

## **PART I: CONCEPT OF SOCIOLOGY AND RURAL SOCIOLOGY**

### **1.1. Sociology**

The word “sociology” is derived from the Latin word *socius* (companion) and the Greek word *logos* (study of), meaning “the study of companionship. A dictionary defines **sociology** as the systematic study of society and social interaction.

**Sociology** is the scientific study of human social behavior, interaction between humans, social institutions, and social organization/structure. Sociology examines the relations between all aspects of social life {social facts and problems} in modern industrialized society, but with some special emphasis on class, race, and gender. Sociological research ranges from the analysis of short contacts between anonymous individuals on the street to the study of global social processes.

Sociology focuses on culture-- ways of thinking, feeling, and acting learned from others as members of a group (here the social relations are the focus). The field also mainly focuses on how and why people are organized in society, either as individuals or as members of associations, groups, and institutions. Micro sociologists look at particular interactions. Macro sociologists look at the pattern of interactions, usually in larger groups. Norms, rules, or models of conduct are of particular interest to sociologists.

### **1.2. Rural sociology**

**Rural sociology** is a branch of sociology like that of family sociology, industrial sociology, criminology; educational sociology and etc. **Rural sociology** is a field of sociology associated with the study of social life in non-metropolitan areas. More concisely, it is the scientific study of social arrangements and behavior amongst people distanced from points of concentrated population or economic activity.

### **1.3. Scope a of rural sociology**

Scope means the subject matter or the areas of study. Every science has its own field of inquiry. It becomes difficult to study a science systematically unless its boundary or scope is determined precisely. Rural Sociology is comparatively a new branch of Sociology which is of

recent origin. It is a separate science having its own subject matter and method of study. The field of Rural Sociology is the study of association among people living by or immediately dependent upon agriculture. Open country and village groupings and groups behavior are its concern. In its broadest definition Rural Sociology is the study of human relationship in rural environment.” On account of the opinions given by Sims, Nelson and Bertrand, it is observed that the scope of Rural Sociology covers rural people, their livelihood and social relationship in rural environment.

The scope of Rural Sociology may be clear from the analysis of the following subjects.

**(1) Rural Society:** Rural Sociology, as is clear by the nomenclature, is the sociology of Rural Society. As sun is the Centre of solar system, in Rural Sociology, Rural Society is the center. Rural Sociology, basically studies Rural society, its nature and basic ingredients from the structural and functional standpoints. Its main aim is to study of rural social life. The scope of Rural Sociology, therefore, expands where the boundary of Rural Society is expanded.

**(2) Rural Population:** Rural population is the basic essence of Rural Sociology. It studies the nature, characteristics, size, density and distribution of rural population from different angles. Rural Sociology aims at the study of the factors of growth of population, its evil effects of Rural Society, rural –urban migration for the greater interest of the country at large.

**(3) Rural Social Organization:** Social organization is the most fundamental basis of every society as well as social life. The most important function of Rural Sociology, therefore, is to provide basic knowledge about rural social organization. Rural Social organization covers the spiritual lives, religious activities sacred relationship and divine notion of rebirth etc.

**(4) Rural Social Institution:** Rural social institutions as we mean, is recognized forms of procedure governing the relations between the rural people. Rural sociology, thus, studies the structure, characteristics and functions of rural social institutions. Rural social institutions include family, marriage, kinship, religion, caste and Rural Sociology studies the sociological importance of these institutions in the rural context.

**(5) Rural Economy:** Rural economy is basically known as agricultural economy. Agriculture is the backbone of rural economic life. Rural people directly depend on agriculture for their

livelihood. Rural Sociology therefore studies the factors responsible for the failure of agriculture and suggests various measures for the improvement of agriculture in rural areas.

Besides, the adoption of new agricultural technology among the farming centers, modernization of old farming methods, creation of open markets and providing agricultural training to the farmers are the important areas of the study or Rural Society.

**(6) Rural Social Problems:** Rural Society is a hell of social evils. It is basically called a hot bed of rural social problems. Its major problems are poverty, unemployment, population growth, illiteracy, casteism, and so on. Rural Sociology, therefore, studies the causes and evil effects of these problems and also suggests measures for their eradication for the greater interests of the country at large.

**(7) Rural Social Control:** Social control as we mean, is the control of society over individual. In Rural Society, social control is informal and rigid in nature. Rural Sociology significantly studies the informal means and agencies such as religions, customs, folkways, mores, norms etc, of social control. In Rural Society, the important primary groups like family and neighborhood play a vital role in social control.

**(8) Rural Urban Contrast:** The study of Rural Society shall not be completed unless the study of rural urban contrast is done in a proper and scientific manner. Both village and city, hypothetically, are the two contrasting modes of community life. Rural Sociology studies the rural-urban contrast on the basis of social, economic, religious and cultural point of view. Besides, Rural Sociology also draws attention on the comparative study of these two societies.

**(9) Rural Planning and Reconstruction:** Rural planning and reconstruction are very much essential for under developed societies. Rural Society is full of social problems. For the eradication of these problems and for the betterment of rural life, the proper planning and reconstruction should be made by the state as well Central Government. Rural Sociology studies all these subjects and provides proper guidelines in this direction. It is evident from the above analysis that the scope or subject matter of Rural Sociology, no doubt is very vast. Though, it is the youngest and progressive science, yet it studies the various aspects of Rural Society as well as rural life to a great extent.

## 1.4. The Concept of Rural and Difference between Rural and Urban

### What is rural?

In general, a rural area is a geographic area that is located outside cities and towns. The Health Resources and Services Administration of the U.S. Department of Health and Human Services define the word "rural" as encompassing "all population, housing, and territory not included within an urban area. Whatever is not urban is considered rural. Rural has been defined in many ways, most often in terms of non-urban status.

### ▪ Rural /urban differentiation

The physical and social conditions of urban and rural life are different. Consequently, there are differences in the personality and behavior of urban and rural people.

### Characteristics of rural community that distinguish them from urban community

The ten essential characteristics of the rural community are as follows:

- ✚ **Agriculture is the Main Occupation:** Agriculture is the fundamental occupation of the rural people and forms the basis of rural economy. A farmer has to perform various agricultural activities for which he needs the cooperation of other members. Usually, these members are from his family. Thus, the members of the entire family share agricultural activities. That is the reason why Lowry Nelson has mentioned that farming is a family enterprise.
- ✚ **Size of the Community:** The village communities are smaller in area than the urban communities. As the village communities are small, the population is also low.
- ✚ **Density of Population:** As the density of population is low, the people have intimate relationships and face-to-face contacts with each other. In a village, everyone knows everyone.
- ✚ **Close Contact with Nature:** The rural people are in close contact with nature as most of their daily activities revolve around the natural environment. This is the reason why a ruralite is more influenced by nature than an urbanite. The villagers consider land as their real mother as they depend on it for their food, clothing and shelter.

- ✚ **Homogeneity of Population:** The village communities are homogenous in nature. Most of their inhabitants are connected with agriculture and its allied occupations, though there are people belonging to different castes, religions and classes.
- ✚ **Social Stratification:** In rural society, social stratification is a traditional characteristic, based on caste. The rural society is divided into various strata on the basis of caste.
- ✚ **Social Interaction:** The frequency of social interaction in rural areas is comparatively lower than in urban areas. However, the interaction level possesses more stability and continuity. The relationships and interactions in the primary groups are intimate. The family fulfills the needs of the members and exercises control over them.
- ✚ **Social Mobility:** This is the movement of an individual from one social class or group to another. In rural areas, mobility is rigid as all the occupations are based on caste. Shifting from one occupation to another is difficult as caste is determined by birth. Thus, caste hierarchy determines the social status of the rural people.
- ✚ **Social Solidarity:** The degree of social solidarity is greater in villages as compared to urban areas. Common experience, purposes, customs and traditions form the basis of unity in the villages.
- ✚ **Joint Family:** Another characteristic feature of the rural society is the joint family system. The family controls the behaviour of the individuals. Generally, the father is the head of the family and is also responsible for maintaining the discipline among members. He manages the affairs of the family.

## 1.5. Rural-Urban Continuum Debate

Rural-urban continuum refers to the concept that communities cannot be forced into two types of categories but should be seen to represent various modernization stages on a linear scale. For example, while cities like Bahirdar and Awasa may portray maximum of urban characteristics, some communities are typically rural, and between the two extremes are found communities at different stages of modernization.

## **Dichotomy-Continuum Debate**

There is some controversy among rural sociologists as to whether rural –urban differences occur in dichotomous fashion or along a continuum. Proponents of the former, more conventional theory hold that differences between the two populations are categorical in nature and direct opposition to one another. Proponents of the continuum theory feel that rural-urban differences occur in relative degrees in range extending between the two polar extremes of rural and urban. According to the continuum theory, there is a continuous gradation from rural to urban.

### **✓ The Rural-Urban Dichotomy**

According to Red Field (1947), the ideal typical features of a folk society are as follows.

- Small, isolated, non-literate and homogenous, with a strong sense of group custom solidarity.
- The ways of living are conventionalized into the coherent system which we call a “culture.”
- Behavior is traditional, spontaneous and uncritical.
- There is no legislation or habit of experiment and reflection for intellectual ends. Kinship, its relationships and institutions, are the type categories of experience and the familial group is the unit of action.

### **✓ The Rural – Urban or folk urban Conceptualization of Social change (continuum)**

**The Rural-Urban Continuum** is a way of looking at a society and social change from the viewpoint of a migrant moving across a geographical area.

According to the continuum theory, there is a continuous gradation from rural to urban. Hence, comparative studies should aim to explore both the structural and development implication of this view of change. Redfield’s argument is not primarily concerned with a historical analysis but with functional relations of crucial variables affecting social change. Thus, the peasant village, as compared with the tribal village, is less isolated and more heterogeneous, has a more complex division of labor, is more involved in the money economy, has professional specialists, and greater occupational differentiation. It is also less organized around family and kinship institutions, more dependent on ‘impersonally acting institutions of control’ less

religious in beliefs and practices, and is generally more individualistic to the extent that “ the socially approved behavior of any of its members does not involve family, clan, neighborhood, village or any other primary group. These contrasts hold similarly for the town as compared with the peasant village and become even more marked when comparing the city with the peasant or tribal settlement.

Continuum: - Continuous gradation from **rural to urban**.

**-Rurality develops to urbanity**

Dichotomy: - Clear distinction between the two

## **1.6. Historical Development of sociology**

Rural sociology is a new branch of sociology with studies being carried out from 19th century. The prominent scholars engaged in rural sociology during this period were- Sir Henry Maine, Etton, Stemann, Baden Powell, Slater and Pallock etc. The period of 1890-1920 in America saw the rural societies facing many socio-economic problems which attracted the attention of the intelligentsia thus establishing study of rural society as an academic discipline. The appointment of Country life Commission by Theodore Roosevelt was an important landmark in the history of rural sociology. **In 1916 the first text book on sociology was published by J.N Gillettee.**

The Second World War caused heavy destruction and damage to human society which needed reconstruction. As a result rural sociology got an impetus in USA. The main concern of rural sociology came to be the understanding and diagnosing of the social and economic problems of farmers. More emphasis was placed on issues such as the internal structures of community life and the changing composition of rural populations than on their relationships with land or the social aspects of agricultural production.

Theoretically rural sociology remained caught up in bipolar notions of social change whereas rural often got defined as the opposite of urban. Rurality was conceptualized as an autonomous sociological reality. The identification of rural sociology with rural society has also raised questions about its relevance in the western context where no rural areas were left anymore and almost the entire population had become urbanized.

In response to these critiques of rural sociology a new sub-discipline of sociology emerged that operated largely within the functionalist paradigm and was preoccupied with the study of the community life of rural people. This sub-discipline known as sociology of agriculture focused its attention on understanding and analyzing the social framework of agricultural production and the structures of relations centered on land. It raised questions about how and on what terms the agrarian sector was being integrated into the system of commodity production and about the unequal distribution of agricultural incomes and food among the different social categories of people.

The sociology of agriculture also distinguished itself from peasant studies on the grounds that its focus was on capitalist farming where the production was primarily for the market, not on peasants producing for their own consumption by using family labor. Thus it claimed more kinship with the tradition of the political economy of agriculture or agrarian studies. At the methodological level, historical inquiries became as relevant as ethnographic/empirical studies. This conceptual shift during the early 1970s also helped in bringing sociologists working on agrarian issues in the western countries closer to those concerned with agrarian transformations in the third world.

Rural life is the principal pivot around which much of the social life of developing countries revolves. In these countries agriculture is the dominant economic activity. The history, customs and traditions, complex social organization and unity in diversity etc in these nations can be understood by the study of rural life. Rural sociology is the scientific study of rural society. It involves a systematic study of rural society, its institutions, activities, interactions and social change. It not only deals with the social relationships of man in a rural environment but also takes urban surroundings into consideration for a comparative study.



Bertrand has observed that in the broadest definition rural sociology is the study of human relationships in rural environment. Rural sociology is a holistic study of rural social setting. It provides us with valuable knowledge about the rural social phenomena and social problems which helps us in understanding rural society and making prescriptions for its all-round progress and prosperity.

## 1.7. Sociological Theories

Sociologists use theories to explain social phenomena. A *theory* is a proposed relationship between two or more *concepts*. Sociological theory is developed at multiple levels, ranging from *grand theory* to highly contextualized and specific *micro-range theories*. There are literally thousands of *middle-range* and *micro-range* theories in sociology. Because such theories are dependent on context and specific to certain situations, it is beyond the scope of this chapter to explore each of those theories rather to introduce some of them.

Importance of theories:

- Help to understand cause - effect relationships of social factors in the society.
- Help to understand better the social world around us
- Helps to draw the connections between seemingly disparate concepts

As the dominant theories in sociology are discussed below, the reader might be inclined to ask, "Which of these theories is *the best*?" Rather than thinking of one theory as being better than another is, it is more useful and informative to view these theories as *complementary*. One theory may explain one element of a phenomenon (e.g., the role of religion in society - structural-functionalism) while another might offer a different insight on the same phenomenon (e.g., the decline of religion in society - conflict theory). Each of these theories is particularly useful in explaining some phenomena yet less useful in explaining another phenomena. There are three major theoretical perspectives in sociology that have provided an overall framework for sociological studies. These are:

### 1. Structural functionalism theory

**Structural-Functionalism** is a sociological theory that originally attempted to explain social institutions as collective means to meet individual biological needs. Structural-

functionalism draws its inspiration primarily from the ideas of Emile Durkheim. Durkheim was concerned with the question of how societies maintain internal stability and survive over time. He sought to explain social cohesion and stability through the concept of solidarity. In more "primitive" societies, it was mechanical solidarity, everyone performing similar tasks, which held society together. Durkheim proposed that such societies tend to be segmentary, being composed of equivalent parts that are held together by shared values, common symbols, or systems of exchanges. In modern complex societies, members perform very different tasks, resulting in a strong interdependence between individuals. Based on the metaphor of an organism in which many parts function together to sustain the whole, Durkheim argued that modern complex societies are held together by organic solidarity (think interdependent *organs*).

The central concern of structural-functionalism is a continuation of the Durkheimian task of explaining the apparent stability and internal cohesion of societies that are necessary to ensure their continued existence over time. Many functionalists argue that social institutions are functionally integrated to form a stable system and that a change in one institution will precipitate a change in other institutions. Societies are seen as coherent, bounded and fundamentally relational constructs that function like organisms, with their various parts (social institutions) working together to maintain and reproduce them. All social and cultural phenomena are therefore seen as being *functional* in the sense of working together to achieve this state and are effectively deemed to have a *life* of their own. These components are then primarily analyzed in terms of the function they play. In other words, to understand a component of society, one can ask the question, "What is the function of this institution?"

Structural-functionalism has been criticized for being unable to account for social change because it focuses so intently on social order and equilibrium in society. Another criticism of the structural-functionalism perspective involves that functionalism attempts to describe social institutions solely through their effects and, as a result, does not explain the cause of those effects. Another criticism often leveled at structural-functionalist theory is that it supports the status quo. According to some opponents, structural-functionalism paints conflict and challenge to the status quo as

harmful to society, and therefore tends to be the prominent view among conservative thinkers.

## **2. Conflict Theory**

Conflict theory argues that society is not about solidarity or social consensus but rather about competition. Society is made up of individuals competing for limited resources (e.g., money, leisure, sexual partners, etc.). Broader social structures and organizations (e.g., religions, government, etc.) reflect the competition for resources in their inherent inequalities; some people and organizations have more resources (i.e., power and influence) and use those resources to maintain their positions of power in society.

Conflict theory was developed in part to illustrate the limitations of structural-functionalism. The structural-functional approach argued that society tends toward equilibrium. The structural-functional approach focuses on stability at the expense of social change. This is contrasted with the conflict approach, which argues that society is constantly in conflict over resources. One of the primary contributions conflict theory presents over the structural-functional approach is that it is ideally suited for explaining social change, a significant problem in the structural-functional approach.

The following are three primary assumptions of modern conflict theory:

- Competition over scarce resources is at the heart of all social relationships. Competition rather than consensus is characteristic of human relationships.
- Inequalities in power and reward are built into all social structures. Individuals and groups that benefit from any particular structure strive to see it maintained.
- Change occurs as a result of conflict between competing interests rather than through adaptation. Change is often abrupt and revolutionary rather than evolutionary.

Somewhat ironically, the primary limitation of the social-conflict perspective is that it overlooks the stability of societies. While societies are in a constant state of change, much of the change is minor. Many of the broader elements of societies remain

remarkably stable over time, indicating the structural-functional perspective has a great deal of merit. Harking back to the introduction, you might remember the advanced notice given that sociological theory is often complementary. This is particularly true of structural-functionalism and social-conflict theories. Structural-functionalism focuses on equilibrium and solidarity; conflict-theory focuses on change and conflict. Keep in mind that neither is *better* than the other; when combined, the two approaches offer a broader and more comprehensive view of society.

### 3. Symbolic Interaction Theory

The symbolic interaction perspective, also called symbolic interactionism, is a major framework of sociological theory. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction. Symbolic interaction theory analyzes society by addressing the subjective meanings that people impose on objects, events, and behaviors. Subjective meanings are given primacy because it is believed that people behave based on what they believe and not just on what is objectively true. Thus, society is thought to be socially constructed through human interpretation. People interpret one another's behavior and it is these interpretations that form the social bond. These interpretations are called the ["definition of the situation."](#) For example, why would young people smoke cigarettes even when all objective medical evidence points to the dangers of doing so? The answer is in the definition of the situation that people create. Studies find that teenagers are well informed about the risks of tobacco, but they also think that smoking is cool, that they themselves will be safe from harm, and that smoking projects a positive image to their peers. So, the symbolic meaning of smoking overrides that actual fact regarding smoking and risk.

Some fundamental aspects of our social experience and identities, like [race](#) and [gender](#), can be understood through the symbolic interactionist lens. Having no biological bases at all, both race and gender are social constructs that function based on *what we believe to be true* about people, given what they look like. We use socially constructed meanings of race and gender to help us decide who to interact with, how to do so, and to help us determine, sometimes inaccurately, the meaning of a person's words or actions.

Critics of this theory claim that symbolic interactionism neglects the macro level of social interpretation—the “big picture.” This approach looks at society and people from a micro-level perspective.

In other words, [symbolic interactionists](#) may miss the larger issues of society by focusing too closely on the “trees” rather than the “forest”. The perspective also receives criticism for slighting the influence of social forces and institutions on individual interactions. In the case of smoking, the [functionalist perspective](#) might miss the powerful role that the institution of mass media plays in shaping perceptions of smoking through advertising, and by portraying smoking in film and television. In the cases of race and gender, this perspective would not account for social forces like [systemic racism](#) or [gender discrimination](#), which strongly influence what we believe more well-known and most commonly used grand and middle-range.

## **1.8. Methods in Sociology**

Sociology as a social science has been trying to develop its own method of study. Sociology has to face greater problems in evolving a satisfactory method in the comparison with other social sciences. Man’s social life is complex and multi-faceted. It is highly a challenging task for sociologists to collect, analyze, synthesis and finally generalize social data which are too numerous, complex and illusive.

### **The Scientific Method: Inductive vs. Deductive Approaches**

The scientific method is defined as a method of observing the world critically, empirically and rationally to collect and analyze data systematically to arrive at a scientific knowledge. Sociology is a science. Like any other science employs scientific method, that is the source for scientific knowledge. The scientific method is a logical system used to evaluate data derived from systematic observation. Sociology as a science employs the two very important approaches in research design and in the overall research framework: inductive methods and deductive method. Inductive method is a method by which the scientist first makes observation and collects data, on the basis of which he or she formulates hypothesis and theories (Scupin and DeCorse, 1995). The researcher tries to build theories from particular

observations and instances. Induction moves from the particular to the general whereas deduction moves from the general to the particular.

## **Steps in Sociological Research**

Generally, there are about seven steps in doing a sociological research. These steps are not, however, typical to sociology alone. It should also be noted that these steps are not fixed ones. Some steps may not necessarily be followed in some research projects. The steps may not necessarily be put in sequential order.

### **1. Identification of Research Problems**

The first step in doing sociological research (for that matter, any other research) is to come up with a research problem. Identification of research problem basically involves choosing a research topic. The ways and manners in which researchers identify a research problem and choose a topic vary according to various factors. The research interests of sociologists are, often, triggered by their own life experiences and observations. The initial ideas for research thus may occur at any time and place for a researcher. Walking down a street, reading through newspapers, watching television, etc may suggest a topic of research for an observing and curious person. Once a research topic comes to our mind, we should ask the following questions:

- Is it researchable?
- Is it sociologically/ socially significant?
- What is new about it?
- What gap will it fill?
- Is it manageable in terms of time, money, expertise and other resources? In other words, do you have the needed resources to do the research? If you answer these and other related questions adequately, then you are on the right track to conduct the research.

### **2. Literature Review (1. Theoretical concept 2. empirical review)**

This step involves familiarizing or orienting yourself with the concepts, theories and the works already done pertaining to the topic identified. Relevant available literature on the topic chosen should be reviewed; we should also check out what works have already been done by others,

what gaps are remaining, what questions remain unanswered, etc. Research work normally proceeds by reviewing earlier works on a specific research problem one has identified. The researcher will need to review past works on the question he or she is raising. The traditionally dominant source for literature review has been libraries and documentation centers where books and various references are found in card catalogued manner. Nowadays, most libraries maintain a computerized filing system, whereby references are made available via electronic online methods. Searching literature has become very easy. Literature review is necessitated by the fact that a researcher is probably not the first person to develop an interest in a particular problem; and hence, he or she need to spend some time in reviewing what theories and methods others have used to the topic in the past and what findings are there .

According to Marshal and Rossman (1989: 35), review of literature has the following four purposes: First, it demonstrates the underlying assumptions behind the general research question.... Second, it demonstrates that the researcher is thoroughly knowledgeable about related research and the intellectual traditions that surround and support the study. Third, it shows that the researcher has identified some gaps in previous research and that the proposed study will fill a demonstrated need. And finally, the review refines and redefines the research questions and related tentative hypotheses by embedding those questions in larger empirical traditions.

### **3. Hypothesis Formulation**

Hypothesis is a statement that can be proved to be correct or incorrect. Hypothesis formulation involves identifying basic research objectives and determining research questions. This should be tested empirically. We put some guiding assumptions to the research in this step. We ask some basic research questions. However, we may note that this may not be always the case. The type of research may determine whether hypothesizing is needed or not. For example, in exploratory studies hypothesizing may not be needed.

### **4. Selections and Designing of Methods of Data Collection**

Here the researcher determines data collection methods and prepares data collection instruments. He/she chooses from among the different data collection methods. There are generally two categories of methods: Quantitative methods and qualitative methods.

Quantitative methods focus on measuring quantity of information: terms such as prevalence, scope, percentage, frequency, magnitude, etc are very important. On the other hand, qualitative methods focus on depth and quality of information. The complex, detailed and sensitive aspects; belief, attitudinal and knowledge dimensions etc are usually studied by qualitative methods.

## **5. Conducting Data Gathering Activity**

This is the step in which the researcher engages in collecting the needed data by using the various methods and instruments. The researcher goes to the field and collects the data. He/she trains data collectors, supervises the overall data collection process, and so on. Data collected thus may be of two types: primary and secondary data. Primary data are firsthand and original information; the researcher firsthand collects them. They are collected by the sociologists themselves during their own research using research tools such as experiment, survey, questionnaire, interviews and observation. On the other hand, secondary data are those which are already collected by someone else found in various sources as documents or archives. They include: official statistical documents, mass media sources (such as electronic media – radio, television, films, etc; and print media such as newspapers, magazines, journals, posters, brochures, leaflets, sign boards, etc.) Some of the methods of data collection in sociology include:

- **Surveys:** One of the dominant quantitative techniques. There are three types of survey research: cross sectional survey, which aims to find out what opinions research participants across sections of society have about a certain phenomena at a given point of time. This survey represents fixed reflections of one moment in time. Longitudinal survey is conducted on the same type of people over long period of time, as long as sometimes 20 to 30 years. This type provides us with a moving picture of the changes over time in a given area. The third type is called panel surveys, which are alternative versions of longitudinal surveys. It usually lasts shorter period of time and asks questions of panel members on a frequent basis.
- **Experimentation:** This quantitative method is sometimes used in sociology. Sociologists' conduct experimental studies, following the procedures and principles of experimentation. This is done usually to explore cause and effect relationship between one and the other



social phenomena. What causes what? What is the effect of one social phenomenon on the other?

- **Key Informant Interview:** This is a qualitative method in which a knowledgeable person in study site or community is contacted and interviewed by the researcher or data collector. Questions for the interview session may be prepared in advance, or sometimes only guiding themes are prepared for the session.
- **Focus Group Discussion:** This is a form of qualitative data collection method in which intends to make use of the explicit interaction dynamic among group members which may yield important information on certain topic. This qualitative method of data collection has become so popular particularly in the recent decades; it is highly being used by researchers from crosscutting fields such as public health, anthropology, and other behavioral sciences disciplines.
- **Case Study:** This method involves investigating a certain issue as a case taking longer time and investigating the phenomenon in depth. The case chosen is regarded as a representative of the wider group or context from which it is derived. This method may involve elements of both quantitative and qualitative aspects.
- **Observation:** This qualitative method involves collecting data on social phenomena by carefully observing the social processes, events, activities, behaviors, actions etc., they take place. All relevant events, actions places, objects, etc must be observed and recorded (Marshall and Rossman, 1989). One of the key procedures in these techniques is called participant observation, the active involvement in community life while studying it.

## **6. Data Organization, Analysis, Interpretation, and Report Writing**

The most challenging task is how to manage, handle, store and arrange the raw data as cautiously as possible. Data may get lost, if not handled well. The researcher here carefully stores the data, manages them, organizes and systematically arranges. Various ways of analyzing data are used both in qualitative and quantitative methods. For quantitative data researchers use sophisticated statistical techniques using computer models. Analysis of qualitative data actually begins while the researcher is in the field recording his/ her field notes, tape recording and transcribing the interviews.

## 7. Dissemination of Research Findings

This is the final step in which the researcher shares the findings with all concerned bodies. Dissemination of the research findings is possible via scientific journals, seminars, symposiums, conferences and other forums.

## 1.9. CONCEPT OF CULTURE

### What is culture?

The word culture has many different meanings. For some it refers to an appreciation of good literature, music, art, and food. For a biologist, it is likely to be a colony of bacteria or other microorganisms growing in a nutrient medium in a laboratory Petri dish. However, for anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Tylor said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society."

### *Characteristics of Culture*

*Culture is learned:* It is not biological; we do not inherit it. Much of learning culture is unconscious. We learn culture from families, peers, institutions, and media. The process of learning culture is known as **enculturation**.

Human infants come into the world with basic drives such as hunger and thirst, but they do not possess instinctive patterns of behavior to satisfy them. Likewise, they are without any cultural knowledge. However, they are genetically predisposed to rapidly learn language and other cultural traits. New born humans are amazing learning machines. Any normal baby can be placed into any family on earth and grow up to learn their culture and accept it as his or her own.

*Culture is shared.* Because we share culture with other members of our group, we are able to act in socially appropriate ways as well as predict how others will act. Despite the shared nature of culture, that doesn't mean that culture is homogenous (the same).

*Culture is dynamic.* This simply means that cultures interact and change. Because most cultures are in contact with other cultures, they exchange ideas and symbols. All cultures change, otherwise, they would have problems adapting to changing environments. And because cultures are integrated, if one component in the system changes, it is likely that the entire system must adjust.

*Culture is transmitted across generations:* Cultural values are transferred across generations in the form of symbols and stories that make them easier to understand. The beliefs that a culture holds, take the form of customs and rituals that people are supposed to follow. The languages which are a part of culture, are integrated into the education system. Sometimes, values and religious beliefs are also made a part of it. The art, music, and dance forms that are representative of a culture are also transmitted across generations.

*Culture is based on symbols:* A symbol is something that stands for something else. Symbols vary cross-culturally and are arbitrary. They only have meaning when people in a culture agree on their use. Language, money and art are all symbols. Language is the most important symbolic component of culture.

#### Elements of Culture

*Major aspects/elements of culture that shape the way the members of a society live:*

- **Language** is a system of words and symbols used to communicate with other people. This includes full languages as we usually think of them, such as English, Spanish, French, etc. But it also includes body language, slang, and common phrases that are unique to certain groups of people. For example, even though English is spoken fluently in both America and Britain, we have slang and phrases that mean different things. Another example of how cultural languages differ beyond vocabulary is the fact that eye contact represents different meanings in different cultures. In America, eye contact suggests that you are paying attention and are interested in what a person has to say. In other cultures, eye contact may be considered rude and to be a challenge of authority.
- **Symbols:** A symbol is anything that is used to stand for something else. People who share a culture often attach a specific meaning to an object, gesture, sound, or image. For example, a cross is a significant symbol to Christians. A red light at a traffic intersection is used to relay the message that you need to stop your vehicle.

- **Norms:** is a rule and guide lines that specify the behavior of an individual. “wash your hands before dinner” “respect your elders”. Norms are established standards of behavior maintained by a society. All societies have ways of encouraging and enforcing what they view as appropriate behavior while discouraging and punishing what they consider to be improper behavior.
- **Values:** Cultural values are those collective conceptions of what is considered good, desirable and proper or bad, undesirable and improper in a culture. Example: if a culture highly values the institution of marriage, it may have norms and strict sanctions that prohibit the act of adultery (committing sex other than wife/husband). Values influence people's behavior and serve as criteria for evaluating the actions of others. There is a direct relationship among the values, norms and sanction of a culture. For example, if a culture highly values the institution of marriage, it may have norms (and strict sanctions) that prohibit the act of adultery.

### **Cultural Variation and change**

Cultural variation refers to the differences in social behaviors that different cultures exhibit around the world. What may be considered good etiquette in one culture may be considered bad etiquette in another. There are many differences between the various cultures across the planet. These differences include the way people interact, what they wear and what they eat.

### **Attitudes toward Cultural Variation**

#### **1. Ethnocentrism**

*Ethnocentrism:* refers to the person who judges other cultures solely only in terms of his or her own culture is ethnocentric. It is cultural bias. Many everyday statements reflect our attitude that our culture is best. We use terms such as *underdeveloped*, *backward*, and *primitive* to refer to other societies. What “we” believe is a religion; what “they” believe is superstition and mythology. The ethnocentric person sees his or her own group as the center or defining point of culture and views all other cultures as deviations from what is “normal”. For example, westerners who think cattle are to be used for food might look down on India’s Hindu religion and culture, which views the cow as sacred.

## **2. Cultural Relativity**

Cultural relativism is the view that all beliefs, customs, and ethics are relative to the individual within his own social context. In other words, “right” and “wrong” are culture-specific; what is considered moral in one society may be considered immoral in another, Cultural relativists believe that all cultures are worthy in their own right and are of equal value. Diversity of cultures, even those with conflicting moral beliefs, is not to be considered in terms of right and wrong or good and bad. Today’s anthropologist considers all cultures to be equally legitimate expressions of human existence. Cultural relativism is closely related to ethical relativism, which views truth as variable and not absolute. What constitutes right and wrong is determined solely by the individual or by society.




## **2. Social structure and institutions of rural society**

### **2.1. Social stratification**

Social stratification is the segmentation of society in different hierarchical arrangement or strata. It refers to the differences and inequalities in the socioeconomic life of people in a given society. It represents the ranking of individuals or social positions and statuses in the social structure.

### **The Importance of Studying Social Stratification**

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

-  To investigate the class membership of individuals in society with the aim of understanding the type of life people live. That is, knowing what type of life individuals in a given social group or stratum live is very important for sociological analysis.
-  To explore the bases for the assignment of individuals into various hierarchies of the social structure. What are the bases for stratifying individuals into a specific stratum?
-  To understand the relationship between individuals assigned into different hierarchies. What kind of interaction and relationship exist between individuals located into different strata?

- ✚ To investigate the relationship between individuals or groups belonging to the same hierarchy. What kinds of relationship exist between people in the same stratum?
- ✚ To understand what type of social system gives rise to what or which types of hierarchies.

### **Forms of Social Stratification**

**Social Class:** Social classes are groups of people who are stratified into different categories. In a more general sense, social class can be defined as a category or level of people found in similar positions in the social hierarchy. The criteria or the bases for dividing people in a given society into different social classes may include wealth occupation, education, sex, family background, religion, income, among others. The societies in modern world have been divided usually into three; *low class*, *middle class* and *upper class*. Each of these three classes is usually divided in to sub-classes. Social class in society is pyramid in which high classes take the topmost position and the lowest classes the base of the pyramid. Middle classes occupy intervening places on the pyramid between these two extreme levels of society.

The social classes in the rural area are different from those in the urban area in the following ways:

- Social classes are fewer in the rural than in the urban area. This is because the opportunities available for rural dwellers to modify their social positions are limited.
- The lowest and highest social classes in the rural area are closer than in the urban area.

## **2.2. Social Institutions**

### **Major Types and Functions of Social Institutions**

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

### 3. Social change

Social change has been defined as significant alterations over time in behavior patterns and culture (Moore 1967). Social change is a general term, which refers to:-

- change in nature, the social institutions, the social behavior or the social relations of a society, community of people, or other social structures and
- acts of advocacy for the cause of changing society in a positive way(subjective)

Social change is a topic in sociology, but is also commonly discussed in political science, economics, history, anthropology, social work and many other sciences. It also includes topics such as the success or failure of different political systems, globalization, democratization, development and economic growth. The term can encompass concepts as broad as revolution and paradigm shift, to narrow changes within small town government.

*Change could be:*

- Slow, gradual, incremental, and evolutionary: in this it might be barely noticeable;
- Fast, radical, sudden and revolutionary, in this it might take people by surprise;
- Wide in scope, affecting almost all people in a society and
- Limited in scope, affecting only a small number of people.

#### **Processes involved in Social change**

As the elements of social systems previously discussed are articulated in social action, the processes of communication, decision-making, boundary maintenance, and social –cultural linkage are of special importance.

1. Change agent system is the person or system attempting to introduce or effect a change;
2. Target system (client system) is the group, which the agent and its system is attempting to change. Example - The agricultural extension service in a given community is attempting to organize the cotton growers into a one variety cotton community.
3. Communication is the process by which information, decisions, and directives pass through a social system, and the ways in which knowledge, opinions, and attitudes are formed or modified. Communication may be carried out through mass media, such as radio, television, motion pictures, etc. Communication may also be carried on through formal and informal

social channels, which usually provide the opportunity of two way interaction in which individuals are both imparters and receivers of information.

4. Decision making is the process whereby alternate courses of action available are reduced. If, for example, a rural family in a flood area is notified that flood conditions approach, decisions must be made concerning evacuation.
5. Boundary maintenance is the process whereby the system retains its identity and interaction pattern; that is, retains its equilibrium involving both integration and solidarity. Boundary maintenance may be illustrated by the various folk admonitions concerning an outsider taking ones side in a family quarrel. As a proverb has it imply, the quarreling family members will unite and turn against the outsider no matter how just his cause for supporting one side of the dispute.
6. Social cultural linkage: - This is the process whereby the elements of at least two systems come to be articulated so that in some ways they function as a unit. For example in order to be effective, a teacher must have his/her role accepted by students, and the teacher in turn, must accept the students' role.

Social – cultural linkage involves the following three processes:

- Initiation: is the process whereby the change system brings the proposed or advocated change to the attention of the target system.
- Legitimizing: - is the process whereby the proposed change is made “rightful” to the target system. Prestigious sponsors, rituals, prayers and other legitimizing procedures are used in the strategy of change.
- Execution: - is the process whereby the social-cultural linkage is put into effect

## **Causes of social change**

### **1. The natural environment**

Almost any feature of the natural environment may alter because of either inherent or artificial forces when this occurs; the dependent social and cultural structures are forced into adaptive modification. Man-made modifications of the natural environment are also another source of social change. Remarkably, diverse technological innovations have been developed to enable



human societies to survive in diverse ecosystems. If you find yourself strongly arguing against technological innovations given its adverse impacts on our planet and our future survival, you are definitely a neo-Luddite. Of all the changes in which today's societies are immersed, perhaps those that are affecting the natural environment hold the most serious implications for human life. Since industrialization and technology have done a lot of harm to the environment, some experts believe human existence itself is threatened.

## **2. Population**

Increases or decreases in the size of population, or in the relative number of young and old, male and female, urban and rural inhabitants, will have effects on social behavior and social organization.

A population may change in one or more of the following three ways:

- By variation of its physiological traits through evolution or amalgamation;
- By geographic redistribution, and
- By modifications of its demographic composition.

Migration, fluctuation of density, and variations of composition occur constantly and constitute an important independent variable in the process of social change. Population changes are frequently the result of conscious social policy. The role of population change in the determination of social change is illustrated by many events in the modern world; perhaps the most striking example is the powerful effect of the current population explosion upon many aspects of structure and function in some societies. It is argued that, the continued growth of the world's population will exacerbate social and environmental problems already obvious in many countries.

Such problems are apparent from the rapidly increasing urbanization (which creates high unemployment, substandard housing, sewage and waste disposal problems, and rising crime); food shortages; environmental degradation, etc. The social changes that are needed to avert these disasters are therefore expected to be massive

### **3. Innovation**

There are three types of innovations that bring about social change: discoveries, new ideas, and inventions. A discovery might be defined as new knowledge about the external world. When new ideas like the idea of “progress” are introduced in to a society they can also be potent source of social change. The third category of innovation is invention: the making of a new product or process. We tend to think that material inventions have only recently begun to shape social changes; actually, they have been around since the dawn of human life. In our day, general technological changes have had equally profound effects.

### **4. Diffusion**

Diffusion is the spread of innovations from one social setting to another. Such exchanges of information and products have gone on throughout human history because cultures have never been truly isolated. In our modern world, however, the media and process of mass communication is great carrier of culture borrowings.

### **5. Science and technology**

Obviously, science and technology have been potent sources of social change. It is a fact that science increases the stock of reliable knowledge about the external world, and technology yields machines and processes that make new human accomplishment possible. However, to step at this point- to say only that science gives us more facts and technology gives us more tools is to greatly underestimate the extent to which these two social processes have reshaped our lives. Technological advances-the airplane, the automobile, the television, the atomic bomb, and, more recently, the computer, the fax machine, and the cellular phone have brought striking changes in our culture, our patterns of socialization, our social institutions, and our day to day interactions.

## **PART II: MEANING AND AIM OF EXTENSION EDUCATION**

This section is dealing about the definition of extension education, its basic concepts and major principles. Extension and Formal Education When extension is put into action for purposes of educating rural people, it is not considered to be formal education but rather it is

non-formal education. However in instances where it is taught in university settings it is considered to be formal education which can lead to the attainment of a professional certificate. The Word Extension is derived from the LATIN roots TENSIO meaning Stretching and Ex meaning out. Thus Ex + TENSIO = EXTENSION, which means spreading out or disseminating or communicating from one person to other or one place to another place. So Extension Education means that type of education, which is spreading out the scientific knowledge and innovations etc., into the villages and other needy areas outside the formal schools and colleges.

It was a particular type of educational innovations and its purpose was to carry the educational advantage of the Universities to the people at large where they live and work. So Extension Education is an educational channel or education for the rural people and other needy people at their doorsteps, outside the formal schools and college, to improve their standard of living through their own efforts and realization.

Extension scientists have defined Extension Education in several ways and a few of the most common definition is stated below to understand the concept and its meaning. “Extension Education is the act of putting across to the people, in an understandable manner, new ideas, and improved technology of practical utility and to enable them to put them into practice so as to improve their general standard of living through their own realization and efforts.”

Extension education is an applied behavioural science, the knowledge of which is applied to bring about desirable changes in the behavioural complex of human beings usually through various strategies and programmes of change and by applying the latest scientific and technological innovations.

Extension education has now developed as a full-fledged discipline, having its own philosophy, objectives, principles, methods & techniques which must be understood by every extension worker & others connected with the rural development. It might be mentioned here that extension education, its principles, methods & techniques are applicable not only to agriculture but also to veterinary & animal husbandry, dairying, home science, health, family planning, etc. Based upon its application & use, various nomenclatures have been given to it,

such as agricultural extension, veterinary & animal husbandry extension, dairy extension, home science extension, public health extension, and family planning extension.

## **2.1. Extension Education as a Science**

### **2.1.1. Basic Concepts of Extension Education**

- Extension Education is primarily an educational process.
- It is concerned with bringing desirable change in the behaviour of human being.
- It is a non-formal, out of school education for the villagers and other needy people.
- It is a method or a series of methods for taking science and technology, innovations research findings, field experiences and other useful and relevant knowledge from various sciences to the villagers and other needy people.
- It is working with people for helping themselves to improve their standard of living.
- It is an inter-disciplinary science aiming at developing the total man and whole men under a single educational system.
- It is an applied behavioural science. Adoption is the ultimate aim of its diffusion process.
- It is a continuous for educating the people throughout their life.
- Basically extension Education centered around the development of man and his environment through manmade devices.
- Finally it is built on the active cooperation and willing participation of the learners and their choice and interest.

### **2.1.2. Major Principles of Extension Education**

The principles of extension are relative and not necessarily fixed in importance or sequence.

1. *Principles of interest and needs:* To be effective, extension work must begin with the interest and needs of the people.
2. *Grassroots principle of organization:* For extension work to be effective and real, it has to be a synthesis of democracy obtained at the level of the family and more particularly at the village level. Things must spring from below and spread like grass.
3. *Principle of cultural differences:* In order to make extension programmes effective, the approach and procedure must be suited to the culture of the people who are taught.

4. *Principle of cultural change:* Because changed ways must be learnt and because all learning must be grafted on what is already known, it is obvious that the change agent who works personally with the villagers must know what the villagers know and what they think.
5. *Principle of cooperation and participation:* In an attempt to involve a great number of persons in achieving desired common ends, there seems to be no acceptable alternative, but to let them choose the ends, and then aiding them to organize their self-help efforts successfully to do the things they want to do.
6. *Principle of applied science and democratic approach:* Applied agricultural science is not a one-way process. The problems of the people are taken to the scientists who do the experimentation necessary to find out the solutions. The extension worker translates the scientific findings of the laboratories in such a way that the farm families and others can voluntarily adopt them to satisfy their own needs.
7. *Principle of learning by doing:* In extension work, learners should be encouraged to learn new things by doing and by direct participation.
8. *Principle of trained specialists:* It is very difficult for a multi-purpose extension worker to keep himself abreast with all the latest findings of research in all the branches of science he has to deal with in his day-to-day activity.
9. *Adaptability principle in the use of extension teaching methods:* No single extension teaching method is effective under all situations.
10. *Principle of leadership:* A good rule in extension work is “Never do anything yourself that you can get someone to do for you”. This calls for the development of local voluntary leadership.
11. *Whole family principle:* The family is the unit of any society. All the members of the family have to be developed equally by involving all of them.
12. *Principles of satisfaction:* Satisfaction of the people is very essential in extension work. Unless the people are satisfied with the end product of any programme, it is not going to be able to run.

### **Differences between Formal Education and Extension Education**

It may, however, be mentioned here that when extension education is put into action for educating the rural people, it does not remain formal education. In that sense, there are several differences between the two. Some of these differences are:

Formal education	Extension education
The teacher starts with theory & works up to practicals.	The teacher (extension worker) starts with practicals & may take up theory later on.
2. Students study subjects.	2. Farmers study problems.
Students must adapt themselves to the fixed curriculum offered.	It has no fixed curriculum or course of study & the farmers help to formulate the curriculum.
3. Authority rests with the teacher.	3. Authority rests with the farmers.
4. Class attendance is compulsory.	4. Participation is voluntary.
5. Teacher instructs the students.	Teacher teaches & also learns from the farmers.
Teaching is only through instructors.	5. Teaching is also through local leaders.
6. Teaching is mainly vertical.	6. Teaching is mainly horizontal.
The teacher has more or less homogeneous audience.	The teacher has a large & heterogeneous audience.
7. It is rigid.	7. It is flexible.
It has all pre-planned & pre-decided programmes.	It has freedom to develop programmes locally & they are based on the needs & expressed desires of the people.
8. It is more theoretical.	8. It is more practical & intended for immediate application in the solution of problems.

## 2.2. Objectives of extension education

The objectives of extension education are the expressions of the ends towards which our efforts are directed. In other words, an objective means a direction of movement. Before starting any programme, its objectives must be clearly stated, so that one knows where to go & what is to be achieved. The fundamental objective of extension education is the development of the people.

Agricultural extension in our country is primarily concerned with the following main objectives:

- (1) The dissemination of useful & practical information relating to agriculture, including improved seeds, fertilizers, implements, pesticides, improved cultural practices, dairying, poultry, nutrition, etc.;
- (2) The practical application of useful knowledge to farm & home; and
- (3) Thereby ultimately to improve all aspects of the life of the rural people within the framework of the national, economic & social policies involving the population as a whole.

### **2.3. History of extension service with particular emphasis to Ethiopia, role of extension office**

#### **2.3.1. History of Extension**

The term ‘extension’ was first used to describe adult education programme in England in the second half of the 19th Century, when traveling teachers used the programmes to expand - or extend - the work of universities beyond the campus and into neighboring communities. This was then called university extension as scope of knowledge extended was disparate and not specific for any particular field. This idea was later adopted in the United State of America, applying specifically to agriculture [hence agricultural extension], while in Britain the idea metamorphosized to ‘advisory service’ in the 20th C.

Agricultural extension work has a venerable, albeit largely unrecorded, history. It is a significant social innovation, an important force in agricultural change, which has been created and recreated, adapted and developed over the centuries. Age long, farmers all over the world had achieved agricultural practices including crops cultivation and livestock rising. They generated and adapted their own technologies for a long period of time by sharing their experiences of generating and adapting technologies across generations and regions. This indigenous knowledge practice was without land stress as long as farmers could take care of the food need of their family members and have some kept for the next season. Increasing

pressure on land, growing population and natural disasters such as famine and disease epidemics destabilized the subsistence equilibrium. This made advanced knowledge generated in the university, acquired through science and research to become relevant. Thus though the evolution of agricultural extension extends over nearly four thousand years; its modern forms are largely a product of the past two centuries. As we know necessity is the mother of invention, the need to apply scientific knowledge to human needs is a global phenomenon; the idea was also being developed in different parts of the world.

The birth of modern agricultural extension services or the first agricultural extension service of a modern kind came into existence as the result of a crisis and the initiative of the occupant of a high office of authority. The crisis was the outbreak of potato blight in Europe in 1845. In Ireland its effects were particularly severe because the predominantly peasant population relied on potatoes in their diet, and "the potato famine" persisted until 1851. The new British viceroy appointed to Ireland in 1847, the Earl of Clarendon, soon after his arrival in Dublin wrote a letter (Jones, 1982) to the president of the Royal Agricultural Improvement Society of Ireland (founded in 1841), which acted as the central society for numerous local agricultural societies. This letter, no less than an official directive, urged the society to appoint itinerant lecturers to travel around the most distressed districts to inform and show small farmers, in simple terms, how to improve their cultivation and how to grow nutritious root crops other than potatoes.

In the beginning, agricultural extension was concerned primarily with the improvement of agriculture, using conventional teaching methods. As time went on, home economics, youth programmes and rural community resource development were included. Today, the organizations and personnel engaged in agricultural extension encompass a diverse range of socially sanctioned and legitimate activities which seek to enlarge and improve the abilities of farm people to adopt more appropriate and often new practices and to adjust to changing conditions and societal needs.

### **2.3.2. The History of Agricultural Extension in Ethiopia**

Agricultural extension work in Ethiopia began in 1931 with the establishment of the Ambo Agricultural School and the first agricultural high school offering general education with a



major emphasis on agriculture. Apart from training students and demonstrating the potential effects of improved varieties and agricultural practices to the surrounding farmers, the school did not do extension work in the sense of the term that we understand today.

It was with the creation of the Ministry of Agriculture in 1943 that the country witnessed the commencement of limited extension activities in different areas. Even then, as there was no separate division in the Ministry responsible for extension work; different services to farmers were made available by the various divisions of the Ministry. The services rendered were more of a regulatory nature and included providing advice in soil conservation through the grow-more-trees campaign; better variety of seeds and seedlings; cleaning and seed selection; the protection of game fish; the preservation of hides and skins and so on. However, real agricultural extension work began in the early 1958 following the establishment of the Imperial Ethiopian College of Agriculture and Mechanical Arts (IECAMA, now Haramaya University) with the assistance of the United States of America under the Point Four Programme. The academic programme of the College was modeled on the Land Grant College system with three fundamental but related responsibilities; training high level manpower; promoting agricultural research and disseminating appropriate technologies.

The extension service efforts were made to obtain men who had, at least, a basic knowledge of Ethiopia's agriculture. An eighth-grade education was the minimum requirement for the first selected groups of agents and trainees. From later candidates a twelfth-grade education-either at Jimma or Ambo [agricultural high schools]-was demanded. The major extension activities were concentrated in areas where the college had experimental stations. In August 1963, the imperial government transferred the mandate for agricultural extension from the College to the Ministry of Agriculture, with the suggestion that the IECAMA concentrate its outreach efforts to help farmers in the vicinity of the College. Since this time the Ministry of Agriculture has been responsible for national extension activities.

### **Under the Imperial regime**

Following the transfer of the responsibility for national extension administration to the Ministry of Agriculture, extension service became one of the departments in the Ministry. In the Ethiopian context, the comprehensive package approach involved the co-ordinate

application of different but fundamentally related strategies, such as improving the existing infrastructure, dispensing better and well-organized social service and providing effective transportation, marketing and credit services, as well as popularizing appropriate, well-tested and locally-adapted improved agricultural technologies. The rationale for the comprehensive package approach was that progress made in selected sites would have multiplier effects on the surrounding areas by way of demonstration and as a result of social interaction.

The first comprehensive package project, the Chillalo Agricultural Development Unit (CADU) was established in September 1967 and was financially backed by the Swedish International Development Authority (SIDA). CADU aimed at a general socioeconomic development. Towards this end it integrated planning, credit and marketing facilities, price stabilization, mechanization, research into inputs and intermediate technologies and training local project employees. The method CADU adopted in reaching the peasants was basically that of demonstration.

Based on the experience gained from CADU, in the following years, other autonomous comprehensive package projects with varying objectives and approaches were initiated with the financial assistance obtained from different countries. These included the Wolaita Agricultural Development Unit (WADU); the Ada District Development Project; the *Tach Adiatlq* and *Hedekti* Agricultural Development Unit in the northwest of Tigray; the Southern Region Agricultural Development Project in the vicinity of Hawassa town; and the Humera Agricultural Development. However, it was only CADU that was fully operational until it was phased out in 1986.

It was soon realized that the comprehensive package projects failed to serve the very people for whom they were destined the tenants and small-scale farmers. Most importantly, the principal beneficiaries were landlords and commercial farmers who reaped almost all the services rendered. It also became apparent that the comprehensive package projects were too expensive, both financially and in terms of trained manpower requirements, to warrant replication in other areas of the country. As a result, in 1971 the government, in co-operation with SIDA, designed an alternative strategy envisaged to be compatible with the availability of resources called the Minimum Package Project I (MPP-I) (Mengisteab 1990, Schulz 1981).

The objective was to provide the minimum services needed by farmers all over the country. The minimum package program (MPP) involving only those minimum services considered critical for rural development. These included agricultural credit, marketing and extension advice, including the dissemination of innovations such as fertilizers and high yielding hybrid seeds. For the implementation of MPP, the Extension and Project Implementation Department (EPID) was established in 1971.

### **Under the Military regime**

Following the 1974 revolution, the new military regime enforced land reform on 4<sup>th</sup> of March 1975. The land reform proclamation banned the private ownership of rural lands. The proclamation contains provisions for the establishment of peasant associations, the basic instrument for implementing the land reform. It was planned that, at the end of the MPP-I period, MPP-II would be undertaken over the 1975/6-1979/80 period. There was not much organized and coordinated extension work in the country until the beginning of the 1980s and it was only in 1981 that MPP-II was started. MPP-II had the same objectives as MPP-I. One major difference between the two was the channel employed in the transfer of technology. Under MPP-II the peasant associations and co-operatives were used as the focal points through which improved inputs, techniques of production and advice were channeled to the member farmers. The MPP-II did not attain its stated objectives because the very limited number of extension agents available in the country was made to cover as wide an area as possible without adequate facilities and logistical support.

The MPP-II was phased out in 1985 and replaced by another strategy called the Peasant Agriculture Development Extension Programme (PADEP). PADEP was designed to bring perceptible changes in peasant agriculture through concerted and coordinated efforts in the areas of agricultural research and extension. The strategy was based on a critical evaluation of past extension strategies and underscored the importance of stratifying the country into relatively homogeneous zones, decentralizing the planning and execution of agricultural development activities and empowering and giving considerable attention to zones which were to be the centers of development efforts. Accordingly, on the basis of resemblances in climatic conditions, cropping patterns, natural resource endowments and geographical proximity, the country was divided into eight agricultural development zones. The programme had different

objectives for the different agricultural development zones. PADEP employed a modified Training and Visit (T & V) extension system. In the selected districts an extension agent was assigned to serve 1300 peasant households through contact farmers organized into groups and 2500 farmers in all other areas.

The principal factor responsible for the inefficiency of extension work during 1975-1991 was the government's agricultural policy, which favored the development of state and collective farms. Although the 1975 radical land reform put an end to the tumultuous tenant-landlord relationships, the collectivization and villagization policies pursued by the Marxist government and its commitment to increasing public ownership contributed greatly to the low performance of the agricultural sector in the 1980s.

### **The current situation**

Following the change in government in 1991, the T & V extension approach was adopted as a national extension system with major government financing until its replacement by the Participatory Demonstration and Training Extension System (PADETES) in 1995. The latter was adopted from the SaSakawa Global 2000 (SG 2000) extension strategy, initiated in Ethiopia in 1993 by the Sasakawa Africa Association and Global 2000 of the Carter Centre.

As clearly indicated by Quinones and Takele (1996), the SG 2000 extension programme had the following objectives:

- To assist Ethiopia's efforts to increase agricultural production through an aggressive technology transfer programme that disseminated improved production technologies to small-scale farmers through the extension service of the Ministry of Agriculture;
- To strengthen the capacity of extension services for the expedient dissemination of proven, research-led technologies to small-scale producers, particularly in food crops;
- To invigorate the linkages between research and extension in order to streamline the process of technology generation and dissemination and to provide appropriate feedback to research for technological interventions when necessary and
- To extend, through extension services, improved grain storage and preservation technologies as well as agro-processing techniques suitable for small-scale producers.

In 1995 the Ethiopian government took the initiative to run the programme on its own and launched the participatory demonstration and training extension system (PADETES) as the national agricultural extension system. PADETES was developed after a critical evaluation of the past extension approaches and the experience of SG 2000. Its major objectives include increasing production and productivity of small-scale farmers through research-generated information and technologies; empowering farmers to participate actively in the development process; increasing the level of food self-sufficiency; increasing the supply of industrial and export crops and ensuring the rehabilitation and conservation of the natural resource base of the country.

The system gives special consideration to the package approach to agricultural development. Initially, PADETES promoted cereal production packages and the beneficiaries were mainly those farmers who live in high rainfall areas of the country. The major elements of the extension package are fertilizer, improved seeds, pesticides and better cultural practices mainly for cereal crops (teff, wheat, maize, barley, sorghum and millet). Under PADETES the major tasks of extension agents include organizing demonstration trials, assisting farmers in obtaining agricultural inputs and channeling farmers' problems to the relevant organizations, particularly to the district agricultural office. The PADETES approach is meant to improve access to inputs by providing credit in kind. As farmers cannot borrow from banks due to collateral problems, extension credit is guaranteed by the regional governments and administered jointly by them and the two government banks (the Development Bank of Ethiopia and the Commercial Bank of Ethiopia). Loans are taken up by the regional governments and channeled into the district administration offices. Farmers participating in PADETES then receive credit in kind, via the district agricultural and finance offices.

### **The future of extension**

The need for agricultural and rural information and advisory services is likely to intensify in the foreseeable future. In much of the world, agriculture faces the challenge of keeping pace with rapidly increasing population with few reserves of potentially cultivable land. Farmers will have to become more efficient and specialized. From government perspectives, whatever priority is given to production, extension will remain a key policy tool for promoting

ecologically and socially sustainable farming practices. The agent is no longer seen as the expert who has all the useful information and technical solutions; the clients' own knowledge and ingenuity, individually and collectively, are recognized as a major resource; solutions to local problems are to be developed in partnership between agent and clients. Since the scale at which extension support is required is thus often larger than the individual farm, extension workers need new skills of negotiation, conflict resolution, and the nurturing of emerging community organizations (Garforth, 1993; Smith, 1994).

## **2.4. Extension teaching method**

The extension-teaching methods are the tools & techniques used to create situations in which communication can take place between the rural people & the extension workers. They are used for extending new knowledge & skills to the rural people by drawing their attention towards them, arousing their interest & helping them to have a successful experience of the new practice. A proper understanding of these methods & their selection for a particular type of work are necessary. They can be divided by their use or by their form.

### **Classification of extension methods**

#### **I. ACCORDING TO USE**

One way of classifying the extension methods is according to their use & nature of contact. In other words, whether they are used for contacting people individually, in groups or in masses. Based upon the nature of contact, they are divided into individual, group & mass- contact methods.

##### **1. Individual-contact method**

Individual extension method involves the process of meeting the farmer individually. Through working individually with the clientele, the extension worker learns about the people of the area, how they think, what their needs are, and how they carry on their work. In addition, it provides the opportunity for the local citizens to get to know the extension worker so that the personal bond between the extension worker and the community can be established. It also provides the opportunity for mutual discussion (dialogue) between the extension workers and the farmers.

### *Types of Individual Extension Methods:*

We can have several methods of individual extension. Some of these are

- Farm and home visits
- Office calls and inquires
- Informal contacts
- Model farmer

#### ***a. Farm and home visit***

It involves meeting individually with the farmer or farm worker at farm or home. Even though it is a costly exercise, it has got some benefits that make it very recommendable. The extension worker should visit many different farmer and homes, and care should be exercised to visit both men and women farmers as well as other members of the farm family.

#### **b. Office calls and inquiries**

Concerned with personal visits made by the clientele to the extension office to seek information and assistance.

To encourage office visits, extension workers should consider the following:

1. Place the office in a convenient place.
2. Keep regular office hours.
3. Keep the office neat orderly, and attractive.
4. Maintain an up-to-date bulletin board and have information materials readily available.
5. Make a special effort to put the visitor at ease.

#### **c. Informal contacts**

These are unstructured and or unplanned meetings with clientele in an informal setting. Such meetings provide the extension worker with an opportunity to meet clientele in an informal situation, which facilitates the establishment of a personal bond, discussion of problems, and the recommendation of solution. These could take place on the street, in the market place at local celebration.

#### **d. Model Farmer**

This method involves the identification of a farmer whose farming methods and personal attitude are superior. His or her operation can serve as a model for others to follow. The purpose of selecting a model farmer is to demonstrate good farming practices by emphasizing an outstanding local example, to pursue the clientele to adopt better farming practice and to create learning situation.

#### *Disadvantages of individual extension*

- Costs are very high in terms of travel resource, etc.
- Small proportion of a target group could be reached.
- It is seldom solution for promotion of collective interests.

## **2. Group-contact methods.**

Why do extension people mostly want to focus on groups rather than individuals?

#### Efficiency:

By meeting people in-groups, it is assumed that an extension worker can contact and influence, more clients than by contacting them individually. This will improve cost effectiveness to the extent that it achieves more with the same\_resources or the same with fewer resources.

#### Effectiveness for learning and action:

Theories of group dynamics and of social psychology of small groups suggest that group setting (whether permanent or temporary) can speed up learning, attitude change and acceptance of new ideas.\_The interaction between individual members reinforces the direct influence of the extension worker. Similarly, problem identification diagnosis and screening of possible solution will benefit from exchange of several points of view in a group environment where consensus can be reached. When action should be taken collectively rather than on individual basis, group method is effective. E.g. community forestry, soil conservation, locust control.

#### Equity:



It is widely known that rural people's access to extension services varies considerably. By encouraging the formation of homogeneous groups of different categories of clients or by working with existing groups with different memberships, extension workers can serve a wider spectrum of clients more equitably.

#### Demand-orientation:

Farmers groups can provide a structure for ensuring extension demand-driven (responding to the needs, problems and potentials of farmers as articulated by them within their groups) rather than supply- driven (delivering pre-packaged technology).

#### Empowerment:

Giving power-economically, socially and politically, i.e. poverty and being disadvantage are the consequence of lack of economic, social and political power. Through their organizations and groups disadvantaged categories of rural people can find a voice and economic power with which to confront the structures and processes that sustain their disadvantaged position.

### ***Types of Group Extension Methods:***

#### Method demonstration.

This is done to show how something is done step by step for the purpose of teaching new teachings and practices.

#### Result demonstration

Result demonstration shows why a practice should be adopted by physically showing how a new or different practice compares with a commonly used local practice.

#### Field day

It is a day or days in which an area containing successful farming is open for people to visit.

#### Excursions

Farmers are shown farms and experimental fields outside their own areas. Its function is to make participants aware of innovations away from their home.

➤ Lecture:

It is a formal verbal presentation by a single speaker to a group of listeners.

It is a moderate meeting in which a limited number of experts or specialists give short presentation on the same subject. It provides a group with a series of informal opinions on a given topic and an opportunity to have a deep insight for the audience as the panelists give different opinions on the same topic and by having the opportunity to ask them.

➤ Symposium

Is a meeting in which 2-5 resource people give short papers on a given topic. Interaction with audience is not expected.

➤ Seminar

Is normally well-known with training institutions. The number of participant is small, perhaps not more than fifty. Its purpose is often study of problem, subjects, situations, programs and developments in an area of operation. Usually open discussion follows a formal presentation on the study materials.

➤ Workshop

Is a co-operative gathering of individuals who discuss, learn and apply practical skills. Participants are trained in a skill, procedure or practice which can be immediately utilized. Normally it involves 15-30 people spending one or more days working intensively on a specific product.

➤ Brain-storming

Is a type of small group interaction designed to encourage the free introduction of ideas on unrestricted basis and without any limitation.

➤ Buzz- Sessions

Is an alternative method of breaking a large group in to small segments to facilitate discussion? A buzz-session is expected to produce a product such as a list of ideas, an opinion, etc. within a short period and to give an oral report to all groups involved.

➤ Role playing

Is the dramatization of a problem or situation in the general area of human relations. Usually two or more persons act out a brief human relations scene from a hypothetical situation, performing their roles as they think as a real situation would develop.

### **3. Mass or community-contact method**

Mass extension methods are methods in which they help to contact a number of people at the same time. It may include different media such as Television, radio, printed media, etc.

#### ***Function of media***

- Setting agenda of important discussion: media can draw attention to problems faced by a population during famine, etc... They can stimulate farmers to discuss points with extension workers.
- Transferring knowledge: We learn only part of what we know about the world through our observations and direct experiences, or from hearing about other people's experiences and observations. We gain much of what we know about the world from the media.
- Changing behavior:

Mass media can be used to change patterns of behaviors, especially where these changes are small and relatively unimportant or where they help us to fulfill an existing wish. E.g. Adverts draw consumers' attention to products they felt a need but didn't know existed. We tend to assume that receivers are resistant when media fail to achieve behavioral change, although logically the source of the message may also be responsible. Source credibility, reliability and relevance are very important.

#### ***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... Modern and 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 them 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.

## II. ACCORDING TO FORM.

Extension-teaching methods are also classified according to their forms, such as written, spoken & audio-visual. Some of the important methods under each of these 3 categories are given in the following Chart.

Classification of extension-teaching methods according to their form		
Written	Spoken	Objective or visual
Bulletins/notice/ announcement	General & special meetings	Result demonstration
Leaflets, folders, News articles	Farm & home visits	Demonstration posters
Personal letters	Official calls	Motion-picture or movies, charts
Circular letters	Telephone calls, radio	Slides & film-strips, models, exhibits

### Selecting Appropriate Extension Methods

There are several methods of extension, but an extension agent's choice of selecting appropriate method depends on certain factors such as the specific goals, the number of people targeted, and the capacity of the extension service. On the side of clientele, the method preferred tends to correlate with some characteristics of the target system. Research outputs indicate that weaker groups tend to prefer individual instruction. It was also found that the higher the level of farming success, the lower the age-group and the closer the subjects to position of leadership, the more positive was their inclination to take part in other extension methods. Other factors determining which extension method or combination of methods the extension agent uses in carrying out a learning experience are listed as follows:

- ❖ Nature of the learning goal: the learning goal illustrates nature of learning with appropriate strategy and preferred method.

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

### **Principles of selecting Extension (teaching) method**

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

The extension worker should choose those technique (s) best cited to the situation

- None technique is considered superior to another.

#### *2. 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 an individual learns.

#### *3. Methods will overlap*

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

#### *4. 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.

## **2.5. The adoption process**

Adoption Process is the mental process through which an individual pass from first knowledge of an innovation to a decision to adopt or reject and to later confirmation of this decision. Adoption as a process has certain steps through which a farmer goes to benefit from a technology or an idea. These steps are described below:

The following table shows main steps in adoption process

Awareness (What is the idea?)-	-When a person is first exposed to a new idea, product or practice -May be, reading a publicity leaflet or talking with a friend. -He/she knows nothing of its special quality or its usefulness.
Interest How does it work?	When he relates the idea to his own situation and his curiosity is aroused about its potential benefits. - He wants more detailed information - How much labor, land and capital are required? -Information seeking: - what do friends think about it.
Evaluation Is the reliable? Is it profitable?	-When he begins to ask questions of himself, his neighbors or the extension worker; when he will be mindful of the potential risks -influenced by both the (+) ve and the (-) ve forces or “pressure points”.
Trial Does it really work?	- When he shows his willingness to experiment with the idea on a small scale. -Once he decides he likes the idea, he will give it a trial.
Adoption	-When he takes on the idea in to his regular farm practice and begins to a regular its merits /advantages to other people -He firmly adopts the idea and then may even encourage others to do so. -Convinced and may tell friends

In the adoption process the idea can be rejected at any stage and the rate at which farmers move through these stages will vary from individual to individual. However, in practice farmers may not follow this process. Interest may precede awareness or farmers may apply on a large scale before trying on small scale.

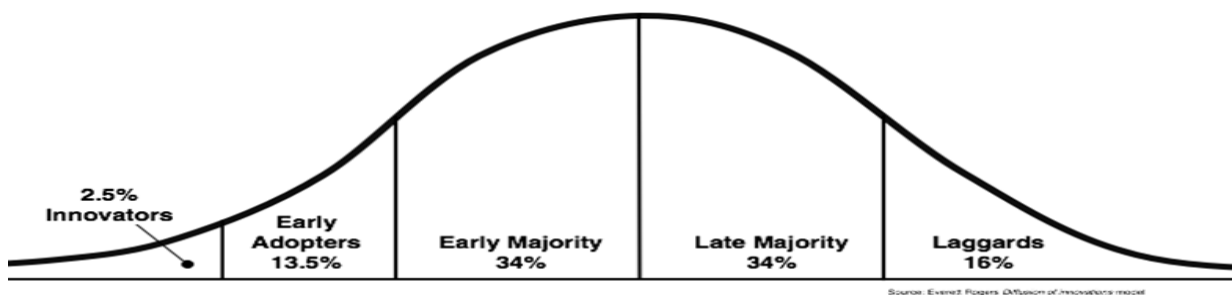
### **Adopter categories and their characteristics**

Understanding Technology adoption behavior and diffusion of innovation plays a significant role in determining acceptance factors and new adopters' behavior regarding new technologies. Diffusion of Innovations seeks to explain how innovations are taken up in investors. Adopting new innovations is one of the major areas in technology that has been researched extensively in order to determine the primary factors influencing people to accept technologies and implement them in their activities.

Farmers are often divided into five categories according to their scores on an adoption index. These are:

- Innovators 2.5 %
- Early adopters 13.5%
- Early majority 34.0%
- Late majority 34.0%
- Laggards 16.0%

*The adoption curve & Percentage of Group*



The way of categorizing assumes normal distribution of the population adopting an innovation. Borderlines between categories for this classification are drawn at one or two standard deviations from the mean.

**Innovators (venture some and daring):** the first farmer to adopt a new idea or practice. They like to try out new ideas or practices. Initially an innovator must control the substantial financial resources to absorb the possible loss due to an unprofitable innovation; and s/he needs to have the ability to understand and apply complex technical knowledge related to the given technology.

**Early adopters (Respectable – respected by his peers):** They come next to innovators to adopt new idea or practices. Potential adopters look to early adopters for advice and information about the innovation. The early adopter is considered by many as “The man to check with” before using a new idea. Because early adopters are not too far ahead of the average individual innovativeness, they serve as a role model for many other members of a social system.

**Early majority (Deliberate-Considering carefully):** They are the ones who adopt a new idea or practice a little earlier than the average person. The early majority may deliberate for some time before computably adopting a new idea.

**Late majority (Skeptical – doubting attitude):** They are the ones who adopt innovations first after the average person they are cautious and do not adopt until most others in their social system have done so. The pressure of peers is necessary to motivate adoption.

**Laggards (Traditional and conservative):** Laggards are the last to adopt an innovation. They are the most localities in their outlook and many are near isolate. Their point of reference is the past. Laggards tend to be frankly suspicious of innovations, innovators, and change agents.

The above categorical classification is an ideal the recent studies shows up setting up graph and suggest no laggard farmers the farmers seems to laggard not due to laggardness but due to rationalized thinking difference then so be conscious when talking about the category.

## **2.6. Role of Change Agents**

Historically, extension has mainly involved in technology transfer. However, recently the need for farmer cooperatives in providing various input, marketing, and educational services to the farmers is growing. The demand for knowledge and skill in organizing farmers in to effective cooperative has also increased. For instance, in Ethiopia cooperatives of different kinds are flourishing both the number and capital. In this aspect extension is expected to take a leading role in organizing and empowering farmers. Community mobilization and facilitation skills have to be part of training and education programmes for both the medium and higher level Extension professionals.



- □ Empowering Role of Extension: The empowerment role can be a foundation of the new approach to extension. Extension professionals need to develop a new philosophy where their role is to help farmers and rural communities organize themselves and take charge of their growth and development.
- Human Resource Development Role: The human resource development approach empowers people and has implication to all other roles. The entire philosophy of human capacity building is to encourage rural communities to understand and to improve their planning, implementation, and monitoring skills of development programs.



## 2.7. Gender in Agricultural Extension

Classically in extension, a household is conceptualized as a programme unit. A household consists of individuals working in similar ways towards a common goal under the leadership

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

The advantage of a gender mainstreaming approach is that it allows for the advancement of gender equality and equity regardless of whether it is women or men who are disadvantaged and whose position needs to be addressed. In some regions and sectors, for example, women may be in a more advantageous position than men and gender analysis can reveal this. However, given the fact that historically it is women, who have tended to be disadvantaged, and that a number of inequalities remain, projects and programmes may need to target women specifically in order to bring about gender equality.

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



Figure 9: A woman farmer participated in growing high yielding vegetable variety

- **Improving Women's Access to Extension:** Agricultural extension strategies traditionally have focused on increasing production of cash crops by providing men with training, information, and access to inputs and services. This male bias is illustrated in farmer training centres, which have been established to provide residential training on technical subjects. First, most of the training centers do not provide separate washing and sleeping accommodations for women and do not provide facilities for the care of babies or young children which may not attract women to attend training programs. Second, women's daily workloads do not usually allow them to be absent from home for residential training; even attending short courses may cause overwhelming problems in arranging substitute care for children or the home. And third, even where attendance of women is quite high as a proportion of the total, women are given instruction mainly in home management and craft subjects and not in technical agriculture.

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

extension staff's assumptions about women's roles in farming, have usually excluded women involvement. In some countries, individual contact has been complemented by group contact, but not only, where it may be difficult for male change agents.



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

Development policy makers and planners are becoming increasingly more aware of the crucial contributions of women farmers to agricultural production and food security. Nevertheless, agricultural policies on the whole still do not address the needs of women farmers adequately. Where the roles and needs of women farmers are recognized in policy, this tends not to be adequately translated into practice in agricultural development programs and planning. Agricultural research also gives inadequate attention to women farmers and their needs. As has been pointed out, for example, women and men farmers are often responsible for different agricultural tasks. Research is generally focused on the improvement of production and

technologies for men agricultural tasks, while those of women are neglected. In addition to this, female-headed households are even more invisible to researchers, donors and policy makers.

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

- **Improving Training Programmes for Women:** The following suggestions are made for improving and redesigning extension training programmes for women:

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