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**DEPARTMENT OF AGRICULTURAL ECONOMICS**

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**Course Title: Rural Sociology and Agricultural Extension Handout**

**Course Code**: RDAE

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**Progamme: Regular**

**Department: Animal Science**

 **: Plant Science**

 **: Agricultural Economics**

 **: Forest Resource Management**

**Year: II and III**

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**BONGA UNIVERSITY**

**COLLEGE OF AGRICULTURE AND NATURAL RESOURCE**

**Rural Sociology and Agricultural Extension Handout**

**Course Number: RDAE 417**

**Credit Hour: 3**

**Progamme: Regular**

**Department: Animal Science**

**: Plant Science**

**: Forest Resource Management**

**Year: II and III**

**By: Adinan Ahmed**

**September, 2018 BONGA**

**Course Objective**

**By the end of course, students will be able to:**

1. **Explain and analyze what rural sociology studies and its historical development**
2. **Understand culture, social change, rural social institution and their functions**
3. **Discuss what extension education is, history of extension in Ethiopia and kinds of extension methods**
4. **Differentiate the difference among the various levels of adoption**
5. **Explains the triple roles of gender in agriculture**

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**CHAPTER: ONE** **INTRODUCTION TO RURAL SOCIOLOGY**

**1.1. Concepts of Sociology and Rural Sociology**

The term sociology was coined by Auguste Comte (1789-1875) who is often referred as the father of sociology who named it from two words, of which one is Latin word ‘**socius’** meaning companion and the other is Greek word **‘logos’** meaning speech or reasoning.

The etymological (based on the origin of the word) meaning of sociology is thus ‘the science of society’. Sociology has been referred to as systematized knowledge in the study of human social relationships. The content or subject matter of sociology is not literary writing as is assured (thought) by many people. It is a detailed and systematic study of society. There are animal societies also but sociology studies only human societies. Human beings have progressed to a large extent and therefore, sociology is used for the systematic study of the human being in group relations. Sociology is concerned with people and without people or human beings there cannot be sociology, it cannot be in isolation as its main emphasis is on their relationship with other persons. They stay in groups and therefore the sociologists study people organized in families, friendship groups, temples, schools, industrial plants and in other organizations. The fundamental process in any society is interaction or social interaction. In short sociology is a discipline which refers to the systematic or scientific study of human society and social behavior. It focuses on processes and patterns of organization and conduct which are recurrent in society. It is the scientific study of the society.

**Definitions- Rural Sociology or what is rural sociology**

Rural sociology is a branch of sociology. It is made up of two terms rural and sociology that is science of rural society.

Rural can be defined as a remote area of distance far away from the seat of government; that is, the country side and the people living in villages. In rural areas, they lack good amenities like good roads, electricity, pipe borne water etc. All these things are found in abundance in the urban areas, big towns or cities. Historically, Rural, referred to areas with low population density, small size, and relative isolation, where the major economic activity was agricultural production, and where the people were relatively homogenous in their values, attitude and behavior (Beter et al, 1975).

Rural sociology is the study of the sociology of life in the rural environment, which systematically studies the rural communities to discover their conditions and tendencies and formulate the principles of progress as the term implies. It is limited to the study of various aspects of rural society.

According to Smith rural sociology is the body of facts and principles of the systematized knowledge, which has developed the application of scientific method in the study of human relationships in rural environment and people, engaged directly or indirectly in agriculture occupation. An extension worker is a change agent. Transfer or communication of innovations is the main job of these changes agents. But for introducing improved farm practices, an understanding of the farmer, his social and cultural environment within which he operates, his home, his village and the local region is necessary.

Rural sociology is a branch of sociology which deals mainly with the study of social and cultural factors affecting the lives of those in rural or agrarian communities. Rural sociology as a science is the study and measurement of recurring phenomena in order to discover the principles by which these phenomena operate. An example of the phenomena which rural sociology studies include: rural man’s reciprocal interaction with other rural people. That is, behaviours and relationship not within an individual but between individuals.

According to Ekong (1988), rural sociology is defined as the scientific study of social interactions of the rural population in their group. In other words, it is concerned with social processes and the whole system of interpersonal and group relationships involved in rural life.

Rural Sociology is interested in the farmers’ participation and their families in the wider systems of social relationships viz: community, mosque/church, local government, state and the nation. It is also interested in a determining those factors which influence clientele (farmers) decisions and actions, the effect of culture on the acceptance and rejection of innovations (improved technologies), their reactions to social and political changes in the society and the methods by which they adapt to these changes.

Rural sociology is the scientific study of rural life. It is the systematic body of knowledge which has resulted from the application of the scientific method to the study of the rural society, social processes, basic social systems, society organization,[[1]](#endnote-1) institutions and group dynamics. It is a discipline which studies the influence of physical, biological and cultural factors on the sociology of groups of persons considered to be rural or non-urban. Rural sociology might be the sociology of rural life, environmental sociology or social ecology, the sociology of rural development.

**1.2. Importance of Rural Sociology**

**1.2.1. Importance of Rural Sociology for developing country:**

* Exposes the characteristics and problems of ruralites: It brings to light the main characteristics and problems of rural areas which enable us to interact with them.
* Provides direct change programme: Rural Sociology provides a change programme designed to meet the needs of the rural man. The change programme should be a direct one such as Governmental Rural Development Programmes (GRDP) containing relevant information needs about rural people.
* Provides feedback to the agricultural agencies on the progress made so far and the modifications needed in their change programmes.
* Acts as a change agent interaction with rural people: Interaction of any change agent with rural people with sociological knowledge on leadership, power, roles, norms, culture, family organisation etc, enables him perform his job/work more effectively because of experience and understanding acquired from them.
* Develops greater understanding: The purpose underlying the study of rural sociology is to develop greater understanding of the behaviour of rural people and rural society.
* Equips students with tools of understanding: It equips students with tools of understanding to enable them analyze behaviour of rural people in their relationship with others in rural society.
* It helps an individual understand himself and his own social nature, his relation to people in the society.
* Helps to develop a scientific attitude: Rural Sociology helps develop the scientific attitude of thinking critically and objectively with precision. This attitude is useful for future occupation.
* Provides professional training for a future career as a rural sociologist: Rural Sociology can provide a beginning professional the required training for a future career as a rural sociologist. For example, (a) as a teacher or researcher following academic interest in the field and (b) as a consultant of change and rural analyst in rural community development.
* The teaching of Rural Sociology helps to introduce the learners or students to sociological concepts and the application of such concepts to the analysis and understanding of rural social organisation, rural economic problems and the responses of ruralites to social change.
* It must be emphasized here that we cannot do without the rural areas because they form the most important sector of the economy since a large majority of people live there. For a country to develop, it must arise and tackle the problems in the rural areas and because agricultural productivity is indeed the cornerstone in the economic development and social progress of any developing country.

**1.2.2. Rural Sociology – its importance to extension work:**

1. In the context of community development and rural development programs deliberate efforts are made to bring about social change in rural areas. This change is brought about not in a vacuum but in a structure of human relations, which necessitates the study of rural sociology

2. An extension worker is a change agent. He has to bring about changes in the rural culture. Therefore, he has to understand the culture in which he has to bring about changes

3. In the cross-cultural situation, it is likely that the change agent may develop the ethnocentric attitude, which makes him difficult to work successfully. Study of rural sociology helps to overcome this difficulty.

4. Sometimes, the change agent, while working in rural communities, does not keep the established pattern of hierarchy, this creates problems in his working. Rural sociology helps him to understand the same and its importance

5. The value system of individuals, families, groups and communities is an important factor to be kept in mind while trying to bring about changes in the farming communities

**1.2. Development of Sociology**

**I. Early Thinkers**

**Auguste Comte**

The l9th century was an unsettled time in France. The French monarchy had been deposed in the revolution of 1989 & Napoleon had suffered defeat in his effort to conquer Europe. Amid this chaos philosophers considered how society might be improved

Auguste Comte (1798-1857), credited with being the most influential of the philosophers of the early 1800s, believed that a theoretical science of society and a systematic investigation of behavior were needed to improve society. He coined the term sociology to apply to the senesce of human behavior.

Writing in the 1800s, he feared that the excesses of the French revolution had permanently impaired France's stability. Yet he hoped that systematic study of social behavior would eventually lead to more rational human interactions. In Comte’s hierarchy of the science sociology was at the top. He called it the ''queen, '' and its practitioners ''scientist priests.''

**Harriet Martineau**

Scholars learned of Comte's works largely through translations by the English sociologist Harriet Martineau (1802- 1876). But Martineau was a path breakers in her own right. She offered insightful observations of customs and social practices of both her native and the united state. Martineau's books society in America examined religion, politics, child rearing, and immigration in the young nation. It gave special attention to social class distinctions and to such factors as genders and race. Martineau also wrote the first book on sociological methods.

Martineau's writings emphasized the impact that the economy law trade health and population could have on social problem. She spoke out in favor of the rights of women the emancipation of slaves and religions tolerance. Later in life, deafness did not keep her from being an activist.

In Martineau's (1837) 1962) view intellectuals & scholars should not simply offer observations of social condition; they should act on their conviction in a manner that will benefit society.

**Herbert Spencer (1820-1903)**

Victorian English man, Spencer (unlike Martineau's did not feel compelled to correct or improve society) instead, he merely hoped to understand it better. Drawing on Charles Darwin's study on the origin of species, Spencer applied the concept of evolution of the species to societies in order to explain how they change or evolve over time. Similarly, he adopted Darwin's evolution view of the ''survival of the fittest'' by arguing that it is ''natural'' that some people are rich while others are poor.

Spencer’s approach to societal change was extremely popular in his own lifetime unlike Comte Spencer suggested that since societies are bound to change eventually one need not be highly critical of present social arrangements or work actively for social change .

**Emile Durkheim (1858- 1917)**

Emile Durkheim made many pioneering contributions to sociology including his important theoretical work on suicide. The son of a rabbi, Durkheim (1858 -1917) was educated in both France & Germany). He established an impressive academic reputation and was appointed one of the first professors of sociology in France above all he will be remainded for his insistence that behavior must be understood within a large social context, not just in individualistic terms. To give example of this emphasis, Durkheim ([1912]2001) developed a fundamental thesis to help explain all forms of society. Through intensive study of the Arunta, an Australian tribe, he focused on the functions that religions performed and underscored the role of group life in defining what we consider to be religious. He concluded that like other forms of group behavior, religions reinforce a group's solidarity.

Another of Durkheim's main interest was the consequences of work in modern societies. In this view, the growing divisions of labor in industrial societies, as workers become much more specialized in their tasks, led to what he called anomie. Anomie refers the lost of direction felt in a society when social control of individual behavior has become ineffective. He was concerned about the dangers that alienation, loneliness and isolation might pose for modern industrial societies. He shared Comte's belief that sociology should provide direction for social charge. As a result, he advocated the creation of new social groups – mediators between the individual’s family and the state – which would provide a sense of belonging for members of huge, impersonal societies. Unions would be an example of such groups.

**Max Weber (184-1920)**

Born in German Weber (1864-1920 studied legal & economic history, but gradually developed an interest in sociology. Weber thought his student that they should employ *verstehen*, the German word for “understanding “or “insight” in their intellectual work. He pointed out we cannot analyze our social behavior by the same type of objective criteria we use to measure weight or temperate. To fully comprehend behavior, we must learn the subjective meanings people attach to their actions- how they themselves view and explain their behavior.

We also owe credit to Weber for a key conceptual tool: the ideal type. An ideal type is a construct or model for evaluating specific cases. In his own work, Weber identified various characteristics of bureaucracy as idea type. In presenting this model of bureaucracy, he was not describing any particular business, nor was he using the term ideal in a way that suggested a positive evaluation. Instead, his purpose was to provide a useful standard for measuring how bureaucratic an actual organization is.

**Karl Marx (1818 – 1883)**

He shared with Durkheim and Weber a dual interest in abstract philosophical issues and the concrete reality of everyday life. Unlike the others, Marx was so critical of existing institutions that a conventional academic career was impossible. He spent most of his life in exile from his native Germany.

Marx’s personal life was a difficult struggle when a paper he had written was suppressed, he fled to France. In Paris he met Friedrich Engles (1802- 1895), with whom he formed lifelong friendship. They lived at a time where European and North American economic life was increasingly dominated by the factory rather than the farm. While in London in 1847, Marx and Engles attended secret meetings of an illegal coalition of labor unions known as the communist league. The following year they prepared a platform called the communist manifesto, in which they argued that the masses of people with no resources others than their labor (whom they referred to as the proletariat) should unite to fight for the overthrow of capitalist societies.

After completing the communist manifesto, Marx returned to Germany, only to be expelled. He then moved to England, where he continues to write books & essays. Marx lived there in extreme poverty. He pawned most of his possessions, and several of his children died of malnutrition and disease.

In Marx's analysis society was fundamentally divided between two classes that clashed in pursuit of their own interests. W hen he examined the industrial societies of his time, he saw the factory as the center of conflict between the exploiter (owners of means of production) and the exploited (the workers) .Marx viewed these relationships in systematic terms, that is he believed that a system of economic, social and political relationships maintained the power and dominance of the owners over the workers. Consequently, Marx and Engles argued that the working class should overthrow the existing class system. Marx's influence of contemporary thinking has been dramatic. His writings inspired those who would later lead communist revolution in Russia, China, Cuba, Vietnam, and elsewhere. Even apart from the political revolutions that his work fostered, Marx's significance is profound. Marx emphasized the group identifications and associations that influence an individual's place in society. This area of his study is the major focus of contemporary sociology

**II Modern Developments**

**Charles Horton Cooley (1864-1921)**

Charles Horton Cooley (1864-1921) was typical of sociologists who came to prominence in the early 1400s. Born in Ann Arbor, Michigan, Cooley received his graduate training in economics but later become is sociology professor at University of Michigan.

Cooley shared the desire of Durkheim, Weber & Marx to learn more about society. But to do so effectively he preferred to use the sociological perspective to look first at smallest units- intimate face to face groups such as families groups of friendship networks. He saw these groups as the seed of society in the sense that they shape people's idea’s beliefs, values & social nature.

**Jane Addams**

In the early 1900s, many leading sociologists in United States saw themselves as social reformers dedicated to systematically studying & then improving a corrupt society. They were genuinely concerned about the lives of immigrants in nations growing cities, whether those immigrants come from Europe or rural American South. Early female sociologists in particular often took active roles in poor urban areas as leaders of community centers known as settlement houses.

Addams & others pioneering female sociologists commonly combined intellectual inquiry, social service work, & political activism-all is the goal of assisting the underprivileged and creating a more egalitarian society. By the middle of 20th century, however, the focus of discipline has shifted. Sociologist for most part restricted themselves to theorizing and gathering information; the aim of transforming society was left to social workers & activists.

**CHAPTER: 2** **PESPECTIVE AND METHODS IN SOCIOLOGY**

**2.1**. **Major sociological perspectives**

**1. Functionalist perspective**

The functionalist perspective emphasizes the way in which the parts of a society are structured to maintain in stability. Talcott Parsons (1902- 1979) was a key figure in the development of functionalist theory. He saw any society as a vast network of connected parts, each of which helps to maintain the system as a whole. His functionalist approach holds that if an aspect of social life does not contribute to a society’s stability or survival- if it does not serve some identifiably useful function or promote value consensus among members of a society it will not be passed on from one generation to the next.

**Manifest and Latent Functions**

Robert Merton (1968) made an important distinction between manifest and latent functions. Manifest functions of institutions are open, stated, conscious functional. They involve the intended recognized consequences of an aspect of society such as the university role in certifying academic competence and excellence .Latent functions are unconscious or unintended functions that reflect hidden purposes of an institution. One latent function of universities is to hold down unemployment .Another is to serve as a meeting ground for people seeking marital partners.

**Dysfunctions**

Functionalists acknowledge that not all parts of society contribute to its stability all the time. Dysfunctions refer to an element or process of a society that may actually disrupt the social system or deduce its stability.

**2. Conflict Perspective**

The conflict perspective as same that social behavior is best understood in terms of tension between groups over power or the allocation of resources, including housing, money, access to resources and political representation. The tension between groups needs not beviolent; it can take the form of labor negotiations, party politics, competition between religious groups for new members, or disputes over the federal budget.

Throughout most of the 1900s, the functionalist perspective had the upper hand in sociology in United States. However, the conflict a approach has become increasingly persuasive since the late 1960s. The wide spread local unrest resulting from battles over civil rights, bitter divisions over the war in Vietnam, the rise of the feminist, and gay liberations movements, the water gate political scandal urban riots, and confrontations at abortion clinics have offered is support for the conflict approach – the view that our social world is characterized by continual straggle between competing groups.

**The Feminist View**

Thefeminist view sees inequity in gender as central to all behavior and organization. Because it clearly focuses on one aspect of inequality, it is often allied with the conflict perspective. Proponents of the feminist perspective tend to focus on the macro level, just as conflict theorists do. Drawing on the work of the Marx and Engles, contemporary feminist theorists view women’s subordination as inherent to capitalist societies. Some radical feminist theorists view the oppression of women *as inevitable in all male dominated societies, whether capitalists, socialists, or communist.*

**3. Inter-actionist perspective**

Inter-actionist perspective is a sociological approach that generalizes about everyday form of social interaction in order to explain society as a whole. Interactionism (also referred to as symbolic interaction is a sociological framework in which world of meaningful objects. ''Those objects'' may include material things, actions, other people, relationship, and even symbols. Interactionists see symbols as an especially important part of human communication. Symbols have a shared social meaning that is understood by all members of society. Example culture might use different gestures to convey a feeling of respect or defiance. These types of symbolic action are classified as forms of nonverbal communication, which can include many other gesture, facial expressions and postures

**2.2. Scientific method in sociology**

Scientific method is a systematic organized series of steps that ensures maximum a objectivity and consistency in a research problem.

***Steps in the scientific method***

The scientific method requires precise preparation in developing useful research. Otherwise, the research data collected may not prove accurate. Sociologists and other researchers follow five basic steps in the scientific method

1. **Defining the problem**

This is to state as clearly as possible what your hope to investigate. This is the first step in any research project.

In this step researcher must state what he want to find out.

An operational definition is an explanation of an abstract concept that is specific enough to allow a research to assess the concept.

1. **Review the literature**

By conducting a review of the literature relevant scholarly studies and information researchers refine the problem understudy, clarify possible techniques to use in collecting data, and eliminate or reduce avoidable mistakes.

1. **Formulating the Hypothesis**

A **Hypothesis** is a speculative statement about the relationship between two or more factors known as variables.

**Variable** – defined as a measurable trait or characteristic that is subject to change under different conditions.

Researchers who formulate a hypothesis generally must suggest how one aspect of human behavior influences or affect another. The variable hypothesized to cause or influence another is called independent variable. The second variable is termed the dependent variable because its action depends on the influence of the independent variable.

A correlation exists when change in one variable coincides with a charge in other. Correlations are an indication that causality may be present; they do not necessarily indicate causation.

1. **Collecting & Analyzing Data.**

How do you test a hypothesis to determine if it is supported or refused? You need to collect information, using one of the research designs. The research design guides the researcher in collecting & analyzing data.

**Selecting the sample**

In most studies, social scientists must carefully select what is known as a sample. A sample is a selection from a larger population that is statistically representative of that population. There are many kinds of samples, but the one social scientists use most frequently is the random sample. In a random sample ever member of entire population being studied has the same chance of being selected.

**Validity & Reliability**

**Validity** refers to the degree to which a measure or scale truly reflects the phenomenon under study.

**Reliability** refers to the extent to which a measure produces consistent results.

**5. Developing the conclusion**

Scientific studies, including those conducted by sociologist do not aim to answer all questions that can be raised about a particular subject. Therefore, the conclusion of a research study represents both an end and a beginning. It terminates a specific phase of the investigation but should also generate ideas for future study.

**Research Designs**

An important aspect of sociological research is deciding how to collect the data. A research design is a detailed plan or method for obtaining data is scientifically. Selection of a research design is often based on the theories & hypothesis the researches start with. The choice requires creativity & ingenuity because it directly influences both the cost of the project and amount of time needed to collect data.

**Four Major Research Designs**

Four major research designs that sociologists regularly my use to generate data include surreys , observation experiments and existing sources

**1. Survey**

A study generally is the form of an interview or questionnaire that provides researchers with information about how people think and act.

The two principal forms of survey

1. I**nterview**

A face to face or telephone questioning of a respondent to obtain desired information

1. **Questionnaire**

A printed or written form used to obtain information from a respondent

**2**. **Observation**

It allows sociologists to study certain behaviors and communities that could not be investigated through other research methods.

Is a research technique in which an investigator collects information through direct participation and /or by closely watching a group or community?

**3. Experiments**

When sociologists wish to study a cause and effect relationship they may conduct an experiment

Experiment – an artificially created situation that allows a researcher to manipulate variables.

In the classic method of conducting an experiment, two groups of people are selected and matched for similar characterizes, such as age or education. The researcher then assign subjects to one of two groups; the experimental or control group. Experimental group is exposed to an independent variable. The control group is not.

Experimental group – the subject in an experiment who are exposed to an independent variable introduced by a researcher.

Control group– the subject in an experiment who are not exposed to an independent variable by the researcher

**4. Existing sources**

Sociologists also make use of existing sources in secondary analysis and content analysis.

**Secondary analysis**

This is analysis of variety of research techniques that make use of previously collected and publicly accessible information and data.

**Content analysis**

The systematic coding and objective recording of data, guided by some rationale

**CHAPTER: 3** **SOCIETY AND CULTURE**

**3.1. The Concept of Society**

**3.1.1. Definition**

The term ***society***as mentioned earlier is derived from a Latin word ***socius****.* The term directly means ***association*, *togetherness*, *gregariousness***, or simply ***group life***. The concept of society refers to a relatively large grouping or collectivity of people who share more or less common and distinct culture, occupying a certain geographical locality, with the feeling of identity or belongingness, having all the necessary social arrangements or insinuations to sustain itself.

We may add a more revealing definition of society as defined by Calhoun et al (1994): "A society is an autonomous grouping of people who inhabit a common territory, have a common culture (shared set of values, beliefs, customs and so forth) and are linked to one another through routinized social interactions and interdependent statuses and roles." Society also may mean a certain population group, a community

The common tendency in sociology has been to conceptualize society as a system, focusing on the bounded and integrated nature of society. Great founders of sociology had also focused on the dynamic aspect of society. Such early sociologists as Comte, Marx and Spencer grasped the concept of society as a dynamic system evolving historically and inevitably towards complex industrial structures (Swingwood, 1991:313).

The common tendency in sociology has been to conceptualize society as a system, focusing on the bounded and integrated nature of society. But in recent years such an approach has been criticized. Contemporary sociologists now frequently use the network conception of society. This approach views society as overlapping, dynamic and fluid network of economic, political, cultural and other relations at various levels. Such a conception is analytically more powerful and reflects the reality especially in the context of modern, globalizing world. (Personal communication: Dr Teketel Abebe, Addis Ababa University, Department of Sociology and Social Anthropology)

**3.1.2. Basic Features of a Society**

First, a society is usually a relatively large grouping of people in terms of size. In a very important sense, thus, society may be regarded as the largest and the most complex social group that sociologists study.

Second, as the above definition shows, the most important thing about a society is that its members share common and distinct culture. This sets it apart from the other population groups.

Third, a society also has a definite, limited space or territory. The populations that make up a given society are thus locatable in a definite geographical area. The people consider that area as their own.

Fourth, the people who make up a society have the feeling of identity and belongingness. There is also the feeling of oneness. Such identity felling emanates from the routinized pattern of social interaction that exists among the people and the various groups that make up the society. (Heslin and Nelson, 1995; Giddens, 1996; Calhoun *et al*., 1994)

Fifth, members of a society are considered to have a common origin and common historical experience. They feel that they have also common destiny.

Sixth, members of a society may also speak a common mother tongue or a major language that may serve as a national heritage.

Seventh, a society is autonomous and independent in the sense that it has all the necessary social institutions and organizational arrangements to sustain the system.

However, a society is not an *island*, in the sense that societies are interdependent. There has always been inter– societal relations. People interact socially, economically and politically.

It is important to note that the above features of a society are by no means exhaustive and they may not apply to all societies. The level of a society’s economic and technological development, the type of economic or livelihood system a society is engaged in, etc may create some variations among societies in terms of these basic features.

**3.1.3. Conceptualizing Society at Various Levels**

As indicated above, in a general sense and at an abstract level, all people of the earth may be considered as a society. The earth is a common territory for the whole world's people. All people of the earth share common origin; inhabit common planet; have common bio psychological unity; and exhibit similar basic interests, desires and fears; and are heading towards common destiny (Calhoun, *et al.*, 1994).

At another level, every continent may be considered as a society. Thus, we may speak of the European society, the African society, the Asian society, the Latin American society, etc. This may be because, each of these continents share its own territory, historical experiences, shared culture, and so on.

At a more practical level, each nation-state or country is regarded as a society. For example, the people of Ethiopia or Kenya, Japan are considered as a society. Going far farther still, another level of society is that within each nation-state, there may be ethno linguistically distinct groups of people having a territory that they consider as their own. They are thus societies in their own right. Some Such society may extend beyond the boundaries of nation-states. Example, the Brana Oromo inhabit in both Ethiopia and Kenya.

**3.1.4. Types or Categories of Societies**

Sociologists classify societies into various categories depending on certain criteria. One such criterion is level of economic and technological development attained by countries. Thus, the countries of the world are classified as First World, Second World, and Third World; First World Countries are those which are highly industrially advanced and economically rich, such as the USA, Japan, Britain, France, Italy, Germany, and Canada and so on. The Second World Countries are also industrially advanced but not as much as the first category. The Third World societies are thus which are least developed, or in the process of developing. Some writers add a fourth category, namely, Fourth World countries. These countries may be regarded as the "poorest of the poor" (Giddens, 1996).

Another important criterion for classifying societies may be that which takes into account temporal succession and the major source of economic organization (Lensiki and Lensiki, 1995). When societies modernize they transform from one form to another. The simplest type of society that is in existence today and that may be regarded the oldest is that whose economic organization is based on hunting and gathering. They are called **hunting and gathering societies.** This society depends on hunting and gathering for its survival. The second types are referred to as **pastoral and horticultural societies**. Pastoral societies are those whose livelihoodis based on pasturing of animals, such as cattle, camels,sheep and goats. **Horticultural societies** are thosewhose economy is based on cultivating plants by theuse of simple tools, such as digging sticks, hoes, axes,etc.

The third types are **agricultural societies**. This society, which still is dominant in most parts of the world, is based on large-scale agriculture, which largely depends on ploughs using animal labor. The Industrial Revolution which began in Great Britain during 18th century, gave rise to the emergence of a fourth type of society called the **Industrial Society.** An industrial society is one in which goods are produced by machines powered by fuels instead of by animal and human energy (*Ibid.*). Sociologists also have come up with a fifth emerging type of society called **post-industrial society.** This is a society based on information, services and high technology, rather than on raw materials and manufacturing. The highly industrialized which have now passed to the post-industrial level include the USA, Canada, Japan, and Western Europe.

**3.2. The Concept of Culture**

**3.2.1. Definition**

Before going any further, it may be important to note that common people often misuse the concept of culture. Some misconceptions about the to term culture include:

1. Many people in the western world use the term culture in the sense that some people are more "cultured" than others. This basically emanates from the idea associated with the root word of the term culture, “kulture” in German, which refers to “civilization". Thus, when one is said to be “cultured”, he or she is said to be civilized. For sociologists and anthropologists, "culture includes much more than refinement, taste, sophistication, education and appreciation of the fine arts. Not only college graduates but also all people are ‘cultured’” Kottak (2002: 272).
2. A second commonly used misconception is that which equates “culture" with things which are colorful, customs, cloths, foods, dancing, music, etc. As Kottak (op. cit p.525) argues, “… many [people] have come to think of culture in terms of colorful customs, music, dancing and adornments clothing, jewelry and hairstyles…. Taken to an extreme, such images portray culture as recreational and ultimately unserious rather than something that ordinary people live everyday of their lives not just when they have festivals” (Ibid. P. 525).
3. A third misconception about what culture is and what it constitutes is that which may be entertained by many common people here in Ethiopia. This misconception is similar to the second one, but it differs from it in that most people here think culture (as conceptualized in its local language for example, bahil in Amharic) is that which pertains to unique traditional material objects or non – material things of the past. According to this view, the cultural may not include things (material or non – material), which are modern, more ordinary, day-to – day, life aspects. Here, the simple, ordinary social, economic and other activities, ideas and affairs are regarded as not cultural or somewhat “less cultural" although not clearly stated.

The concept of culture is one of the most widely used notions in sociology. It refers to the whole ways of life of the members of a society. It includes what they dress, their marriage customs and family life, art, and patterns of work, religious ceremonies, leisure pursuits, and so forth. It also includes the material goods they produce: bows and arrows, plows, factories and machines, computers, books, buildings, airplanes, etc (Calhoun, et al, 1994; Hensiln and Nelson, 1995).

**3.2.2. Basic Characteristics of Culture**

1. Culture is organic and supra-organic: It is organic when we consider the fact that there is no culture without human society. It is supra organic, because it is far beyond any individual lifetime. Individuals come and go, but culture remains and persists Calhoun (op cit).
2. Culture is overt and covert: It is generally divided into material and non-material cultures. Material culture consists of any tangible human made objects such as tools, automobiles, buildings, etc. Non material culture consists of any non-physical aspects like language, belief, ideas, knowledge, attitude, values, etc.
3. Culture is explicit and implicit: It is explicit when we consider those actions which can be explained and described easily by those who perform them. It is implicit when we consider those things we do, but are unable to explain them, yet we believe them to be so.
4. Culture is ideal and manifest (actual): Ideal culture involves the way people ought to behave or what they ought to do. Manifest culture involves what people actually do.
5. Culture is stable and yet changing: Culture is stable when we consider what people hold valuable and are handing over to the next generation in order to maintain their norms and values. However, when culture comes into contact with other cultures, it can change. However, culture changes not only because of direct or indirect contact between cultures, but also through innovation and adaptation to new circumstances.
6. Culture is shared and learned: Culture is the public property of a social group of people (shared). Individuals get cultural knowledge of the group through socialization. However, we should note that all things shared among people might not be cultural, as there are many biological attributes which people share among themselves (Kottak, 2002).
7. Culture is symbolic: It is based on the purposeful creation and usage of symbols; it is exclusive to humans. Symbolic thought is unique and crucial to humans and to culture. Symbolic thought is the human ability to give a thing or event an arbitrary meaning and grasp and appreciate that meaning Symbols are the central components of culture. Symbols refer to anything to which people attach meaning and which they use to communicate with others. More specifically, symbols are words, objects, gestures, sounds or images that represent something else rather than themselves. Symbolic thought is unique and crucial to humans and to culture. It is the human ability to give a thing or event an arbitrary meaning and grasp and appreciate that meaning. There is no obvious natural or necessary connection between a symbol and what it symbolizes (Henslin and Nelson, 1995; Macionis, 1997).

Culture thus works in the symbolic domain emphasizing meaning, rather than the technical/practical rational side of human behavior. All actions have symbolic content as well as being action in and of themselves. Things, actions, behaviors, etc, always stand for something else than merely, the thing itself.

**3.2.3. Elements of Culture**

Culture includes within itself elements that make up the essence of a society or a social group. The major ones include: Symbols, values, norms, and language (See Henslin and Nelson, 1995; Calhoun et al. 1994).

**Symbols**

Symbols are the central components of culture. Symbols refer to anything to which people attach meaning and which they use to communicate with others. More specifically, symbols are words, objects, gestures, sounds or images that represent something else rather than themselves. Symbolic thought is unique and crucial to humans and to culture. It is the human ability to give a thing or event an arbitrary meaning and grasp and appreciate that meaning. There is no obvious natural or necessary connection between a symbol and what it symbolizes.

**Language**

Language, specifically defined as a system of verbal and in many cases written symbols with rules about how those symbols can be strung together to convey more complex meanings, is the distinctive capacity and possession of humans; it is a key element of culture. Culture encompasses language, and through language, culture is communicated and transmitted. Without language it would be impossible to develop, elaborate and transmit culture to the future generation.

**Values**

Values are essential elements of non-material culture. They may be defined as general, abstract guidelines for our lives, decisions, goals, choices, and actions. They are shared ideas of a groups or a society as to what is right or wrong, correct or incorrect, desirable or undesirable, acceptable or unacceptable, ethical or unethical, etc., regarding something. They are general road maps for our lives. Values are shared and are learned in group. They can be positive or negative. For example, honesty, truth – telling, respect for others, hospitality, helping those in need, etc are positive values. Examples of negative values include theft, indecency, disrespect, dishonesty, falsehood, frugality, etc. The Hippocratic Oath in medical profession dictates that practitioners should among other things, keep the secrets of patients, provide them whatever help they can, do no harm to patients willingly, etc. This is an example of positive value.

Values are dynamic, meaning they change over time. They are also static, meaning they tend to persist without any significant modification. Values are also diversified, meaning they vary from place to place and culture to culture. Some values are universal because there is bio- psychological unity among people everywhere and all times. In other words, they emanate from the basic similarity of mankind’s origins, nature and desires. For example, dislike for killing people, concepts and practices of disease management, cleanliness, personal hygiene, cosmetics, incest taboo, etc.

**Norms**

Norms are also essential elements of culture. They are implicit principles for social life, relationship and interaction. Norms are detailed and specific rules for specific situations. They tell us how to do something, what to do, what not to do, when to do it, why to do it, etc. Norms are derived from values. That means, for every specific norm, there is a general value that determines its content. Individuals may not act according to the defined values and norms of the group. Therefore, violation of values and norms and deviating from the standard values and norms are often common. Social norms may be divided into two. These are mores and folkways

**Mores:** Are important and stronger social norms for existence, safety, well-being and continuity of the society or the group or society. Violation of, and deviation from these kinds of norms, may result in serious reactions from the groups. The strongest norms are regarded as the formal laws of a society or a group. Formal laws are written and codified social norms. The other kinds of mores are called conventions. Conventions are established rules governing behavior; they are generally accepted ideals by the society. Conventions may also be regarded as written and signed agreements between nations to govern the behaviors of individuals, groups and nations.

**Folkways:** Are the ways of life developed by a group of people. They are detailed and minor instructions, traditions or rules for day-to-day life that help us function effectively and smoothly as members of a group. Here, violating such kinds of norms may not result in a serious punishment unlike violating mores. They are less morally binding. In other words, folkways are appropriate ways of behaving and doing things. Examples may include table etiquette, dressing rules, walking, talking, etc.

Conformity to folkways usually occurs automatically without any national analysis and is based upon custom passed from generation to generation. They are not enforced by law, but by informal social control. They are not held to be important or obligatory as mores, or moral standards, and their violation is not as such severely sanctioned. Although folkways are less binding, people have to behave according to accepted standards. Some exceptional behaviors are regarded eccentric behaviors. Folkways are distinguished from laws and mores in that they are designed, maintained and enforced by public sentiment, or custom, whereas laws are institutionalized, designed, maintained and enforced by the political authority of the society. Folkways in turn may be divided into two sub types: **fashion** and **custom**.

**Fashion:** Is a form of behavior, type of folkways that is socially approved at a given time but subject to periodic change. Adherents combine both deviation and conformity to norm of a certain group.

**Custom**: Is a folkway or form of social behavior that, having persisted a long period of time, has become traditional and well established in a society and has received some degree of formal recognition. Custom is a pattern of action shared by most or all members of a society. Habit is a personality trait, where as the custom is a group trait. Fashion and customs can be differentiated in that while custom changes at slower rate, fashion changes at a faster rate.

**2.2.4. Culture Variability and Explanations**

**Cultural variability** refers to the diversity of cultures across societies and places. As there are different societies, there are different cultures. The diversity of human culture is remarkable. Values and norms of behavior vary widely from culture to culture often contrasting in radical ways (Broom and Sleznki, 1973). For example, Jews do not eat pork, while Hindus eat pork but avoid beef. Cultural diversity or variability can be both between societies and within societies. If we take the two societies, Ethiopia and India, there are great, sharp cultural diversities between the two societies. On the other hand, within both societies, there is remarkable cultural variability. Cultural variability between societies may result in divergent health and disease conditions. For example, variations in nutritional habits are closely linked to the types of diseases. The prevalence of tapeworm among raw-meat eating people may be a case in point.

We use the concept of **subculture** to denote the variability of culture within a certain society. Sub culture is a distinctive culture that is shared by a group within a society (Stockard, 1997). We call it sub culture, because groups (with their sub cultures) exist within and as a smaller part of the main, dominant culture. Examples of subculture could be the distinctive culture of university students, street children and prostitutes in Addis Ababa, the culture of medical professionals, etc.

Why cultures vary from society to society? Sociologists, anthropologists, cultural geographers and other social scientists have studied the causes for cultural variations among (between) societies. Various arguments have been provided the variation, including geographical factors, racial determination, demographic factors, span of interest and mere historic chances. Those who argued for racial determination believe that cultural variation is genetically determined. Geographic factors include: climate, altitude, and so forth. Included in demographic factors are changes in population structure, population increase, etc., whereas by span of interest is meant cultures vary as people's interest in life also varies. Cultural variation is due to mere historical chances; a particular group of people may develop a culture as it is exposed to certain historical circumstances and opportunities.

However, no one explanation is sufficient by itself; anthropologists now reject particular deterministic explanation such as those based on race; rather cultural variations are accounted for by more holistic explanations.

**2.2.5. Ethnocentrism, Cultural Relativism and Culture Shock**

**Ethnocentrism**

We often tend to judge other cultures by comparison with our own. It is not logically possible and proper to underestimate or overestimate or judge other cultures on the basis of one's cultural standard. Ethnocentrism, in general, is an attitude of taking one's own culture and ways of life as the best and the center of all and on the other hand, regarding other ethnic groups and cultures as inferior, bad, full of errors, etc. It is the tendency to apply one's own cultural values in judging the behavior and beliefs of people raised in other cultures. It is a cultural universal. People everywhere think that familiar explanations, opinion, and customs as true, right, proper and moral. They regard different behavior as strange or savage (Macionis, 1997; Hensllin and Nelson, 1995).

**Cultural Relativism**

Every society has its own culture, which is more or less unique. Every culture contains its own unique pattern of behavior which may seem alien to people from other cultural backgrounds. We cannot understand the practices and beliefs separately from the wider culture of which they are part. A culture has to be studied in terms of its own meanings and values. Cultural relativism describes a situation where there is an attitude of respect for cultural differences rather than condemning other people's culture as uncivilized or backward (Stockard, 1997).

Respect for cultural differences involves:

• Appreciating cultural diversity;

• Accepting and respecting other cultures;

• Trying to understand every culture and its elements in terms of its own context and logic;

• Accepting that each body of custom has inherent dignity and meaning as the way of life of one group which has worked out to its environment, to the biological needs of its members, and to the group relationships;

• Knowing that a person's own culture is only one among many; and

• Recognizing that what is immoral, ethical, acceptable, etc, in one culture may not be so in another culture.

Cultural relativism may be regarded as the opposite of ethnocentrism. However, there is some problem with the argument that behavior in a particular culture should not be judged by the standards of another. This is because in its extremeness, it argues that there is no superior, international or universal morality.

To sum up the issues of ethnocentrism and cultural relativism, the concepts involve difficult choices, dilemmas and contradictions regarding cultural exchanges and relationships between and within societies. The dilemmas and contradictions become clear when we see that the traditional anthropological position maintains that every cultural beliefs and practice, including for example the ones which are termed as “harmful traditional practices” in Ethiopia, are part and parcel of the general cultural system of a society and therefore they should not be judged and undermined by any outsider. On the other hand, the dilemma is taken to the extreme cultural relativism appears to entail a fallacy, in that it implies that there are no universal cultural or moral standard by which actions and beliefs have to be judged. Yet still, even cultural anthropologists accept the idea that there are some cultural standards which are universally found everywhere, expressed for example in the world’s major religions.

In any case there may be no readymade solutions to this dilemma; however, what we can at present maintain is that cultural diversity has to be respected and yet international standards of justice and human rights have to be taken into account.

**Culture Shock**

Culture shock is the psychological and social maladjustment at micro or macro level that is experienced for the first time when people encounter new cultural elements such as new things, new ideas, new concepts, seemingly strange beliefs and practices.

No person is protected from culture shock. However, individuals vary in their capacity to adapt and overcome the influence of culture shock. Highly ethnocentric people are exposed widely to culture shock. On the other hand, cultural relativists may find it easy to adapt to new situations and overcome culture shock (Henslin and Nelson, 1995).

**2.2.6. Cultural Universals, Alternatives and Specialties**

**Cultural Universals**

Although there are as many different and unique cultures as societies, there are some cultural practices that are universal. Amid the diversity of human cultural behavior, there are some common features that are found in virtually all societies. Cultural universality refers to those practices, beliefs, values, norms, material objects, etc., which are observed across all societies in the world, or across different social groups within a society.

For example, every culture has a grammatically complex language. All societies have some recognized form of family system in which there are values and norms associated with the care of children. The institution of marriage, religious rituals, and property rights are all cultural universals. All societies have some form of incest prohibition. Anthropologist have identified variety of more cultural universals including the existence of art, dancing, bodily adornments, games, gift giving, joking and rules of hygiene. Cultural universals condition behavioral similarity among individuals in a given society or across societies. They do not allow differences in actions and behaviors, lifestyle, attitude, behaviors, etc (Broom and Selzenki, 1973).

**Cultural Alternatives and Specialties**

There are many different options for doing the same thing. For example, care for a patient is a universal aspect of cultures; but the way people care for patients varies. There are many diverse ways of doing the same thing. This is called cultural alternative. In other words, cultural alternatives refer to two or more forms of behavior in a particular society which are acceptable in a given situation. These alternatives represent different reactions to the same situations or different techniques to achieve the same end. Cultural alternatives are (also) the types of choices that allow for differences in ideas, customs and lifestyles. Modern industrialized societies offer far more cultural alternatives than had many societies of the past.

On the other hand, cultural specialties refer to the specific skills, training, knowledge, etc. which is limited to a group or specific members of society. They are those elements of culture which are shared by the members of certain social groups but which are not shared by the total population. Cultural specialties cause behavioral differences among people as opposed to cultural universals.

**CHAPTER: 4** **SOCIAL STRATIFICATION**

**4.1. Definition**

Social stratification is one of the outcomes of the continuous occurring of social processes. Every society is segmented in to different hierarchies. In virtually all societies, some people are regarded as more important than others (more worthy of respect than others), either within the society as a whole or in a certain situations. Social stratification is the segmentation of society into different hierarchical arrangement or strata. It refers to the differences and inequalities in the socioeconomic life of people in a given society. It represents the ranking of individuals or social positions and statuses in the social structure. The term is borrowed from geology where it is used to explain the hierarchical arrangement of rocks and mineral in the earth’s surface. When applied to the world of people, it refers to hierarchical arrangement of people into different classes or *strata* which is the division of a population into two or more layers, each of which is relatively homogenous, between which there are differences in privileges, restrictions, rewards and obligations (Macionis, 1997; Henslin and Nelson, 1995; Calhoun *et al* 1994).

**4.2. The Importance of Studying Social Stratification**

The study of social stratification is particularly important for sociologists. Some of the reasons for this may include (Giddens, 1995):

* + To investigate the class membership of individuals in society with the aim of understanding the type of life people live. That is, knowing what type of life individuals in a given social group or stratum live is very important for sociological analysis.
	+ To explore the bases for the assignment of individuals into various hierarchies of the social structure. What are the bases for stratifying individuals into a specific stratum?
	+ To understand the relationship between individuals assigned into different hierarchies. What kind of interaction and relationship exist between individuals located into different strata?
	+ To investigate the relationship between individuals or groups belonging to the same hierarchy. What kinds of relationship exist between people in the same stratum?
	+ To understand what type of social system gives rise to what or which types of hierarchies. That is, the type of social stratification varies across cultures, times and types of social systems.

**4.3. Theories of Social Stratification**

There are various theories of social stratification concerning its importance, origin and value, of which two important theories are the following.

1. The functionalist theory of social stratification
2. The conflict theory of social stratification

According to the proponents of the functionalist theory, segments or hierarchies and social inequalities exist in all societies. Moreover, their main argument is that social stratification is functional and purposeful and also essential in any society. They contend that no society is classless or unstratified, and social stratification is universally necessary. Social stratification in short is universal, functional, inevitable, and beneficial and something which can't be avoided.

The proponents of the conflict theory of social stratification also accept the fact that social inequality exists in every society. But they do not believe that social stratification is functional. According to conflict theorists, it is the way of oppressing one group of people by another (Calhoun *et al*., 1994).

**4.4. Forms of Social Stratification**

***Social Class***

Social classes are groups of people who are stratified into different categories. In a more general sense, social class can be defined as a category or level of people found in similar positions in the social hierarchy. The criteria or the bases for dividing people in a given society into different social classes may include wealth, occupation, education, sex, family background, religion, income, among others. The societies in modern world have been divided usually into three; low class, middle class and upper class. Each of these three classes is usually divided in to sub-classes.

Social class is often characterized as an open and flexible system. Thus, we have societies which can be characterized as open system, as opposed to societies having closed system. This form of social class is common in industrialized, modern, heterogeneous and literate societies. Such system generally works in most contemporary societies of the world (Stockard, 1997).

***Caste***

Another well-known form of social stratification is the caste system. The system is based on religious and other strongly rooted traditional belief that cannot be changed or are very difficult to change. This is the form of social stratification whereby classification of people into different strata is made on the basis of usually religious and other very strong conventions/ traditions that are difficult to change. Some of the features of caste system include:

* It is a very rigid and closed system.
* People belonging to the same stratum practice endogamy.
* Intermarriage between strata is not permitted.
* There are occupational differences between strata; i.e., each stratum is usually assigned a particular type of occupation.
* Food sharing, social drinking, friendships, etc., are permitted only within a stratum, not between strata.

This form of social stratification characterizes most traditional, agricultural societies. However, the best example of caste is the Hindu caste system of India. This has existed for some 3000 years and was only officially nullified in 1947. Hindu caste system divides the society into five major strata. These are Brahmans, Kshatriyas, Vaishyas, Sudras and Haryans (Indrani,

1998)

In ancient Roman and Hebrew societies and other ancient and medieval civilizations, slaves, woman and children were often given lower and stigmatized positions in society. They were not, for example, considered when the population census was conducted.

In rural Ethiopian society, this form of stratification has existed for centuries and it still persists. Individuals in such traditional occupations as pottery, blacksmith, tannery, weaving, carpentry, and others such as so called slaves have been given lower places and are often denied free membership and social participation in various social affairs. Among the Wolayta, for example, such kinds of people are called by various names such as the *chinasha* (potters), *degella* (tanners), *wogachia* (blacksmiths), *shimagnia* (weavers) and *aylia* (slaves). These groups of people are not allowed to create marital and other important social bonds with the *gokka* (meaning the decent groups). Similar types ofstratification may also be found among the Sidama, Kambata, Guraghe in the southern region of Ethiopia, and elsewhere in other regions throughout the country. It is believed that such conditions have contributed to the slow socio-economic development of the country.

**CHAPTER: 5** **SOCIAL INSTITUTIONS**

**5.1. Definition and Main Features**

Social institutions may be defined as practices based on similar principles that display some degree of regularity. More specifically, a social institution is an interrelated system of social roles and social norms, organized around the satisfaction of an important social need or social function (Team of Experts, 2000). In general, a social institution is an established pattern of behavior that is organized to perpetuate the welfare of society and to preserve its form. From the above definition, we can observe that social institutions have got some important functions. Three of such main functions are: (a) perpetuation of the welfare of society, (b) preservation and maintenance of the form of society, and (c) meeting the major needs of the members of society.

A society is functionally integrated and held together by social institutions. Social institutions are universal. They vary from time to time and across cultures, in terms of complexity, specialization, scope, formality and organization. But their basic nature and purpose are similar everywhere. These features are particularly true regarding the five major social institutions discussed below. Social institutions are resistant to change; they tend to persist. However, once a change occurs in particular social institution, it tends to affect the other institutions as well.

**5.2. Major Types and Functions of Social Institutions**

There are many principles around which institution are organized. The five social institutions of major significances are:

1. Economic institutions: those that deal with economic and property relations;
2. Polity and law: Those that are concerned with social control with politics and law government, the police, court, etc;
3. Religious institutions: Those concerned with the supernatural magic and religion;
4. Family: those based on principles of kinship, meaning, social relations created by descent and marriage; and
5. Educational institutions: those that deal with the need for training individuals in the roles, values, skills, knowledge, attitudes etc which are associated with being a citizen and a worker.

Each institution performs two types of social function. These are: (a) primary functions, which are also called manifest, explicit, or direct functions; and (b) secondary functions, which are also called indirect, hidden, or latent functions. Through these functions, social institutions fulfill important needs in the society. The primary functions of the five major social institutions are

as follows.

**1. The Family**

The family is the most important social unit in any society. It is the building block of any society. The family fulfills two basic functions. These are reproduction and socialization. Society reproduces or recreates itself through the family. Children are born in the family to join the society. Parents play the roles of nurturing, caring for, teaching and training children; children are expected to play the roles of good and teachable trainees. The way parents nurture, train and care for their children vary according toe forms of family organization. Nuclear family is a dominant form of family organization in modern, industrialized and urban societies. It usually consists of husband wife and dependent children. In traditional, agrarian and rural societies, Extruded family form dominates. It consists of husband, wife/ wives, their children, and other relatives (Henslin and Nelson, 1995; Calhoun *et al.* 1994)

**2. Economic Institution**

Every society needs to make effective use of the scarce resources. Goods and services have to be produced to meet the basic needs such as food, clothing, shelter, etc. Economic institutions are responsible for organizing the production, exchange, distribution and consumption

of goods and services.

**3. Religious Institution**

This asocial institution is responsible for meeting (providing) spiritual needs of the members of the society. There are puzzling questions about the meaning of the human life, human destiny, the universe, and other questions. Religion and related institutions like magic provide explanations for these puzzling paradoxes of life and provides meaning and purpose for life. It helps people to cope with purposelessness, meaninglessness and sense of alienation and frustration. These institutions also help members of society conform to social values and norms, and play their expected social roles appropriately. They also provide a sense of social solidarity among members of society.

**4. Political Institution (Government and Law)**

These social institutions are responsible for protecting the society from internal disorder, crime and chaos; as well as from external threats and invasion. They are responsible for maintaining peace and order at micro and macro levels; enforcing social control; and maintaining the welfare and well-being of society.

**5. Educational Institution**

This social institution is responsible for providing training for the members of society. It serves as center of knowledge production, exchange, and distribution. Generally, educational institutions are responsible for the vertical and horizontal transmission of material and non-material cultures. Vertical transmission means over time from one generation to another generation; whereas horizontal transmission means over geographical space or from one society to another. Educational institutions also play the role of preparing members of society for the statuses and roles that re associate with being good citizens and workers, holding various occupations.

**CHAPTER: 6** **SOCIAL CHANGE**

**6.1. Definition and Basic Characteristics of Social Change**

Social change may be defined as the alteration or transformation at large scale level in the social structure, social institutions, social organization and patterns of social behavior in a given society or social system. Social change can also be defined as the alteration, rearrangement or total replacement of phenomena, activities, values or processes through time in a society in a succession of events. The alteration or rearrangement may involve simple or complex changes in the structure, form or shape of the social phenomena. Sometimes it may mean the complete wiping out of the phenomenon and their total replacement by new forms (Calhoun *et al*, 1994).

Some minor changes that take place in the lives of individuals and small, limited groups may not be regarded as social changes although these kinds of changes may be the manifestations or effects of changes that are taking place at larger scale. Changes in the material and non- material contents of a culture also may not be regarded as social changes. However, it is very difficult to separate social changes from cultural change. Because the two are usually interdependent, social change may usually introduce cultural changes, and vice versa.

Some of the basic characteristics of social change are the following (Indrani, 1998; Team of Experts, 2000):

* + Social change occurs all the time. Its process may be imperceptible and can be cumulative, i.e., one may not easily perceive the processes of social change, although it is always taking place.
	+ There is no society that is static and unchanging. All societies are susceptible to social change. In other words, social change is a universal phenomenon (it is everywhere and anywhere). It is spread both over time and space.
	+ Change occurs both at micro-level and macro level. The point here is that while social change often refers to noticeable changes in social phenomena, we must not lose sight of the fact that small changes in minor relationships can also be significant
	+ The influence of change in one area can have an impact on other related areas. That is, social change is contagious, like infectious diseases.
	+ Social change has a rate; it can be rapid or slow.

**6.2. Theories of Social Change**

Theories of social change have generally been concerned with the direction of change and the manner in which change occur. Sociologists want to explain the nature, direction, cause and effects of social change. Some of the theories of social change are the following (Calhoun *et al,* 1994; Rosenberg, 1987; Macionis, 1997).

***Structural Functionalist Theory***

This theory states that social change takes place as the diversification and division of labor increases in the social system of a given society. Structural functionalists focus on the cohesion, order and stability of social system. Change disrupts the orderly functioning of the system. Structural- functionalist theory focuses on the effect of social change on the structure of society, the function and dysfunction of change, stability and equilibrium of the social system. When change takes place, it affects the order and equilibrium of the social system and thus the system has to bring itself back to the equilibrium, to smooth functioning of the system.

***Conflict Theory***

This theory states that social change takes place due to the ever-present class conflicts in the social system for the better or worse. According to this theory, thus, social change is the result of social conflicts and is essential and beneficial. Every social system contains within itself the seeds of change as far as it is a system wherein exploitation of one group by another exists. Social change continues to become inevitable until a classless society emerges, one in which conflicts cease to exist.

***Cyclic Theory***

This theory states that society undergoes change in circular manner. Social change takes a cyclic form, from worse to better, back again from better to worse. Social change is not always for the better. Societies may grow, advance, and reach peak stage of development, and then they may stagnate and finally collapse, with the potential for rising again.

***Linear Theory***

This theory states that change takes place in a linear manner. The direction of social change is from worse to better, simple to complex and backward to modern. In other words, according to linear theory, social change is evolutionary; it is always towards the better way until perfection is achieved.

***Modernization Theory***

This theory of social change may be regarded as an extension of linear, evolutionary theory. It states that the change that is being experienced by most Third World societies is by imitating or copying the values, experiences, and models of already modernized societies. It is by adopting; assimilating and internalizing those aspects of the industrialized societies which if copied would bring about an improved social, economic and political development to the society.

**6.3. Factors That Facilitate and Hinder Positive Social Change**

The various factors that promote or hinder social change may be generally categorized as socio-cultural, psychosocial, economic, natural, demographic, political, and so on. Natural factors may include climate changes, the discovering of natural resources such as, minerals, petroleum, etc., are those which are considered as having positive effects on society. Other natural factors are natural disasters such as earthquake, flood, famine, drought, and pestilence and so on. The emergence of HIV /AIDS as pestilence is for example having great effects on the social arrangement and organization of societies.

Demographic factors-migration, urbanization, population growth, etc., are also important ones in bringing about socio-cultural change. Political factors such as planned change by government, change of state ideology, etc., are also important. Other factors such as war, scientific invention and discoveries, diffusion of non-material and material elements of culture through education and trade relations, etc., also promote social change.

Last but not the least psychosocial factors like beliefs, vested interests, sacred values, attitudes, resistance to change or to accept and entertain new things and intending to maintain the *status quo* are also very important forces.

**CHAPTER: 7** **CONCEPT AND PHILOSOPHY OF EXTENSION**

**1.1 Extension and Development**

Despite the fact that the term ‘extension’ is well known to all in development organizations and agencies, many laypersons do not understand and therefore give wrong interpretations. Age long, agricultural practices including crops cultivation and raising livestock had been achieved as farmers generated and adapted their own technologies, which they share with others and across generations. This indigenous knowledge practice was without stress as long as farmers could take care of the food need of their family members and have some kept for the next season. Increasing pressure on land, growing population and natural disasters such as famine and disease epidemics] destabilized the subsistence equilibrium. This made advanced knowledge generated in the university, acquired through science and research to become relevant.

**Extension and Rural Development**

When agricultural extension is used to achieve rural development goals, it functions for wider purposes. For instance it deals with non-farm rural development such as rural micro enterprise development and marketing. Extending the function of extension beyond that of agriculture is becoming common practice in Ethiopia. Considering the diversification of livelihoods in the agriculture and non-agriculture sector for rural development it seems appropriate for extension to play the wider role of rural extension in this case. With regards to agricultural diversification, extension methodologies can be used for crop production, livestock, natural resource conservation, and nutrition, etc. In some cases it can be based on the types of livelihoods people for example, pastoral extension, and in other case it uses agro-ecology as base such as in the case of dry land areas extension. In other words, based upon its application and use, various nomenclatures are given. There are other emerging purposes of extension due to the rapid socio-economic changes taking place in both urban and rural areas. These may serve to create new audiences and new programmes reflecting these changes. Some of the likely purposes extension could take include food security, youth development in the food processing, food safety, environment and climate change, entrepreneurship development and related development programmes.

**7.2. Extension terminology and Alternative Words for ‘Extension’**

**Extension Terminology**

The term ‘extension’ was first used to describe adult education programme in England in the second half of the 19th Century, when traveling teachers used the programmes to expand - or extend - the work of universities beyond the campus and into neighboring communities. This was then called university extension as scope of knowledge extended was disparage and not specific for any particular field. This idea was later adopted in the United State of America, applying specifically to agriculture [hence agricultural extension], while in Britain the idea metamorphosized to ‘advisory service’ in the 20th C. As you know necessity is the mother of invention, the need to apply scientific knowledge to human needs is a global phenomenon; the idea was also being developed in different parts of the world. In fact, this same concept is being called differently in different places. Knowing the different ways of explaining the meaning in different places gives you a deeper understanding in the whole idea.

Today, it is becoming common to apply the concept and principles of extension to different areas of development, both rural and urban. In Ethiopia for instance extension principles and methods are being applied successfully in the health, marketing, micro and small enterprise development sectors.

 **Alternative Words for ‘Extension’**

The following words in different cultures capture what extension means and the local connotations are provided:

• Dutch - voorlichting [lighting the pathway ahead to help people find their way];

• Indonesia - penyuluhan [lighting the way ahead with a torch];

• Austrians - Förderung [furthering or stimulating you to go in a desirable direction; similar to Koreans word to rural guidance];

• German - Beratung [advisory work as in English]; Germans use other words such as:

• Aufklärung [enlightenment];

• Erziehung [education - as in US to stress that the goal of extension is to teach people to solve problems themselves].

• French - vulgarization [simplify the message for the common man];

• Spanish - capacitacion [improving people’s skills, in other words meaning training];

• Thai, Lao - Song-Suem [to promote].

**7.3. Definition of Extension and notes on the definitions**

The term extension has been defined differently and new definitions keep emerging. The term extension is broad but naturally a non-formal educational discipline. The general goal is to enable people to use scientific and technological information to improve their quality of life.

It is called agricultural extension when it focuses on agriculture. However, it can be used effectively in nonagricultural programme areas such as rural health, family planning, social work or community development.

1. Extension education has been described as an informal out-of school education system of education designed to help rural people to improve their standard of living by their own efforts, through making wise use of natural resources at their disposal for the benefit of the individual, family, community and nation as a whole.
2. Extension is a service or system which assist farm people, through educational procedures in improving farming methods and techniques, increasing production efficiency and income, bettering their levels of living and lifting social and educational standards (Maunder, 1973).
3. Extension involves the conscious use of communication of information to help people form sound opinions and make good decisions.
4. Agricultural Extension: assistance to farmers to help them identify and analyse their production problems and become aware of the opportunity for improvement (Adams, 1982).
5. Extension is an on-going process of getting useful information to people [the communication dimension] and then assisting those people to acquire the necessary knowledge, skills and attitudes to utilize effectively this information and technology [the educational dimension].
6. Extension is a professional communication intervention deployed by an institution to induce change in voluntary behaviours with a presumed public or collective utility.
7. The essence of agricultural extension is to facilitate interplay and nurture synergies within a total information system involving agricultural research, agricultural education and a vast complex of information-providing businesses.
8. Extension can be defined in general as follows: It is the process whereby the extension worker tries to motivate his extension partner and to give capability with the help of encouragement and ideas to solve his acute problems. The people concerned acquire a better insight into the network of problems and recognize the alternative solutions available. They gain from this, both incentive to embark on problem solving and the direction to take. Through the agency of extension, otherwise untapped human resources are set free and utilized.

**Notes on the Definitions**

If you meditate upon these definitions, you will begin to understand the nature of the subject accordingly:

1. There are as many definitions as are authors, emphasizing various aspects of the subject, with more detail meaning being revealed over time.
2. It is all about improving people’s livelihood through improved technology, knowledge, skills and change in attitudes, which would not occur naturally except through certain concerted efforts, e.g. assist, communicate, facilitate, teach etc.
3. There are fundamentally two aspects of getting extension work through: communicate the idea, in order to getting the clientele to know the idea exist [awareness] and knowing when to do and how to do what is to be done and doing it on sustainable basis as the needs arises. One component that tangentially can be inferred is growing in the ability of problem solving and improvement in managerial competence.
4. There are various stakeholders involved in extension work with interplay of roles, which have to be synergistically pursued.
5. Some definitions were emphatic on farmers as the target system while others simply to the subjects as people. In fact extension is applicable to any field or livelihood using same philosophy and principles, greatest application has been in agriculture.
6. Years of practical extension work have revealed that most of these definitions are theoretical in orientation, especially when viewed from the perspective of the farmers or beneficiaries. This presents farmers mainly as passive and weak receivers of innovations while the change agent is superior and authoritative.

**7.4. Concepts Related To Agricultural Extension**

There different dimensions of development intervention efforts and various concepts are used to variously capture them. Without due clarifications, these concepts might be confused with agricultural extension. While sometimes some are used interchangeably, professionals should be able to bring forth the nuances therein. In establishing extension as an educational concept, it is necessary to place it within the framework of different learning approaches.

**Related Concepts**

There are certain concepts which are used ‘loosely’ and at times interchangeably with agricultural extension. As an upcoming professional, it is essential you are able to make categorical distinctions on these terms. Major ones among these terms are mentioned and defined below:

* Adult Education: adult education is defined as ‘any purposeful effort towards self-development and improvement carried out by any individual without legal compulsion and without such effort becoming a major form of activity. From this definition it could be seen as a form of adult education, however, adult education objectives center on training for citizenship, leisure time activity, economic efficiency and vocational training.
* **Advisory Service**: advisory extension predates agricultural extension and was first used in Europe. It was concerned with providing organized technical services and publications to farm families by some progressive individuals called ‘traveling teachers’ of agriculture at the instance of agricultural societies promoting application of scientific knowledge to the field of agriculture.
* **University Extension**: this literally implies ‘extension of the university’ and it was first used in Britain in 1840s in Cambridge University. The term was used to represent an idea of ‘extending’ knowledge and technologies generated in the university to public members who were not privileged to come to the citadel of knowledge but can benefit from such. University extension covered a broad scope of knowledge so generated in the university without restriction to particular subject, so long as it is considered beneficial to the people out there.
* **Cooperative Extension System**: the term agricultural extension was first used in the United States of America where ‘university extension’ was particularly applied in agricultural issues in the Universities of Chicago and Wisconsin. This culminated into the passage of the Smith-Lever Act of 1914 which gave rise to the Cooperative Extension System. It has been the adopted form of extension model in USA. The act provides a combination of federal, state and local government legislative and funding backing to agricultural extension and home economics work in USA. Within this structure, extension work is domiciled in the Land Grant universities which were established as a result of Morelli Act of 1862. Land Grant Universities are those established and funded by government in USA.
* **Technology Transfer**: technology transfer is discussed within the analytical framework of Agricultural Technology System which recognizes four major functional component; some of which are internal to the technology while others are external.

 The components comprise:

1. **Policy**, which includes those external factors that directly impact the technology system including the utilization of farmers.
2. **Technology development**, which includes that part of agricultural research system that is devoted to applied and adaptive research.
3. **Technology dissemination**, which is broken down into the sub-functions of knowledge transfer and input transfer.
4. **Technology utilization by farmers**, with an emphasis on smallholders.

It is clear from the above that it is erroneous to equate agricultural extension with technology transfer because the latter includes functions of input supply and other agri-support services.

Extension system is classified as either agricultural extension delivery system or agricultural acquisition system.

* **Agricultural Extension Delivery System** [AEDS]: this implies there is a body of information/technologies and other relevant inputs such as fertilizers, improved seeds and farm credits. The extension agencies are accessible to the information and other inputs to make them available to farmers who need them. This is typified by Ministry based extension (Conventional Agricultural Extension Model) with public extension workers. The extension programmes are generally fixed by government such that strategies and implementation are centrally decided from the headquarters by the extension agency. Here, extension agency drives the process.
* **Agricultural Extension Acquisition System [AEAS]:** the main idea of this system is that a group of farmers, organized in one way or the other, can reach beyond the village level to acquire information and other inputs considered desirable. The farm organization under this system ‘hire and fire’ a private extension agent who facilitate and advise the group’s members who occupy the driver’s seat. To be effective and sustainable, every extension organization should strive to bring their clientele [individually or in groups] to this level of operation where they know what they need and make effort to acquire such.

**CHAPTER: 8** **GENESIS OF EXTENSION EDUCATION**

**8.1 The History of Extension**

Extension as a practice has a long history both ancient and modern. It can be argued that extension dates back to times when human civilization started farming. There is archaeological evidence that indicate people sharing information on better methods of agricultural practices during ancient Mesopotamian civilization. Extension practices have been mentioned as success story that led to the transformation of agriculture and rural areas in many parts of the globe.

Extension has evolved in different forms with different purposes over time. In the end it has evolved into a formalized public service that receives huge budget and human resources and undertaken by governments with the objective of improving the abilities of rural people to adopt technologies and new practices so as to adjust to changing conditions and societal needs.

The modern history was related to certain problems faced by farming community which led to the birth of more or less organized form of extension. For instance outbreak of potato blight in

Europe in 1845 has led to existence of extension service. The other example is the births of modern structured extension service in USA come to existence because of Morrill Act of 1862, the second Morrill Act in 1890, and the passage of the Smith-LeverAct, 1914 with establishing the Cooperative Extension Services.

* 1. **Extension and Formal Education**

When extension is put into action for purposes of educating rural people, it is not considered to be formal education but rather it is non-formal education. However in instances where it is taught in university settings it is considered to be formal education which can lead to the attainment of a professional certificate. Click here to refer to a table showing the difference between formal and extension education.

Usually there is confusion differentiating between extension service and extension as a discipline. Extension is a fully fledged discipline having its own philosophy, objectives, principles, methods and techniques. It is a branch of applied behavioural science which looks at ways of bringing about desirable changes in human behaviour through education and communication by using the latest science and technological innovations. However, extension service is the art of communicating and providing service to the users using extension principles and methods. Extension principles and methods can be applied to various disciplines and are classified based on the purpose for example health extension, marketing extension etc.

 **Approaches to Learning**

**Informal Learning** is learning things in our day-to-day situations (if we don't look in front of us while walking, we learn that we run into things and that might be dangerous). It's what daily life practices teach us. It is learning from life, during a meal at table with parents, play, exploring.

**Formal learning** is learning that takes place within a teacher-student relationship, such as in a school system.

**Non-formal learning** is organized learning outside the formal learning system. For example: learning by coming together with people with similar interests and exchanging viewpoints, in clubs or in (international) youth organisations, workshops.

**Differences between Formal and Non-Formal Education**

Certain definitions of extension describe it as informal, out-of-school and adult educational process. It is pertinent you learn to distinguish between formal and informal education.

Table 1: Differences between formal and formal education system

|  |  |
| --- | --- |
| **Formal Education System**  | **Non-Formal Education System** |
| There are fixed and prescribed curricula/course of study  | No formal/fixed curricula or course of study. Subject is flexible |
| Programmes development is quite autocratic without much input from learners | Programme development is based on needs and expressed desire of the people. |
| Audience is homogenous and with close are bracket. | Audience is heterogeneous and non-captive. It comprises of old, young, literates, illiterates etc |
| Subject matters are basic, abstract and more theoretical in nature | Subject matters more practical than theoretical and intended for immediate application of solution to problems |
| Operates in classroom situation | Operate mainly out of class, on farmers’ fields and homes. |
| Outcome of participation normally indicated with issuance of certificate | Solution and satisfaction derived are the outcome; participation not usually certificated |

If these distinctions can be made on formal and non-formal education systems, are there no areas of similarities? Yes, two systems have some features in common.

i. Both targeted towards learning and share several learning principles in common.

ii. Both bring about changes in knowledge, skills and attitudes of learners.

iii. Both are development-oriented.

iv. Both add value to human lives.

**8.3 Objectives and Principles of Extension**

The objectives of extension can be expressed in terms of the end towards which our efforts are directed. Even if the fundamental objective of extension is the development of the people, the specific **objectives** that have been developed over time in the history of extension can be categorized as follows:

1. The dissemination of useful knowledge and information relating to agriculture, including the use of improved technologies and improved cultural practices in a variety of farming practices
2. To improve all aspects rural people lives within the framework of the national development policies and people’s need for development
* **Principles of Extension**

Extension work has evolved basic working principles which are necessary for an extension worker to follow in planning and practicing extension activities. These **principles** are mentioned below.

1. The extension work must be based on the needs and interests of the people.
2. Extension work should bebased on the knowledge, skills, customs, traditions, beliefs and values of the people.
3. Extension encourages people to take action and work out their own solutions to their problem rather than receiving ready-made solutions.
4. An extension programme should be flexible so that necessary changes can be made whenever needed to meet the varying conditions and need of the people.
5. Extension work should be based on the full utilization of local leadership.
6. Extension should be a co-operative action involving participatory activity in which people co-operate to pursue a common cause.
7. The success of extension education has to be measured by the level of satisfaction of the people i.e. the extension beneficiaries.
8. . Extension should be based on constant evaluation. The effectiveness of the work is measured in terms of the changes brought in knowledge, skills, and attitudes and the adoption of changed behaviour of the people, and not merely in terms of achievement.
* **Operational Principles of Extension**

Extension:

1. Goals revolve around self-development of people through educational resources
2. Enables the people to manage changes in the social and economic arena.
3. Programmes address people's needs and their priorities.
4. Uses a group approach to enhance cost-effectiveness, creativity and to encourage democratic processes.
5. Helps people become educators by encouraging them to participate in development of the learning activities.
6. Is flexible and innovative in program approaches.

**Functions and Scope of Agricultural Extension**

* **Functions of Agricultural Extension**

Fundamentally, there are **two professional functions of extension**, which can be inferred from several of the definitions given earlier. These tasks are:

* **Communication Function**: extension has the responsibility of not only furnishing farmers and other rural folks with relevant technical information useful for livelihood improvement; it processes packages such information and professional communicates it to the clientele. Effectiveness of a message is to large extent influence by the delivery. The specialized technique of delivery distinguishes the extension worker from other people the farmer is receiving information from. It is one thing to have a message [subject matter], and other thing to know how to effectively deliver it. While the argument that extension in not the only source of reaching the farmer [considering the Agricultural Knowledge and Information System] is valid, extension training is required to achieve most effective communication.
* **Educational Function**: beyond mere awareness, extension has the responsibility of assisting the clientele to use/apply the technical information on improved practices or innovations when the need arises. Educational objective that indicates if learning has taken place brings change in knowledge, skill and attitude of learners. Extension ensures that the clientele perfect the art of effectively using the practice anytime in the future when the need arises.

**Role of Agricultural Extension Agent**

While it is straightforward to present the function of extension as a discipline, it is not that easy to define the role of the extension agents.

For extension agent to be strictly professional depends on several factors such as the level of agricultural development of the nation, which might determine whether or not the agent would have to necessarily take up certain additional tasks, [if extension effort will yield desired result].

Also for the reason of underdevelopment, there are other counterproductive tasked imposed by government in public extension practice.

1. The extension agent, in performing communication and educational functions will be expected to inform, advice and share knowledge and experience with the clientele.

**Note that** extension personnel are no longer seen as having superior knowledge to ‘teach’ farmers, as if the latter knew nothing. Such extension programmes based on this model has been described as ‘paternalistic’; in other words, the communication process have a parent/ child or teacher/student relationship is outdated. It is fast giving way to more participatory model, wherein the extension personnel and the farmer are seen as partners on the same platform.

The knowledge and opinions of farmers are considered to be just as important as that of researchers or government officials. Also while the agent might possess knowledge of improved practices to share with the farmer, the farmer also has a large stock of indigenous knowledge that the agent must learn from to make success of his extension effort.

1. Earlier text-books on agricultural extension described the extension agent link between research and the farmers. This was based upon a linear model or the Transfer of technology model of agricultural innovation [TOT], which is unrealistic in real life situation. The TOT model views the role of extension as the link between research and the farmer and as merely the purveyor of second hand information generated by research.
2. Extension agent serves as vehicle for rural/agricultural policy reach the farmers. Additional responsibility has been recognized for extension in the spirit of participatory development wherein policy making is shifting from being supply-driven [dished out by policy makers without recourse to beneficiaries] to being demand-driven. Under this dispensation, the agent needs to intimate farmers with policies that are relevant to them and assist them to participate in the policy process. Through policy advocacy, the extension agent works with farmers'/rural associations to present their position to the public and to relevant government agency and if necessary pressurize the policy makers to respond to their demand. NGOs involved in rural development and poverty alleviation are in the frontline of this type of extension programme.
3. Extension agent helps to develop leadership and organizational skills, so they can better organize, operate and/or participate in cooperatives, credit societies and other support organizations as well as participate more fully in the development of their local communities.

**CHAPTER: 9** **EXTENSION METHODS AND APPROACHES**

**9.1 Evolution of Alternative Agricultural Extension Approaches**

Different technology generation and dissemination approaches have been developed and implemented in developing countries since the early 1950s. A review of the principal approaches is presented in the following sections. Transfer of information and skills has existed since the emergence of permanent agriculture. Today's practice however is different in that the process is dominated by organizations, and its scope has extended from disconnected local events to a complicated large scale, and even worldwide activity.

**Extension goals**

In the past, the goal of extension work was shaped based on the features of the system such as its organizational structure, the choice of clientele, its operational design, and the methods used as well as the interest of the funding agency. However, two broader goals can be identified namely, technology transfer and human resource development, in other words a technical or a broader socioeconomic view of development.

* **Technology Transfer**

The research-extension-farmer linkage, especially in developing countries, is based on a simple model referred to as the Research-Extension-Farmers linear model. It is a conventional way of transferring technology developed in research system. Research plays a crucial role in contributing to the development of new

* **Human Resource Development**

The human resource goal of extension is broader than that for technology transfer however the goals are interrelated. Currently there is a view that human resource development is a genuine goal of extension. The fact that Human resource development is an important desired outcome of any extension system explains the role of extension in empowerment of the people.

**Characterization of Alternative Agricultural Extension Approaches**

Various paradigms have been designed to characterize and analyze extension approaches/systems in literature.

A convenient paradigm for analysis normally provides a broad division into which various extension systems can be classified; namely production technology/problem solving approach. The general features of this classification are succinctly highlighted:

 **(i) The production technology type:**

* + Rural development policy “from above” is directed towards national and macro-economic interests.
	+ Extension has the task of directing people to increase production according to pre-formulated national production targets and sometimes imposing on them prescribed solutions.
	+ Projects are “top-down” and the rarely successful on the long.

**(ii) The problem solving type:**

* + Starting point is the definition of problems from viewpoints of the clientele.
	+ Target-group orientation.
	+ Participation by target group in the planning and implementation of extension projects.
	+ Phased project planning and implementation.

**Another relevant paradigm consists of two perspectives of extension systems:**

1. The agricultural extension delivery system and
2. The agricultural acquisition system.

**The agricultural extension delivery system** simply implies that there is a body of information along with the associated inputs such as improves seeds, fertilizers and credits that an extension agency makes available to farmers. This is in contrast to the **agricultural extension acquisition system** in which the main idea is that groups of farmers, organized in one way or the other, can reach out to actively seek and acquire the information required.

 **Extension Approaches /Extension delivery alternatives**

The choice of alternatives in delivering extension depends on many factors: The following are the main alternative extension delivery mechanisms. Each mechanism of providing extension services has its own features, advantages and disadvantages. The alternatives to organizing extension which demand choices on various levels as follows:

* + Public versus private
	+ Government versus non-government
	+ Top-down (Bureaucratic) versus bottom-up (participatory).
	+ Profit versus cost-recovery
	+ General versus sector
	+ Multipurpose versus single purpose
	+ Technology driven versus need oriented

The various frameworks presented are useful analytical bases for describing and understanding the operations of different alternative extension models. However it is useful to know that choice of extension model is goal-oriented and dependent of the extension agency and the target group. In practice, extension organizations everywhere pursue the overall goals of technology transfer and human resource development, though the emphasis will differ. At the same time, within each organization there is a mix of objectives, and within countries there is often a mix of organizational patterns.

**9.2. Agricultural Extension Approaches**

Worldwide many different approaches have been adopted to execute extension programmes, even while new ones are emerging.

1. **Conventional Agricultural Extension Approach**

Conventional Agricultural Extension Approach (CAEA) came up between 1940s and 1950s when agriculture was relevant in rebuilding world economy from the devastating effect of World War II. The system has British origin and thus was common in many British colonies.

CAEA, extension services are administered by Ministry of Agriculture and exhibit the bureaucratic characteristics associated with civil service.

The approach is essentially designed to promote national agricultural production through food crops and animal production. Their objectives such as farm income enhancement, improving the general quality of lives of rural people are subsidiary and are rarely stated. **The main features are as follows:**

* + Pyramidal organizational structures with several administrative levels from headquarters to the field level.
	+ It has a number of divisions such as livestock, veterinary, fisheries, forestry, agricultural engineering and research, extension and training sections.
	+ Extension personal are generalists working with farmers on a vagary of extension problems.
	+ Extension work is top down with clear chain of command, long and complex lines of communication.
	+ It is usually under pressure of physical production targets to implement predetermined programmes of action.

**Major weaknesses of this approach are listed accordingly:**

* + Effectiveness of services was marred by the bureaucratic characteristics associated with the civil service.
	+ Poor research linkage due to lack of coordination of the extension agency with universities and agricultural research institutes.
	+ Dilution of efforts as a result of engagement in regulatory functions such as data collection and tax collection.
	+ Ineffective supervision and staff frustration.
	+ Lack of focus, vagueness of job description and poor logistics support.
	+ Little or no input from clientele in programme development effort, hence, top-down.

**2. Training and Visit Extension**

The Training and Visit extension (T&V) in the strict sense of the word is not a separate approach but an alternative way to organize ministry based extension.

Critically evaluation of the ministry-based extension system of the 1970s shows us:

* + An inadequate internal organizational structure
	+ Inefficiency of extension personnel
	+ Inappropriateness or irrelevance of extension content
	+ Dilution of extension impact
	+ Only a few favoured farmers in favoured areas rather than the bulk of the farming community were reached.

**The basic features of the T & V are:**

* + Professionalism
	+ Single line of command
	+ Concentration of effort
	+ Time bound work
	+ Field and farmer orientation
	+ Regular and continuous training of staff.
	+ Close two-way linkage between research and extension.

T & V system rather to reach all farmers directly, concentrates on contact farmers expected to pass information on to fellow farmers with similar problems. To ensure regular field contact, facilitate supervision and communication, and set clear and attainable objectives, fixed visits at regular intervals (fortnightly) are prescribed.

Similarly, regular sessions for extension workers to receive training and discuss administrative matters are held. This setting ensures that costly refresher courses are avoided, knowledge may be enhanced step-by-step, and up-to-date information can be fed into the system.

In Nigeria, the T & V extension was adopted first at pilot level and later as a nationwide system of public extension service delivery since 1970s.

**Generally the weaknesses of Training and Visit Extension System are as follows:**

* + It is too ‘top-down’ oriented and does not allow enough farmer participation in programme planning.
	+ It is too rigid in terms of the fortnightly schedule, particularly during slack seasons
	+ It is too labour intensive, requiring a large number of extension workers which many developing nation may not be able to afford.

**3. Farming Systems Research and Extension (Fsr/E)**

The FSR/E philosophy hinges on the premise that while technologies are available to overcome many of the farmers’ most pressing constraints, delivery agencies do not take cognizance of labour, financial or institutional constraints that hinder adoption. It is based upon the premise that research and extension work in close linkage. In contrast with earlier agronomic research, **FSR shows at least four differences:**

* + it is based on a comprehensive view of the farm as a whole,
	+ priorities for research should reflect the whole-farm analysis,
	+ components’ research must take into account connections with other sub-systems,
	+ evaluation of research takes into account linkages between subsystems

**The positive features of FSR are:**

* + seeking to identify and address farmers' constraints,
	+ using extensive surveys and rapid rural appraisal to pinpoint areas for more intensive scrutiny,
	+ employing all relevant disciplines,
	+ involving farmers to highlight problems and screen technologies,
	+ framing recommendations with regards to the domains where they are applicable.

All the above indicate a linkage between research-extension-farmer and consideration of the farmers' real situation. It is also a departure from the past when research recommendations were perfected on-station, to using farmers' input in formulation of technology packages; but it is still 'top down' in orientation and not initiated from the farmers level. However,

FSR/E impacts have not been significantly encouraging across the continent due to methodological problems, unsustained confidence by funding agencies such as USAID, and a barrage of national institutional problems.

**4. Commodity-Focused Extension Approach**

**Commodity-focused Extension –** sometimes called contract farming was adopted in many developing countries by colonial powers. The goal was to facilitate the production of high value commodities for export as raw materials for European factories. It was also used by government, parastatals such as commodity boards or private firms that were production and profit oriented. This was reflected in the fact that focus was on cash crops without any concern for food crops. The proponents of this approach argue that, by infusing modern technology and monetary incentives into traditional farming, a cumulative chain of effect is triggered, thus contributing to overall development.

**5. The University Organized Extension Approach**

The University Organized Extension System was first practiced in Britain in the 1840s. Cambridge University adopted it in 1873 followed by London, University in 1876 and Oxford University in 1878. The system incorporates adult education, nutrition home-economics, agricultural extension, mass communication and health services. Most universities world-wide with Agricultural programmes and especially universities of agriculture have adopted this system in one form or another.

The university organized extension as found in United States of America is unique. The programme is carried out under federal and state legislation that sets up a cooperative programme among federal, state and local government to fund and carry out extension work on a matching basis through the land-grant universities in each state. It can be regarded as a model in its own right and it is called Cooperative Extension System. Extension work based in the university is cooperatively funded by the three tiers of government and local level extension workers closely interact with agricultural scientists because their offices are all located in the university. The uniqueness of the system is in its cooperative located in the relationships, the wide scope of subject matter taught, broad nature of clientele and the focus on human development. It also allows a lot of management freedom for the benefits of participants which qualifies it as a bottom-up approach.

**6. The Community Extension Approach**

The Community Extension Approach developed in India covers a broad spectrum of operations such that the scope of extension agent’s activities is wider and beyond focusing on agriculture. Hence, it is also called Rural Extension. It is noted for being a participatory ‘self-help’ system.

Adoption of useful and practical technologies to farmers and their family members’ livelihoods was central to this approach. The overriding philosophy of this extension approach is that activities should be based on clientele’s felt needs; built around the desire of people to be liberated from poverty and pain and self-help operated. It aims at i) improving the quality of life at community level, ii) reducing rural poverty and iii) fostering social development by improving the general standard of living in the rural areas through the application available human and natural resources at people’s disposal.

**7. Animation Rurale**

Animation Rurale was developed by the French Institut de Recherches et d’Application des Méthodes de Developpmént (IRAM). It was widely adopted in Francophone African countries such as Senegal, Morocco, Ivory Coast and Madagascar. The approach essentially was to integrate the rural folks into the mainstream of the national economy after being librated from colonial dependence. Animation Rurale used a large number of voluntary collaborators called animateurs who were selected by the people and regarded as experience and respected farmers. After training of the animateurs, they are expected to operate in their local communities as initiator of progressive action and interpret government policies such they the rural communities could jointly develop appropriate programmes assisted by the state targeted towards development.

**Against this background, Animation Rurale aims are as follows:**

* + To persuade people, through self-effort to improve their livelihood by effectively using their available resources.
	+ To develop literary and technical empowerment (input supply, extension and marketing) and social welfare that enhanced productivity could be attained.
	+ To motivate community members to actively participate in community affairs, especially as it affect their livelihood.

**8. Participatory Extension Approaches**

Aside from the approaches mentioned in above, there are some other approaches which been designed to overcome some weaknesses inherent in several of the ones described earlier which are top-down models.

They are participatory extension approaches. They have been found to be more effective in bringing about far reaching impact upon clientele because they seem to put focus on them as subjects around whom development interventions should revolve. Few approaches which can be classified as participatory will be described succinctly in this unit.

 **Origin of Participatory Extension Approaches**

Participatory Extension Approach is a ground approach emphasizing the significance participation by the target system as part of the process in finding solutions contrary to other approaches that thought farmers could only bring up problems for experts to solve and probably ascertain how satisfactory the recipe was. This approach brings the scientists, extensionists and farmers to the same pedestal, and could be concerned with a broad range of agricultural subjects depending on village problems and needs.

There are various concepts upon which this approach is rooted or associated; including Participatory (or People centered) Technology Development [PTD], Indigenous Knowledge System [IKS], the Farmer- First and Last Model and Farmers’ Experiment among others. Since the publications of Farmer First: Farmer Innovation and Agricultural Research in the late 1980s, the participatory approach as championed by proponents such as Robert Chambers have witnessed tremendous prominence in development parlance.

**The underlying assumptions are as follows:**

1. There is an ‘indigenous knowledge system’, and while it is different from ‘the scientific knowledge system’, there is much to gain from interaction of the two.
2. Effective extension cannot be achieved without the active participation of farmers themselves as well as of related services.
3. There is a reinforcing effect in group learning and action.
4. Extension efficiency is gained by focusing on important points based on expressed needs of farmers and by reaching more small farmers through their groups/organizations instead of through individualized approached.
5. When research personnel do not cooperate with farmers and extension staff in setting priorities, there may be lack of feedback to research agenda, and sometimes the generation of inappropriate technology.

Participatory approach to development intervention seems to be the most effective tool currently in use in developing nations.

**CHAPTER: 10** **ADOPTION AND DIFFUSION OF INNOVATION**

**10.1. Innovation**

Innovation is defined as an idea, practice, or object perceived as new by an individual. It matters little, so far as human behavior is concerned , whether or not an idea is 'objectively' new or the idea seems new to the individual, it is an innovation. Adams (1992) defines innovations as new methods, practices or techniques that provide the means of achieving sustained increase in farm productivity and income. The innovation may not be new to people in general, but if it has not yet been accepted by an individual, to that person it is an innovation.

It is difficult to attach attributes of innovation in to definite categories. The innovation is characterized by indefinite variables and the interwoven behavior of many variables. But for simplicity we need a standard classification scheme to describe the perceived attributes of innovations in universal terms. The attributes classified into **five**. These include: relative-advantage, compatibility, complexity, triability and observability.

1. ***Relative advantage***is the degree to which an innovation is perceived as being better than the idea it supercedes. The degree of relative advantage is often expressed in economic profitability, in status giving, or in other ways. The nature of the innovation largely determines what specific type of relative advantage (such as economic, social and the like) is important to adopters, although the characteristics of the potential adopters also affect which dimensions of relative advantage are most important.

2. ***Compatibility*** is the degree to which an innovation is perceived as consistent with the existing values, past experiences, and needs of potential adopters. An idea that is more compatible is less uncertain to the potential adopter. An innovation can be compatible or incompatible (1) with socio-cultural values and, (2) with previously introduced ideas, or (3) with client needs for innovations.

3. ***Complexity***is the degree to which an innovation is perceived as relatively difficult to understand and use. Any new idea may be classified on the complexity-simplicity continuum. Some innovations are clear in their meaning to potential adopters while others are not.

4. ***Triability***is the degree to which an innovation may be experimented within a limited basis. New ideas that can be tried on the installment plan will generally be adopted more rapidly than innovations that are not divisible. An innovation that is trialable is less uncertain for the adopter. Some innovations are more difficult to divide for trial than others.

5. ***Observability***is the degree to which the results of an innovation are visible to others.

The results of some innovations are easily observed and communicated to others, where as some other innovations are difficult to describe to others.

**10.2. Adoption**

**Adoption** is the decision-making process in which an individual passes from first hearing about an innovation to final adoption. **Adoption** is either at a farm-level (individual) or at an aggregate level. **Adoption** at **the individual's level** is defined as the degree of use of a new technology in the long-run equilibrium when the farmer has full information about the technology and its potential uses. Whereas **aggregate adoption**, is measured by the aggregate level of use of a specific new technology within a given geographical area or within a given population.

**Adoptions** **of** **innovations** have also been modeled using **static** and **dynamic** perspectives. In the case of **static** **analysis**, the behavior of an individual farm household or a group of households is determined at certain point during the adoption process. While **dynamic** **analysis** is based on changes in the decision making parameters over time.

The adoption pattern to a technological change in agriculture is not uniform at the farm level. It is a complex process, which is governed by many socio-economic factors. The farmers socio-psychological system and their degree of readiness and exposure to improved practices and ideas, i.e., changes like the awareness and attitudes of farmers towards improved agricultural technologies and institutional factors which act as incentives / disincentives to agricultural practices and the farmers' resource endowment like the land holding size and labor are some of the factors of considerable importance in bringing about the technological change in agriculture.

It is the view of Rogers (1983) that **adoption process as a mental process** through which an individual passes from first hearing about an innovation or technology to final adoption. This indicates that adoption is not a sudden event but a process. Farmers do not accept innovations immediately; they need time to think over things before reaching a decision.

The opinion of Ray (2001) is that, **adoption is a behavioral change** which includes knowledge, understanding and ability to apply technological information. It is a change in interest, attitude and aspiration values and the like as well as change in overt abilities and skills.

**10.2.1. Rate of adoption**

**Rate of adoption** is the relative speed with which members of a social system adopt an innovation. It is generally measured as the number of individuals who adopt a new idea in a specified period. So rate of adoption is a numerical indicant of the steepness of the adoption curve for an innovation.

According to Nkonya *et al.* (1997) **the intensity of adoption** is defined as the level of adoption of a given technology. The number of hectares planted with improved seed (also tested as the percentage of each farm planted by improved seed) or the amount of input applied per hectare will be referred to as the intensity of adoption of the respective technologies.

**10.2.2. The innovation-decision process**

The innovation-decision process is the process through which an individual (or other decision-making unit) passes from first **knowledge** of an innovation to **forming** **an** **attitude** towards the innovation, to a **decision** to adopt or reject, to **implementation** of the new idea, to **confirmation** of this decision. This behavior consists essentially of dealing with the uncertainty that is inherently involved in deciding about a new alternative to those previously in existence. It is the perceived newness of the innovation, and the uncertainty associated with this newness, that is a distinctive aspect of innovation decision-making (compared to other types of decision-making).

**Communication channels p**lay different roles at various stages in the innovation-decision process. The farmer-to-farmer exchange of personal experiences with the use of innovation (eg. use of hybrid seed) seemed to lie at the heart of diffusion. When enough such positive experiences were accumulated by farmers (especially the innovators and early adopters) and exchanged with in the community, the rate of adoption really took off.

**10.2.3 A model of the innovation -decision process**

The present model of innovation-decision process consists of five conceptual stages:

*1.* ***Knowledge***occurs when an individual (or other decision-making unit) is exposed to the innovation's existence and gains some understanding of how it functions.

*2.* ***Persuasion***occurs when an individual (or other decision-making unit) forms a favorable or unfavorable attitude towards the innovation.

*3.* ***Decision***occurs when an individual (or other decision-making unit) engages in activities that lead to a choice to adopt or reject the innovation.

*4.* ***Implementation***occurs when an individual (or other decision-making unit) puts an innovation into use.

*5.* ***Confirmation***occurs when an individual (or other decision-making unit) seeks reinforcement of an innovation-decision already made, but he or she may reverse this previous decision if exposed to conflicting messages about the innovation.

**10.3. Perception and Adopter perception paradigm**

**Perception**

Different scholars define perception in different ways. According to Berelson and Steiner (1964), **perception** is the more complex process by which people select, organize, and interpret sensory stimulation in to a meaningful and coherent picture of the world.

Atkinson *et al.* (1985) defined **perception** as the process by which we organize integrate and recognize patterns of stimuli. Berelson and **Steiner** (1964) indicated that the importance of perception is apparent from Lewins statement that the objective or physical environment, interpreted by the individual, makes up his “behavioral” or “psychological” environment and it is this psychological environment with which we must deal to understand learning or any other form of social or adoption behavior.

As clarified by Düvel (1991), **perceptions** are understood to be of a more specific nature and are analyzed on the basis of attributes of innovations. For this purpose an inventory or list of attributes is required that is as encompassing as possible. Unlike the Roger’s (1983) classification of innovation attributes that are of broad and unspecific categories, they are more specific and possibly address the causes of changes.

A number of studies have analyzed the relationship between characteristics of an **agricultural** **technology** and its **rate** of **adoption**. Most have used more or less objective judges, or have assumed that all farmers perceive these characteristics in the same way. A person's perception of an innovation may, however, differ widely from the actual characteristics of the innovation. **Perception** is **influenced** by our **values**, **beliefs** and **attitudes**, and **objective** **assessment** of **relative** **advantage**, **compatibility**, etc, is difficult for everyone to act (Adams, 1992).

 **Adopter perception paradigm**

Adesina and Zinnah (1993) indicated that adoption (rejection) of technologies by farmers may reflect rational decision making based upon farmers’ perceptions of the appropriateness of the characteristics of the technologies under investigation. However, perceptions are subject to change across time and place. An individual's perceptions of an innovation are likely to change after he adopts it. If his/her actual experience with the innovation is satisfactory, his/her perceptions probably will become more favorable. So perceptions are difficult to measure in retrospect by asking respondents to recall how they perceived an innovation at some previous time, such as before they adopted it.

**10.4. Adoption of Technology**

**Adoption** refers to the degree of use of new technology in long-run equilibrium when the farmer has full information about the new technology. In brief term, therefore, it refers to the uptake of innovations by individuals (Leeuwis, 2004). While Traxler, *et al*. (1991) defined adoption as the degree of use of a particular technology or practice by farmers at a given point of time. Adoption is often a continuous process, and may occur in gradual or stepwise manner, sometimes ending in partial adoption (Wilkinson, 1989). **Adoption** is a **learning** **process** with **two** **distinct** **aspects** (Abadi and Pannell, 1999). **One** is the **collection**, **integration** and **evaluation** of new information to allow better decisions about the innovation.

***Early in the process***, the farmer’s uncertainty about the innovation is high, and the quality of decision making may be low. **As the process continues**, if it proceeds at all, uncertainty is reduced and better decisions can be made (Marra, *et al*., 2003). The other **aspect** of learning is **improvement** in the farmer’s skills in applying the innovation to his own situation (Tsur *et* *al.,* 1990; Abadi and Pannell, 1999).

Similarly, adoption studies indicated that adoption of innovation is not something that happens over night, but rather that it is the final step in a sequence of stages. Ideas varied about the precise number, nature and sequence of stages through which people advanced (Leeuwis, 2004). However, the most widely used ***characterization of stages*** in connection with adoption of innovation is **awareness**, **interest**, **evaluation**, **trial** and **adoption**. ***In these stages***, it appeared that people use different sources of information in connection with different stages of adoption.

. It is widely agreed to consist of five steps as follows:

1. **Awareness** – becoming aware that innovation exists;
2. **Interest** – becoming keen or interested as to possibly use it;
3. **Evaluation** – thinking through the advantages and disadvantages of continuous use;
4. **Trial** – using the innovation on trial or probably on a small scale; and
5. **Adoption** – apply the innovation on repeated basis in preference to the old method.

In countries with well-developed mass media system, farmers usually become aware of innovations through mass media. In later stages they tend to prefer interpersonal contact with somebody in whose competence and motivation they have confidence. This person may be a change agent, but for most farmers’ exchange of experience with challenges are more important. According to Dasguspta (1989), in regions where there are few agricultural mass media and demonstrations often play an important role in the early stages.

However, Rogers and Shoemaker (1962) criticized the stages mentioned above due to the deficiencies outlined hereunder.

1. Adoption process ends in adoption decision, whereas in reality rejection also may be a likely outcome.

2. The five stages of adoption process do not always occur in a specified order, as some of them may be skipped, especially the **trial** stage and **evaluation** actually occurs throughout the process.

3. Actually, the process seldom ends with adoption as further information seeking may occur to confirm or reinforce the decision, or the individual may later switch from adoption to rejection. Likewise, the paradigm of **adoption** **process** followed four **stages** namely **knowledge**, **persuasion**, **decision** and **confirmation**.

Furthermore, adoption of new technologies depends on a range of personal, social, cultural and economic factors as well as on characteristics of the innovation itself. Adoption occurs when the farmers perceive that the innovation in question will enhance the achievement of their personal goals. Goals may vary among farmers that include economic, social and environmental. Factors that influence adoption of innovation include social factors, local leadership and social distance. Concerning social factors, some groups and communities place a higher value upon material gains than others if the adoption of new practices goes to the established customs and traditions of the people, the innovator may be ridiculed or may loss prestige. The extent to which changes are adopted in the past depends on the values and expectations of the group and where there is an emphasis on maintaining traditions and values rooted in the past, changes occur slowly and sometimes rapidly. Local leadership influences all individuals in the community to accept it. The wide differences in social status also considered as a factor in the diffusion of farm information through the interpersonal channels (Manoharan and Arunachalam, 2003).

Whether the new technology is or not potentially beneficial and acceptable to farmers need to be defined. Chapman (1984) had suggested the following sets of questions to evaluate acceptability of innovations by farmers. According to him, innovation has to be well determined how the new technology makes the use of scarce resources, its contribution to households’ objectives, institutional, managerial and agro-ecological requirements.

Moreover, **acceptability** by farmers, **compatibility** with available farmers’ **resources** and **beliefs** and **management** **skills** has to be considered. Furthermore, Escobar *et al*. (1984) observed that, factors most frequently affecting adoption of technological innovations include farm size, land tenure, labor availability, credit, risks and uncertainties, human capital and sociological factors.

**Adopter categories**

* **Innovators**
* **Early adopters**
* **Early majority**
* **Late majority**
* **Laggards (including non-adopters)**

**10.4.1. Rate of adoption**

Rate of adoption is the relative speed with which an innovation is adopted by members of a social system. It is generally measured as the member of receivers who adopt a new idea in a specified period of time (Rogers, 1971). The same author pointed out that the type of innovation decision is related to innovation’s rate of adoption. We generally expect that innovations requiring only an authority decision will be adopted most rapidly but fewer individuals are involved in the decision-making process. Contrary to this, the more persons involved in making of innovation-decision, the slower is the rate of adoption. Therefore, one route to speeding up the rate of adoption is to attempt to alter the unit of decision so that fewer individuals are involved.

The other important type of variable in explaining the rate of adoption of an innovation is its perceived attributes that are, **relative** **advantage**, **compatibility**, **complexity**, **trialability** and **observability** (Rogers, 1983).

The nature of innovation largely determines what specific types of **relative** **advantage** such as economic and social is important to adopters, although the characteristics of the potential adopters also affect which dimensions of relative advantage are most important. **Relative advantage** indicates the ***strength of the reward or punishment resulting*** from adoption of an innovation. **Compatibility** is other important attributes that **meets a need felt of clients** that could be realized through **careful assessment of farmers’ need** (Rogers, 1983).

**Thus**, perceived attributes of innovation, types of innovation-decision, the nature of communication channels, the nature of the social system, and the extent of change agents’ promotion effort in diffusing the innovation, affect an innovations’ rate of adoption.

**10.3. Diffusion of innovations**

**The innovation-diffusion model,** followed from the work of Rogers, holds that access to information about an innovation is the key factor determining adoption decisions. The appropriateness of the innovation is taken as given, and the problem of technology adoption is reduced to communicating information on the technology to the potential end users (Adesina and Zinnah, 1993).

However, Rogers (1983) **explained that the diffusion of innovations** attracted many scholars in that though an innovation is found as having an obvious advantage; it is often very difficult to be adopted by farmers. There is a gap between what is known and the actual practice /use of the object. He, moreover, indicated that the **innovation** **diffusion** involves considerable deliberation by most adopters even in the case of an innovation with spectacular results. His statement indicated that there is a need to approach the adoption decision process with other additional paradigms.

The Diffusion process is the spread of an innovation from its source to the ultimate consumer that focuses on external forces.

The key elements of diffusion are:

1. an **innovation** is
2. **communicated** through certain channels ( types of change agents and information)
3. over **time**
4. Among the members of a **social** **system** (types of audiences, community).

**CHAPTER: 11** **Extension Approaches in Ethiopia**

**11.1. Introduction**

In Ethiopia a range of extension approaches have been used. These will be discussed in relation to the objectives, activities, and organizing agents and clients of each approach.

The establishment of the land grant college at Haramaya (the then Alemaya college of Agriculture and Mechanical Arts), Agricultural technical schools (Ambo and Jimma) as well as area development projects such as ARDU, WADU and CADU, and the regular extension activities under the Ministry of Agriculture are the main developments in the history of agricultural extension in Ethiopia..

**11.2. Approaches in Supporting Agricultural Innovation**

Supporting approaches of agricultural innovation has changed over time. The National Agricultural Research Systems (NARS) were the dominant approach before 1990. In the 1990s, the Agricultural Knowledge and Information System (AKIS) become prominent concept while recently; the concept of Agricultural Innovation Systems (AIS) is dominating literatures gaining preference in terms of strengthening the broad spectrum of involvement of multiple actors in science and technology development and dissemination of innovations.

In the following sections we will be discussing the similarity, differences, purpose, actors, strengths and limitations of the three approaches to supporting agricultural innovations.

* **National Agricultural Research Systems (NARS)**

The activities based on the National agricultural research systems (NARS) concept focus on a strategy for strengthening research organizations by providing them with infrastructure facilities, management capacity and other institutional support. The NARS comprises an institutional system which is responsible for coordinating and implementing scientific research that contributes to the growth of agricultural and natural resources.

* **Agricultural Knowledge and Information System (AKIS)**

The Agricultural knowledge and information system (AKIS) links and integrates farmers, researchers, Agricultural educationists, extensionists and encourages them to exploit and promote reciprocated learning and to create, share, and make use of agriculture-related technology, knowledge and information. Farmer communities are at the centre of the knowledge triangle created. The AKIS concept recognizes that research is not the only means of generating or gaining access to knowledge. Although the AKIS also focuses on research supply, it gives much consideration to the links among the knowledge actors and the recognition of farmers’ demand.

* **Innovation Systems**

Supporting research systems possibly will add to the delivery of new knowledge and technologies. However, this approach may not essentially advance the capacity for innovation in the agricultural sector as a whole. In recent times the model of an innovation system that takes into consideration holistic planning knowledge production and use, has gained in popularity. It focuses on enabling attitudes, practices, governance, and policies that permit the knowledge to be used for productive purposes. An innovation system can be referred to as system comprising of actors in the agricultural sectors that collectively demand and supply knowledge and technology, and the mechanisms and the rules by which these different agents interact.

The innovation systems focus not only on the science suppliers but also on the interaction and totality of actors involved in innovation. It focuses on the factors that affect the demand and use of new and existing knowledge in an original and practical way. Thus innovation is viewed within a socioeconomic dimension and not simply as discovery and invention. The scope of innovation includes not only technology and production but also takes into consideration a variety of factors such as attitudes, practices, and new ways of working, management, and marketing changes.

The innovation systems concept emphasizes adaptive tendencies as a central element of innovation capacity.

**CHAPTER: 12** **EXTENSION METHODS**

**12.1. Extension Methods**

Extension methods consist of the techniques of communication between extension workers and the clientele with the aim of motivating and facilitating them to make decisions towards problem solving. They are sometimes referred to as extension teaching methods.

There are several of such methods but an extension agent’s choice depends on certain factors such as the specific goals, the number of people targeted and the capacity of the extension service.

On the side of clientele, the method preferred tends to correlate with some characteristics of the target system. It is true that weaker groups tend to prefer individual instruction. Similarly, it was found that the higher the level of farming success, the lower the age-group and the closer the subjects to position of leadership, the more positive was their inclination to take part in other extension methods.

Traditionally, extension methods are classified into three: individual, group and mass (media) methods. Recent advances have added other techniques that may readily not fit into these categories. This is as a result of new techniques due to improved technologies such as information and communication technologies (ICTs), Rural Rapid Appraisal (RRA) and Participatory Rural Appraisal (PRA). They will be discussed briefly after the main classification.

**12.1.1 Individual Methods**

The individual methods consist of visits of extension workers to clientele homes and farms on the one hand and clientele’s visits to the agent’s office or home on the other hand. At such a contact, face-to-face interaction ensues. While it allows the most intensive form of communication between the two parties, used solely, it is usually not a very effective means of promoting the cause of vast number of small farmers. It is therefore more effective if complemented with the other two methods. While it is implicitly the most expensive method, it affords the following advantages:

* + Affords an opportunity for developing friendly and confidential relationship,
	+ Helps extension agent gaining sight into the lives and perspectives of the target group,
	+ Enables extension agent to discover local leaders, and
	+ Serves as launch pad for demonstration.

**Other demerits of individual extension are as follows:**

1. It requires a relatively large amount of the agent’s time.
2. Time of visit may not be convenient for the clientele.
3. The extension agent may be tempted to concentrate only on the progressive farmers and neglect those who needed the attention most.

Examples of individual extension include:

1. Farm and Home Visits - agent visits the farm/home of clientele to instruct, deliberate, demonstrate and learn on the problem environment. In carrying out a home/farm visit they are usually three basic phases which are as follows:
2. Pre-visit phase: Agent should pre-determine the objective of the visit and inform the clientele before the time of visit. All required materials needed to make the visit productive must be secure and the agent should notify the direct supervisor.
3. Actual visit phase: Agent should strictly adhere to the date and time of visit. After few pleasantries according to the clientele’s culture and custom, the agent should go into the day’s business. While clientele should ensure that the visit is as brief as possible, opportunities should be given to the host to be expressive while the agent only facilitate. The agent should avoid dominating discussion.
4. Post-visit: Agent should document the visit
5. Office calls/enquiries - farmer may visit the extension agent’s office/home or other agreed contact points for the purpose of enquiry or learning. Such visits are usually unscheduled and motivated by need for the farmer to seek the agent on problem calling for urgent attention. The agent should make the visiting clientele feel at home try hard to ensure that the effort is not in vain.
6. Telephone Calls - communication between the two parties through telephone. This is becoming more plausible with the prevalence of mobile telephone even in many rural locations.
7. Correspondence - personal letter on subject of interest. The farmer could write letters or memoranda to the extension agent or the extension agency on issue of primary concern. Use of this technique may be limited where farmers are largely illiterate. The agent should give prompt attention to by early reply.
8. Informal contacts - unstructured or planned meetings with clientele in informal settings.
9. The Model Farmer - identification of a farmer whose farming methods and attitudes are so superior that his or her operation can serve as a model for others, and
10. The Field Flag - message left by agent in the pocket of a red vinyl flag propped by a pole when the farmer is not sighted.

**12.1.2 Group Methods**

Group methods are characterized by reaching fewer people who have some degree of opportunity for interaction and feedback. Group extension is the most important method for advising and promoting the interest of a large number of small farmers. To be effective, however, it also has to be supplemented by individual and mass extension. This is because learning is an individual process.

**Special merits of group extension** over individual methods include the following:

* A large number can be reached,
* It saves time and staff, and
* It permits more participation by the target group.

**The demerits include:**

* Wide variation in interest and educational background of the target group may create difficult learning situation.
* Progressive farmers or men may dominate the scene.
* Difficulty in arriving at the convenient time for contact.

**Group extension methods include:**

1. **Demonstration**: It is a way of showing people how to do something and why something ought to be done. In demonstration, everyone should be given opportunity for a hands-on experience as much as possible. Those who want to give the experience a trial on their own should be followed up and the agent should venture to know the hindrances with those who are reluctant.

**Two distinct types of demonstration are:**

1. **Method Demonstration** – It shows a group the step-by-step process of doing something. An example is how to assemble and use a knapsack sprayer for spraying on a cowpea plot.

**Advantages of method demonstration include**:

1. It reaches more than one person at a time
2. Seeing, hearing, discussing, participating, asking question for further clarification in group situation facilitate learning and action.
3. When local leaders participate in method demonstration, efforts of the agent are multiplied.

**On the other hand, the limitations are:**

1. It requires some showmanship but some agents are not good at it.
2. It is not advisable when the demonstration aids are not readily available.
3. It takes so much time (preparation and the actual task), since effective demonstration ensures all participants learn the skill.
4. **Result demonstration** teaches why technique should be adopted and the effects. The agent uses it to show the advantages of a practice or series of practices over a current. For instance, planting an improve variety of maize side-by-side with the traditional one and observing the performances over time till harvesting is done.

**Advantages of this technique are as follows:**

1. Useful in furthering the dissemination of new practices.
2. It gives the agent confidence in the practice.
3. It helps in locating and encouraging local leader.

It should be noted that result demonstration has **some limitations** such as:

1. It is time consuming and
2. It is could be disrupted by weather.
3. **Informal Discussion** - small group gets together at a convenient location to consider and exchange ideas on common problem with a view of proffering solution. This is particularly suitable for the radio listening programme after which the subject matter broadcast is discussed and position taken by participants.
4. **Lecture** - a formal, verbal presentation by a single speaker to a group of audience. The purpose is to present a body of organized information/message to an audience. Lecture is more effective when visual aids are used to illustrate the lecture to captivate audience attention and allows more senses to be engaged. Lecture permits factual presentation of matters, face-to-face contact and opportunity for lecturer to read audience mood and take feedback; care must be taken to ensure that audience attention doesn’t wander. It should also be ensured that high-quality visual aids are used.
5. **Role** - **Playing** - simulation involving a simple plot and participants are assigned role to act out the situation that is subject to discussion thereafter. There is normally no script, however, participant are allowed to apply their own experience and skills to create learning environment. Discussion should follow role playing during which the audience will freely assess the points raised and jointly come about alternative solutions.

Other group methods include: Puppet Shows, Field/Farmers’ Day, Conducted Tours, Symposium, Seminar, Panel, Workshop, Brainstorming and Buzz Session.

**12.1.3 Mass Media or Mass Extension**

The aim of mass extension is to address a large number of people at once. It is particularly useful in making large numbers of people aware of new ideas and practices. It is equally good to announce sudden emergencies. It is clear that mass media has a function mainly in stimulating clientele after which they seek additional information by individual or group contact.

Traditionally, mass media is limited by low level of feed-back. However, improved technologies have reduced the barriers to a considerable extent. The coming of relatively cheap cell-phone has made rural telephony and use of SMS in form of sending text messages has enhanced feedback opportunities.

**Mass communication techniques are thus classified:**

* + 1. Printed media are techniques that rely principally on combinations of printed words and pictures such as newspapers, wall newspapers, newsletters, leaflets/pamphlets and fact sheets.

Printed materials to be effectively used should ensure accuracy, brevity and clarity. It is equally important to apply a tested principle of providing readers with the 5 Ws and 1H – the what, where, who, when, why and how. They require some level of literacy.

* + 1. Audio-visual media [also called broadcast techniques] are techniques relying on the audio or visual senses, either alone or in combination. They help overcome the barrier of illiteracy.

Examples are: radio, television, projected visuals (motion pictures, slides, filmstrips and overhead transparency. Brief notes on radio and television are presented:

* + 1. Static media are mass media techniques, which does not involve motion or sound, but requiring some form of printing including posters, exhibits and displays.

**The merits of mass extension method include:**

* It reaches large number of people at low cost.
* Documents such as printed pages, video tapes and CD ROM could be kept and studied at leisure.
* Information given is definite, structured and readily adaptable.

**The demerits of the mass extension methods are as follows:**

* Illiterates and people with limited education may have problem, especially with printed media.
* Information prepared for general distribution may not be suitable for local conditions.
* Frequent revision may be necessary to update according to research findings.
* While good for awareness creation, follow up may be essential before desired impact is made.

**12.2. Extension Methods Application in the Adoption Process**

Adoption is a mental process, which a particular individual goes through from the time of exposure (awareness), consideration and finally acceptance/rejection of an innovation. It is widely agreed to consist of five steps as follows:

1. **Awareness** – becoming aware that innovation exists;
2. **Interest** – becoming keen or interested as to possibly use it;
3. **Evaluation** – thinking through the advantages and disadvantages of continuous use;
4. **Trial** – using the innovation on trial or probably on a small scale; and
5. **Adoption** – apply the innovation on repeated basis in preference to the old method.

Since the challenges and needs of individuals at various levels of adoption are different, so also are the methods considered to be most effective for the different stages. Mass extension is most effective for awareness and interest stages. Group method is effective for evaluation and trial stages while adoption calls for more attention usually best secure in individual method.

In contemporary time, advances in information and communication technology have drastically improved the opportunities for farmers to obtain useful information capable of bettering their farm operations. It is quite exciting to note that feedback opportunity that used to be quite limited in mass media application is significantly boosted by pervasiveness of mobile phones. This makes mass extension to be more effectively relevant at all stages of adoption thus creating greater room for learning and change.

Specifically, the versatility of radio as a veritable tool in development is remarkable. Development communication has greatly been enhanced. To illustrate the above, a radio listening group could contribute to, seek clarification or ask questions on an agricultural radio programme on-air using cell phone as many rural locations are covered by telephone network. Many more isolated communities are progressively being reached by telephone network.

**12.3. Factors for Selecting Methods**

There are several factors determining which extension method or combination of methods the extension agent uses in carrying out a learning experience. Some important ones are listed as follows:

* + Nature of learning goal.
	+ Extension agents’ knowledge and competence and interests [Can they draw? eloquent in speech? creative in making aids?].
	+ The audience composition. How well educated? How interested in the subject? What experience do they have?
	+ Availability of aids and other materials. Some aids may be most appropriate but may not be available. They may even be too costly. Is electricity available? Lack of spare parts, transportation problem may also become issues.
	+ Personal and financial resources, which are available [When personnel are limited, group and mass methods take precedence over individual. Substitute lectures played back on video recorder for oral presentation may be considered.
	+ Nature of message [urgency, emergency such as outbreak of disease or disaster or weather news will find radio or other mass media more useful than individual/group methods.
	+ Spatial distance. How far the extension office to the target audience is may affect the extension method used.

**Emerging Methods**

New dimensions to extension methods are emerging. A glance is made at these opportunities to enhance the communication link and delivery of extension messages between technology sources and the target systems.

Rapid Rural Appraisal (RRA), Participatory Rural Appraisal (PRA), and Participatory Learning and Action (PLA). These are methodologies developing out of greater recognition of local knowledge in development work. Though they are planning tools, their uses leave some permanent impression on local participants’ ability.

**RRA** can be described as a team approach to situation analysis: a group of relevant professionals – researchers and extensionists taking a look at the rural setting in a jiffy. Being top down as farmers are not involved, RRA quickly bowed to a superior method called participatory rural appraisal (PRA). PRA can be described as a growing family of approaches and methods enabling local people to share enhance and analyse their knowledge of life and conditions to plan and to act. PRA is a learning process which when used well enables local people (rural and urban), to undertake their own appraisal, analysis, action, monitoring and evaluation.

Participatory Learning and Action encompasses any methodology that involves the local people in the direction on an action in the community.Many techniques are continuously being developed some of which are briefly mentioned here:

**RRA Methodology**

Some techniques commonly used under RRA methodology are the following:

* + - 1. Direct observation involves direct observation of specified field, objects, events, situations and practices of the people from various multidisciplinary perspectives.
			2. Review of secondary data - desk review of data/information, published or unpublished relevant to the subject of RRA from sources considered reliable.
			3. Ranking - involves the use of interview to determine preference of subjects (people) on need, problem, priority and solutions
			4. Semi-structured interview - involves using guided interview to obtain information in an informal setting.

**PRA Methodology**

**The PRA methodology employs techniques such as:**

* 1. **Focus Group Discussion:** involves identification of people who will constitute a group to provide relevant information on specific issue of developmental target.
	2. **Mapping and Modeling:** involves people's mapping and drawing on the ground to make social, health, demographic maps, resource maps of village land etc, making three dimensional models of watershed etc. These methods can be combined with household listing, well-being ranking, transects and linkage diagram.
	3. **Transect walk:** involves systematically walking with key informants through an area, observing, asking, listening discussing and learning about relevant features.
	4. **Timelines trend and change analysis:** involve compiling the chronologies of events; peoples account of the past and the causes of changes and trends, often with estimation of relative magnitude.
	5. **Seasonal calendars:** distribution of days of rain, amount of rain, crops, labours structure etc. across the year.

Others include daily time use analysis, linkage diagrams, well-being grouping and matrix scoring and ranking.

**CHAPTER: 13** **GENDER ISSUES IN AGRICULTURE EXTENSION**

**13.1 Gender in Agricultural Extension**

Classically in extension, a household is conceptualized as a programme unit. A household consists of individuals working in similar waystowards a common goal under the leadership of a male head. However, in reality the household is a much more complex and dynamic social entity. While it is useful to draw attention to the fact that there is division of labour along gender lines and it has profound implications for the organization of agriculture, men's and women's responsibilities and privileges vary along socio-cultural and socioeconomic lines specific to a particular time and place. The key role played by women in agriculture in the past was generally not acknowledged in government data and decision-making. This situation has changed over the last two or three decades, and much has been achieved in giving recognition to the importance of women in the agricultural sector. Gender mainstreaming is the current global approach in advancing gender equality and equity. At the level of national government there is a move towards incorporating a gender perspective into policies, plans, programmes and projects to ensure that these impact on women and men in an equitable way.

The advantage of a gender mainstreaming approach is that it allows for the advancement of gender equality and equity regardless of whether it is women or men who are disadvantaged and whose position needs to be addressed. In some regions and sectors, for example, women may be in a more advantageous position than men and gender analysis can reveal this.

However, given the fact that historically it is women, who have tended to be disadvantaged, and that a number of inequalities remain, projects and programmes may need to target women specifically in order to bring about gender equality.

Much has been written about the past failures of government extension services in reaching women farmers and the cultural bias which has in many countries prevented women from active participation in group training, extension meetings and most importantly, access to inputs such as fertiliser and credit. These services have been predominantly staffed by men and they have tended to direct their services to male farmers or heads of households, excluding female-headed households and women members of male-headed households. However, any consideration of gender in relation to these points must be considered in the context of the changes which are taking place.

**13.2 Improving Women's Access to Extension**

Agricultural extension strategies traditionally have focused on increasing production of cash crops by providing men with training, information, and access to inputs and services. This male bias is illustrated in farmer training centres, which have been established to provide residential training on technical subjects.

**First**, most of the training centers do not provide separate washing and sleeping accommodations for women and do not provide facilities for the care of babies or young children which may not attract women to attend training programs.

**Second**, women's daily workloads do not usually allow them to be absent from home for residential training; even attending short courses may cause overwhelming problems in arranging substitute care for children or the home, and

**Third**, even where attendance of women is quite high as a proportion of the total, women are given instruction mainly in home management and craft subjects and not in technical agriculture.

Further, extension services have been staffed predominantly by men. Only in countries such as the Philippines have women field staff been deployed in sufficient numbers and with sufficient resources to become effective agents of change among women farmers. The recommended selection criteria, such as title to land, literacy, or cooperative membership, as well as male extension staff's assumptions about women's roles in farming, have usually excluded women involvement.

In some countries, individual contact has been complemented by group contact, but not only, where it may be difficult for male change agents to have any type of contact with individual women. In many cultural settings, group extension significantly increases women's access, because the group context calms fears that may arise out of interacting with a male extension agents.

* **Gender in Research and Extension in Ethiopia**

Initially, the conventional extension approach to female farmers was related to the reproductive and domestic roles that underestimated the productive role. The gender aspect was not recognized as a significant factor in designing the rural development strategies used. All the focus of extension services targeting women farmers were associated with their traditionally accepted domestic roles (more on household management, nutrition, cooking, and family planning). This home economics extension program was an important way of reaching women farmers, and could have been more effective if it had been addressing the productive role of women as well.

Development policy makers and planners are becoming increasingly more aware of the crucial contributions of women farmers to agricultural production and food security. Nevertheless, agricultural policies on the whole still do not address the needs of women farmers adequately.

Where the roles and needs of women farmers are recognized in policy, this tends not to be adequately translated into practice in agricultural development programs and planning.

Agricultural research also gives inadequate attention to women farmers and their needs. As has been pointed out, for example, women and men farmers are often responsible for different agricultural tasks. Research is generally focused on the improvement of production and technologies for men agricultural tasks, while those of women are neglected. In addition to this, female-headed households are even more invisible to researchers, donors and policy makers.

Therefore, despite a remarkable growth and expansion of institutions and programs, Ethiopia’s agricultural research system still has some gaps. These gaps include lack of gender as a part of the research organizational structure, program formation, as well as research trials/experiments initiation, review and approval procedures.

**13.3 Improving Training Programmes for Women**

The following suggestions are made for improving and redesigning extension training programmes for women:

1. Adapt programmes to women's needs and skills.
2. Allow sufficient time to enable women to acquire new skills and adjust schedules to fit women's existing workloads.
3. Provide training in agricultural and other productive activities, not just home and family welfare topics.
4. Emphasize activities for which there is an actual income-generation potential.
5. Ensure the involvement and full participation of women from poorer and less educated backgrounds.
6. Use trainers who are not only technically competent, but also understand the needs and aspirations of rural women.
7. Provide practical field experience in the use of innovations.

Shift more resources to community -based training rather than residential training

1. [↑](#endnote-ref-1)