#

# MEKDELA AMBA UNIVERSITAY

COLLEGE OF AGRICULTURE AND NATURAL RESOURCE

DEPARTMENT OF RURAL DEVELOPMENT AND AGRICULTURAL EXTENSION

COURSE TITLE:- RURAL SOCIOLOGY AND AGRICULTURAL EXTENSION

COURSE CODE:-

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#  PART 1-RURAL SOCIOLOGY

#  INTRODUCTION

     This Course consists of six chapters. Chapter one deals with the emergence of sociology, sociological theories and methods. Chapter two discusses about the concepts of culture. In the third chapter, social groups are treated. Chapter four focuses on social institutions. When we come to chapter five, we get a brief description about socialization. Issues related to social change, social movement, and social mobility are discussed in chapter six. After completing this course, you are expected to address the following objectives.

* Explain sociological and anthropological concepts and their theories
* Identify founders of sociology and their views
* Analyze methods of sociological research
* Explain what anthropology is about.
* Explain the concept of culture and its characteristics
* Identify the difference between universalities, generalities and particularities of culture
* Describe material and nonmaterial culture
* Differentiate factors for cultural variation and change
* Define subculture and culture shock
* Explain what is the social structure
* Compare the social and economic structures of hunters and gatherers, horticulturalists, agriculturalists and industrial societies
* Identify the difference between status and role
* Describe the social institutions and their functions
* Define socialization
* Identify the types of socialization
* Explain agents of socialization
* Analyze social changes, social movements and social mobility
* Explain the causes of social change
* Elaborate theories of the social movements
* Identify factors influencing social mobility

# CHAPTER ONE

# THE EMERGENCE OF SOCIOLOGY

**Objectives**

After completing this chapter, students will be able to:

* Explain sociological and anthropological concepts and their theories
* Identify founders of sociology and their views
* Analyze methods of sociological research
* Explain what is anthropology

## 1.1. An Overview of Sociology and Anthropology

 Sociology emerged as a field of study during the political, economic, and intellectual upheavals of the eighteenth and nineteenth centuries. Rationalism and science replaced tradition as methods of understanding the world, leading to changes in government, education, economic production, and even religion and family life. The clearest symbol of this movement is the French Revolution (1789), with its bloody uprising and rejection of the past.

The industrial revolution had an even greater impact. Within a few generations, traditional rural societies were replaced by industrialized urban societies. Many intellectuals hoped that the tools of science could help in understanding and controlling a rapidly changing society. This is how sociology emerged as the subject matter.

## 1.2. The Founders

***Auguste Comte (1798-1857)***

The first major figure to be concerned with the science of society was the French philosopher Auguste Comte. He coined the term sociology in 1839, and is generally considered the founder of sociology. The philosophy of positivism, which he developed, suggests that the social world can be studied with the same scientific accuracy. Comte was among the first to suggest that the scientific methods could be applied to social events

Comte divided sociology in to static and dynamic sociology, a division which has remained of the greatest value in sociological theory. Static sociology is concerned with determining static laws which govern the existence of society. It is a kind of social anatomy whose objective is the study of the mutual actions and reactions which the different parts of the social systems have one another. The fundamental idea behind static sociology is that all social phenomena are internally connected, which means that an isolated study of one social phenomenon is fruitless. The elementary social unit is not the individual but the family the parts of which are united by sympathy.

Social dynamics is a theory of progress in the sense of development. It describes the essential ways in which human development occurs in a progressively higher intellectual level. Dynamics was therefore concerned with whole societies that show how they developed in the course of history. Comte was convinced that societies were moving progressively towards a state of ever-increasing perfection

***Herbert Spencer (1820-1903)***

Another pioneer in sociology was the British philosopher –scientist Herbert Spencer. He advanced the thesis that evolution accounts for the development of social as well as natural life. He concluded that parts of society work together to maintain society, this led him to some basic principles that still guide the study of sociology. One of Spencer’s guiding principles was that society must be understood as an adaptation to its environment. This principle of adaptation implies that to understand society, we must focus on process of growth and change. It implies that society will change as circumstances change. Spencer’s second major contribution was his concern with the scientific method. Spencer was aware of the importance of objectivity and moral neutrality in investigation. He warned sociologists that they must suspend their own opinions and wishes when studying the facts of society.

***Karl Marx (1818-1883)***

A philosopher, economist and social activist, Karl Marx was born in Germany to middle –class Jewish parents. Marx made enormous contributions to the field of sociology and economics. He introduced the theories of economic determinism and the dialectic. According to the theory of economic determinism the most basic task of any human society is to provide food and shelter to sustain itself. He believed that family, law and religion all develop after and adapt to the economic structure; in short, they are determined by economic relationships. This idea is called economic determinism. Marx saw all human relations as stemming ultimately from the economic systems. He argued that conflicts between opposing economic interests lead to change. Marx further held that class conflict is ` the engine of history` which is the primary source of social change.

***Emile Durkheim (1858-1917)***

Another early sociologist with enormous influence was the Frenchman Emile Durkheim. Durkheim did not agree with Marx’s strong emphasis on the economy as the basis of social structure, but he shared Marx’s concern for the forces that bind people together, or what he called social solidarity. For Durkheim the key to social solidarity was functional integration. In Durkheims view, there are two basic forms of social solidarity: mechanical and organic solidarity. Mechanical solidarity is based on strongly shared beliefs, values, and customs. This is what holds together small, simple, tribal societies and traditional agricultural villages; where everyone views the world in much the same way and engages in the same activities. Large, complex, modern societies, in contrast, are knit together by what Durkhiem called organic solidarity, an interdependence that is based on a complex division of labor. The social bonds this system creates are extremely strong .People are interconnected because differences in their skills and roles make them need each other to survive. Functional integration is greatest in modern societies that are based on organic solidarity.

Durkheim also argued that shared values and practices derived from culture also play a role in knitting society together. For example, religious services are occasions not only for worshiping god but also for affirming social bonds among members of the congregation and between the congregation and society as a whole. Religion and other elements of culture also function to provide people with a sense of rules and limits. The two major contributions of Durkheim are his ideas about the relationship between individuals and society and the development of a method for social science. According to Durkheim, even our most private feelings are shaped by society.

Durkheim`s major works are still considered essential reading in sociology. These include his studies of suicide, education, divorce, crime, and social change. Durkheim was among the first to stress the importance of using reliable statistics to examine theories of social life .He gave the most notable early demonstration of scientific methodology in sociology. In his rules of sociological methods, published in 1895, he outlined the methodology which he pursued in his study of suicide, published in 1897. Instead of speculating up on the cause of suicide, he first planned his research design and then collected a large mass of data on the characteristics of people who commit suicide, and then derived a theory of suicide from these data.

***Max Weber (1864-1920)***

A German economist, historian and philosopher, Max Weber provided the theoretical base for different areas of sociological inquiry. He wrote on religions, bureaucracy, method and politics. In all these areas, his work is still valuable and insightful. Three of Weber’s more general contributions were an emphasis on the subjective meaning of social actions, on social as opposed to material causes, and on the need for objectivity in studying social issues. He rejected Marx’s idea that economic factors were the determinants of all other social relationships. In Weber’s view, people’s cultural ideas play independent and important roles in shaping their actions, and thus determining the structure of society, including the economic system, thus, economic changes sometimes follow cultural changes.

Although like Marx, Weber believed that power and conflict are fundamental elements of social life, he argued that people’s economic identities are not always important in determining how the lines of the power struggle will be drawn. Often, he said, we care more about other social factors such as race, religion, and personal experience in defining where people fit in the social hierarchy. One of the Weber’s more influential ideas was his declaration that sociology must be value-free. This idea is generally advocated by modern sociologists. Thus although one may study poverty or racial inequality because of a sense of moral outrage, such feelings must be set aside to achieve an objective grasp of the facts.

## 1.3. Defining Sociology

Sociology is one of the disciplines of the social sciences. The term sociology was first invented by August Comte from the Latin socius, meaning friend or companion and the Greek logos meaning science. Sociology is commonly defined as the scientific study of social relations, social institutions and societies. It is often defined as the study of human society including both social action and organization. Sociology concentrates its study up on man’s group life and the products of his group living. Sociology is especially interested in the customs, traditions, and values which emerge from group living, and in the way group living is in turn affected by these customs, traditions, and values. Sociology is interested in the way groups interact with one another and in the processes and institutions which they develop.

In sociology, some concepts such as social structure, social actions, functional integration, power and culture are basic. Sociology is sub divided into many specialized fields, of which a partial list includes; cultural sociology, demographic sociology, industrial sociology, medical sociology, rural sociology, political sociology, social organization, sociology of education, sociology of religion, social change, urban sociology etc. of course these fields are also shared by other disciplines.

***What is Rural Sociology?***

Rural sociology is a specialized field of sociology which focuses on the nature and development of society and social behavior in rural areas. The majority of world population is living in the rural areas and follows patterns of occupation and life somewhat different from those living in urban areas. Their behavior, way of life and beliefs are conditioned and deeply influenced by their rural environment.

The birth of rural sociology stemmed from the recognized existence of rural problems and the attempts made to solve these problems. With perhaps a few exceptions, rural sociology did not originate in educational institutions as an academic discipline, but as a result of the existence of rural problems. Rural sociology was born and developed through more than half a century into a distinct academic field of professional study in the United States. Early beginnings of rural sociology dated to at least 1908. During this period, social problems of the rural United States had increased to a significant extent and the Country Life Commission was appointed to study these rural problems and make recommendations for improvement.

Within each rural society there may exist a number of communities or farming populations. These groups of people are essentially heterogeneous in terms of the strategies that are adopted for solving problems. Varying ecological, demographic, market, political, economic and socio-cultural conditions generate differing patterns of farm enterprises. These conditions lead to differences in farm management styles, cropping patterns and levels of production.

Different groups of people have different knowledge systems. Science is only one knowledge system. Rural people also have a set of knowledge that is widely termed as indigenous knowledge. It is the sum of experiences and other forms of knowledge of a given ethnic group that forms the basis for decision-making. Indigenous knowledge about agriculture is intimately connected with knowledge of other spheres of life.

Here are justifications why we study rural sociology:

* The world population is dominantly farmers
* Urban centers consist of many people who have rural background.
* To understand how rural society is changing.
* To study the culture of the people in their rural settings
* To understand indigenous knowledge system.
* To know the relationship between farmers and the government.

***The Physical Structure of Rural Society***

The major components of the physical structure of rural society are the patterns of settlement of rural people, the physical resources of the rural societies, the types and arrangements of houses, the supplies and services and characteristics of the population. The two fundamental settlement patterns of rural people are clustered dwelling forms and dispersed forms. Between the two forms are various combinations of patterns of settlements. In isolated farmsteads, the individual lives on his farm with his farmland surrounding him. His neighbor may be a few miles from him depending on the size of their respective farms. Village settlement patterns consist of dwellings of rural people concentrated together with their farmland outlying their clustered dwellings of village.

***The Role of Rural Sociology for Development***

A prerequisite to effective work with rural people is a clear understanding of the behavior of rural people and rural society. This understanding is the basic reason for studying rural sociology. It provides concepts to understand the intricacies of the behavior of rural people. This understanding allows effective analysis of rural people in their relationships with others in rural society. It helps to see the village from a new perspective and with deeper insight into the reasons, motivations, purposes and objectives of the way rural people act, think and live.

Without knowledge about the nature of human organization, we cannot create new kinds of social relations and patterns of organizations. Sociology studies all the social forms that human beings have created, such as groups, communities, families, and institutions. It explores the nature of human involvement in all of these diverse orders.

When we consider the basic issues, problems and dilemmas of the day, we see that almost all of them involve organizational questions. They involve how to organize people in new ways. They are sociological in nature. To address organizational questions requires sociological knowledge. If we rely upon our personal biases and hunches to resolve social problems, we are likely to do more harms than good. We can hurt more than help people. The application of scientific knowledge of human affairs is crucial to reconstructing social patterns. As the science of human organization, sociology can provide much of this needed knowledge.

## 1.4. Sociological Theories

In this section, we bring together and summarize ideas that are the foundation of the three dominant theoretical perspectives in sociology today these are: structural functionalism, conflict theory, and symbolic interactionism.

**Structural Functional Theory**

Structural functional theory was developed by the great American theorists Talcot Parsons and Robert K. Marton. This theory addresses the question of social organization and how it is maintained. This theoretical perspective has its roots in natural science and the analogy between society and an organism. In the analysis of living organism, the scientist’s task is to identify the various parts (structures) and to determine how they work (functions). In the study of society, a sociologist with this perspective tries to identify the structures of society and how they function, hence the name structural functionalism.

The assumption behind structural functionalism is that any study of society must begin with an identification of the parts of society and how they work. Structural functionalism is basic to all perspectives. Scholars, who use this perspective, rely on three major assumptions;

* Stability- the chief evaluative criterion for any social pattern is whether it contributes to the maintenance of society.
* Harmony- as the parts of an organism work together for the good of the whole, so the parts of society are also characterized by harmony.
* Evolution- change occurs through evolution- the adaptation of social structures to new needs and demands and the elimination of unnecessary or outmoded structures.

Because it emphasizes harmony and adaptation, structural functionalism is some-times called Consensus theory.

A structural- functional analysis asks two basic questions these are what is the nature of this social structure (what patterns exist)? What are the consequences of these social structures (does it promote stability and harmony)? In this analysis, positive consequences are called functions and negative consequences are called dysfunctions.

***Conflict Theory***

Conflict theory sees the world in terms of conflict and change, conflict theorists contend that a full understanding of society requires a critical examination of the competition and conflict in society. As a result, conflict theory addresses the points of stress and conflict in society and the ways in which they contribute to social change. Conflict theory is derived from Marx’s ideas. The following are the three primary assumptions of modern conflict theory;

* Competition- competition over scarce resources (money, leisure, sexual partner and so on) is at the heart of all social relationships. Competition rather than consensus is characteristic of human relationships.
* Structural inequality- inequalities in power and reward are built into structures. Individuals and groups that benefits from any particular structures strive to see it maintained.
* Revolution- change occurs as a result of conflict between competing interests rather than through adaptation. It is often abrupt and revolutionary rather than evolutionary.

Like structural functionalists, conflict theorists are interested in social structures. The two questions they ask, however, are different. Conflict theorists ask;

Who benefits from those social structures? and

How do those benefited maintain their advantage?

In general, conflict theorists place less emphasis than other sociologists on the importance of value-free sociology.

***Symbolic Interaction Theory***

Symbolic interaction theory addresses the subjective meaning of human acts and the processes through which we come to develop and share these subjective meanings. The name of this theory comes from the fact that it studies the symbolic (subjective) meaning of human interactions. When symbolic integrationists study human behavior, they begin with three major arguments:

* Symbolic meanings are important. Any behavior, gesture, or word can have multiple interpretations (can symbolize many beings). In order to understand human behavior, we must know what it means to the participants.
* Meanings grow out of relationships. When relationships change so do meanings
* Meanings are negotiated. We do not accept other’s meanings uncritically. Each of us plays an active role in negotiating the meaning that thing will have for us.

Most generally, symbolic interactions are concerned with how individuals are shaped by relationships. Neither symbolic interactionism nor the conflict or structural functional theories are complete in themselves. Symbolic interactionism focuses on individual relationships, and the other two theories focus largely on society. Together, however, they provide a valuable set of tools for understanding the relationship between an individual and society.

## 1.5. Methods of Sociological Research

Sociology is an academic discipline that uses the procedures of science to critically examine human social behavior. In pursuing his study of suicide, Durkheim shaped sociology as an empirical science; a discipline with the capacity to analyze data objectively. Durkheim prepared a clear methodology (the procedure that guides the research) and a clearly sociological way of knowing things. His research followed seven “model” steps i.e. defining the problem, reviewing the literature, forming a hypothesis, choosing a research design, collecting data, analyzing the data, and drawing conclusions. Each of these steps is crucial, but they do not always occur in precisely the model order.

***Defining the Problem***

The first step in research process is the careful statement of the issue to be investigated. We may select a topic because of personal experience or out of common sense observation. For example, Durkheim had defined what counted as an act of suicide. According to Durkheim, suicide refers to “all cases of death resulting directly or indirectly from positive or negative act of the victim himself, which he knows will produce this result”.

To narrow the scope of a problem to manageable size, researchers focus on variables. In sociology a variable is any aspect of social life that can fluctuate over time, or appear in different amounts or frequencies.

Variables are also measured characteristics that vary from one individual or group to the next. The suicide rate is a variable because it fluctuates from one period to another, as well as across different groups. Durkheim assumed that the rate depended on other variables, which he was trying to identify. Thus in Durkheim’s study, the suicide rate was the dependent variable and the other factors that influence it were the independent variable (those that fluctuate for other factors i.e. independently of change in the rate of suicide). It is useful to think in terms of variables when defining a research problem, because variable can be easily compared with one another and used to help explain observed differences in other variables.

***Reviewing the Literature***

Sociologists decide what research questions to ask largely on the basis of a review of the literature concerning the topic of interest to them. Durkheim, for instance, looked to see what was known about suicide, he found few existing studies regarding the causes of group differences in suicide rates. The information helped him to know that his proposed research was not an unnecessary duplication of effort. It would fill an important gap. His review of literature also enabled Durkheim to design his research so that it tested a number of existing theories. Thus, Durkheim’s research both evaluated some old theories of suicide and explored the value of new ones.

***Formulating a Hypothesis***

A hypothesis is a tentative statement about how two or more variables affect, or are related to, each other. Durkheim’s main hypothesis was that the more interested people are into social groups, the less apt they are to commit suicide. The two variables involved in this hypothesis are

* The degree of integration in a social group and
* The rate of suicide.

Durkheim proposed that one these variables is inversely related to the other; that is, the lower the level of social integration, the higher and the rate of suicide.

***Choosing a Research Design and Collecting Data***

To test their hypotheses, researchers need facts, statistics, study results, and other pertinent information. The first step in gathering these data is to figure out how to observe (and if possible measure) the different variables to be studied. How would you observe and measure social integration? What Durkheim, chose as an indicator- is something that can be measured empirically in order to get information about a more abstract variable that- is difficult to measure directly such things as marital status and church memberships? He justified that people who are integrated into society than those who are single and have no church ties. Thus, Durkheim essentially defined social integration in terms of the indicators of it he selected. This is called developing an operational definition.

The next step in gathering data is to choose a research design- that is an actual plan for collecting the information that is needed. Some researchers conduct surveys and ask questions of many different people. Some choose participant observation; the investigations live and work among the people being studied to learn firsthand how they think and behave. Some researchers conduct experiments; that is, they create an artificial situations in which they can observe how people respond to different stimuli. Still other researchers use historical records to gather data. For many problems, the many problems, the best approach involves a combination of several research strategies including surveys, observation and document search.

***Analyzing the Data and Drawing conclusions***

Once sociologists have collected their data, the next step is to analyze the information, which is often in the form of statistics or data expressed in quantitative ways. Analysis is the process of looking to see which parts go together to form a pattern or whole, and how these pieces are related to analyze statistics, sociologists use a number of measures. However, analysis begins well before data are gathered, in a sense, it begins with defining the research problems, and the sociologist decides just what factors to study and how to measure them.

The final step in the research process is to draw conclusion based on the results of analysis. Depending on what patterns have emerged, and how these patterns are interpreted, the hypothesis may be confirmed, rejected or left unsettled. The research process allows sociologists to evaluate one another conclusions independently. Thus conclusions are not regarded as final, but are always open to question and reinvestigation.

### 1.6 Importance of Rural Sociology

Rural sociology provides such knowledge and makes possible the planning of a strategic approach for the desired changes.

In the absence of this knowledge of rural society, the change agents will not be able to plan a proper strategy of change.

The value of rural sociology can be understood by the following points:

1. Rural Population is in majority:
2. Intimate relationship between the Land and Man:
3. Villages and Rural Life form the Source of Population:
4. Sociological Approach to the Rural Life:.
5. Rural sociology is important for understanding the day to day existence of societies, so we still need more information and researchs for the development of the rural societies
6. The study of rural sociology helps to understand the nature and role of rural social organizations like co-operatives, youth clubs, self- help groups, etc. in the context of rural development.
7. The study of rural sociology is essential for forming effective polices or plans or programmes
8. The study of rural sociology helps to understand different dimensions of rural culture which influence actions, attitudes and decision-making of rural people.
9. The study of rural sociology is helpful in understanding causes and consequences of rural social change.
10. The study of rural sociology helps in finding solutions to rural social problems. As the rural sociology generates scientific knowledge on causes and effects of rural social problems, the change agents could find suitable remedies to the social problems of rural society. This would contribute to the well-being of rural people.
11. 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.
12. 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

## 1.7 Characteristics of Rural Areas

First let us define what rual community meam; Rural community is one which consists of relatively small size of population, follows agriculture and allied activities as a major occupation and possesses primary relationships. Primary relationships are intimate, personal and face-to-face relationships.In general rural areas have the following main characteristics;

Poor Road Network:

Large Dependence on Agriculture:.

Lack of Potable Water and Electricity:

Poor Communication Facilities:.

Absence of Good Markets:

Minimal Capital Investment:

Large Percentage of Illiterates:

Large Dependence on Local Farm Tools:

Dependence on Household Labour:

Smallness of Farm Holdings:

The rural society is self-sufficient.

It is common to find out a sense of attachment

The chief characteristic of rural life is homogeneity,

Farming Communities;

Pastoral communities;

## 1.8 Differences between Rural and Urban Areas

The differences being considered include size of area, population density and composition, closeness to nature, varieties of occupation and social mobility.

**Differences between Urban and Rural Population**



**Summary**

Sociology emerged as an independent discipline in the eighteenth and nineteenth century due to socioeconomic and political changes that occurred in Europe and America. The advance of science and technology brought about by the Industrial Revolution also paved the way to study the human society in a scientific approach. Many individuals made a significant contribution to the foundation of sociology to mention a few of them Augusto Comte, Herbert Spencer, Karl Marx, Emile Durkheim, and Max Weber are cases in point.

Sociology is the scientific study of social relations, social institutions and societies their customs, traditions, and values. In sociology social structure, social actions, functional integration, power and culture are basic concepts. Sociology is related to other disciplines. Rural sociology is one of the sub fields of sociology. Rural sociology studies the nature, development, behavior, and problems of society in the rural areas.

Sociology has several theories. The dominant sociological theories are structural functionalism, conflict theory, and symbolic interaction theory. Sociology employs scientific research methods to study a society. Important components of sociological research include: defining the problem, literature review, formulating a hypothesis, research design, data collection, data analysis, and drawing conclusion.

# CHAPTER TWO

# CULTURE

**Objective**

After completing this chapter the students will be able to:

* Explain the concept of culture and its characteristics
* Identify the difference between universalities, generalities and particularities of culture
* Describe material and nonmaterial culture
* Differentiate factors for cultural variation and change
* Define subculture and culture shock

## 2. 1. What is Culture

Anthropologists and sociologists often apply the term culture to all the things human kind has done, made, or thought. Scholars have defined what culture is in different ways. More than a century ago in his book primitive culture (1871), the British anthropologist Sir Edward Burnet Tylor, defined culture as, "culture is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society”.

## 2.2. Characteristics of Culture

***Culture is learned***

Human beings have the capacity to learn culture. Social animals also learn from other members of their group. But our own cultural learning depends on the uniquely developed human capacity to use symbols, signs that have no necessary or natural connection to the things they signify or for which they stand. On the basis of cultural learning, people create, remember, and deal with ideas. They grasp and apply specific systems of symbolic meanings. People gradually internalize a previously established system of meanings and symbols. They use this cultural system to define their world, express their feelings, and make their judgments. This system helps guide their behavior and perceptions throughout their lives. Anthropologists agree that cultural learning is uniquely elaborated among humans and that all humans have culture.

***Culture is shared***

Culture is transmitted in society. People share believes, values and memories, and expectations like people who grow up in the same culture. Enculturation unifies people by providing us with common experiences. We share our opinions and beliefs with many other people. Illustrating the power of shared cultural background, we are most likely to agree with and feel comfortable with people who are socially, economically, and culturally similar to ourselves.

***Culture is Problem Solving***

The solution that each culture devises may be different. None of the practices is universally good or bad; goodness and badness are relative, not absolute. The idea that each cultural trait should be evaluated in the context of its own culture is called cultural relativity. In view of cultural relativism, the behavior in one culture should not judged by the standards of another culture. Cultural relativism argues that there iis no superior, international, or universal morality, that the moral and ethical rules of all cultures deserve equal respect.

Opposing cultural relativism is called ethnocentrism. Ethnocentrism is the tendency to view ones own culture as superior and to apply ones cultural values in judging the behavior and beliefs of people raised in other cultures. Ethnocentrism is a cultural universal. It contributes to social solidarity, a sense of value and community, among people who share a cultural tradition. People everywhere think that their familiar explanations, opinions, and customs are true, right, as strange, immoral, or savage. Ethnocentrism is often a barrier to interaction of people from different cultures, leading to much confusion and misinterpretation.

***Culture is a Social Product***

Culture is social, not a biological product. The immense cultural diversity that characterizes human societies is not the product of isolated gene pools, but of cultural evolution. Some aspects of culture are produced deliberately and other aspects of culture develop gradually out of social interaction. But all of these aspects of culture are human products; none of them is instinctive. People learn culture and, as they use it, they modify it and change it. In short culture is cumulative. If one part of the system (e.g. the economy) changes, other parts change as well.

## 2.3. Universality, Generality and Particularity of Culture

Certain biological, psychological, social, and cultural features are universal, found in every culture. Others are merely generalities, common to several but not all human groups. Still other traits are particularities, unique to certain traditions.

***Universality***

 Universal traits are those that more or less distinguish Homo sapiens from other species. Biological based universals include a long period of infant’s dependency, year round (rather than seasonal) sexuality, and a complex brain that enables us to use symbols, languages, and tools. Psychological universal involves common ways in which humans think, feel, and process information. Among the social universals is life groups and in some kind of family. Family living and food sharing are universals. Among the most significant cultural universals are exogamy and the incest taboo (prohibition against marrying with a close relative).

***Generality***

Cultural generalities are regularities that occur in different times and places but not in all cultures. Societies can share the same beliefs and customs because of borrowing or though (cultural) inheritance from a common cultural ancestor. Speaking English is a generality shared between north Americans and Australians because both countries had English settlers. Cultural generalities also can arise through independent invention of the same cultural trait or pattern in two or more different cultures. Similar needs and circumstances have led people in different lands to innovate in parallel ways. They have independently come up with the same cultural solutions to a common problem.

***Particularity***

Cultures are integrated and patterned differently and display tremendous variation Unusual beliefs and practices lend distinctiveness to particular cultural traditions. Many cultures ritually observe such universal life cycle events as birth, puberty, marriage, parenthood, and death. However, cultures vary in just which event merits special celebration. Americans regard expensive weddings as more socially appropriate than lavish funerals; whereas the Leo of Madagascar takes the opposite view. For them the marriage ceremony is a minor event that brings together just the couple and a few close relatives.

## 2.4. Material and Nonmaterial Culture

Material culture consists of all the physical objects, or artifacts, that people make and attach meaning to –books, clothing, schools, churches, and missiles, to name just a few. Natural objects are not part of material culture. Non-material culture consists of human creations that are not embodied in physical objects, that is values, norms, knowledge, systems of government, the language we speak, and so on. Non-material culture is an abstract idea that guides our thoughts and actions. But the line between material and nonmaterial culture is never sharp. In the sections that follow, we look more closely at non-material elements of culture, beginning with values.

***Values***

After language, the most central and distinguishing aspect of culture is a value, shared ideas about desirable goals. Values are typically coached in terms of whether a thing is good or bad, desirable or undesirable they are abstract standards. For example, many people in the United States believe that a happy marriage is desirable. In this case and many others, values may be very general. They do not, for example, specify what a happy marriage consists of.

In the discussion of culture, value is usually considered from the stand point of how the group acts, feels, or thinks. A cultural value may be defined as a widely held belief or sentiment that some activities, relationships, feelings, or goals are important to the community’s identity or well being some cultures value tenderness, others toughness, some value cooperation, others competition. Certain values tend to be universal. Values are not static, like all aspects of culture, they undergo change.

 In societies such as that of the Kwakiutl of the Pacific Northwest, security is achieved, not by saving your wealth, but by giving it away. The reasoning is that all of the people who accept your goods are now under an obligation to you. Thus, although many cultures place a value on establishing security against uncertainty and old age, the specific guidelines for reaching this goal vary the guidelines are called norms. The value people hold tend to color their overall way of life; they transcend any one particular situation. Sometimes values reinforce one another. For example, Americans value material comfort, so it makes sense that they would also value a success that can buy that comfort, as well as a hard work needed to achieve success.

***Norms***

A norm is a specific guideline for action , it is a rule that says how people should behave in particular situations. Norms specify what people ought to do or not to do. Sometimes norms are made explicit, as in written laws or biblical commandments. But more often, norms are unspoken customs that people implicitly know and follow. Cultural norms are based on cultural values, they are guides to conduct, specifying what is appropriate or inappropriate, setting limits within which individuals seek alternate ways to achieve their goals. They are usually framed as rules, prescriptions, or standards to be followed by people who occupy specified rules. Thus, there are norms for the conduct of citizens, friends, parents, school teachers. Like values, norms can vary greatly from society to society.

There are two types of norms: folkways and mores

Folkways are norms that are simply everyday habits and convention. They are ways of doing things that are regarded as right and natural and that are not questioned. Such as eating three meals a day and brushing your teeth. A key feature of all folkways is that no strong feeling of right or wrong is attached to them

The two types of folkways are customs and fashions. Customs are folkways that seem relatively permanent. They are practices that have gradually become accepted as appropriate modes of behaviors and are maintained by group opinion observing particular religious holidays, participating in certain retails (such as the marriage ceremony) are all examples of customs Customs resist change which is how they differ from fashions. Fashions are practices that are expected to undergo fairly rapid change. Fashions start and end e.g. wearing miniskirts.

Some norms are associated with strong feelings of right and wrong. These norms are called mores. Mores are the norms people consider vital to their well-being and to their most cherished values. Examples are the prohibitions against incest, cannibalism, and sexual abuse of children. Mores carry most connotations and are accompanied by heavy negative sanctions for their violation. People who violate mores are considered unfit for society and may be ostracized, beaten, and ex-communicated, locked up in a person or a mental hospital, exiled, or even excavated.

Not all violations of mores result in legal punishment, but all result in such informal reprisals as ostracism and reprimand. These punishments, formal and informal, reduce the likelihood that people will violet mores. Rules that enforced and sanctioned by the authority of government are laws. Very often the important mores of society become laws and are enforced by agencies of the government.

***Symbols***

Culture is symbolic. Of all the animals humans have culture, because only they are capable of creating symbols. Symbolic thought is crucial to humans and to cultural learning. In addition to giving us guidelines for behavior and ideas about what is “good” and “right”, culture also give us notations about what things in our world mean. These meanings may involve symbols- objects, gestures, sounds, or images that represent some thing.

A symbol may be broadly defined as anything that stands for or represents something else. The meaning of a symbol is social in origin: meaning is given to a symbol by those who use it. The meaning given to a symbol is frequently quite arbitrary, simply a matter of tradition and consensus. That is why, in different cultures, different symbols are often used to represent the same concept. In some societies, for instance, black is the color of mourning, while in others white or red suggests grief. The meaning of symbols, change through time. The collective creation and use of symbols is the very heart of social life.

***Language***

Language is an agent of culture; it embodies the values and meanings of a society as well as its rituals, ceremonies, and stories until you share the language of a culture, you cannot participate. Language gives us capabilities, but it also shapes and confines us. Language is verbal and non-verbal. Language enables people to store meanings and experiences and to pass this heritage on to new generations. Through language, we are able to learn about and from the experiences of others. In addition, language enables us to preserve the past and imagining the future and it makes possible the formulation of complex plans and ideas.

***Knowledge***

 Knowledge is the body of facts, beliefs, and practical skills that people accumulate over time. It consists partly of procedural information, such as how to drive a car or operate a computer. It also consists of information about places, peoples, and events. Often we have knowledge about things that we cannot verify for ourselves but that we accept as “truths”. This includes knowledge that germs cause disease. However, one person’s “true” knowledge may be “mere belief to another person.

## 2.5. Cultural Variation and Change

Culture provides solutions to the problems. The solutions devised are immensely variable. Among the reasons for this variability are environment, isolation, technology, and dominant cultural themes.

***Environment.*** Different environmental conditions determine which kinds of economies can flourish and, to a significant extent, the degree of scarcity of abundance.

***Isolation.*** When a culture is cut off from interaction with other cultures, it is likely to develop unique norms and values. Where conditions of isolation prevent contact with others, a culture continues on its own course, unaltered and uncontaminated by others.

***Technology:*** - the growth of culture was seen as closely dependent on the capacity of the people to control their environment. .Specific ways of dealing with nature determined social organization, and the latter in turn affected values, forms of government, even religion and the arts. The tools that a culture has available will affect its norms and values, its economic and social relationships.

***Dominant cultural themes***: cultures generally contain dominant themes that give a distinct character and direction to the culture; they also create, in part, a closed system. New ideas, values, and inventions are usually accepted only when they fit into the existing culture or represent changes that can be absorbed without much distortion on the existing patterns.

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## 2.6. Subculture and Culture Shock

Sharing a culture does not mean there is complete homogeneity. When segments of society face substantially different social environments, subcultures grow up to help them adapt to these unique problems. The distinctive norms, values, knowledge, language and symbols that members of a cultural minority share and that they use to distinguish themselves from the dominant culture, constitute a subculture. In other words, a subculture is a culture within a culture, a group that has developed its own set of beliefs, morals, customs, and practices that its members share, but that are contrary to those prevailing in the larger society or in other major groups in the society. For a subculture to exist, people must identify with the sub cultural group. They must also have opportunities for communicating with one another, both directly (in face –to -face contact) and indirectly (through the mass media).

A subculture may be based on an occupation, especially one that provides a total context for everyday life. Thus military subcultures are supported by the isolation of military garrisons, intensive training affecting outlook as well as skills and long term career orientations. There are numerous examples of subcultures homosexuals ethnic minority groups ,street groups ,communes ,and the drug subcultures are only a few. A subculture based on residential and social class criteria is also common.

To the extent that a person is motivated with his cultures values, acts according to its assumptions, and lacks awareness of alternative ways, he/she may be said to be culture bound. To some extent everyone is culture bound, at least about some premises and expectations. When expectations are shaken, culture shock may occur. Culture shock is the experience of disorientation and frustrations that occurs when an individual finds himself/herself among people who do not share his /her fundamental premises. Usually, disagreement over abstract ideas or variation in modes of dress, eating habits, and other daily routines can be learned and adjusted to fairly readily. Acute culture shock is most likely to be experienced when expectations about personal feelings and interaction are violated.

**Summary**

Culture is a broad concept which can be defined in various ways. According to Tylor culture includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by the people. Culture is, learned, shared, problem solving, and it is a social product. Cultural traits can be categorized as universal, general, and particular culture. Material culture consists of all the physical objects, or artifacts that people make and attach meaning to them. Nonmaterial culture is an abstract idea, it is created by people. It does not exist in the form of physical object. Values, norms, symbols and language are examples of nonmaterial culture. Environment, isolation, technology, and dominant cultural themes are responsible for cultural variation and change.

# CHAPTER THREE

# SOCIAL STRUCTURE AND INSTITUTIONS

**Objective**

Following the completion of these unit students will be able to:

* Explain what the social structure is
* Compare the social and economic structures of hunters and gatherers, horticulturalists, agriculturalists and industrial societies
* Identify the difference between status and role
* Describe the social institutions and their functions

## 4.1. Social Structure

Every day we interact with the same people (our family or co-workers) or with the same kinds of people. These patterned relationships, these common dramas of daily life, are called social structure. Each of these dramas has a set of actors (mother/child or buyer/seller) and a set of norms that defines appropriate behavior for each actor. Formally, a social structure is a recurrent pattern of relationships. Social structures can be found at all levels in society. Friendship networks, families, and large corporations all fall into patterns that are repeated day after day. Some of these patterns are reinforced by formal rules or laws, but many more are maintained by force of custom.

***Status***

Status is a position in the social structure – any position that determines where a person fits into the organized whole of a group, organization, or society. In sociology, however, status refers to any position in the social structure, however it might be ranked. A job seeker, a waiter, a student, a mother, a child, and a friend are all social statuses. Of course, attached to most social statuses is a certain degree of power, as well as a certain set of rights, responsibilities, and interests. Every person occupies a number of different statuses at any given time.

Sociologists who want to study the status structure of a society include two types of statuses: ascribed and achieved. Some statuses are assigned to people without effort on their part, these are called ascribed statuses. An ascribed status is a position fixed by birth or inheritance, it is unalterable. In a person’s life time being male or female, born white or black are examples of ascribed statuses. An ascribed status, an achieved status is a position a person attains largely through personal effort. Physician, politician, artist, teacher each of these is an achieved status. Ascribed and achieved statuses however, are not completely separate.

***Role***

Roles are sets of norms that specify the rights and obligations of each status. For example, we expect friends to be helpful, sharing, loyal, and concerned about our problems, because that is the role that we associate with the status of friend. The difference between a status and a role is that we occupy a status but play a role. A status is a position; a role is how we think and act in that position. In addition, roles change over time. Another important fact about roles is that they exist in relation to each other. The role of daughter can not be understand apart from the role of parent, the role of lawyer apart from the role of client, the role of teacher apart from the role of student. In effect, the statuses of two people are linked together via role relationships patterned behaviors and attitudes expected of each participant. Furthermore, a single status may involve several roles, called a role set, depending upon the other people with whom the person in that status is interacting.

Competing role demands can create additional difficulties. Finally, the norms of many social structures are never complete. For example, although the norms associated with the family provide the broad outlines of acceptable behavior, they leave many details unresolved. Although social structure gives us a great deal of guidance about appropriate behavior, there are many occasions in everyday life when we must improvise and negotiate. This means that there will be variability in the way people play their parts.

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## 4.2. Social Institutions

Institution is a group of people organized to pursue a specific objective. Institutions are crystallized mechanisms, clearly defined ways in which society meets its needs that have existed long enough to become embedded in the social structure. Institutions are sets of socially sanctioned rules and procedures involving patterned behavior, norms and roles.

A society is an autonomous grouping of people who inhabit a common territory, have a common culture (a shared set of beliefs, values, customs, and so forth), and are linked to one another through reutilized social interactions and interdependent statuses and roles. In the modern world, the borders of nation states usually define the boundaries of societies. This is not necessarily the case; however, human societies existed for thousands of years before modern nation states were created.

***Types of Societies***

***Hunting, Fishing, and Gathering Societies***

The chief characteristic of hunting, fishing, and gathering societies is that they have subsistence economy. The basic units of social organization are the household and the local clan, both of which are based primarily on family bonds and kinship ties. Most of the activities of hunting and gathering are organized around these units. Because of their frequent wanderings, members of these societies accumulate few personal possessions. The division of labor is simple, based on age and sex. Members posses little wealth, they have few, if any, hereditary privileges; and the societies are almost always too small to develop class distinctions.

***Horticultural Societies***

The first major breakthrough from subsistence economy to economic surplus was the development of agriculture. When people began to plant and cultivate crops, rather than harvesting wherever nature provided, stable horticultural societies developed. The technology was often primitive – digging stick, occasionally a rudimentary hoe-but it produced a surplus.

Surplus agricultural production revolutionized society led to the emergence of class.

It meant that some people could take time off from basic production and turn to other pursuits: art, religion, writing, and frequently warfare. Because of relative abundance and a settled way of life, horticultural societies tend to develop complex and stable institutions outside the family. Some economic activity is carried on outside the family, a religious structure with full-time priests may develop, and a stable system of government –complete with bureaucrats, tax collectors, and a hereditary ruler-often develops.

***Agricultural Societies***

Approximately 5,000 to 6,000 years ago, a second agricultural revolution occurred, and the efficiency of food production was doubled and redoubled through better technology. These changes dramatically altered social institutions. The major advances in technology meant that even more people could be freed from direct production. The people not tied directly to the land congregated in large urban centers and developed a complex division of labor. Technology, trade, reading and writing, science, and art grew rapidly as larger and larger numbers of people were able to devote full time to these pursuits. Along with greater specialization and occupational diversity came greater inequality. A complex class system developed, with merchants, soldiers, scholars, officials, and kings – and, of course, the poor peasants on whose labor they all ultimately depended.

***Industrial Societies***

The third major revolution in production was the advent of industrialization 200 years ago in Western Europe. The overall effect on society has been to transform its political, social, and economic character. Old institutions such as education have expanded dramatically, and new institutions such as science, medicine, and law have emerged.

A social institution consists of patterned behaviors and status/role relationships that fulfill certain basic societal needs. Institutions respond to the fundamental requirements of all human societies by organizing behavior and relationships in a way that satisfies those requirements.

In simple societies, all of these important social needs political, economic, education, land religious are met through one major social institution, the family or kinship group. Social relationships based on kinship obligations serve as a base for organizing production, reproduction, education, and defense. As societies grow larger and more complex, the kinship structure is less able to furnish solutions to all the recurrent problems. As a result, some activities are gradually transferred to more specialized social structures outside the family. The economy, education, religion, and government become fully developed institutionalized structures that exist separately from the family. As the social and physical environment of a society changes and the technology for dealing with that environment expands, the problems that individuals have to face change. Thus, institutional structures are not static; new structures emerge to cope with new problems. In general there are five basic social institutions: the family, the economy, government (political institution), education and religion.

***Types and functions of rural organizations***

Rural organizations are broadly grouped into formal and informal organizations. Formal organizations are those which are set up by an outside agent, for example, by a government body or a development agency for its own purpose, while informal organizations are initiated and set up by local people themselves out of emerging social and economic problems or needs.

Ethiopian rural society is endowed with a variety of important traditional organizations. These institutions are of different kinds with distinct purposes, functions, membership structures and management. Some are socio-religious and self-help associations like *mahiber*, *senbete*, *idir*; others are a kind of labor exchange parties like *debo*, *wonfel*, *jige*; still others are engaged in keeping harmonies social relations and solidarity like traditional courts; some are economic ones like *iqub*. However, as the rural societies themselves, these traditional organizations are very diverse, dynamic and complex.

Rural organizations are among the most necessary, affordable and available development actors that supplement the government efforts towards rural development. These organizations and institutions play a very important role in food production and sustainable resource use by way of resource mobilization, resource management, information exchange, conflict management, service provision and other functions.

***Resource mobilization***⎯organized rural publics can mobilize considerable amount of materials, money, labor and even managerial skills. Governments can multiply resources they allocate to rural development by working through local organizations that have sufficient membership and managerial capacity.

***Resource management***⎯rural organizations can keep track of funds, collect loans, maintain buildings and equipment, operate irrigation structures, repair roads, manage services like schools, health institutions and others and manage natural resources like water, forest, soil and others.

***Provision of services***⎯well organized and managed rural organizations can provide very necessary services adequately and efficiently. Services include input supply, output marketing, credit, floor mill and others. Rural organizations know the real needs of members, are less bureaucratic and more controllable, can provide services on time and at lesser prices, and elicit member commitment and concern.

***Information exchange***⎯it is wastage of resources and services that are provided by the government unless they are appropriate to the intended groups. This requires reliable source of information about the needs, priorities and capacities of the rural people. Rural organizations can be important and reliable sources of information, as they know well the needs of their members. In such a way they can facilitate planning, service delivery and serve as feedback channels to governments and other agencies. They can also provide opportunities for group communication in such scattered settlements and difficult accesses.

**4.2.1. The Family**

Unlike most social structures, the family is a biological as well as a social group. The family is a relatively permanent group of persons linked together in social roles by ties of blood, marriage, or adoption who live together and cooperate economically and in the rearing of children. Indeed, the family is sometimes called the most basic of all social institutions.

***Functions of the Family***

One function of the family is to meet the individual members need for love and emotional security. The family also fulfills the societal need to regulate sexual behavior. All societies place limits on the sexual behavior of their members, including limits regarding who can have sexual relations with whom. Forbidding sex between close family members (called the incest taboo) is universal restriction. The family fulfills the need to produce new generation and socialize children. The need to protect the young, the old and the disabled is served by the family as well. Finally, the family fulfills the need to place people in the social order. In various societies ascribed statuses, including their national, ethnic, racial, religious, class, and community identities, derive largely from family membership.

***Nuclear and Extended Families***

A nuclear family lasts only as long as the parents and children remain together. Most people belong to at least two nuclear families at different times in their lives. They are born into a family consisting of their parents and siblings. When they reach adulthood, they may marry and establish a nuclear family that includes the spouse and eventually the children. When family structure gives priority to blood ties, the arrangement is called an extended family. An extended family consists of blood relatives (groups of adult siblings, for example, or adult siblings and their parents) who live together in a single household.

***Descent Groups and Kinship Terms***

A descent group is a social group identified by a person to trace actual or supposed kinship relationships. Descent groups are the predominant social unit in tribal societies. One way or type of descent group is the lineage. Lineage is a descent group composed of extended families, all of whom trace their relationship through consanguine (blood) or affinal (marriage) relations to an actual, commonly known ancestor. Every one to the lineage knows exactly how she or he is related exactly to this ancestor.

Unilineal descent groups are lineage groups that trace their descent through only one side of the lineage or through only one side of the lineage or through only one sex. The most common type of unilineal descent group is a patrilineal descent group, or patrilineage, composed of people who trace their descent through males from a common, known male ancestor. Patrilnaeal descent groups are the predominant form of lineage in tribal societies. Another form of unilinear descent group is the matrilineal descent group, or matrilineage, whose members calculate descent through the female line from a commonly known female ancestor. One very rare type of unilineal grouping is based on double descent, a combination of patrilineal and matrilineal principles. In this type of social organization, an individual belongs to both his or her fathers and mother’s lineal descent groups.

Ambilineal descent group is formed by tracing relationships through either a male or a female line. The members of these groups are not all related to one another through a particular male or female. Therefore, the form of descent is not unilineal. Usually, once an individual chooses to a fliliate with either the father’s or mother’s descent group, he or she remains with that descent group. In the case of bilateral descent people are thought of as descended from both their mother’s and their father’s kin group, and they may inherit from both their maternal and paternal lines.

***Marriage***

The concept of marriage may be universally defined as a socially accepted sexual and economic union involving a lasting commitment between two or more people who have parental rights and obligations to any children of the union. Marriage fulfills a variety of functions in the maintenance and perpetuation of human social life. These functions include channeling sexual behavior into stable relationships, fulfilling the economic needs of marriage partners, perpetuating a society’s kinship groups, and providing an institution for the care of children until they become self – sufficient.

Marriage takes several forms. Four basic types seem to exist: monogamous, polygamous, polyandrous, and group marriages.

***Monogamy.*** In monogamous marriages two persons are joined as spouses. Monogamous marriages are the most common form of marital unit in all societies, even where other forms may be idealized as more desirable.

***Polygyny.*** If men or women are permitted to marry more than one spouse at the same time the form of marriage is referred to as polygyny. Polygamous marriage may involve one husband and several wives or one wife and several husbands. The form of polygamy in which one man is married to more than one woman at a time is technically referred to as polygamy.

***Polyandry.*** It is rare for a woman to have several husbands, as in a polyandrous marriage. The most common form of polyandrous union is one in which a woman is simultaneously married to several brothers, a form known as fraternal polyandry. It is advantageous where resources are extremely limited. Polyandrous union have been reported among southern Indian and Tibetan peoples where land is at a premium and can not easily be further subdivided from one generation to the next.

***Group marriage***. When several males are simultaneously married to several females, their union is called group marriage. Group marriage and polyandry typically occur together, but group marriage and polygyny do not. Women in polyandrous families in some ways have higher status than those in polygynous families. In addition to the four basic patterns of marriage, a number of other patterns also exist: non-sexual marriage, fixed – term marriages, same – sex marriage.

Each culture includes various rules that influence the choice of marriage partners. Some of there rules restrict the choices that may be made by proscribing certain persons as possible partners. One rule that seems to be found in almost all cultures is the incest taboo, which forbids sexual intercourse between portents and their children, between other kin as well. The other examples of such marriage guidelines is an exogamy rules that require marriage outside designated groups such as one’s won lineage or clan. Thus, rules of exogamy may require marriage outside one’s own residential unit as well as outside one’s own family. On the other hand, endogamy rules require that both marriage partners be members of a certain kinship, social, or local group. For instance, a rule of endogamy may require marriage in to one’s own village, church, or social class. Some cultures also have rules for the residence of the married couples. Married couples are expected to set up residence in or near the husband’s family this form of residence, is called patrilocialty. The second most common residence pattern is known as matrilocality, this involves the setting up of a residence in or near the residence of the wife’s family.

**4.2.2. Economic Institutions**

Economic institutions are social structures concerned with the production and distribution of goods and services. The system by which people obtain or produce, distribute, and consume valued material goods and services is called economics.

***Production the Control and Use of Resources***

In every culture, the right to exploit resources is divided up among the members of a society based on concepts such as use rights and ownership. The right to use a resource may belong to individuals or groups. The right to use a resource may be based on social status characterized by rank, age, or sex. Use right may be allocated by rules such as “first come, first served”. Regarding division of labor in all societies the labor of production is divided up by age and gender. In horticultural and pastoral societies, one also finds the beginnings of occupation specialization by age, gender, and group. It is common in societies throughout the world for gender differences in the division of labor to be based on the expectation that routine and domestic labor will be done by women and the heavier and non domestic labor will be done by men. For example, men are more often expected to hunt larger game animals, fish, herd large animals, clear the land in preparation for planting.

 ***Distribution***

The movement of resources or goods from where they are found or produced to where they will be used is referred to as distribution. There are three major economic systems by which distribution is controlled: reciprocity, redistribution, and markets.

**Reciprocit*y***: the system of exchange in which goods or services are passed from one individual or group to another as gifts without the need for explicit contracting for specific payment is called reciprocity. Unlike buying and selling, reciprocity does not involve bargaining over what is to be given in return. Reciprocity is the sole form of economic distribution in bands and tribes, where the smaller number of people in each local community makes gift giving. Reciprocity takes three forms: generalized reciprocity, balanced reciprocity, and negative reciprocity.

***Generalized Reciprocity:*** Gifts given with no expectation of immediate exchange are part of generalized reciprocity. The persons involved are most likely to be motivated by a sense of obligation toward the welfare of the others. For instance, in families, goods and services are provided for children by their parents eventhough the children may not reciprocate in kind even later in life.

***Balanced Reciprocity:*** Between persons who lack a sense of kinship or obligation to help one another with no expectation return, but who each have something that the other would like to have, balanced reciprocity is likely to occur, in which a return gift is expected within a relatively short time.

***Negative Reciprocity***: When at least one group or individual in a reciprocal exchange system attempts to get more than it gives, we speak of negative reciprocity.

**Redistribution:**  The second major economic system for the distribution of goods and services is redistribution, where commodities are contributed by all members of the social group to a common pool from which they are then distributed to where they will be used. Reciprocity is a two-party affair involving givers and receivers. Redistribution requires an intermediary, a third party, who coordinates the process and exercises control over the flow of goods and services. Examples of systems of redistribution in complex societies include taxation, social security, retirement funds, unemployment compensation, and insurance.

**Markets**: A market economy is the third major approach to exchange, one that has become the major economic force in the industrialized societies of the world. The concept of a market is based on the idea of direct exchange that is, buying and selling as opposed to mutual gift giving of valued items or services. Self-interest rather than generosity often becomes the guiding principle.

Barter: In smaller societies that have market systems, exchanges may be primarily the trading of one object or service for another, a form of exchange called barter.

**Money:** When the goods that people need are produced close at hand, barter can be the basic form of exchange, but when this is not the case of when goods and services must be obtained from many different specialists, the concept of money may be employed to obtain goods. Since money is fundamentally a symbol of value, in order to transform anything into money the parties involved only need a mutual agreement that a particular item will be designated standard of value. Money may be either specialized or generalized. Special purpose money is a medium of exchange that is restricted to the buying and selling of a single commodity or at most a restricted number of designated commodities. Stamps or coupons that are saved to exchange for premiums are examples of specialized money. A universal medium of exchange, one that is not restricted in its use for only certain commodities but that can be used to buy and sell any item, is general purpose money. General-purpose money is particularly useful when local populations are so large that people obtain most of the things they need to meet their daily needs by buying and selling.

**Consumption**

The more complex and productive a society’s economy is, the more opportunities arrose for differences to develop in consumption, the final use of goods and services.

***Subsistence Economies:*** People regularly consume most of what they produce in a subsistence economy. This is the usual economic form in foraging societies and in simple food-domesticating societies, because not enough surpluses are produced for a permanent exchange of goods to obtain what is needed. Rather, each family produces goods for its own consumption, its own subsistence income, and there is little need for trade. Thus in subsistence economies permanent differences of wealth are unlikely to raise.

***Status Income:*** When surplus goods are consistently available, the big men or chiefs who control the distribution process thus acquire a high social rank. The control of goods over and above subsistence needs is called status income. In the case of big men, most of such wealth is given as gifts to other groups in return for the prestige such gift giving brings.

**Social Agents of Economic Control**

Economic processes such as decision making about what to produce, what resources to use, and who will be the work is controlled by various people in various ways: community control, kin control, association control and social class control of production.

***Community control of production:*** In foraging bands in which the local groups are quite small and consist of members of only a few different families, decisions about the production and allocation of needed goods are sometimes a matter of discussion by the entire local group.

***Kin control of production***: The local kinship group is the most common institution for controlling production and allocation of goods among most foragers, horticulturalists, and pastoralists.

***Associational control of production***: In other societies, associations that cut through family lines and residential area within a community may control important parts of production.

***Corporation and Government decision making.*** Associations of employees and employers that produce goods or provide services and that are legally entitled to act as a single person with rights of ownership are corporations.

***Social class***: Social class also plays a role in controlling the production and distribution of goods in complex societies. Commonly, members of the higher social classes have the greatest control over the means of production and receive the greatest share of goods.

## 4.2.3. Political institutions

 Politics is the process by which people gain muse and loss power. Accordingly, there is one element of politics in almost all social relationships. We are usually referring to power in the sense of the ability to exert control over other people behavior or experience, even when they resist. The government exercises power to force people to perform some action and when it prints money to make it easier for people to conduct business

***Kinds of Power***

Max Weber identified three forms of legitimate power or authority: traditional, charismatic and legal /rational/.

***Legitimate***. It refers to the extent to which power is recognized as valid and justified, not just by those who wield it but also by those who are subject to it. Authority is a matter of right, and ideally should not need to be backed up by coercive power, or force. Power is ill estimate when it is solely a matter of coercion. The exercise of power through force or the threat of force is coercion. The threat may be physical, financial, or social injury.

 ***Traditional authority***: it has traditionally but the most common form of authority. It stems from beliefs and practices passed down form generation to generation, and usually consisted of inherited position based on kinship and descent, like those of king, chief or even father. People accept traditional authority because they have always done so. In some societies, traditional authority is considered sacred, and political readers are part of the sacred order. Such view of a sacred order can provide certain limits to the free exercise of traditional authority.

 ***Charismatic authority.*** It derives from the belief that leaders have exceptional personal qualities that deserve respect and derivation. There is no objective way to determine whether leaders actually have such gifts; charismatic authority is unstable because it is closely tied to the individual personality of the leader, so successors are not easily found.

***Legal /rational authority*:** It derives from system of explicit laws that define legitimate uses of power. Power is vested in offices or positions n, not their temporary occupants.

 It can not be extended beyond the law without peoples express consent. For example, the president of the U.S.A can’t order American couples to limit themselves to two children, because the president’s legal /rational authority under the constitution doesn’t permits office holders to exercise power only within specified limits. They act with in the context of a rational system defined by rules and legislations.

## 4.2.4. Educational and Religious Institutions

The educational institution is the social structure concerned with the formal transmission of knowledge. It is one of our most enduring and familiar institutions. As former students, parents, or taxpayers, all of us are involved in education in one way or another. The educational system has been designed to meet multiple needs. Major manifest (intended) functions of education include cultural reproduction, social control, assimilation, training and development, selection and allocation, and promotion of change:

***What is Religion?***

Sociologists define religion as a system of beliefs and practices related to sacred things that unites believers in to a moral community. They consider religion as a set of values. As with monogamy or democracy, the concern is not whether the values are true or false. The scientific study of religion does not ask whether God exists, whether salvation is really possible, or which one is the true religion. Rather it examines the ways in which culture, society, and class relationships affect religion and the ways in which religion affects individuals and social structure.

***Why Religion? Some Theoretical Answers***

Religion is a fundamental feature of all societies. Religion helps us to interpret and cope with events that are beyond our control and understanding; tornadoes, droughts, and plagues become meaningful when they are attributed to the workings of some greater force. Beliefs and rituals develop as a way to control or appease this greater force, and eventually they become patterned responses to the unknown. Regardless of whether they are right or wrong, religious beliefs and rituals help people cope with the extraordinary events they experience.

***The Functions of Religion***

Durkheim argued that religion serves functions for individuals who believe in it and for society as a whole. For individuals, the beliefs and rituals of religion offer support, consolation, and reconciliation in times of need. On ordinary occasions, many people find satisfaction and a feeling of belongingness in religious participation. This feeling of belongingness is the moral community, or community of believers, that is part of the definition of religion. It gives tradition a moral imperative. Most of the central values and norms of any culture are taught and reinforced through its religions. When a tradition is sacred, it is continually affirmed through ritual and practice and is largely immune to change.

**Summary**

Social structure is the pattern of relationship in our daily life reinforced by rules. Status is any position in the social structure. Roles are sets of norms that specify the rights and obligations of each status. Based on the stages of their socioeconomic and technological development and complexity of institutions the societies are grouped as hunters and gatherers, horticulturalists, agricultural, and industrial societies. Social institutions are formed by tha people to fulfill their needs. In general there are five basic social institutions: the family, economic, political, educational, and religious institutions.

#  CHAPTER FOUR

# SOCIALIZATION

**Objective**

After completing this chapter students will be able to:

* Define socialization
* Identify the types of socialization
* Explain agents of socialization.

The process of learning the roles, statuses, and values necessary for participation in social institutions is called socialization. Socialization is a lifelong process. It begins with learning the norms and roles of our family and our subculture and making these parts of our self-concept. As we grow older and join new groups and assume new roles, we learn new norms and redefine our self-concept

## 5.1. Types of Socialization

Sociologists generally distinguish three types of socialization: primary socialization, anticipatory socialization, and resocialization.

***Primary Socialization***

Early childhood socialization is called primary socialization. It is primary in two senses. It occurs first, and it is most critical for later development. During this period, children develop personality and self-concept, acquire motor abilities, reasoning, and language skills, and are exposed to a social world consisting of roles, values, and norms. During the period of primary socialization, children are expected to learn and embrace the norms and values of society. They learn that conforming to rules is an important key to gaining acceptance and love, first from their family and then from a larger network. Because young children are so dependent on the love and acceptance of their family, they are under especially strong pressure to conform to their family’s expectations.

***Anticipatory Socialization***

As we progress from infancy to old age, we must continually shed old roles and adopt new ones. Many of these role changes are relatively easy because of anticipatory socialization role learning that prepares us for roles we are likely to assume in the future. Because of this socialization, most of us are more-or-less prepared for the responsibilities we will fill face as spouses, parents, and workers. Goals have been established, skills acquired, and attitudes developed that prepare us to accept and even embrace adult roles.

***Resocialization***

The most extreme example of role change comes about when we abandon our self concept and way of life for a radically different one. This is called resocialization. Changing the social behavior, values, and self-concept acquired over a lifetime of experience is difficult, and few people undertake the change voluntarily. A drastic example of resocialization occurs when people become permanently disabled. Those who become paralyzed experience intense resocialization to adjust to their handicap. Resocialization may also be deliberately imposed by society. When an individual’s behavior leads to social problems-as is the case with habitual criminals, alcoholics, and the mentally disturbed-society may decree that the individual must abandon the old identity and accept a more conventional one.

## 5.2. Agents of Socialization

Socialization is a continual process of learning. Each time we encounter new experiences, we are challenged to make new interpretations of who we are and where we fit into society. This challenge is most evident when we make major role transitions when we leave home for the first time, join the military, change careers, or get divorced, for example. Learning takes place in many contexts. We learn at home, in school and church, on the job, from our friends, and from television. These agents of socialization have a profound effect on the development of personality, self-concept, and the social roles we assume.

***Family***

The most important agent of socialization is family. As the tragic cases of child neglect and the monkey experiments so clearly demonstrate, the initial warmth and nurturance we receive at home are essential to normal cognitive, emotional, and physical development. In addition, our parents are our first teachers. From them we learn to tie our shoes and hold a pencil, and from them we also learn the goals and aspirations that will stay with us to reset of our lives. A child learns to talk and communicate, and to get along with others.

One reason that a family is the most important agent of socialization is that the self concept formed during childhood has lasting consequences. The family is also an important agent of socialization in that the parents’ religion, social class, and ethnicity influence the child’s social roles and self-concept. Thus, the family’s race, class, and religion shape the child’s initial experiences in the neighborhood, at school, and at work.

***Schools***

In Western societies, schooling has become institutionalized as the natural habitat for children. The central function of schools in industrialized societies is to impart specific skills and abilities necessary for functioning in a highly technological society. Schools do much more than teaching basic skills and technical knowledge, however; they also transmit society’s central cultural values and ideologies. Schools expose children to situations in which the same rules, regulations, and authority patterns apply to everyone. Schools are training grounds for roles in the workplace, the military, and other bureaucracies in which relationships are based on uniform criteria.

***Peer***

Because the judgments of one’s peers are unclouded by love or duty, they are particularly important in helping us get an accurate picture of how we appear to others. In addition, a peer group is often a mechanism for learning social roles and values that adults don’t want to teach. For example, much sexual knowledge and social deviance is learned in the peer group. The Mass Media, religion and work place are also agents of socialization.

**Summary**

Socialization is the process of learning the roles, structures, and values necessary for participation in social institutions. The three types of socialization are primary socialization, anticipatory socialization, and resocialization. The family, schools, peers, the mass media, religion, and workplace are agents of socialization.

# CHAPTER FIVE

# SOCIAL CHANGES, SOCIAL MOVEMENTS AND SOCIAL MOBILITY

**Objective**

By the end of this lesson the students will be able to:

* Analyze social changes, social movements and social mobility
* Explain the causes of social change
* Elaborate theories of the social movements
* Identify factors influencing social mobility

 **6.1. Social Change**

Social changes are the alternations, over time, in the behavioral patterns, culture, and structure of a society. Classical theorists offer different interpretations of the causes and forms of social change. For Karl Marx, social change is rooted in the struggle between social classes over control of the means of production and the social relations of production. For Max Weber, social change in Western societies is characterized by increasing rationalization: the growing tendency to base decisions on logical evaluation of anticipated effects. For Emile Durkheim, social change was driven by an increasingly specialized division of labor, which shifted the basis for social integration from mechanic to organic solidarity.

Evolutionary theorists (such as Herbert Spencer) argue that all societies move from simple to complex (in terms of social organization). Those social patterns that survive and thrive are ones best suited to environmental opportunities and constraints. Cyclical theories imply that history repeats itself in a cyclical fashion and that all human societies move through a rise-and-fall life cycle. Innovations take three forms. Discoveries consist of new knowledge about nature. Invention is the making of a new product or process. Some inventions are material ones (like the stirrup), while others are social (like public opinion polls). Another source of social change is diffusion: the spread of innovations from one social setting to another. In the modern world, science and technology are two of the most significant sources of social change.

## 6.2. Social Movements

A social movement is an ongoing, goal-directed effort to change social institutions from the outside. It may include sit-ins, demonstrations, and even riots, but it also includes meetings, fundraisers, legislative lobbying, and letter-writing campaigns. Both collective behavior and social movements challenge the status quo. The primary distinction between the two is that social movements are organized, relatively broad based, and long term. Collective behavior, on the other hand, is unplanned and spontaneous.

Some social movements will be closely allied with traditional political groups, such as parties, and others will seek to overthrow or radically change the state. All movements have the goal of changing the conventional ways of doing things by affecting public policy decisions. The most successful social movements are those that have been able, through one tactic or another, to mobilize the government, the courts, and the law on their behalf.

**Theories of Social Movements**

 Two major theories explain the circumstances in which social movements arise: relative-deprivation theory and resource mobilization theory. Both theories suggest that social movements arise out of inequalities and cleavages in society, but they offer somewhat different scenarios of how and why protest develops.

***Relative-Deprivation Theory***

Poverty and injustice are universal phenomena. Why is it that they so seldom lead to social movements? According to relative-deprivation theory, social movements arise when we experience an intolerable gap between our rewards and what we believe we have a right to expect. What we believe we have a right to expect, in turn, is usually determined by comparing ourselves to other groups or to other times. Because the theory refers to deprivation relative to other groups or other times rather than to absolute deprivation, it is called relative-deprivation theory.

Relative-deprivation theory has the merit of providing a plausible explanation for the fact that many social movements occur in times when objective conditions either are improving. Because relative-deprivation theory relies ultimately on the disorganizing effects of social change, it is often referred to as breakdown theory.

***Resource Mobilization Theory***

According to resource mobilization theory, social movements develop when organized groups are competing for scarce resources. This theory differs from relative-deprivation theory in two important ways. First, it argues that deprivation and competition are universal and thus relatively unimportant as predictors of social change. Second, it assumes that the spark for turning deprivation into a movement is not anger and resentment but rather organization.

Some social movements do develop out of a strongly felt sense of grievance; shared sentiment leads previously unacquainted people to join together to address their concerns. Resource mobilization theory is clearly the dominant theoretical perspective in contemporary accounts of social movements. If it is broadened to take into account the important role that spontaneous outburst, triggering events, and a strong sense of grievance play, it provides a useful model of social movement development.

## 6.3. Social Mobility

Social mobility is a change in social class. No society has an absolutely open or a completely closed class system. If a society has many individuals who came from lowly homes and rose to high positions, along with others who fell from the high status of their parents, then we say there is a high degree of social mobility and an approximation of the open-class society. The variations in rates of mobility are due both to the general rate of occupational improvement-the number of higher –status jobs appearing in a society –and the barriers against mobility within the society.

A fairly open class systems to be typical of most industrialized countries and one would assume that the rapid changes coming with industrialization also promote the chances of new occupational roles. Social mobility in underdeveloped countries is not simply a matter of reaching a higher level within an established status system. It also generally involves a shift from being a part of a traditional farming culture to becoming a participant in a modern plantation or industrial economy.

***Factors Influencing Social Mobility***

In most societies there is a tendency for national, racial, and religious groups to be distributed differently among the various social –class levels. Most religious groups are highly conscious of how they differ from other groups in religious doctrines and in practices, but are less aware that they also differ in social class, nationality, racial, and religious back-ground. Differences in class background greatly influence a group’s adjustment to economic life, and it is not surprising that ethno religious groups differ in their rate of social mobility.

***Channels of Social***

The availability of routes for social mobility depends both on the individual and on the structure of the society in which he lives. Individual ability is of little consequence when society allocates its rewards on the basis of ascribed status. On the other hand, an open society is of little help to an individual who is not equipped for a competitive struggle.

In some societies the ambitious youth may find only one or two possible channels of mobility open to him; in others there may literally be hundreds of possible routes to higher social status. Some channels may be closed to the individual because of ethnic or social –class discrimination; others he may fail to perceive because of the limitations of his background, or may be unable to use because his abilities have not been properly developed. Education, occupation, and income are the main factors, which are operating over a period of time, and lift one’s class status.

**Summary**

Social change is the alternations over time in the behavioral patterns, culture and structure of a society. There are different views regarding the causes and forms of social change. A social movement is an ongoing goal-oriented effort to change social institutions from the outside. Social mobility is a change in social class. Social mobility is influenced by nationality, race, religion, and ethnic and class backgrounds.

#

 **PART- 2 AGRICULTURAL EXTENSION**

## CHAPTER-ONE

**THE HISTORY, DEVELOPMENT, AND FUTURE OF AGRICULTURAL EXTENSION**

## 1.1 The History of Agricultural Extension

Men and women have been growing crops and raising livestock for approximately 10,000 years. Throughout this period, farmers have continually adapted their technologies, assessed the results, and shared what they have learned with other members of the community. Most of this communication has taken the form of verbal explanations and practical demonstrations, but some information took a more durable form as soon as systems of writing were developed. Details of agricultural practices have been found in records from [ancient Egypt](http://www.absoluteastronomy.com/topics/Ancient_Egypt)
, [Mesopotamia](http://www.absoluteastronomy.com/topics/Mesopotamia) and China going back more than 3,000 years.

It is not known where or when the first extension activities took place. It is known, however, that Chinese officials were creating agricultural policies, documenting practical knowledge, and disseminating advice to farmers at least 2,000 years ago. For example, in approximately 800 BC, the minister responsible for agriculture under one of the [Zhou dynasty](http://www.absoluteastronomy.com/topics/Zhou_Dynasty) emperors organized the teaching of [crop rotation](http://www.absoluteastronomy.com/topics/Crop_rotation)
 and drainage to farmers. The minister also leased equipment to farmers, built grain stores and supplied free food during times of famine.
 Crop rotation is the practice of growing a series of dissimilar types of crops in the same area in sequential seasons for various benefits such as to avoid the buildup of pathogens and pests that often occurs when one species is continuously cropped.

The birth of the modern extension service has been attributed to events that took place in Ireland in the middle of the 19th century. Between 1845–51 the Irish potato crop was destroyed by fungal diseases and a severe famine occurred. The British Government arranged for "practical instructors" to travel to rural areas and teach small farmer how to cultivate alternative crops. This scheme attracted the attention of government officials in Germany, who organized their own system of traveling instructors. By the end of the 19th century, the idea had spread to Denmark, Netherlands, Italy, and France.

The first practical step was taken in 1867-68 when James Stuart, fellow of the Trinity College, Cambridge gave lectures to women’s associations and working men’s clubs in the north of England. Stuart often considered being ‘the father of university extension’. In 1871, Stuart approached the authorities in the University of Cambridge and appealed to them to organize centers for extension lectures under the university’s supervision. Cambridge formally adopted the system in 1873, followed by London University in 1876 and Oxford University in 1878. By the 1880s, the work was being referred to as the ‘extension movement’. In this movement the university extended its work to those beyond the campus. Then, the term [*extension*](http://en.wikipedia.org/wiki/Extension) was first used to describe adult education programs in England in the second half of the 19th century; these programs helped to expand - or extend - the work of universities beyond the campus and into the neighboring community.

The earlier opponents of ‘University Extension’ i.e. Stuart and Richard Moulton and their companions traveled from town to town teaching adults who, because of their employment in factories and offices, were unable to receive formal university education. Although the early extension teaching was not concerned with agriculture, it featured the four elements common to modern agricultural extension programs:

* The knowledge to be extended
* The people to be served
* A central extension organization, and
* The extension agent or contact man

The term Agricultural Extension came into common use in the USA early in this century (1907-1910) when the cooperative extension services were formed in each state in association with the Land Grant Colleges. Until 1914, lectures by university teachers to the general public were called extension lectures, but with the passage of the Smith-Lever Act in that year, the term agricultural extension came to be used mainly for non-formal education for the farming community. The purpose of the Act was to aid the spread of useful and practical information to farmers and their families on subjects relating to agriculture and home economics. State universities and colleges, called Land Grant Colleges were set up for research, training and education.

Agricultural extension got going in the British colonies in the late 1920s. At this time, it was realized that farmers were spending a lot of time meeting their subsistence needs; if they could improve their efficiency, more labor and land could be released for the production of surpluses for the market. Increased attention was given to the needs of farmers. The emphasis with time however moved away from crops to the people growing them. Agricultural extension got going in Europe, Australia, New Zealand and Canada when it was getting underway in the USA though it took different fashion both organizationally and operationally. Agricultural extension on the other hand has a recent history in Africa, Latin America and the Far East.

## 1.2 Extension terminology and evolving Definitions

The word extension is derived from the Latin roots ‘ex’ meaning ‘out’ and ‘tension’ meaning ‘stretching’, extension is that non-formal education which is stretched out to people in the rural areas far and near, beyond the limits of the educational institutions to which the formal type of education is usually confirmed (G.L.Ray,1999) . It has been defined in a great variety of ways by different scholars. Some people consider extension as a simple transfer of technology (TOT) while others regard it as an instrument, particularly policy instrument, geared towards achieving policy objectives.

Adams (1985) for example defined it as assistance to farmers to help them to identify and analyze their production problems and to become aware of the opportunities for improvement.

Rolling (1988) on the other hand defined agricultural extension as a communication process geared towards bringing voluntary behavioral change.

Van Den Ban and Hawkins (1988) have defined extension as the conscious communication on information to help people form sound opinions and make good decisions.

A number of other terms are used in different parts of the world to describe the same or a similar concept. Therefore, we will illustrate some different possibilities by explaining the meanings of some words which are used instead of ‘extension’ to describe related processes.

* Dutch: Voorlichting (“lighting the path”), which means lighting the pathway ahead to help people find their way. Light the way ahead with a torch
* German: Beratung (“advisory work”) which implies that an expert can give advice on the best way to reach farmers goal, but leaves farmer with the final responsibility for selecting the way. Again they used Erziehung: (“education”), as in the US where it is stressed that the goal of extension is to teach people to solve problems themselves.
* Austrian: Forderung (“furthering”) \_ stimulating or motivating people to go in desirable direction.
* French: Vulgarisation (“simplification”)- Which stressesthe need to simplify the message for the common man.
* Spanish: Capacitacion (“improving skills”) – Indicates the intension to improve people’s skills. It is also used to mean ‘training’.
* Arabic: Al-Ershad (“Guidance”)
* Persian: Tarvij & Gostaresh (“to promote and to extend”)
* British: (“advisory work”)

Extension, in general terms is a function that can be applied to various areas of society even though the term originally derived from “University Extension”. Now the term “Extension” is therefore applicable to various areas of development.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Education | Agriculture | Rural Development | Health | Industry |
| University extension (continuing education) | Agricultural Extension | Rural development extension | Health extension service | Industrial extension |

These all clearly show that extension appears to mean a different thing to many people and it is not possible to have one and universally agreed definition of agricultural extension that captures all the possible variations of the term. But, that elements do all the definitions of extension have in common.

**Common elements in the definition of extension**

Despite the many varied ways agricultural extension is defined there are certain elements that are common to all of the definitions. They are:

1. **Extension is an intervention**

Almost all definitions emphasize that extension is a premeditated, planned, programmed, systematically designed, goal-directed and purposeful activity. It is therefore an intervention.

**An** **intervention** is a systematic effort to strategically apply resources to manipulate seemingly casual elements in an ongoing social process so as to permanently reorient that process in directions deemed desirable by the intervening party.

An intervention involves two parties. It is initiated by an intervening party i.e. professional, paraprofessional or volunteer and it aims at a client or target group, target category or target population.

**B. Extension uses communication as a leverage instrument**

The instrument used in extension for inducing change is communication. Some professionals might have access to other instruments, such as subsidies or regulations to induce change, but that does not detect from the fact that extension drives its leverage from the strategic use of communication. Extension is therefore a communication intervention.

**C. Extension can be effective only through voluntary change**

When communication is one’s instrument for inducing change, one’s impact is limited to inducing voluntary change unless one has other derived sources of power to coerce people into compliance. It is for this reason that extension definitions stress that extension’s effectiveness depends on the willingness of the people to be persuaded or on the extent to which they see extension as serving their own interests and benefit.

**D. Extension focuses on target processes and outcomes**

Many definitions of extension mention that extension aims at transferring information, knowledge or technology or at promoting the utilization of the same. Other definitions emphasize that extension is in the business of affecting decision making and opinion formation.

But the issue is complicated by the fact that other communication interventions like advertisement and Political propaganda aim at much the same target process which makes it difficult to distinguish extension from other forms of communication intervention.

The difficulty can be solved by distinguishing different levels of aggregation. At the individual level, target behaviors include attitudes, knowledge, decision making, opinion formation and so on. At a societal or collective level of aggregation, one deals with very different variables such as ones share of the market (advertising), the reputation of one’s company, the percentageof votes for one’s candidate (political propaganda) or public’s awareness about some event or cause (publicity). And it is at the collective or societal level of aggregation that one begins to see where extension differs from the others. Typical target processes of extension at the collective or societal level are cheap and good quality food for consumers, conservation, preventing health hazards, ensuring a sustainable use of the environment, etc. In other words, extension’s target processes at the collective or societal levels seems to focus on presumed public or collective utilities and not promoting some private interest utilize other communication interventions.

**E. Extension is deployed by institutions**

**Extension is deployed by an Institution:** Extension requires money. It is a professional activity. It must be paid for, whether extension is a full-time occupation, as in the case of agricultural extension worker. Hence, Institutions usually deploy extension as an instrument. The fact that extension is an instrument deployed by an institution automatically introduces an organizational element. Extension cannot be seen in isolation from organizational structure and management. We can formulate a definition for extension which encompasses the various common elements, i.e., intervention, communication, voluntary behavior, & target processes. So extension is:

***“A professional communication intervention change deployed by an institution to induce voluntary behavior with a presumed public or collective utility.”***

Very often extension has got contradictory nature. It is:

1. An instrument of premeditated, deliberate intervention to achieve the interviewer’s goals.
2. Which can only be effective by inducing voluntary change & hence by satisfying client goals.

Extension operates at the interface of these two types of interactionism & the hallmark of extension professionalism and of its strategic deployment lies in handling the contradiction.

## 1.3 Paradigms of Agricultural Extension

Paradigm is a world view, a general perspective, a way of breaking down the complexity of the real world. It is the way we see the world not in terms of our visual sense of sight but in terms of perceiving, understanding and interpreting (Covy, 1990).

Agricultural Research and Technology Development is undergoing a paradigm shift, in which the environment under which agricultural research and extension systems are operating is affecting their organizational structure, management style and field operations. Basic trends of these environmental changes are based on multiple partnerships, multilevel participation and the enlargement of the scene from national to supra-national levels. Under these circumstances, both agricultural research and agricultural extension policies are going obsolete with regard to new options (SDR 2005). A shift was needed from a single commodity, mono-disciplinary base to a farming system and a multidisciplinary based approach together with a change from a top-down extension model to a participatory approach to technology assessment and adoption. The key features of the paradigm shift are summarized below.

 **Table 1.1. Key features of paradigm shifts in R&D**

Characteristics Conventional paradigm for Current paradigm for agricultural R&D

agricultural R&D

Driving motive • Efficiency: maximize productivity •Productivity, achieving food and nutritional

 and profit/return to limited resources; security, poverty alleviation, ecological

 competitiveness sustainability and equity

Assumed causes • Lack of knowledge • Political-economic roots of problems,

of problems • Farmers are irrational neglect of ecology and farmers' needs

(and knowledge), poor understanding of production systems

Assumption and • Crop/commodity specific • Agro-ecosystems, multiple and

key features monoculture, uniformity/ high value crops and resources in system,

 homogeneity, reductionism, diversity/heterogeneity, holistic view of

 simplification of system, efficiency productivity and resource management

 focus on limited variable (land,

 labor, capital)

Institutional relation • Top-down (linear) technology • Interactive systemic model, collaboration

 and actors development and transfer model and networks, horizontal relations (farmer

 • Research to extension (or private to farmer); agricultural innovation systems,

sector) to farmers pluralism (research, extension, NGOs, education, civil societies, CBOs, private sectors)

Main beneficiaries • Private sector, formal institutions • Public interests, communities and farmers

And focus of control (especially the poor), women and children,

Of technology vulnerable groups

Focus of • Single technologies (seeds, agro • Agro ecological principles, institutional

innovation chemical, bio-technology) innovations, ITK, empowerment and

• Production technologies capacity strengthening, relationship among.

partners and actors

• Both production and R&D technologies

Main types of • Uni-disciplinary, reductionist, • Multidisciplinary, farmers are researchers

research scientists or private sector and innovators, on-farm, participatory, in

generate knowledge, mainly communities

done in laboratories and research

stations

Common view of • Passive audience/partners, • Active, rational, key partners in the

Farmers irrational seen as conservative and innovation process with valuable knowledge

ignorant • Farmers are active in adopting new research findings to improve productivity

Given the sweeping reforms that are taking place, the R&D systems are facing a transition period in which they will need to restructure themselves, confront new demands, and adjust to new political, scientific, institutional and economic environments. Since the 1970s, particularly in the 1980s and 1990s, new concepts, approaches and methodologies that are people-centered have been developed. Some of the key emerging concepts and perspectives within the agricultural R&D system are participatory research method, action Research, Farming System Research, Rapid Rural Appraisal/Participatory Rural Appraisal, Farmers First and Last etc. (concepts and practice, Ranjita

# CHAPTER TWO :- DIFFUSION AND ADOPTION OF INNOVATION

#  Diffusion of innovation

### 4.1 Definition of concepts

**Innovation:** is an idea, practice, methods or objects that is perceived as new by an individual or other unit of adoption. Innovation is not always the result of recent research or invention. Example, fertilizer is an innovation in some remote parts of Ethiopia but it is not an innovation or new technology for many who have been used it for many years.

**Social system:** defined as a set of interrelated units that are engaged in joint problem-solving to accomplish a common goal. In another word, the member of a social system may be individuals, informal groups, or organizations who worked towards a common goal. Culture within the social system and the individuals who make-up the social systems can affect the diffusion of new ideas. Social systems are referring to the group or groups of people that an innovation diffuses through.

**Adoption :** isthe decision to apply an innovation and continue to use it for relatively long period of time. An individual who use a technology for a single time and discontinue using it cannot be regarded as adopter. Similarly an individual who adopt a part of the recommended package of practice cannot be considered as adopters. To deal with such issue instead of categorizing individuals as dichotomous adopter or non-adopted innovation adoption index is developed. An innovation adoption index indicates the proportion of adoption by an individual from the set of recommended practices or technologies.

**Diffusion:** the spread of an innovation into the social system from one decision making unit (individual, household, organization) to the next overtime.

**Diffusion of innovations**

According to Rogers (1962), the diffusion of innovations is “the process by which an innovation is communicated through certain channels over time among the members of a social system”. Diffusion is the process by which innovations spread from one local or one social group to another. People do not just welcome into their homes every innovation that is put in front of them. Every person reacts differently in the ways that they hear about, understand, and finally accept or do not accept an innovation.

There are four main elements to the diffusion of innovations: (1) the innovation, (2) its communication, (3) in a social system, (4) over a period of time. CHOOSE

* Innovation: any item, thought, or process that is viewed to be new by the consumer
* Communication: the process of the new idea traveling from one person to another or from one channel to the individual.
* Social System: the group of individuals that together complete a specific goal
* Time: how long it takes for the group to adopt an innovation as well as the rate of adoption for individual.

The diffusion process is not a math equation or a chemical reaction but rather a natural progression of peoples’ attitudes, opinions, and feelings towards accepting a new idea. As indicated above, the main elements of diffusion such as an innovation that is communicated in a particular social system over a certain amount of time. All four elements have many different factors that affect the outcome of the process as well as act intimately to affect each other.

### 4.1. 2 Diffusion research

Extension as an educational process has been exploited in many countries. Huge financial and material resources have been invested to undertake extension in both developed and developing countries. The driving force for its acceptance is the theoretical background of extension that is invariably attractive to policy makers worldwide. The theory underpinning in this regard is ‘diffusion theory”, with its off-shoot, “transfer of technology” (TOT). This theory has made a substantial contribution to increasing food production in several countries, including underdeveloped countries. The famous “green revolution” in Asia was guided by this theory. In spite of that, the theory has critical limitations (Chambers and Jiggins, 1987; Röling, 1992).

There is often an extended delay between the introduction of an innovation and its adoption by potential users. This has created a concern with technology developers and those who take part in technology dissemination to its user. Differences between people who adopt innovations and those plays a waiting game are interesting topics for investigation.

This concern leads to the birth of diffusion and adoption research. In diffusion and adoption research the following questions are investigated:

1. What decision-making pathways do individuals follow when considering whether to adopt or not an innovation? Which sources of information are important?
2. What are the differences between people who adopt innovations quickly and slowly?
3. How do the characteristics of innovations affect the rate of adoption?
4. How do potential users communicate among themselves about these innovations? Who plays the important role of opinion leader in this communication process?
5. How does an innovation diffuse through society overtime?

**Adopter categories or Individual Innovativeness**

The Individual Innovativeness theory (Rogers, 1995) states individuals who are predisposed to being innovative will adopt an innovation earlier than those who are less predisposed. Figure 2 shows the bell shaped distribution of Individual Innovativeness and the percentage of potential adapters theorized to fall into each category. On one extreme of the distribution are the Innovators. Innovators are the risk takers and pioneers who adopt an innovation very early in the diffusion process. On the other extreme are the Laggards who resist adopting an innovation until rather late in the diffusion process, if ever.



People are often divided into five categories according to their score on an adoption index. It is expressed in percentage. Classification of people in the adopter categories by definition depends on the degree to which the whole group has adopted the innovation and on the distribution of adoption overtime being normal.

Categories percentage

1. Innovators 2.5

2. Early adopters 13.5

3. Early majority 34

4. Late majority 34

5. Laggards 16

**Characteristics of people in the different categories**

The **innovators** include a small minority of people (about 2–3 percent of the population), who, by education, economic situation and/or personal psychological attitude, are comfortable in taking risks. They like to try new things and do not have a fear of failure, or their economic situation is such that they can risk a partial loss of income. Innovators are normally more advanced than the average local advisors or change agents. They introduce innovations into their farms, households, and lifestyles even before institutions begin to consider such changes. The communication behavior of innovators is quite open. They travel extensively, have direct relationships with other innovators, read foreign journals, and participate in fairs and exhibits. Because of their status and behavior, they can be somewhat isolated from the local community, tend to have few social relationships, and are often viewed by community members as extravagant;

The **early adopters** have more or less the same characteristics as the innovators: good education and higher economic status. However they are more risk-adverse. They represent about 10–15 percent of the population and seek to emulate the innovators, but also desire the support of local advisors. They hesitate before experimenting with an innovation, but they are open to change. They have a good relationship with those around them in the community or workplace. To some extent, they could be considered informal leaders, because they enjoy the respect of their peers, and their behavior is taken as an example by the majority;

The **early majority**, by definition, includes most of the people concerned with the proposed change. They comprise almost two-thirds of the population and, by comparison, are even less willing to take risks than the early adopters. The majority have a lower level of education, read less than the previous categories, and participate less in meetings. They wait to see the results achieved by the early adopters, want to be assured that almost no risk is involved in the proposed change, and slowly adopt the new behavior;

**Early majority**

* Deliberate before adopting new idea
* Adopt new ideas just before the average member of a social system
* Interact frequently with peers
* Rarely hold positions of opinion leadership
* Provide interconnectedness in the system’s interpersonal networks

**Late majority**

* Approach innovation with caution and skepticism
* Adopt new ideas just after the average member of a system
* Adoption may be due to economic necessity or peer pressure
* Unwillingness to risk scare resources
* Uncertainty about innovation must be removed before adoption

The **laggard** are again a small minority of individuals, generally with limited or no formal education, low income and few resources, sometimes old, poorly informed or entirely uninformed, and economically extra-marginal. They fear change and have almost given up any hope in the future. The laggards have contacts almost exclusively with people of the same group and refuse to expose themselves to new ideas. This briefly outlined categorization, although criticized by many scholars, has been proven valid in various situations, rural and urban alike, for several different categories of innovations. Consequently, what are the implications for the communication activities in a rural development project? First, not all people can be reached with the same methods or media: laggards tend not to participate in events or to read printed materials. Consequently, in some cases it has been suggested that most of the labor-intensive activities (group methods and individual contacts) should concentrate on the early adopters, using them as multipliers of the action. In other cases, special units have been set up with the specific purpose of helping the so-called “laggards”, who are normally at risk of being ignored entirely.

**Rate of Adoption**

The third widely-used diffusion theory discussed by Rogers (1995) is the theory of Rate of Adoption. Rate of Adoption theory was stated that innovations are diffused over time in a pattern that resembles an s-shaped curve. Rate of Adoption theorizes that an innovation goes through a period of slow, gradual growth before experiencing a period of relatively dramatic and rapid growth. An example of how rate of adoption might typically be represented by an s-curve is shown in Figure 3. The theory also states that following the period of rapid growth, the innovation's rate of adoption will gradually stabilize and eventually decline.

Number or

Percentage of

Adopters

 Period of rapid growth

 **Time**

**Figure 3: S-shaped representing rate of adoption of an innovation over time**

## 4.2 Imperfections of diffusion research

The model is sequentially linked, i.e., a linear model. Technology from agricultural research is transferred to farmers through extension agents whereby farmers are expected to use it. Depending on specific extension approach adopted by an extension system, a technology may pass through different entities. For instance, a contact farmer may share a technology he receives from extension agent with fellow farmers. The feedback side of the model is inherently weak, as extensionist and farmers do not make relevant participation in the technology generation process. Technology is generated in research institutions that are spatially placed away from farmers’ field activities.

**The reasons for imperfection are:**

**1) Population is not homogeneous**

A very important aspect of theory underpinning the progressive farmer’s strategy is the assumption of homogeneity of target groups. Diffusion theory only states that an innovation diffuses in a social system, thus laggards and innovators are considered to be the same social system, while population is not perfectly homogeneous.

Heterogeneity can be due to

1. Psychological characteristics – eg. People differ in intelligence, interest and mental power
2. Life cycle difference – age parents, age of children, role of children etc. could be related to progressiveness and search for expansion
3. Access to resources – land, capital, inputs, etc. determines to a large extent whether a particular innovation is possible.
4. Access to information – eg. Progressive farmers have higher access to than others
5. Agro-ecological differences – highland mid-highland and lowland areas

**2) wind-fall profits** – temporary advantage by chance or unexpected profit could make differences

**3) Information distortion** – in the progressive farmers strategy, extension message is assumed to pass from one farmer to the next automatically multiplying extension impact. Distortion of message takes place in serial communication leading to losing the original content.

**4) Progressive farmers bias** – innovations are usually develop to suit the condition of progressive farmers since extension professionals, politicians and researchers tend to have contact only with progressive farmers in their mind. This is also logical since such farmers tend to have higher access to resources, easier to develop technology that suits their conditions that it is not to develop technology that fits within the narrow margin of lower case resource poor farmers.

### 4.3 Innovation Decision Process

According to Rogers (1983), 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 toward the innovation, to decision to adopt or reject, to implementation of the new idea, and to confirmation of this decision. This process consists of a series of actions and choices over time through which an individual or an organization evaluates a new idea and decides whether to incorporate the new idea in to ongoing practices. An individual’s decision about innovation is not an instantaneous act, rather it is a process. Based on this, the Innovation decision process conceptualization consists of five 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 toward 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 in to use.
5. Confirmation occurs when an individual (or other decision making unit) seeks reinforcement of an innovation decision already made, but he/she may reverse this previous decision if exposed to conflicting messages about the innovation.

 Communication channel

Persuasion

Knowledge

Confirmation

Implementation

Decision

✓Characteristic of the ✓perceived characteristic

Decision-making unit of innovation adoption continued

.socio-economic .relative advantage late adopter

.personality variables .compatibility discontinued

.communication behavior .complexity rejection continued .trialability

 .observability

**Figure 1:** **The innovation decision process (Rogers, 1983). WRGITE**

**Perceived attributes of an innovations LIST**

An innovation always has two components- the hardware and software. This is clear in the case of computer where the machine (hardware) is useless without the program which instructs it what to do (software). It is also true for a plant variety where we have the plants (equivalent to the hardware) and the techniques for growing them (equivalent to software). It is possible that the same software can be used for a new variety as for the old variety, but we often need new techniques also for cultivation, fertilizer application, seeding rate etc. to ensure optimal production by the new variety.

Farmers often play an important role in developing the right kind of software. Scientists who develop new hardware in their research station should take into account the software which might be available to farmers. However, they often fail to do so. Some innovations are adopted more rapidly than others because the farmers perceive them to have different characteristics. It is not the objective characteristics that are important, but how the farmers perceive them. What really matter are the changes this innovation will require in management of the farm and behavior of the farm family, and hence in software. A number of studies have analyzed the relation between characteristics of an innovation and its rate of adoption. They indicate that the following characteristics are important:

**1. Relative advantage**: the more advantageous the change appears to be, the more will it be adopted. The advantages, as well as the disadvantages, should be communicated clearly; individuals and groups can then ponder costs and benefits and make up their minds, even before beginning to participate in the process.

**2. Compatibility:** with socio-cultural values and beliefs, with previously introduced ideas or with farmers felt needs. E.g. it is very difficult to introduce pig husbandry in Christian/Muslim society even if it is very profitable enterprise.

**3. Complexity:** refers to the level of real or perceived difficulty of the innovation. It is related to the concept of continuity or discontinuity seen above. For some people, a certain change could be very difficult to understand or to manage, while others might find it easy. There are cultural, generational and gender aspects that make the same innovation appear to be more or less complex to different groups of stakeholders; innovation often fails because they are not implemented correctly.

**4. Trial ability:** a farmer will be more inclined to adopt an innovation which he tried first on a llzsmall scale on his own farm and which he proved to work better than an innovation he has at hand. This trialability may be related to ‘divisibility’ as with fertilizers, for example. Although large machines cannot be ‘divided’, some-times they can be hired before they are purchased.

1. **Observability:** a crop variety planted in a field is observable than a bookkeeping or financial management techniques.

# CHAPTER THREE - EXTENSION METHODS AND METHODS OF INFLUENCING HUMAN BEHAVIOR

## 5.1 Principles of selecting extension (teaching) methods

Extension organization whether it is governmental or non-governmental employs a variety of extension methods either individually or in combination. The choice of any of the methods available will depend on:

* The extension organization's goals,
* The circumstances in which the extension service delivered
* The type and volume of information to be delivered
* The capacity of the extension service
* The problems to be solved

## 5.2 Types of extension methods

Broadlyspeaking extension methods are categorized as:

* Individual extension methods
* Group extension methods
* Mass extension methods

### 5.2.1 Individual extension methods

Individual or face-to-face methods are probably the most universally used extension methods in both developed and developing countries. The extension agent meets the farmer at home or on the farm and discusses issues of mutual interest, giving the farmer both information and advice.

The atmosphere of the meeting is usually informal and relaxed, and the farmer is able to benefit from the agent's individual attention. Individual meetings are probably the most important aspect of all extension work and invaluable for building confidence between the agent and the farmer.

The personal influence of the extension worker can be a critical factor in helping a farmer through difficult decisions, and can also be instrumental in getting the farmer to participate in extension activities. A farmer is often likely to listen to the advice given by the extension agent and will be grateful for this individual attention.

**i) Farm visit**

Farm visits are the most common form of personal contact between the agent and the farmer and often constitute over 50 percent of the agent's extension activities. Because they take up so much of the agent's time, it is important to be clear about the purpose of such visits and to plan them carefully.

**Farm visits can:**

Build up the agent's knowledge of the area, and of the kinds of problems which farmers face; Permit him to explain a new recommended practice or follow up and observe results to date; Arouse general interest among the farmers and stimulate their involvement in extension activities. At times, the extension agent will make a farm visit spontaneously if he happens to be passing by and it is convenient to drop in. Such informal visits may have no specific purpose but are a useful way of maintaining contact and gradually building links with farmers. Even if the agent just drops into greet the farmer and his family, this short visit can do a lot to foster mutual respect and friendship. Usually, however, farm visits will be part of the agent's general plan of work and will be programmed into his monthly schedule of activities.

**Planning the visit**

How do we plan farm visit?

One may need to consider the following major issues before conducting farm visit:

 - Making an appointment if possible.

 - Deciding the purpose of the visit.

 - Reviewing previous records and information.

 - Preparing specialist subject matter that might be required.

 - Scheduling the visit into the overall work plan.

 - Making the visit

The agent must always remember the basic educational purpose of extension and his role in this process. The agent's role is not just one of transmitting new knowledge or recommendations; he must also devote time during visits to building up the farmer's confidence and interest.

*Check-list for conducting farm visit* (the following may help as to procedures of conducting farm visit):

* Be punctual for the visit.
* Greet the farmer and this family.
* Praise the farmer's work.
* Encourage the farmer to explain and discuss any problems.
* Provide any technical or other information required.
* Record the details of the visit.
* Plan with the farmer the time and purpose of the next meeting.

**Recording and follow-up**

After each visit, the agent should record the date, the purpose, the conclusions or recommendations arising from the visit, as well as any other additional information or observations, on an individual card kept at the extension office.

It is vitally important that the agent follow up on any issues or problems that he was not able to deal with in person. Failure to do so will disappoint the farmer and lessen his confidence in the agent. It is very important to maintain the confidence and trust that can often take years to build up. He should also schedule his next visit to the farmer in his work program.

**Check-list**

* Record purpose of and decision resulting from visit.
* Arrange for any follow-up information or advice to be sent.
* Schedule the next visit to the farmer.

Despite its importance, farm visits take up a lot of time and only a few farmers can be reached. Farm visits are, therefore, a costly extension method and for this reason they must be carefully thought out and planned. The visits must make an impact and must lead to positive agricultural development if they are to justify their cost. Finally, the agent should beware of visiting some farmers repeatedly. This would not only severely limit the range of his activities, but could also arouse the resentment of other farmers who might feel excluded.

**ii) Office calls**

Just as the extension agent visits the farmer, so he/she can expect that from time to time the farmer will visit him/her at his/her office. Such a visit is often a reflection of the interest, which the agent may have aroused among the local farmers. The more confidence local farmers have in the extension agent, the more likely they are to visit him. Such office visits are less time consuming for the extension worker, and offer some of the advantages of a farm visit. While no extension agent would wish to be overwhelmed by such visits every day, he should encourage farmers to drop in if it is convenient for them to make the exchange of visits two-way.

As with farm visits, office visits similarly have to be prepared. Although the agent may not know when a farmer is likely to drop in, he can at least arrange the extension office in such a way that the visitor feels at ease and can understand the activities of the office. The arrangement could include:

* Ensuring that access to the extension office is adequately posted and the agent's name displayed;
* Having a notice-board clearly displayed upon which useful, up-to-date information can be pinned;
* Having one or two chairs where visitors can wait for appointments;
* Displaying any bulletins, circulars or other written extension literature that the visitor can read

For some farmers, a visit to the extension office may be a difficult experience. The agent should, therefore, try to put the farmer at ease, asking a few questions in order to get the farmer to explain his problems. The agent should be polite but purposeful, and try to find out the reason for the visit as quickly as possible. When he feels that the matter has been adequately discussed, the agent should tactfully terminate the interview in order not to let it drift aimlessly on. The agent should always escort the visitor out, and say goodbye.

A note on these office visits should also be added to the farmer's record card, and any follow-up implemented. The layout of an extension office is important

**iii) Letters**

Occasionally, the extension agent will correspond with a farmer by letter. Letters can be a follow-up inquiry resulting from an agent's farm visit, or sent because a farmer is unable to make a personal office visit. Drafting and replying to letters are very important skills for the extension worker and he should give every thought to them. Problems can arise with the use of words or complex technological language, or if the letter has been badly typed or written. In writing a letter to a farmer, the extension agent should try to put himself in the farmer's shoes. The letter should be in the local language, preferably not on impressively headed writing paper, and should always contain some personal greeting to the farmer. Often, farmers will show such letters to their neighbors and thus it is important to create a favorable impression. The following points are important:

* Letters should be clear and concise, so as not to confuse the reader;
* The information in the letter should be complete and relevant to the issues raised;
* Where possible, letters should be answered promptly. If time is needed to collect information for the reply, a short letter of acknowledgement should be sent;
* A copy of the letter must always be made and entered in the office file.

**iv) Telephone calls**

Telephone calls and office visits serve a very similar purpose. It is improbable that the extension worker will deal with many of the farmers in his area (if at all) by telephone. If the telephone is used, however, it will not be for long discussion but for passing on specific advice or information. Whatever the reason, it is important for the agent to speak clearly, to note the main points discussed and to enter them on the farmer's record.

**v) Informal contacts**

Informal contacts will occur continually during the agent's stay in a particular area. Market days, holiday celebrations or religious events will bring him into contact with the farmers with whom he is working who will inevitably talk about their problems. By attending such events, the agent can become well acquainted with the area where he works and with the farmers and their problems, and he will be able to pass on ideas and information on an informal basis.

### 5.2.2 Group extension methods

In group extension work, several members of the target group who are linked by formal or informal ties are addressed at the same time.

**Advantages of group methods**

Group extension methods have the following advantages:

* Coverage - a large number of farmers can be reached, even if the material and staffing provision of the extension service is limited.
* Extension costs per head of the target group are reduced.
* Learning environment - Group methods permit more participation by the target groups.
* Brings farmers together with similar problems
* Techniques of group dynamics can be used to accelerate the spread of information and increase the willingness of the farmers to make decisions.

**Further advantages of Group methods**

**1. Coverage**

The group method offers the possibility of greater extension coverage, and is therefore more cost-effective. Using the group method, the extension worker can reach more farmers and in this way make contact with many more farmers who have had no previous contact with extension activities.

**2. Learning environment**

Extension groups offer a more reflective learning environment in which the farmer can listen, discuss and decide upon his involvement in the extension activity. The support of the group helps an individual farmer to make decisions and determine a course of action. The group creates a supportive atmosphere, and individual farmers can gain greater self-confidence by joining others to discuss new ideas and try out new practices.

**3. Action**

The group method brings together farmers with similar problems. Often, these problems demand concerted action (tackling the erosion of a hillside, for example), and such action can be taken more effectively by a group rather than by an individual, who may be overwhelmed by the enormity of certain problems.

**Important issues to be considered in-group extension**

To form structure and develop a group of farmers for extension purposes is a complex process, and such groups do not appear overnight. It is not sufficient for the extension agent merely to bring the farmers together for a particular activity. He must give time and thought to the fact that the farmers will constitute a group, will function as a group and will display characteristics associated with groups. Experience in different parts of the world has shown that there are four sets of important issues that the agent will have to bear in mind:

**1. Purpose**

The agent should be aware of two main purposes in his work with groups. First, he should try to develop the group, to encourage its members to continue to meet and to establish the group on a permanent basis. Second, the agent should use the group to transmit new ideas, information and knowledge that will assist the farmers in their agricultural activities.

**2. Size**

The most suitable size for groups in rural extension is between 20 and 40 members. If the group is too large, it becomes unwieldy and many farmers may feel lost and bewildered. Smaller groups allow closer contact, a better chance of involvement and more opportunity for strengthening bonds of friendship and support among members. One common determinant of group size is geographical location: its membership will be restricted to those living within a particular area.

**3. Membership**

Since the extension agent's job is to help farmers identify and tackle problems, it is better to have groups of farmers with common problems.

**4. Agent's relationship with group**

The agent should give considerable thought to his relationship with the group. Ideally, he will want to encourage the group's formation and help to strengthen it. The agent should try to avoid being directly responsible for setting up the groups and should try to ensure that they are based, where possible, upon existing social or cultural community groups. The agent should strive to encourage an element of independence in the group, by encouraging the group to take the initiative in extension activities and to decide for itself in what way the agent can be of assistance.

**Types of group extension methods**

**i)** **Group meetings**: calling the members of a group or the inhabitants of a local community together for a meeting is the commonest group extension method. Indeed, there is a whole range of purposes for such community or group meetings:

**Information meeting:** the agent calls the group or community together to communicate a specific piece of new information, which he feels, will benefit them and upon which he seeks their advice.

**Planning meetings:** the main purpose is to review a particular problem, suggest a number of solutions and decide upon a course of action.

**Special interest meetings:** topics of specific interest to a particular group of people (example, horticulture, bee keeping, or dairy farming) are presented and discussed in detail at a level relevant to those participating.

**General community meetings:** men, women and young people of a community are invited to attend to discuss issues of general community interest.

Whatever the case, however, the agent should only call a meeting if he thinks that it can be useful. If farmers feel that their time has been wasted in coming to a meeting, they may refuse to come to subsequent meetings and thus frustrate the agent's work.

**Form of the meeting**

Depending upon the nature and purpose of the meeting, the agent must decide the most appropriate form for the meeting and how it can best be conducted.

* **Smaller meetings** are more likely to meet the specific needs of those who attend. When plans are to be made or decisions taken, a small number of representatives will usually achieve more than a large gathering of all community members.
* **A formal meeting**, with chairman, agenda and written record of proceedings, is appropriate when specific business has to be dealt with or decisions reached. The chairman keeps the meeting to the central issues, and the decisions of the meeting are recorded accurately so that they cannot be disputed later.
* In an informal meeting, people feel more able to express their own point of view and less dominated by the structure and formality of the proceedings.
* **A lecture or talk** allows the agent (or other speaker) to convey a detailed, well-prepared message to his audience on a specific issue; for example, a new piece of technology can be presented in this way, and illustrated by visual aids. It should be remembered, however, that the lecture is a particularly tedious approach to meetings and care must be taken to ensure that people will not get bored.

**Planning the meeting**

There are two important decisions to make regarding the time and location. The time should be convenient to all concerned and should avoid clashes with other events or activities. The meeting-place should be well known, easy to get to and appropriate for the form of meeting. The meeting-place should also be comfortable and have the facilities necessary for the meeting. An extension agent would never hold a meeting at midday, on a very hot day, in the open sun. Such a meeting could be disastrous, as well as cause considerable discomfort.

After the above two issues have been considered, it may be useful for the agent to draw up a list of other arrangements to be made in preparation for the meeting. Such a checklist could include:

 - Publicity for the meeting

 - Seating arrangements

 - Audio-visual equipment and material, or other educational aids

 - Agenda, and order of events

 - Guest speakers or other specialists who will contribute to the meeting

 - Chairman to take charge of the meeting who should be elected by the community

 - Refreshments for speakers and, where necessary, other participants.

**Conducting the meeting**

The agent must be conscious that he is dealing with adults who do not want to sit for hours listening to a speaker talk endlessly. The agent should try to vary the agenda of the meeting: for example, a short talk, accompanied by visual aids, followed by comments and questions.

Variety of content, as well as a chance for the farmers to participate, will be important. In addition, the meeting must not go on too long. One-and-a-half hours are probably sufficient for a group or community meeting. It is better to have a highly productive, short meeting than one, which rambles on and loses effect.

The agent's role in the meeting should also respond to the circumstances. He should encourage the community to appoint a chairman and should allow the chairman to conduct business. The agent's role should basically be to inform and support, and he should not dominate the meeting. Furthermore, the meeting should not resemble a classroom with the agent as teacher and the farmers as pupils. The agent should make every effort to ensure that during the proceedings the community members feel that it is their meeting and that they have a part to play.

As a guide to the proceedings of the meeting, the agent should keep the following points in mind. He should start the meeting on time. Then he should welcome community members and special guests, explain the purpose of the meeting and the program to be followed, and begin the program. Later, the agent should encourage questions and discussion, and be prepared to summarize the main points and note important decisions. The meeting should be closed with thanks to all concerned.

As the most commonly used form of group extension method, the group or community meeting will be most effective if carefully thought out and planned. After each meeting, the agent should make a brief record of the proceedings and the principal decisions taken. He should also take any prompt follow-up action that has been decided.

**ii) Demonstrations**

Farmers like to see how a new idea works, and also what effects it can have on increasing their crop production. Both purposes can be achieved by means of a farm demonstration. The demonstration is a particularly powerful method to use with farmers who do not read easily. A demonstration will give such farmers the opportunity to observe, at first hand, the differences between a recommended new crop practice and traditional practices. The strength of the demonstration should lie in its simplicity and its ability to present the farmers with concrete results. There are two principal types of demonstration used by extension agents - method demonstration and result demonstration.

**a) Method demonstration**

Method demonstrations basically show farmers how to do something. In the method demonstration, the farmer is shown step by step how, for example, to plant seeds in line, to use a mechanical duster to control insects, or to top tobacco. The agent will probably be dealing with farmers who have already accepted the particular practice being demonstrated, but who now want to know how to do it themselves.

**b) Result demonstration**

The main purpose of a result demonstration is to show local farmers that a particular new recommendation is practicable under local conditions. Comparison is the important element in a result demonstration: comparison between compost and no compost, between poor seed and selected seed, or between use of fertilizer and no fertilizer. "Seeing is believing" is an age-old expression, but one appropriate to a result demonstration. Until a farmer has actually seen the results of, for example, the application of a fertilizer, he will not be convinced by the agent's recommendation. By showing tangible results of a new practice recommended by the extension service, the agent can help to create confidence among the farmers and can greatly encourage them to try the practice themselves.

Its major limitation is that it takes a long time to mature and is thus a costly use of extension resources. If, in the end, for whatever reason, the new practice should fail, it could have disastrous consequences. Often such failures (for example, because of lack of rain) are outside the control of the agent.

Both method and result demonstrations are extension activities that require a lot of thought, careful planning and efficient execution. Although the two demonstrations differ somewhat in their purposes, they share a lot of common points and, in terms of their preparation and execution, they can be considered together.

**Basic principles for demonstrations**

Before the agent begins to plan and prepare for a demonstration, he should be clear about a number of key points that will guide his preparation and handling of the demonstration.

* **Participation**. Where possible, demonstrations should be carried out on local farms with farmers' participation rather than on an extension plot or research station. Farmers will have more confidence if a demonstration is held on a neighbor’s land, or if a new practice is shown by a fellow farmer, than if it is carried out by agents on extension land.
* **Simplicity*.*** Simple, clear-cut demonstrations of a single practice or new idea will be far more effective than ambitious and over-complex demonstrations that demand too much of the farmer. It is better to proceed step by step with a number of demonstrations than to try do to everything at once.
* **Learning.** The demonstration is a learning environment and should be run in such a way that the farmers do in fact learn something. A demonstration is a type of classroom, and the agent must be conscious of classroom requirements in terms of space, time, equipment and the teaching method to use.
* **Preparation.** An extension agent should never contemplate holding a demonstration without careful planning and preparation. A demonstration hastily given could have disastrous consequences.

**Planning the demonstration**

When the agent decides that a demonstration would be useful at a particular time, he must then dedicate some time to planning and preparing for it. In this respect, he must ask himself a number of questions.

* What is the objective of the demonstration?
* Why is the demonstration the most suitable extension method, and what would be the usefulness of the new idea to be demonstrated?
* When is the most convenient date and time both for the farmers and in terms of the application of the new idea?
* Where is the demonstration to be held? Which suitable location is the most convenient for the farmers?

**Preparing the demonstration**

The more carefully the agent can prepare all the details of the demonstration, the more chance he will have of it running smoothly. The following are the key areas of preparation.

* Consult the local people and seek their help and advice in the preparation of the demonstration.
* Prepare a detailed plan of the demonstration, the main issues to be covered, the sequence of events, the resources needed and the contributions required from other people.
* Collect information and material available on the new idea or practice to be demonstrated, and make sure that the topic is familiar and that questions can be answered.
* Check that all the support material is ready (e.g., audio-visual aids, implements).
* Select those farmers who will take part in the demonstration and brief them on the outline of events.
* Ensure that the demonstration has been publicized and that the farmers know exactly when and where it is to take place.
* Visit the demonstration site beforehand to make sure that all is in order and that the site is appropriate.

**Follow-up**

It is important that any interest generated by, or decisions taken at, the demonstration be followed up. Farmers will feel let down if the agent does not do so. Demonstrations can often result in good contacts with local farmers, and the agent may be able to enlist their support for future activities. It is also important that the agents reflects upon the demonstration and evaluate its effectiveness. The agent should, therefore, write a report and prepare a record of the demonstration, noting the names of the participants, the effect achieved and personal impressions of the usefulness of the demonstration.

**iii) Field days**

Field days are usually opportunities to hold method or result demonstrations on a slightly larger scale, and are usually run in a more informal and less highly structured manner. The purpose is often to introduce a new idea and a new crop, and to stimulate the interest of as many farmers as possible. Experimental stations or other government centers may be used for field days, but it is more usual and profitable for them to be held on the land of a local farmer. There is a greater chance of making an impact if the field day is held on a farmer's land, and if the farmer plays a part in running it and explaining the purpose.

Field days can range in size from a small group to annual events attracting hundreds of farmers. Since the aim is a general introduction to some new idea, there is less need to be concerned about limiting the numbers. The extension agent's role on the field day is to support the farmer on whose land it is being held, to offer general guidance to ensure that things run smoothly and to be available to answer questions and queries. It is probably better not to over organize the field day but to try to create an atmosphere in which visiting farmers can inspect, inquire, question and generally get to know what is available.

Although the agent will try to encourage an open and informal atmosphere for the field day, there is still a considerable amount of preparation needed to ensure that it runs well. The issues, which the agent must consider are very similar to those, noted under demonstrations and will not be repeated here. It may be useful, however, to bear a few additional points in mind.

* Limit the numbers to the capacity of the field, to avoid overcrowding.
* Ensure a good layout of field-day activities, with easy access and facility of movement around the field.
* Encourage the demonstrator farmer to take most of the initiative; give him support but do not take over the field day from him.
* Provide suitably large visual material and also, if necessary, a loudspeaker, to ensure that all can hear. Check that extension literature and other material are available for consultation.
* Conclude the field day by bringing all the participants together, reviewing the day's proceedings and the main items seen and discussed, and explain any future relevant extension activities.

A field day is a day out for farmers and is often a welcome relief from their daily hard work. The agent should, therefore, provide an interesting and well-presented exhibition, suitable refreshments and points of rest, and generally create an atmosphere in which the farmers will feel at ease and will be eager to know what is going on.

**iv) Tours**

Farmers like to visit farms in other districts to see how they work, what they grow and what kinds of problems the farmers there are facing. A tour is a series of field demonstrations on different farms, or at different centers, and can often attract a lot of interest from local farmers. The tour should give local farmers a chance to see how other farmers cultivate their land, and to exchange ideas and experiences with them. It is important, therefore, that the area to be visited be in some way similar agriculturally to that of the visiting farmers.

As with all other forms of extension, tours have to be well thought out, planned, prepared and conducted. The five stages of determining the objective, planning the content, preparing the arrangements, conducting the tour and arranging for appropriate follow-up will be a guide to the extension agent. However, it may be useful to add these points:

* Visit the area first to become familiar with local conditions, the farms to be visited, and the route and road conditions.
* Limit the tour to what is possible. It is better to do a short tour in which visitors can have a good look at local farms than to arrange an ambitious tour and be pushed for time. Don't tire the visitors out.
* Encourage the host farmers to do all the explaining and to take charge of the tour.
* Arrange for food and drink during the tour.
* Conclude the tour with a short summary of the main events and note any comments or conclusions.

A field tour is an ideal method of involving farmers and of stimulating genuine interest in extension activities. It is also very useful in bringing farmers together to discuss common problems, and to gain useful experience of other areas.

### 5.2.3. Mass contact extension methods

**Classification of mass extension methods**

**Audio media**: it is a sound media. It is best media to disseminate information via sound to large number of audience. E.g. radio, cassette recorder

Factors constrained the use of audio media:

* Time of broadcasting
* Physical access to the media
* Repair and spare part facility
* Feedback
* Information type and amount

**Audiovisual**: combine audio and vision to convey information. E.g. TV, Video, VCD, Mobile film

**Print media**: they combine words, pictures, and diagrams to convey information. It can be referred repeatedly but applicable only where literacy level is high.

**Important questions**

Mass extension method involves the use of mass communication system that exposes relatively large number of people to the same information. When we plan the use of mass communication system in extension, we must understand or recognize the role it plays in extension program and how they can be effectively utilized. Before we decide to spread extension message via mass extension methods the following questions are worth important to be considered:

1. What are the goals to be achieved? (Example, awareness raising, knowledge transfer, imparting skills, behavior or attitude change)

2. Which topics are found to stimulate interest?

3. Who is targeted for the program? What is the educational background of the target group?

4. How much do the target groups know about the topics?

***The use of mass extension methods in agricultural extension program***

1. Awareness creation

2. Giving timely information about outbreak of disease, pest and weather report

3. It also helps to multiply the effect and impact of extension program.

4. Answer questions raised by farmers

5. Reinforcing information given by other extension methods

**Advantage of mass extension methods:**

* They reinforce individual and group contact methods by complementing or supplementing them.
* They reach large and varied audiences
* They save time and expense in reaching large numbers.

**Limitation of mass extension methods:**

* Less intensive and less effective than individual and group contact methods in bringing about changes in practices.
* Lack the advantage of “social contacts” or “personal touch”
* The information provided may not apply to special situations or individual needs.
* Difficult for the result to be evaluated.
* One way flow of information

**5.2.4. Use of combined extension methods**

***No single extension (teaching) method is better than another***

* The extension worker should choose those technique (s) best suited to the situation
* None technique is considered superior to another.

 ***Use a number of teaching methods***

Experience in extension work has shown that the more the number of ways new information is presented, the faster and effectively an individual learns.

**Methods will overlap**

For instance, if a demonstration stimulates group discussion, two methods are utilized which will reinforce the information considered in the demonstration.

**Use visual aids and written materials when possible.**

Teaching can be reinforced and supported by use of visual aids and written materials because they facilitate understanding, depending on the learners profile.

***Comparison of mass media and interpersonal communication CHOOSE***

**Characteristics interpersonal channels mass media channels**

Message flow tends to be two-way Tends to be one-way

 face to face interposed

Amount of feedback High Low

Ability to overcome

selective process High Low

Speed Slow Fast

Possibility to adjust Large Small

message to audience

Cost per person reached High Low

Possible effect Attitude formation Knowledge change& change

One of the most common problems or constraints of a national extension service is the shortage of field extension personnel to reach large number of farmers in a widely spread geographical areas within adequate transportation facilities. Moreover, extension workers are usually overburdened with unnecessarily heavy work load which induces almost everything that has to do with farmers at village level. Such over reliance on extension workers is neither technically sound nor operationally efficient.

Some extension functions for certain purposes such as awareness creation, information delivery, motivational campaigns, etc. can be more efficiently & effectively performed by other means, channels, or non-extension groups. However, this does not mean that extension workers will be substituted by these channels; rather they could be used for educational or instructional purposes which require tow-way interaction, field demonstration, and group discussions.

The extension agent farmer coverage ratio in Latin America was 1:29 40, in Asia 1:2,661 and in Africa 1:1,809. It was reported that only 16% of the extension programs would widely utilized mass media. (FAO , 1990). Further it was reported that on average 26% of the extension workers time was spent on non-educational tasks (swanson, 1990).This has been one of the weaknesses of agricultural extension systems in developing countries (i.e. over dependency on extension workers).The investment and operational cost of employing extension workers cost is one of the highest among agricultural extension expenditures.

### 5.2.5. Campaign

In an extension campaign, several media are used in a coordinated way and over a limited period of time in order to achieve a particular extension objective. The advantage of campaign is that the media can support and reinforce each other, and the increased intensity of extension of activity for a short period can have a significant effect on farmers interest. However, they take a lot of time an effort to plan and may require a considerable amount of coordination between different agencies.

### 5.2.6. Traditional channels

These are communication methods which have been used for centuries in rural areas, such as songs, plays, stories, puppet shows, etc. They are often neglected, though in many societies they have been the most powerful way of communicating .The decrease in emphasis on top down communication in favor of participative approach, gave the consideration for this media. They also fit with local cultural patterns, dialect, etc. They are more effective in arousing the motivation to change than in transferring knowledge to villages about how to change e.g. promotion of cooperative societies

Modern & folk media need not compete, but may complement each other. Thus folk media can be shown on T.V. and folk-songs with a development then can be broadcast on Radio. As such no modern technology is required and these traditional media are especially useful where literacy levels are low. They are usually effective in stimulating the process of problem analysis

THANKYOU.