

Analyzing the Current English Language Teaching Materials in Line with the Academic and Professional Needs: The Case of Some Selected Seminaries and Theological Colleges in Oromia

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Abstract

The study aims to analyze the current English language teaching/learning materials in line with the academic and professional needs and interests of diploma theology students in some selected seminaries and theological colleges of Oromia. The study is a descriptive survey that makes use of a mixed-method approach. The data were collected using a questionnaire, interview, and content analysis. The participants of the study were second and third-year diploma theology students, former theology students, theology instructors, and EFL teachers in the seminaries and colleges. All 112 students of 2nd and 3rd the year were chosen using comprehensive sampling technique, and ten former theology students who were working as priests and evangelists using the snowball technique to fill out the questionnaire. Three EFL teachers and three theology instructors were chosen for the interview. Additionally, the contents of three units of the current English language teaching materials' were evaluated using the checklist. For the evaluation of the units, the researcher prepared checklists that were adapted from the literature and gave them to the two coders. Then, based on that they evaluated the sample units. In this line, the researcher collected quantitative data using a questionnaire and coding form, and he collected qualitative data using the interview. Data were analyzed in both qualitative and quantitative methods. The study revealed that the most needed skills for theology students were identified according to their order of importance: speaking (94%), listening (86.3), writing (77.1), reading (70.1), grammar (55.6), and vocabulary (51.3). Based on the results of the contents analysis, the contents of the teaching materials hardly meet the needs and interests of diploma theology students. Finally, the researcher developed a sample unit (teaching/learning material) that can be used as a model.

Keywords: 1.ESP, 2. Theology students, 3. Teaching materials, 4. content analysis, 5. Needs

Introduction

1.1 Background of the Study

Teaching materials and ESP are topics that have been receiving much attention in English language teaching circles recently. Teaching materials, for instance, Cross (1984) argues that valid or authentic teaching materials are an inspiring agent for the students who are extensive through the literature. According to Cruz and Velasco (2016), teaching materials remain to be the most frequently used resource when it comes to choosing what materials to implement to teach although English materials use different materials in the classroom. In the same way, English for Specific Purposes (ESP) which receives much attention focuses on the academic and professional needs of students for their particular field of study and future tasks in which they will be working. According to Mohammad (2014), ESP is specialized English language teaching to build up specific skills based on the desires of the students. Similarly, Wright (1992) defines ESP as a type of language learning that centers all components of language related to a specific field of human activity. This means that it is a method in which English language teaching or learning is intentionally designed for specified learners in line with their particular needs and interests to their professional and educational reasons. According to Strevens (1977), ESP has grown out of the view that language teaching intentionally matched the particular needs and purposes of the students.

In recent years, because of the worldwide economy, business, science, health, and technology development, English particularly in the fields such as science and technology has been grown fast. For example, Crystal's (1997), study has revealed that 85% of international associations work by using official English, 85% of the scientific articles in the world is written in English, 80% of the data gathered are written also in English, and 70% of the semantic journals in the world are published in English. Similarly, according to British Council (2013), English is the leading global language in the 21st century. It is used by almost one third of the world's population and it is at functional level by more than 1.7 billion people. It also serves as a language of interactions, science, information technology, business, enjoyment and international relations.

According to John (2013), English for Specific Purposes refers to the learners' aim to use English for a specific field in the process of teaching and learning English as a foreign or second language. The teaching of English for specific purposes, in the past, was mainly needed in business and technology for communication purposes (Benesch, 2001). Nowadays ESP has got many main branches like English for Academic Purposes (EAP), English for Occupational Purposes (EOP), English for Vocational Purposes (EVP), English for Medical Purposes (EMP), English for Business Purposes (EBP), English for Legal Purposes (ELP), English for Bible and Theology (EBT), and English for Sociocultural Purposes (ESCP)(Belcher, 2009; Pierson & Bankston, 2013).

Besides, according to Maria (2009) points out EAP and EOP are included under ESP courses. EAP refers to the course which is given for learners in a classroom or as formal education, whereas EOP is the course designed for the employees who are on duties with very specific and sometimes for those who use English for non-academic purposes. English for Bible and Theology (EBT) is grouped under EAP since most learners need EBT for academic purposes (Pierson et al., 2010). Nowadays, the English language is needed internationally by theology students for their classroom academic purposes, and also for their future occupational or professional purposes. This is because of the fast growth of Christianity worldwide opportunities to study theology and other Bible-related subjects are being wanted by many individuals. Since there are shortages of teaching materials in the local languages, many newly formed Bible schools and seminaries are turning to resources published in English. According to Silzer (2000), there are more than six thousand five hundred

distinct languages in the world, without counting each of their respective dialects. The process of developing theological resources in each language is much slower though at least a portion of the Bible has been translated into more than two thousand two hundred different languages. However, teaching the theologians or evangelists using English might be the easier way than translating Bible into all the above-mentioned languages. Therefore, it is a timely issue to develop ESP programs that are need-based for theology diploma students to meet their needs and interests for both academic and professional purposes.

1.2 Statement of the Problem

Nowadays, the importance of ESP on learners' language needs is commonly observed in different fields for particular purposes. For instance, English for Bible and Theology is one of the fields that require ESP learners' needs. Religious educations like Bible and theology courses are currently given in Ethiopia using English language as a medium of instruction in the seminaries for different educational levels or programmes like diploma, bachelor, masters and doctorate in theology. There are different reasons why English is chosen as a medium of instruction in the seminaries. One of the reasons can be the status that English language has in the world. As English is the international language, it assist the theologians to achieve thier mission. For instance, according to Evangelical Theological College Student Handbook (2013), one of the major missions of Theological College is "training students with different methods of communicating the Gospel to people of different cultures. It provides students with courses that expose them to various challenges of outreach ministry and planting churches". (p.7). This mission, therefore, includes outreaches that found outside of Ethiopia where there is no common language which helps the students to communicate people with different culture and language. Therefore, theologians usually need English courses that help them to communicate with people whose culture and language is different from Ethiopians.

Thus, in this study, the current researcher is initiated to assess whether or not the English language teaching materials in Mettu Terfa Jarso Seminary were prepared in line with the academic and professional needs and interests since they are currently using the materials that were basically designed for Teacher Education College. Although English for Bible and Theology is relevant in performing different activities in theological field, (Pierson et al., 2010), only English common courses designed for diploma teacher education college are being offered to them. The current researcher has personally observed that there are no needs-based English language courses designed for diploma theology students in the seminary since he has been teaching English common courses in the Seminary as a part-timer.

Though English language teaching materials were not basically designed for the diploma theology students, the major mission of the seminary or Ethiopian Evangelical Church Mekane Yesus (EECMY) has been internationally aimed to preach and expand the Gospel all over the world using English as a medium of instruction as the mission is not only limited to Ethiopia. The plan of preaching the Gospel to all nations and to all tribes regardless of language and ethnic group is the commandment that was given by Jesus Christ to His disciples as written in Matthew (28:19),

"Go ye therefore, and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen".

This implies that one common language, usually English, is needed for theologians that helps them to communicate with different people who speak different languages in the world. With this line, the EECMY has got great mission in order to achieve the commandment that has been given by Jesus Christ. Therefore, this research seeks to address the following central research questions:

1. Which English language skills do theology students need most for their academic and professional needs and interests in the seminaries and theological colleges?
2. To what extent do the current EFL teaching and learning materials comply with the academic and professional needs of the students of seminaries, and theological colleges?

2. Materials and Methods

2.1 Study Setting

In this study, there are three study areas in which a diploma program in theology is being given. These are Terfa Jarso Seminary, Mekene Yesus Theological Education, Jimma Presbytery Center, and Nedjo Theological College. Terfa Jarso Theological Seminary is found in South West Ethiopia, Oromia Regional State, in Ilubabor Zone, Mettu Town. The seminary is established by the Ethiopian Evangelical Church Mekene Yesus–Ilubabor Bethel Synod (EECMY-IBS) to train ministers in theological education and music at the diploma level, in September 2013. According to the document entitled ‘The Ethiopian Evangelical Church Mekene Yesus Ilubabor Bethel Synod–Tarfa Jarso Seminary (2013) states that Ilubabor Bethel Synod is one of the long-standing units and a fast-growing synod of the Ethiopian Evangelical Church Mekene Yesus. Its operational areas stretch over three regional states of the Federal Democratic Republic of Ethiopia–Western Oromia, SNNP (South Nations, Nationalities and Peoples), and Gambela a geographic area inhabited by about 4 million peoples, constituting more than 12 language groups. The beginning of evangelical work in the area was marked by the inauguration of a missionary station in Gore town by the American Presbyterian Mission in the early 20th century. Providing Theological education by the Synod dates back to 1993. It was started in 1993 at Mettu as a Bible school. The Synod’s major theological education providing center is the Bible school at Mettu known as ‘Tarfa Jarso Bible School’. Tarfa Jarso Bible School used to provide the certificate, provided certificate level training to evangelists and pastors at Bible School level, and also short-term training for the last 20 years. It has made notable contributions in the preparation of ministers for the Synod’s spiritual services. According to the document, TJS is established to achieve the following visions and missions: Its vision is to become a higher academic institution of international standard where theological education is provided and to be a selected theological seminary of the first-rate by 2030.

Additionally, these days, believers are more educated because the current education policy of Ethiopia has resulted in producing a high population of diploma and degree holders within the communities. This is because modern information communication means are available to the population of the country. Therefore, not only the quantity but also the quality of ministers matters. Furthermore, ministering without appropriate training is exposure to undue doctrines.

In line with this vision, many theologians graduated from the seminary who played great roles in the expansion of God’s word in Illubabor Bethel Synod. For instance, as Wondimu (2017), states the service of God’s worship started before the Lutheran liturgy had been introduced to the congregation. Illubabor Bethel Synod congregations began liturgical worship after graduates ordered and began to carry out the liturgy from Terfa Jarso Bible School or Terfa Jarso Seminary. The students stay three years in the seminary to obtain their diploma in Theology. The seminary delivers regular diplomas in theology, musical instruments training, and other certificate programs for students.

Mekene Yesus Theological Education Jimma Presbytery Center is the second study area that the researcher has chosen. This TE is found in the Oromia region, Jimma Zone, in Jimma Town. It was established in 2000 E.C/2008G.C by the Ethiopian Evangelical Church Mekene Yesus (EECMY). It runs different programs in degree and diploma programs in theological education. Similar to TJS, the students stay three years to obtain their diploma in theology. In this study, the researcher focuses only on diploma theology students as the study aims to analyze their ELT teaching materials in line with their academic and professional needs and interests.

Nedjo Theological College is the third study area that the researcher has gathered useful data for his study. It is found in West Wellega, Nedjo Town. It was established in 2000 E.C/ 2008 G.C to achieve the mission of EECMY which is preaching the Gospel to all nations. Nedjo Theological College offers a diploma in theology for evangelists, priests, and other volunteer individuals. The students stay three years in college to obtain their diplomas.

In general, most of the students in the seminaries and theological education are very aged priests and evangelists who have been serving for more than 20 years on average. The students who attend regular program live in the dormitory, and they get all the necessary services from the seminaries whereas those who attend distance program do not get the dormitory services. On the other side, concerning their academic status, some of the trainees' English language command is very low since they departed from the academic world for many years. This is due to the opportunity of education provided to them depends on their service year and the number of seminaries and theological educations in the synods are very few.

2.2 Research Design

This study was designed to assess diploma theology students' ESP needs and to analyze English language teaching material that is being used in some seminaries and theological colleges in Oromia. Therefore, a descriptive survey was used, and interpretive analysis of the results was applied because it helped the researcher to obtain valid and reliable data for the study more significant representations of accurate information, and to gain more insights of the issues on the research questions and its objectives in a natural way (Denzin & Lincoln, 2000).

Thus, mixed research methods were used for collecting and analyzing data that were obtained from respondents. In mixed research methods, the researcher accepts quantitative and qualitative approaches as they have important roles to do research. However, they also need to use and mix both (Biesta, 2010; Morgan, 2014). In a mixed-methods approach, qualitative and quantitative data can be mixed to answer exploratory questions which cannot be answered by others (Creswell, 2014; Hull, 2015). According to Dudley-Evans & St. John (1998), a mixed-method approach fits with the research of needs analysis as a range of data collection methods are appropriate when a needs analysis is conducted. Finally, since the study relies typically on students' self-reported feelings, personal needs, and teachers' experiences about ESP in the classroom, a descriptive survey research design was used.

2.3 Population, Sample and Sampling Techniques

The population of the study was second and third-year diploma theology students, EFL teachers in the sampled seminaries, theology instructors in these seminaries and theological colleges, and former theology students. The number of second-year students was 27 from TJS, and 25 students from Nedjo Theological College. Again, the number of third-year students was 23 from TJS, 23 students from Mekene Yesus Theological Education Jimma Presbytery Center, and 14 from Nedjo Theological College. Again, ten (10) former theology students who are now on duties were considered as the population of the study. 122 2nd year, 3rd year and former theology students were the study's population for the questionnaire. In the same way, the numbers of EFL teachers who have been teaching in these seminaries and theological colleges were six. And, several subject instructors who teach 2nd and 3rd-year theological education in these colleges/ seminaries were 18.

To choose the sample students for the questionnaire and sample EFL teachers for the interview, the researcher used a comprehensive sampling technique. A comprehensive sampling technique is used when the population of the study is small in number and easily managed. Thus, all samples were chosen. That means all 122 students were chosen using a comprehensive sampling technique, and ten former theology students who are

now working as priests and evangelists were chosen using the snowball technique to fill out the questionnaire for this study. Three EFL teachers were taken purposively out of six EFL teachers for interview purposes from each seminary or theological education. Again, three theology instructors were chosen similarly out of 18 instructors for interview. Six teachers or instructors were interviewed.

The researcher had different reasons to sample the above subjects. For instance, second-year students were taking the courses so that they could respond to the questionnaires easily. In the same way, third-year students had already taken the courses, and they have got a better understanding of the importance of English language courses for their academic studies since they have been familiar with the course. EFL teachers have had different experiences and awareness of ESP learners' needs. Therefore, these respondents could contribute very useful ideas for this study. Theology instructors are also very important respondents for they know the theology students' needs of English for both academic and occupational purposes. Finally, the former seminaries or theological college students have had some experiences since they are experts in this area, and they have got a good awareness about the theology students' English language needs for their occupational purposes. As a result, the researcher expected all of them to give clear and valid information for this study. They can be summarized as follows.

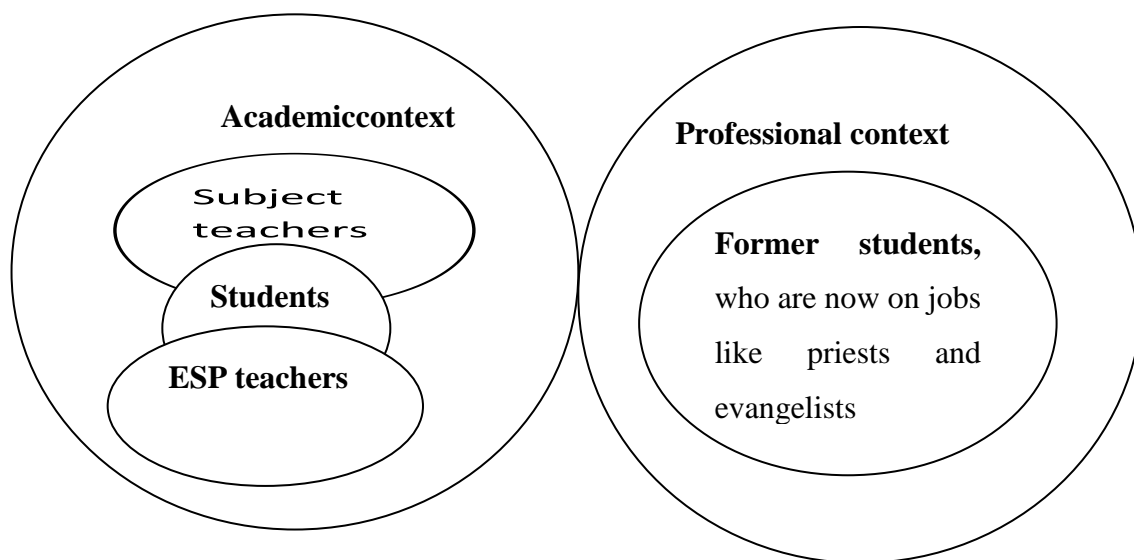


Figure 1. Population of the study

Slightly adapted from Chatsungnoen (2015)

2.4 Data Collection Instruments

The researcher used different instruments to collect the data which helped him for triangulation purposes. The first tool was a questionnaire for diploma theology students and former theology students. The second tool was the interview for EFL teachers and the theology instructors. The last was a content analysis of the current English language teaching materials of diploma theology students.

3. Results

3.1. Need of Theology Students English Language Skills

Theology students have had the needs and interests of learning the English language in their area of specialization which is English for Theological Purposes. Thus, it is important to assess their needs and interests before designing English language teaching materials.

Table 3. 1 : Needs of Theology students of English language skills

Language Skills		You need										Total	
		1. most needed		2. Extensively needed		3. Moderately need		4. Slightly needed		5. Rarely needed			
		#	%	#	%	#	%	#	%	#	%	No of respondents	%
1	Listening	101	86.3	12	10.3	4	3.4	-	0	-	0	117	100
2	Speaking	110	94	5	4.3	2	1.7	-	0	-	0	117	100
3	Reading	82	70.1	29	24.8	6	5.1	-	0	-	0	117	100
4	Writing	91	77.8	22	18.8	4	3.4		0		0	117	100
5	Voc.	60	51.3	41	35	11	9.4	5	4.3	-	0	117	100
6	Grammar	65	55.6	30	25.6	16	13.7	6	5.1	-	0	117	100

This table can also be summarized using a diagram. The below diagram shows needs of theology students of English language skills.

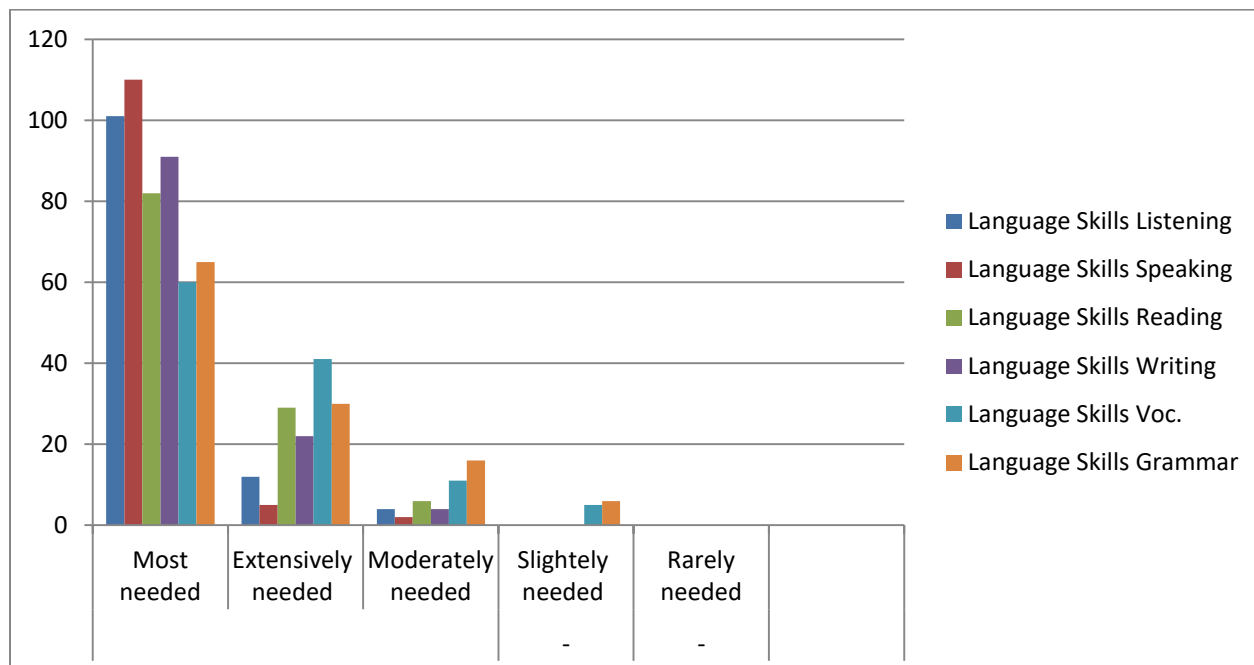


Fig 2. Needs of Theology students of English language skills

Table 3. 1 and fig 2 show theology students' needs of English language skills for their academic and professional purposes. Accordingly, the majority of the theology students, 94 % (110 of 117), have considered speaking skills as the most needed skills, 86.3 % (101 of 117) of the respondents have reported listening skills as the most needed skills, 77.8 % (91 of 117) of them have considered writing skills as the most needed skills, 70.1% (82 of 117) of them have considered reading skills as the most needed skills, 55.6 % (65 of 117) of the respondents have considered grammar as the most needed skills, and finally 51.3.7% (60 of 117) of them have considered vocabulary as the most needed skills.

Similarly, one of the informants during the interview stated the following points when the researcher asked him the type of language skills that should be designed for theology students which assist them for theological or missionary purposes as follows:

The most important skill for theology students is speaking skills since it is needed to communicate with native and non-native speakers of English in both the academic and professional world. Also, when they preach the Gospel to foreigners, having the ability of speaking skills is mandatory. The second one is listening skills, for example, when some foreign people come and preach the Gospel in their areas, they have to listen clearly to what English native speakers say to translate for uneducated church members. Thus, listening skills are also among the skills needed to be designed. In other words, speaking skills and listening skills are inseparable, they are the two sides of the same coin. They also need reading skills since it is an important skill for them when they do researches, assignments, and term papers in English. The fourth one is writing skills which are needed for writing reports, assignments, presentations and CVs, etc. Grammar and vocabulary are also needed skills for theology students, especially, Biblically related terminologies should be considered when designing vocabulary lessons. (APPENDIX: E)

From Table 3. 1 and interview results, it is possible to arrange or order the needs and interests of theology students' English language skills from the most to the least as follows: Speaking, listening, writing, reading, grammar and vocabulary.

3.2. The Findings of the Content Analysis

The third tool that the researcher used to collect necessary data to answer research question number 5, “To what extent do the current EFL teaching and learning materials comply with the academic and professional needs of the students in some selected seminaries and theological colleges? ” was the content analysis of the current ELT materials. To do this, the researcher first prepared some checklists which guided him. Then, he gave some orientations for the two coders on how they should rate the teaching materials using the checklists. Next, the two coders coded the sample units for this study using sample units, context units, and recording units with the appropriate checklists that match the contents.

The sample units of the content analysis were drawn from the current English language teaching materials that the seminary is using. According to Neuendorf (2007), the study population means the collection of units which are being studied and the units that the investigator wants to take abroad view. Therefore, the sample units were taken for this study from the teaching materials and then, coded. Finally, the results have been presented in tables and percentages and followed by narrations.

3.3 Percentage of Language Skills in the Current Teaching Materials

Table 3.3.1: Summary of the Language Tasks and Contents of the Sample Units

No	Context Units	No. of tasks /recording units	Proportion
1	Speaking	8	21.6%
2	Listening	3	8.1%
3	Reading	4	10.81%
4	Vocabulary	4	10.81%
5	Language Awareness	13	35.1%
6	Writing	5	13.5%
Total no. of tasks / recording units		37	100%

It is also possible to summarize the above table using a diagram. The next diagram shows a number of tasks or skills that are presented in the teaching materials.

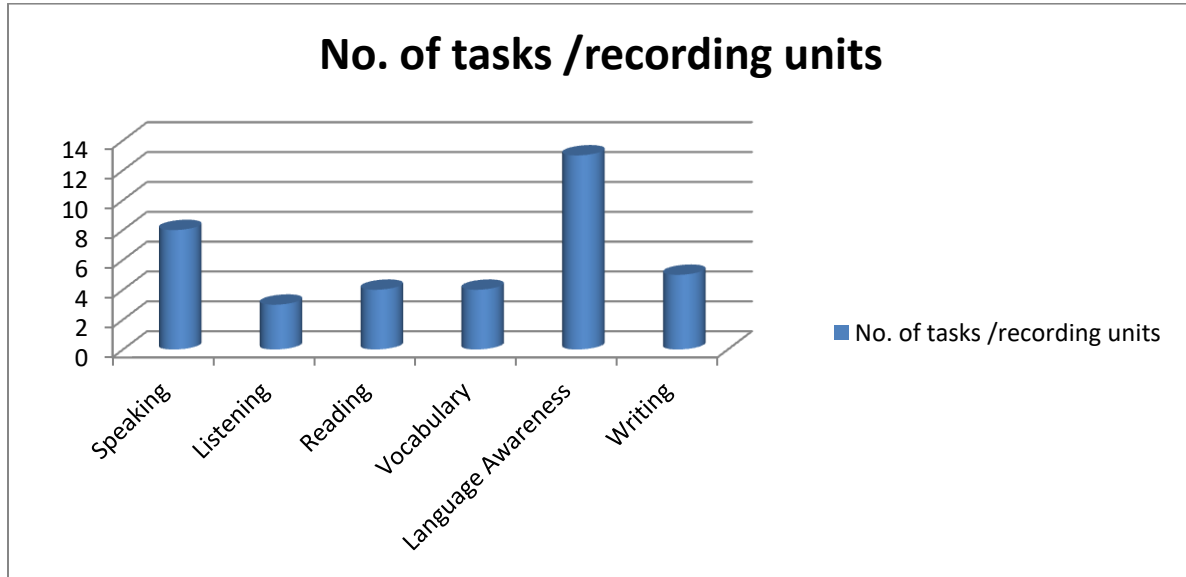


Fig 3. Number of tasks or recording units in the current ELT materials

The current English language teaching materials (part 1 and 2) which are being used by the seminaries' students have 8 units altogether, and of these units, all the language tasks of the 3 sample units were chosen. The sample units were taken for the analysis of the study. As Table 3.3.1 or fig 3 shows, each unit consists of language lessons categorized into 6 context units: speaking, listening, reading, vocabulary, language awareness, and writing. The contents which are listed under language awareness are grammar lesson and activities related to it.

Here, as we can see from the above table, the contents of the modules had different percentages. For instance, language awareness 35.1% (13 of 37), speaking 21.6% (8 of 37), writing 13.5% (5 of 37), reading 10.81% (4 of 37), vocabulary 10.81% (4 of 37), and finally, listening 8.1% (3 of 37). The above data show that the proportionality and variations of the contents of different language skills. Language awareness or grammar lesson takes the highest percentage, and listening lesson takes the least percentage.

The materials gave due attention to the language awareness or grammar lesson and less attention was given to the listening lesson. The speaking lesson has got due attention in the second position in the teaching materials. Next to speaking, the reading lesson takes the third position in the modules. Less attention has also been given to reading and vocabulary lessons in the modules.

3.3.2. The Learners' Needs Vs the Contents of the Modules

The following Table 11 compares theology students' English language needs for their field and the contents of the current ELT materials that the students are currently using. This helps the researcher to compare and contrast the students' needs versus the proportionality of the skills presented in the modules.

Table 3. 3.2 : The learners' needs vs the contents of the module

No	Skills	The Current ELT Materials			The Students' Needs		
		Contents	Percentage	Rank	The most needed skills (Of 117 respondents)	Percentage	Rank
1	Speaking	8	21.6%	2	110	94	1

2	Listening	3	8.1%	6	101	86.3	2
3	Reading	4	10.81%	4	82	70.1	4
4	Vocabulary	4	10.81%	4	60	51.3	6
5	Grammar	13	35.1%	1	65	55.6	5
6	Writing	5	13.5%	3	91	77.8	3
Total		37	100%		-	-	-

The above table can also be shown using diagram. The diagram shows the contents of the current ELT materials and the needs of theology students.

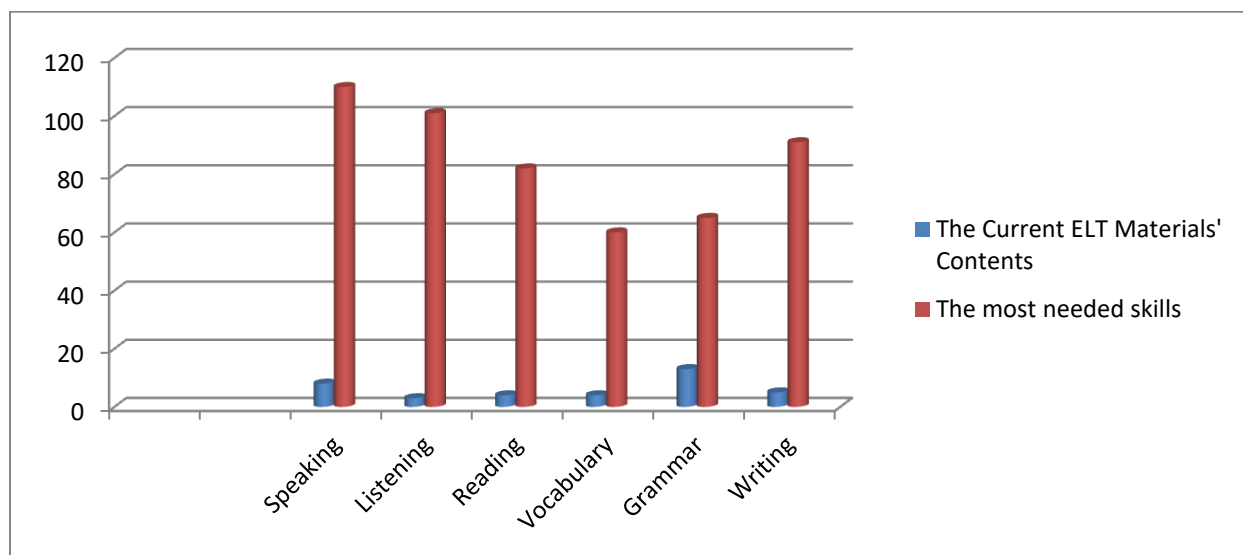


Fig 4. The learners' needs vs the contents of the module

Table 3. 3.2 and fig. 4 show that the students' needs of English language skills, and the skills which were presented in the current modules did not match in the proportionality and the students' needs. For instance, 94 % (110 of 117) of the students needed speaking skills as the most important skill, however, 35.1% (13 of 37) of the modules were covered by grammar tasks or contents. On the other side, the students' needs regarding grammar were 55.6% (65 of 117) which took less percentage. Again, the students needed listening at 86.3 % (101 of 117) as the most needed skill, but it covered the least portion in the current teaching materials which is 8.1% (3 of 37).

Based on the data in Table 3. 3.2 or fig.4, it is possible to conclude that there is a mismatch between learners' English language skills needs for theological purposes with the contents and proportionality of the skills in the teaching materials. Therefore, before designing teaching materials, the learners' needs and interests should be collected. Then, based on their needs and interests designing the teaching materials is the safest way.

4. Discussion

The questionnaire was designed to answer the first research question which says, "Which English language skills do theology students need to study for their academic and professional needs and interests in the seminary?" As it was stated under Table 3. 1, theology students' English language skills: speaking, listening, writing, reading, grammar, and vocabulary were the order of the skills from the most needed to the least one. Here, this does not mean that grammar and vocabulary are not important for theology students in their academic and professional purposes, but when comparing with other skills, their degree of importance was varied. This issue was also confirmed by the informants during the interview. Samina's (2012) idea also

supports that when theology learners should do most of their Bible and theology course work in English, their English for Bible and Theology course must include all four English skills like listening, speaking, reading, and writing. They need these skills from the high intermediate to advanced level. They also probably need to focus on the content areas of these skills. Similarly, Chen (2014), skills in the English language have played essential roles as a medium of communication in Christian missions throughout the globalized world. He also adds that, thus, the main issue regarding how cross-culture missionaries can use English as a means for missionary purposes like to speak, listen, read, and write to present the truth of the Bible, consult believers, and interact within church contexts. Contrary to the above result, Palimbunga (2016) gives due attention to vocabulary in the field of theology. He states that vocabulary and language are inseparable. Learning a language means learning its elements like vocabulary. The significance of knowing vocabulary has a long history in language development. Mastery of vocabulary is one of the necessities for individuals to speak the language. No one denies that without vocabulary, people can say nothing. The students need to learn more theological vocabulary because they were deficient in theological vocabulary. The most common challenge is on the mastery of vocabulary, especially, vocabulary with theological meaning (Palimbunga, 2016). That means theological meaning and general vocabulary meaning are common everyday words or phrases which have a special meaning when used in theological contexts. For instance, the word 'saved' in general vocabulary (he saved his money) has a different theological meaning (we were saved by grace) (Pierson et al (2010a).

Lastly, research question number 2 was "To what extent do the current EFL teaching and learning materials comply with the academic and professional needs of the students of in some selected seminaries and theological colleges in Oromia?" To address this, the comparison made between the learners' needs of English language skills and the contents of the modules which were discussed under Table 3.3.2 showed that the students' needs of different English language skills and the skills that were presented in the current modules did not match with the theology students needs and interests. For example, 94 % (110 of 117) of the respondents considered speaking skills as the most important s as, whereas the highest percentage which was 35.1% (13 of 37) of the modules were covered by grammar tasks or contents. The comparison made between the learners' needs of sub-skills vs the sub-skills presented in the modules were discussed under 4.6 revealed that different sub-skills which were presented in the modules didn't satisfy the needs of theology students. Regarding this, Hutchinson and Waters (1987) state that needs analysis is the primary step to gather the information that serves as a base for designing and developing a well-established and a well- resourced ESP course which will fulfill the needs of specific learners. They add that the goal of carrying out learners' needs analysis practice is to investigate information about the learners, what they have already learned, and what they need from the teaching material. Thus, the study reveals that the teaching materials did not satisfy the students' needs in their academic and professional contexts as they were not designed based on the needs assessment.

5. Conclusions and Recommendations

5.1 Conclusions

According to Milosevic (2017), the world in which we live today is dynamic because technological discoveries are shaping our daily activity and becoming an inseparable part of our daily routines. These changes are also commonly observed in today's learners' language learning needs. Thus, the current study aims to assess theology students' English language needs and interests in their academic and professional contexts.

Thus, based on the major findings, the following conclusions were made. Findings from the questionnaire indicated that the most needed skills and sub-skills for theology students were identified as speaking (94%), listening (86.3), writing (77.1), reading (70.1), grammar (55.6), and vocabulary (51.3) based on their order of

importance though the teaching materials gave the highest content coverage to grammar which is 35.1% (13 of 37), and the least content coverage to listening skills which means 8.1% (3 of 37). Therefore, it can be concluded that students' needs of English skills and the contents of the skills they needed most in the teaching materials did not match each other. Finally, based on the results of the questionnaire, interview, and contents analysis, it is possible to conclude the contents of the current ELT materials which Terfa Jarso Seminary students are currently using did not meet the needs and interests of diploma theology students.

5.2 Recommendations

Finally, based on the conclusions, the following recommendations were drawn.

1. Different scholars, for instance, Dudley-Evans and St. John (1998), in ESP classes at tertiary levels in non-native English speaking countries have changed from mainly language focus professional communication, to the integration of skills with the content matter of the target disciplines with the integration of learning the target language and target occupational content matter. Similarly, Brinton (2013), in ESP context the content-based instruction approach links reading, speaking, listening and speaking for the reasons of professional in the teaching and learning process. Thus, as the data indicate that there is a mismatch between learners' English language skills needs for theological purposes and the contents and proportionality of the skills in the teaching materials, the researcher recommended that other teaching materials should be designed which satisfy their needs and interests which means based on the English skills that they have chosen and prioritized (speaking, listening, writing, reading, grammar and vocabulary), and then, integrating all these skills.

2. According to Purgason (2010), students in religious contexts require efficient and motivating academic approaches to learn English in preparation for religious pursuits. Similarly, Crystal (1964) also states that in most countries where English is spoken even as a second or as a foreign language, it serves as a liturgical language to make the ceremonies or the public worship inclusive where there are people from different countries who have different languages since it is an international language. In that case, it is mandatory to know the liturgical language is English, especially, priests, theologians, evangelists, or pastors to give different services in the church. Therefore, it is recommended that the teaching materials should create rooms where they practice preaching, praying, translating, and worshipping during the sermon and liturgy that take place in churches.

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