

**ORIGINAL ARTICLE**

**An Interpretation of Two Oromo Folklore Genres Integrated to Enhance Skills, Knowledge, Attitude and Values in the Student Text Books of Primary Second Cycle Language Curriculum.**

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*Abstract*

*The purpose of this study was to analyze and interpret the meanings of two selected folklore genres namely: riddle and pastoral song portrayed in primary Oromo language student text books integrated to enhance the language skills, knowledge, attitude and cultural values of the children. Qualitative method was employed to analyze the data. The genres selected from student text books, other books, journals, website resources, and unpublished articles were the sources of information in the study. The study found that the two genres attempted for this study were well enhancing the skills, knowledge, attitude and values of the children. Among the four classification of folklore, the genres of oral folklore and performing folk arts were identified in the texts. Therefore, it is imperative to select a variety from all classifications. Balancing the distribution of folkloric genres at grade level; authenticating relevance and compatibility with the experience of the children prior to integrate them with language skills to be taught is very important. It is also essential if the folkloric genres are continued, sequenced, and integrated vertically and horizontally in the curriculum organization were concluded and recommended.*

**INTRODUCTION**

Afan Oromo is one of the major languages in Ethiopia. Since the Ethiopian Education and training policy of 1994, it is the media of instruction in primary schools (Grade 1-8) of National Regional State of Oromiya. It has about four dialects, viz: North-Western, Central, Southern, and Eastern. Oromo, wherever they live and whichever dialect they speak, can communicate with

each other without any problem. They share also common cultural values. In relation to this view Oromo, who had been ancient and indigenous people in the horn of Africa, were able to develop and orally transmitted cultural heritage, traditions and folklore from generation to generation. (Kebede, 1994, Baye, 1981, Tesema, 2005).

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The Oromo folklore embraces all forms and genres of folklore denoted by Dorson's (1972) classifications of folklore and folk life studies, namely oral folklore (oral literature), social folk customs, material culture, and performing folk arts. But among these a few genres of oral literature were collected or studied. Some of them are: E. Cerulli's (1922), Folk literature of the Oromo of South Abyssinia, Sumner's philosophical analysis of Oromo literature proverbs, folktales, and folksongs in three volumes, (1995-1997). Jaleta Jafero's, (1982), Oromo oral poetry and folktales, Mengesha Riktu's, (1973), Oromo folktales for new generation and also the Oromia cultural and Tourism Bureau's Department of Language studies collected and published 52,521 Oromo proverbs in six volumes (1990-1996), 360 Oromo folktales in five volumes (1991-1998), 5105 Oromo riddles in one volume (1992), 649 pages of different songs, viz: patriotic, marriage, and cultural or popular songs in one volume (1992). Accordingly up to 1997 more than 30 senior essays were written on Oromo oral poetry at Addis Ababa University (Fekade, 1999). Also recently in 2004, Roger (cited in Tafari, 2006) published Oromo oral poetry, which its foci is content analysis.

These collections and studies are very important for further studies of Oromo folklore as an academic discipline to the teaching-learning of language or other social science disciplines at different levels. Because, folklore is one of the prominent vehicle of cultural values and has to be taught integrally with other subjects in the classrooms.

The Ethiopian education and training policy's general and specific objectives (1994) stress that a curriculum verily has to embed on democratic culture to develop the learner's cultural values, knowledge, skills and attitude development. In addition to

this, the main focus of sociological foundation of curriculum development is the relationship of society and its cultural values existing in a given curriculum (Derebssa, 2004). The focus of this study is also to interpret the genres of oral folklore and performing folk arts viz: riddles and pastoral song included in the second cycle (grade 5-8) primary curriculum of Oromo language textbooks used to teach and enhance skills, knowledge, attitudes and cultural values of students. As Krasner (1999) cited in Peterson et al, (2006) emphasizes, the ultimate goal of teaching language is to teach something about the culture in which that language is spoken. It has been long recognized by linguists and anthropologists that using given languages reflects the cultural values of the society (Genc, B, & Bada, E, 2005).

Based on the above assumptions the exponents of the field suggested some of the following genres of oral literature, performing folk arts, social folk customs and material culture, as teaching materials which could be integrated with four language skills. Stories, songs, folk speech, food way and geography, proverbs and riddles, folk narratives, folk songs, festival and costumes, legends and folk beliefs, jokes, rhymes, word play and more. (Pederson, 1993, Maglioco, 1992, Gloria, 1987, Hart, 1964)

To mention among helpful types of songs in language teaching folk song is a sort of national self-portrait that reveals people's deepest feelings and concerns as well as describing their day-to-day lives. Folk songs include song-types important for language learning: story songs, dialogue songs, answer-back songs, which reflect artistic skills and wisdom of the people and orally circulated. For classroom use, however, to use tunes and texts which are easy to learn and sing are preferable. The objective of the lesson after all, is not necessarily the appreciation of music, but

rather another way of practicing language skills. Upon all for classroom activities using the students as a resource and guide to speak, write and discuss on popular songs and customs develops their language skills and values. (Pederson, 1993, Maglioco, 1992, Meyer, 1961).

Apparently riddles come in two main types: true riddles, which are guessing games that test the intellect in figuring out the answer. The others are punning riddles or conundrums, which are a form of humor. Riddles are genre similar to proverbs because of their formulaic and metaphoric nature can also be fully participatory used to good effect. They provide a good starting point for the discussion of double meanings and homonyms in languages. Especially it affords the incomparable experience of collecting folklore and categorizing them on the subjects they denote and analyzing primarily in any language teaching settings (Hart, 1964) (Gloria, 1987).

Accordingly the students can discuss on riddles and folk songs which are composed out of the society's cultural food ways or recipes (Mohammed, 1995). Foods are strong markers of national distinctiveness. Via developing language skills it is obvious that this genre of folklore helps to organize the language curriculum horizontally with geography, biology, chemistry and agriculture.

To develop the listening skills, listening to folktales or songs are ideal activities. They help to complete oral or written comprehension exercises and to understand the question of definition, semantic, synonym, antonym, homonym, and the meanings of keywords or new concepts as well. Listening songs, stories or spoken word recordings related to the topics of the songs and stories exercised in the class room is a capital performance in developing listening skills. Also using language lab to listen folk tales and songs

in groups or individually is very important. (Pederson, 1993, Maglioco, 1992, Meyer, 1961)

In vein with listening the speaking skills could be developed by giving an oral summary. Recite folklore-related oral drills or prepared dialogues from tales or songs. Learn and explain riddles or re-sing favorite songs. Discuss the humanities topics presented in a song or story. Interpret riddles and proverbs in their social, cultural, and historical backgrounds and the relevancy of their truths. (Bukonya et al (ed), 1994) With respect to reading skills, reading for comprehension and to locate specific information and reading passages related to the content of a song, story, poetry and other genres are more helpful.

In activities related to writing, summarize or paraphrase a song-text in prose or writing a story in song form. Dictating song rhymes, stories and other genres which are ideal for writing. Completing vocabulary exercises related to a song or story scrambled words, idiom definitions, spelling lists, word analogies and fill-in rhymes. Moreover, splitting and matching proverbs, writing a controlled or free essay on a song, proverb, riddle or story topic are useful for class room activities. (Pederson, 1993)

To wrap up Folklore plays a great role in teaching-learning language and other social science disciplines. In language curriculum it is very helpful to enhance the skills, knowledge, attitude, and cultural values of the learners. It has its own motivation power to engage learners in different human experiences, innovations, philosophy, psychology, history, geography, sociology and others horizontally.

In developing the four language skills, different genres of folklore are well

equipped for participatory exercises. Thus, the learners could enjoy by participating in different class room activities of folklore to develop their language skills. Through their participatory tasks obtained from varieties of folklore genres they full fill the objective of language lesson. Folklore as a basket of knowledge and a medicine of boredom it makes the language class room earnest, lively and enhances the higher order thinking of the learners. (Mohammed, 2007)

### Statement of the Problem

In designing, developing and organizing language curriculum at any level of learning, content selection, integration, continuity, and sequencing are the prominent aspects to be considered (Derebsa Dufera, 2004). The selection of folkloric contents to be learned integrally with the four language skills needs careful assessment on how they are enhancing the skills, knowledge, attitude and cultural values of the children (Peterson and et al, 2006). Selecting different varieties from the four classification of folklore, their balanced distribution at grade level, the relevance and compatibility of the folkloric contents with the experience of the children are also the problem areas to be addressed and verified before integrating them with language skills (Pederson, 1993).

Therefore it is imperative to interpret, analyze, assess, comprehend and render professional and technical support to how these oromo folkloric genres and their contents were selected, their relevance, compatibility, variety, continuity, sequence, integration with the four language skills and organized to improve and promote the teaching learning of oromo language in primary second cycle grades (5-8) student text books (Magliocco, 1992). Relied on this statement, the study was designed to answer the following basic question. *Do the riddles and pastoral songs selected and integrated in second cycle*

*primary Oromo language student textbooks promote the teaching of Oromo language regarding skills, knowledge, attitude, and cultural values development of the learners?*

### Objective

The objective of this study was to interpret the meanings of selected folkloric genres portrayed in second cycle primary Oromo language student text books (grade 5-8) to be taught as integral part of the four language skills as well as what knowledge, attitudes, and values they render.

### Significance of the Study

The output of this study will be of some help for the following beneficiaries: curriculum developers of Oromo and other languages with respect to design, select and organize contents. Teacher educators and teachers of Oromo and other languages in primary and above levels that tend to practice it in classroom teaching learning processes. The learners in second cycle primary grades and their participatory tasks in different exercises and activities in the classroom. policy makers and researchers who tend to conduct further research activities.

## METHODS

### Sources of Data and Sampling

#### Techniques

The folkloric contents in second cycle primary grades (5-8) Oromo language curriculum materials or student text books which are integrated to develop the four language skills and in particular the genres selected from the textbooks for the purpose of this study were the main sources of data. The sampling technique selected was purposive sampling. Because the folkloric contents obtained from the texts are totally the subjects to be analyzed under this study and they were selected purposefully. According to the scholars in the field, the idea behind qualitative research is to

purposefully select participants or sites, documents or visual materials that will best help the researcher understand the problem and the research question (Gallagher et al, 2000; Kumar, 1999; Creswell, 2003; Flick, 2002). Therefore purposive sampling is used for this study.

**Method of Data Analysis and Interpretation**

The researcher data and finally draw conclusions (Creswell, 2003, Mayring P. 2000). Scholars in the field like Straus and Corbin, 1990, Denzin and Lincoln, 2000b, Adrian, 2002 and Amare Asgedom, 2004 even the experience, autobiography and the genuine participation of the researcher could be used and has a great role in analyzing and interpreting qualitative data with regard to their meanings in natural settings.

**Procedures of Data Analysis and Interpretation**

1. Categorizing the contents of selected folklore genres from the entire second cycle Oromo language student textbooks; viz: riddles and pastoral folk song to interpret along the various subjects.
2. Interpret the meaning and discuss the cultural background, occasion and performance of selected genres of folkloric contents.
3. Analyze and interpret the skills, knowledge, attitude, and values that learners achieve from the contents of selected folklore genres.
4. Based on the ground of interpretation and discussion of folkloric contents drawing conclusion and recommend the out puts of the study for the development of oromo language curriculum to be taught in primary second cycle grade five up to eight.

**RESULTS**

**The Riddles**

The riddles found in the second cycle primary (grade 5-8) student text books are actually 30 in number but five riddles are redundant or have similar meaning. To avoid redundancies, 25 riddles were sorted out for this study. Thus, these twenty five riddles were categorized into two main subjects and interpreted according to (Hart, 1964; Pederson, 1993; Maglioco, 1992 ;) assumption and techniques of analysis in the introduction. The corpus of riddles found in the texts are more of true riddles, which denotes testing the intellect and important for teaching in language classes. Therefore the categorized corpus of riddles are interpreted in accordance with technique of (Hart,1964) which relied on the subject the riddles denote and show how they reflect skills, knowledge, attitudes and values for the primary children. The main subjects of the categories are the following:

01. Agriculture, Food and Natural Environment.
02. Human and Useful Traditional Materials

Under the umbrella of the first category there are about **14** riddles and under the second category there are about **11** riddles. Concerning the category of *agriculture, food and environment*, it is understood that agriculture is the backbone of Ethiopia's economy. Food is also the product of agriculture and both of them are bounded in an environment or nature in general. Meaning they are interwoven substances.

In this category the riddles incorporate agricultural products portrays coffee, grains, cotton, vegetables, domestic animals, and production materials. Among these coffee is one of the prominent export

products of agriculture in Ethiopia. It is also a product, which is widely available in Oromia regional state. In Oromia rather than its market benefit it is used for many purposes. For developing socialization; blessing bride and groom; rituals and celebrations; traditional medicine and drinking the boiled leaves are some of them.

According to the developing role of socialization, the neighbors in the community used to drink coffee together and discuss many matters about their life and well being. Sometimes this occasion is also used for practicing riddles among the adults and children. In traditional wedding ceremonies the bride and groom are blessed by their mothers, fathers and elders of the community. On this occasion, roasted coffee seed fried with butter is served to the family and elders who tend to bless the bride and groom by traditional dish called "Qorii".

Moreover, the mother, father and elders turn by turn bless the bride and groom by giving them a horn spoon of coffee seeds from the dish to eat a bit of it and wish them a good marriage life. Traditionally coffee is a symbol of prosperous, peace and healthy life. On the occasions of different rituals and ceremonies in the community

Similarly, the grains, which are obtained through agricultural production in Oromia and used for food, are of many kinds. Among them the following are relatively surplus for the region and for the country at large. Some of them are wheat, barley, teff, maize bean. The vegetables and fruits are also cabbage, onion, potato, sweet potato, kidney beans, pumpkin, squash, carrot, peppers, tomato, cucumber, beetroot, banana, grapes, avocado, watermelon, orange, pineapple, mango and more.

The other very useful production of agriculture is cotton. Cotton is a traditional

the elder mothers and fathers bless the community by giving a morsel of coffee beans roasted and fried with butter for the elderly participants. Drinking coffee and eating different foods are also among the performances of celebration conducted at household in the community, a shrine, under a tree known as odaa or an open field under a mountain and river side.

Coffee is also used for medicine in the community. The traditional medicine makers combined honey with the powder of roasted coffee and then prescribed to swallow some amount of spoonful component early in the morning for stomach discomfort and diarrhea. Also the powder is used for dressing different simple wounds. The dried leaves of coffee plant also used to drink after it is roasted, grind and boiled with milk.

For instance the following riddle denotes the coffee, which is used for different traditional practices in Oromo culture.

- "Raaddan gugurraattiin Buna qalaa. Hara keessaa buraaqxi".
- "A black calves are cavorting "A roasted coffee seeds frying In the watering hole". in the pot with butter."

useful plant for waving cloths especially a type of big blanket known as "Bullukkoo". Traditionally this type of cotton blanket is worn by elder fathers and mothers. The young group has worn the smallest one like a bed sheet known as "Gochaa". The women or girls wore a colored shirt known as "Waandabee or Qolo" and use a long cotton fabric belt. Also the young married women and elders have worn long skirt and long scarf over their shoulders in most of the region.

Among the domestic animals like cattle breeding, horticulture and bee farming are

also vastly practiced in the region. Traditionally the region is known by agro pastoral economy. The following riddles show agricultural products used for food and clothing.

A) "Abbaa gabaabaa bullukkoon dhibbaa".	Boqqollo	"A short father who have hundred blankets".	Maize
B) "Du'aa jiraa qabate".	Midhaan	"A dead thing which hold living things".	Food or grain
C) Tumaaleessa hudduun duudaa.	Dabaaqula	"A fat goat which do not have anus".	Pumpkin
D) Mukni muka caalu maalii?	Jirbii	"What is a tree biggest than a tree?"	Cotton

In relation with the above expression this category also incorporates riddles which reveal the natural environment such as: River, sky, rain, stars and sunrise. Through practicing these riddles in the classroom the

children of primary grades benefited to grasp environmental or geographical knowledge in addition to developing their language skills and values. Some instances are the following:

A) "Hanga majii geessi Biyya waliin geessi;"	Biftuu	"Small as traditional grinding- stone available everywhere;"	Sunrise
B) "Eleen bal'atte, bukoon qal'ate, ijjooleen  baay'atte".	Samii rooba  Urjii	a wide baking pan a watery flour  many children	Sky (wide pan) Rain (flour)  Stars(children)

The riddles in the second category denote useful materials and parts of human body. The useful materials are needle, thatched house, spoon, a clay jar, and a sack of goat's lather. Similarly the parts of human body such as: an eye, tooth, esophagus and stomach are items of riddles. Among these the traditional house (cottage) built from wood, thatch and mud has about four compartments. The seating room, the bed room, kitchen with its materials and fire place, a compartment for storing food materials and utensils.

The fire place in the house is one of the places where riddles are practiced commencing from night fall up to dinner

time. In Oromo culture riddles are traditional teaching oral materials for children and also they are mechanisms for developing the children thinking power. After all the family members and cattle's have got to their shelters, the elders and children sat around the fireplace and practice different riddles. In this occasion the performers are two young children male or female and the elders. Traditionally as it is known riddling is performed among two personalities. While practicing riddles by asking and replying around the fire place, the elders tell different stories based on the answers or meanings of riddles. Riddles have their own opening and closing formulas. The one who want to ask a riddle

start his riddling by saying "Hibboo!" The audience said "Hibiib" or "Hibbakka". Then he or she asks the riddle to be answered and the asked child or person answers the riddle.

If he or she knows the answer, now it is his or her turn to ask a riddle. If he or she does not reply the right answer, he or she would

"Anaaf mi'iifi itittuu;  
siif baaduu bubbultuu."

be asked to give a country or town to the inquirer and criticized through short oral poetry which is popular for criticizing personalities who do not answer the riddles. One of this oral poetry is the following:

"For me a condensed and fresh sweet milk;  
For you skimmed rotten milk."

After the criticism through oral poetry above the inquirer says:

"Ani kana caalaa si hin arrabsu;  
Obboleessa(obbooleetti) kooti yoo lachuu  
Galchaan hibboo kooti... jedhama.

"You are my brother or sister any how;  
I don't insult you beyond this now  
"The answer of my riddle is... and tells the answer."

By this way they asked each other turn by turn then answer the riddles by entertaining and charming themselves. The riddles which are relied on household materials a clay jar, needle, spoon, and sack of goat's lather portray the traditional use of the materials, from what kind of materials they are fashioned and their development. These materials might a starting point for discussion on cultural values in language classes through riddling practices.

Furthermore folklore is rich in themes and symbols which can stimulate the students to exercise the listening, speaking, reading and writing skills. In conjunction with this the variety of motifs which appear in the verbal folklores has meaning for children of all ages in schools (Cathy, 2006). Therefore the unit analysis or interpretation in the following table reveals the meanings of selected riddles through their theme and the four language skills, knowledge, cultural values and attitudes the learners are able to discuss and acquire

With regard to the above discussion of riddles the next step is to select the best two representatives of riddles from each category and show how these riddles posit cultural values, skills, knowledge and attitudes through their themes to the primary children. In qualitative research it is known as unit analysis or interpretation (Creswell, 2003, Mayring P. 2000).



**Table 1:** Unit Analysis of the Theme, Cultural Values, Skills, Knowledge and Attitudes in two Selected Riddles from Each Category:

Riddles and Their Equivalent Meaning in English	Answer	Theme (Central Idea)	Cultural Values	Skills	Knowledge	Attitude
<ul style="list-style-type: none"> <li>▪ "Deemeehin dadhabu".</li> <li>▪ "It goes on but not tired".</li> </ul>	<ul style="list-style-type: none"> <li>▪ Bishann lagaa</li> <li>▪ River water</li> </ul>	The use of river for different developments.	Using natural environment for development.	<ul style="list-style-type: none"> <li>▪ Reading</li> <li>▪ Speaking</li> <li>▪ Listening</li> <li>▪ Writing</li> </ul>	<ul style="list-style-type: none"> <li>▪ Geographical and environmental knowledge</li> </ul>	Positive attitudes towards development of environment.
<ul style="list-style-type: none"> <li>▪ "Gaafaan seenanii gaafa malee bahu".</li> <li>▪ "When they inter they have horn but they come out without horn".</li> </ul>	<ul style="list-style-type: none"> <li>▪ Biqila</li> <li>▪ Malt</li> </ul>	The process of germinating grains like barley for different uses.	Comparing traditional and modern way of germinating grains.	<ul style="list-style-type: none"> <li>▪ Speaking</li> <li>▪ Listening</li> <li>▪ Reading</li> <li>▪ Writing</li> </ul>	<ul style="list-style-type: none"> <li>▪ Knowledge of chemistry, combination, mixture and fermentation (technology)</li> </ul>	Positive attitudes towards science and technology.
<ul style="list-style-type: none"> <li>▪ "Yammuu jiru marga nyaata, yammuu du'u midhaan nyaata".</li> <li>▪ "When it is alive it eats grass, after it died it eats grain".</li> </ul>	<ul style="list-style-type: none"> <li>▪ Qalqalloo re'ee</li> <li>▪ Sack of goat's leather.</li> </ul>	A traditional material for storing grain and its difference with the modern one.	The use of traditional materials like sack of goat's leather and their dev't.	<ul style="list-style-type: none"> <li>▪ Listening</li> <li>▪ Speaking</li> <li>▪ Reading</li> <li>▪ Writing</li> </ul>	<ul style="list-style-type: none"> <li>▪ How to product use able materials from environment and their development in the society.</li> </ul>	Positive attitudes towards traditional useable materials and their development.
<ul style="list-style-type: none"> <li>▪ "Sulula qal'aa hotara bal'aa".</li> <li>▪ "A thin basin having a wide gorge".</li> </ul>	<ul style="list-style-type: none"> <li>▪ Qoonqoo fi garaa.</li> <li>▪ Esophagus and stomach</li> </ul>	Human body (elementary canals) and their use.	Comparing the traditional names given to human body with scientific codes (names)	<ul style="list-style-type: none"> <li>▪ Writing</li> <li>▪ Speaking</li> <li>▪ Listening</li> <li>▪ Reading</li> </ul>	<ul style="list-style-type: none"> <li>▪ Biological knowledge about elementary canals or human body.</li> </ul>	Positive attitudes towards the scientific knowledge of human body.

The above table depicts how the practice of riddling can play a great role through its theme to transmit: the four language skills, knowledge, attitudes and values. Using natural environment traditionally and comparing with modern development, the traditional way of germinating grains and comparing with the modern one for different uses, the traditional useable materials to store grains like sack of goat leather and their scientific development are some of the cultural values students be able to discuss and compare in the classroom.

The parts of human bodies those like esophagus and stomach render knowledge of elementary canals to the children of primary grades. Accordingly the learners can be able to grasp geographical and environmental knowledge, aspects of chemistry and biological knowledge horizontally via exercising the language skills. In attitude development the children can gain positive attitudes towards environment, science and technology.

So far one of the oral folklore genres riddles, which are found in second cycle primary Oromo language text books are interpreted and analyzed according to their cultural background and values, skills, knowledge, and attitudes they transmit for primary children with respect to the assumption of authorities in the field. The next step is to interpret or analyze one of the folk art genres pastoral folk song found in the text books. The performing folk art genres, which are found in the texts, are four in number. They are categorized as *praise and love*. Based on the purpose of this study the cattle praising or pastoral folk song would be interpreted and analyzed step by step according to the categories formulated for it as follows:

### **The Cattle praising or pastoral Folk Song**

Due to the lack of balanced distribution among the grade level the cattle praising or pastoral folk song was found only in grade five students textbook. This song reflects the cultural background of the Oromo's socio economic life. Traditionally Oromos were pastoralists, who breed different cattle or domestic animals for the reason that the region was very favorable to breed cattle and use for their life. The region has relatively a wide grazing land and many rivers for drinking water. Also a thick vegetation for shading, equilibrium air condition for human and animal's life.

According to the authorities folksong tell stories in authentic vernacular speech. (Cash man, 2000) Thus, the cattle praising or pastoral song, which is found in grade five Oromo language textbook is one of the popular folksong the Oromos have sung for many centuries to reveal their love and respect for their cattle, which are the bases of their life.

As folklore is dynamic in its nature, this popular song is sang in different poetic conditions from place to place in the region. It is very essential for language classroom teaching learning activities for the reasons: its clear socio economic message and simplicity, motivates the students to sing it enthusiastically and also the children experienced it before they come to the schools. This is also true for all oral folklore genres folktales, proverbs, riddles. In language classes the children able to perform it as traditionally they learned it from their respective families.

Traditionally this song is performed from the end of February onwards because in some places in the region the rainy season known as "Afraasaa" starts from the end of this month and continued up to April. It is also a time for farmers to start tilling or

plough their plot of land and plant different crops. At this season water for the cattle is available in the rivers, streams, watering holes and the grazing land become green with a grass. The occasion of performing this song is during the day from about four o'clock local time, when the sun rise is very bright and start to be hot. At this time the cattle are rode on to the river by herds' men and boys for drinking water. Due to the dynamic nature of folklore performers, an occasion of performance and a place might differ or changeable from place to place in the region. In addition the song is sung during a different working time of farming by men and women farmers when they were ploughing, planting, weeding, harvesting and skimming butter from milk.

In conjunction with this during skimming butter from milk women and girls of the village who have related house or clustered

cottage calling each other to the clearing place in front of the cottages and spread their animal leather and mats. Then they sat down in line placing a jar like material traditionally known as "Baarree" used to skim condensed milk from its cream (butter). "Baarree" is a big decorated container of milk, which they make (sewed) it from colored thatch. They used to push slightly this material within its milk back and forth to skim butter.

Now the song is started and led by one woman and the others (audience) said what the leading women said after the sound e...e...e...e.... Their physical body movement caused by pushing the "Baarree" back and forth intermingled with the tone of the song and the sound of the milk creates a very beautiful melodious rhythm. Some of the instances from the text shown below:

- |                                 |   |
|---------------------------------|---|
| "Arriyyoo boonaa kiyyaa;        | "A reddish-browns, which are my pride;          |
| Loon malee firri hin jiru".     | There is no relative without cattle herd".      |
| * dish... sh... di... ba... baa | * dish... sh... di... ba... baa (sound of milk) |
| * e... e... e...                | * e... e... e... (Sound of audience)            |
| "Lowwan abbaan tikifatuu;       | "A cattle, which owners take care;              |
| Dirri isaa hin hanqatuu".       | Would never decrease in number"                 |
| * dish... sh... di... ba... baa | * dish... sh... di... ba... baa                 |
| * e... e... e...                | * e... e... e...                                |
| "Saani maal hin taane?          | "Is there a thing what cow is not produce?      |
| Kotteen shinii ta'ee;           | A hoof become a mug;                            |
| Foon irbaata ta'ee;             | A meat become dinner;                           |
| Gogaan waalluu ta'ee;           | A lather become cloth;                          |
| Gaafni geeba ta'ee".            | A horn becomes cup".                            |

As the above song reveals, cattle breeding is a prominent life for the community. The community respect cattle and praise from the very beginning of their economic

benefit up to how to treat cattle. Furthermore the prosperity of an individual is measured by the cattle he owns. Therefore everybody is working to have more cattle. If a person is prosperous in cattle breeding everybody needs to marry his daughter. This is for the reason that traditionally the father of the daughter gives many cattle and household materials for the bride and groom on their wedding occasion.

The man who marry a daughter gives other materials such as: a big blanket known as "Bullukkoo" for father and mother with different clothes, a flour of different grains in many sacks, butter and honey in big containers, different clothes for brothers and sisters of the bride, traditional jewelry and clothes for the bride and a big amount of money in cash for the family.

Apparently the children of primary grade would have a great opportunity to discuss on these cultural values in language classroom by singing the song. They can also gain knowledge of environment, agriculture, life skills, economics, philosophy, psychology and historical background of the society horizontally. Upon that they enhance their language skills by practicing on different exercises the song render. Accordingly they develop positive attitude towards socio economic life of the society and criticize some unprogressive cultural aspects which might pretext to economic developments.

## **DISCUSSION**

Folklore facilitates and enhances the teaching learning of the four language skills, knowledge, attitude and cultural values of any language learner from kindergarten to tertiary level. It personalizes and enriches the language with all its colorful connotations. Also it can be up-to-date with current language

methods and theories. Using folklore in teaching learning language skills motivates students to participate in classroom activities like: discussion, reflection, role playing, singing, dramatizing, debating and more. They can share their background socio cultural experiences each other through storytelling, riddling, proverbs, folksongs and many other folklore genres. Although folklore helps the learner to exercise and learn listening, speaking, reading, and writing skills enthusiastically in active learning approach. In modern task oriented participatory approach of learner centered methodology teaching language skills via folklore is verily effective for the reason that folklore integrates all the cognitive tasks, language skills and learning strategies. Folklore is rich in themes and symbols which can stimulate the students to exercise the speaking, reading and writing skills.

Therefore this study was conducted to interpret and analyze two folkloric genres namely riddles and pastoral song portrayed in second cycle primary grades (5-8) Oromo language text books to be learned as integral part of the four language skills in the cycle. Relied on the qualitative interpretation and analysis of the two folkloric genres selected from the texts, the implication that these genres has on enhancing the four language skills, knowledge, attitude and values of the children learning in the cycle are summarized with respect to the basic research question posited as follows.

Accordingly the study depicts all genres of folklore obtained from the texts were able to develop the four language skills of the learners in the cycle. Similarly, the main knowledge children could harvest horizontally from practicing all folkloric genres are the knowledge of life skills, linguistics, literature, history, ways of problem solving, using own capacity, socialization, geography, aspects of biology

and chemistry, environmental science, agriculture, social norms, moral, ethics and aesthetics.

The study again reveals the major attitudes the children able to practice through activities of all folkloric genres. These are positive attitudes towards respecting work; treat environment for human life, protecting natural vegetation, peaceful socialization, working collaboratively, learning wise experiences from others, responsibility, honesty, thinking wisely to solve problems and grasping the development of science and technology.

The main cultural values mined from identified genres and might comprehend by the learners are respecting elders advice and wise thinking, developing manners like honesty, tolerance, confidence, peaceful socialization, love and truth, believing in reasons, working for others well being and share ideas, respect work and working together and using environment carefully.

### **CONCLUSIONS**

From the ground of discussion and implications depicted, the following conclusions may be refined:

- ❖ Among the four forms of folklore or folk life studies, two forms or folk life studies of folklore are identified in the texts. These are: oral literature (oral folklore) and performing folk arts. The rest classifications of folklore or folk life studies like: the genres of social folk customs and material culture are not reflected in all textbooks of the cycle. Thus, it has been evident from the authorities' delineation in the field that even though the genres of oral literature are ideal for language learning, it is very important to select a variety of folkloric genres carefully from all classifications of folk life studies.

- ❖ It has been evident by the interpretation and analysis of folkloric contents of the two selected genres found in the text books were able to develop or enhances the four language skills, knowledge, attitudes and cultural values for the learners of second cycle primary grades.
- ❖ With regard to the experiences of the selection and organization of folkloric genres, the study found that almost the contents were fairly selected for the learner's capacity. But they are lacking in continuity, sequence, integration and balanced distribution in grade level. For instance riddles are used in all grades except seventh grade. In grade seven the only genre to be learned is folktale. The pastoral song is used only in grade five students textbook. Therefore this failure reveals that some genres were not effectively explored or studied prior to selection, organization and balanced distribution.
- ❖ It is important if teachers and their students collect different folkloric genres from the community and use in the class room discussion and participate in different variety of activities, the gap of unbalanced distribution of folklore genres across grade level in the cycle would be filled.

### **RECOMMENDATIONS:**

Relied on the conclusion drawn the following recommendations were posited:

- ❖ To select a variety of folkloric genres from all classifications of folk life studies is very important to develop skills, knowledge, attitudes and values of the primary second cycle grade 5-8 children. Therefore, it is advisable that the curriculum developers have to select from all sources of folk life

studies and has to study, explore and verify the folkloric contents before including them in the materials.

- ❖ The folklore genres such as cattle praising or pastoral folk song and folktales were not well balanced in their distribution at grade level, continued, sequenced and integrated in the curriculum materials of the cycle. Therefore, it calls for the developers to explore the vertical and horizontal organization of folkloric contents regarding their continuity, sequence, integration, compatibility with the experience of the children and relevance.
- ❖ It is vital if the teachers of primary second cycle and their students collect different contents of folklore genres from the society and sort, categorize, discuss, exercise and participate in variety of activities to enhance their four language skills, knowledge, cultural values and attitude development in the class room might fill lack of balanced distribution among folkloric genres in the cycle.

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