oui expliquez pourquoi.

a) j'ai peu de vocabulaire ☐

b) prononciation étrange ☐

c)j'ai besoin de comprendre et du nouveau vocabulaire ☐

d) je ne parviens à tout percevoir ☐

11. Si l'étude biblique est en Anglais participe-vous activement ?

Oui ☐ non ☐

12. Si oui, comment trouvez-vous votre expression en Anglais ?

a) très facile ☐

b) Très difficile ☐

c) j'améliore peu à peu ☐

d) Jamais en Anglais ☐

13. Sur cette liste, faites correspondre chaque aspect de la langue avec comment ils sont améliorés : utiliser la flèche : ⟶

a) Writing	a) much
b) Speaking	b) Little
d) Listening	c) Not at all
c) Reading	

14. Préféreriez-vous les programmes en:

a) Anglais ☐

b) Kirundi seulement ☐

c) Kirundi et Anglais ☐

d) Autres ☐

15. Expliquez votre choix

.....

.....

16. Qu'est-ce qui devrait être fait pour aider les chrétiens à profiter davantage de l'usage de l'Anglais dans les services de l'église.

.....

.....