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**Rural Sociology and Agricultural Extension Handout**

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## Chapter 1: The Emergence of Rural Sociology

### 1.1 The Concept of Rural Sociology

Rural sociology is the science of rural people. It is the study of the nature, behavior and development of societies or human-beings live in the rural areas. It is the scientific study of rural human in relation to groups with whom she/he interacts. It is the study of human beings and their lives in the rural situations. Rural sociology can be defined as the science of rural society or rural man and his group relationships, the laws of social structures and development of rural society, an aid in discovering the social laws governing the rural society and it can be defined as simply enough to say that it studies and focuses on human behavior in rural areas.

Rural sociologists do not study cattle, poultry, crop, agricultural implements/tools, but they study rural people, their way of life, interaction and inter-relation among them. They study the rural people/communities, attitudes, feelings, beliefs, relations, tendencies, institutions, organizations, and so on. It is the specialized field of sociology or the branch of sociology that studies rural location of human's residence and its consequences being the distinction that demarcates this specialized field of sociology, as rural sociology.

Rural sociology studies about the rural population, social organizations and social progresses operating in the rural societies. It studies to discover rural people's conditions and tendencies to formulate principles of progress and development in the rural areas. It uses the scientific procedures to study the interaction and interrelationships between individuals, groups, communities in the rural areas.

It also deals with the rural people, norms, values; traditions, culture, way of life, way and methods of production to fulfill their livelihood or to satisfy their need of life. Only in comparatively in recent times the approach like natural sciences, has been applied to the study of the behavior of rural society- living in the rural areas called rural sociology. Rural sociology though it is not yet have developed to a full coherent body of theoretical generalizations to serve as a foundation for further scientific investigation, it is nonetheless a science. With the rapid advances recently made through increasing application of the scientific methods, rural sociology can look forward to overcome its weaknesses and to win greater acceptance at the same time it develops in to a mature science.

In short, Rural sociology is the

- sociology of rural life in the rural environment
- science of rural society
- study of human relationships in rural environment
- Systematic study of rural life.

- systematic body of knowledge which had resulted from the application of the scientific method to the study of the rural society, its organization, structure, social processes, basic social systems, institutions and dynamics.

## **1.2.The origin of Rural Sociology**

Rural Sociology originated in 1908 and developed in USA to study and bring recommendation for improvement of the deteriorating rural social life. The historical background of rural sociology has traced to its early beginnings in the United States of America. Rural sociology in this country (USA) was born and developed through more than half a century in to a distinctive academic field of professional study. Early beginning of rural sociology had a close relation with the decision to set up the country life commission by the decision of the government of USA. The establishment of this commission in USA also had a historical relation with the deterioration of rural life in Ireland and the USA government feared that if nothing were done about it the United States of America might face the same situation and problem like that of Ireland.

Social problems of the USA had increased to the significant extent and the country life commission was study the rural social life problems and make the recommendations for improvement. The report of the commission was brought to the attention of sociologists and the annual meeting of the American sociological society in 1912 used the topic of rural life as its theme. From this meeting emerged a small group of interested persons who first meet informally, then formally as a section of the American Sociological Association and later as the Rural Sociological Society formed in 1937.They published a professional journal, *Rural Sociology*, containing result of rural sociological research- developed to a full-fledged discipline which yields understanding of rural communities, groups, culture, institution and other forms of associations. The birth of rural sociology hence stemmed from the recognized existence of rural problems and the attempt to solve these problems. With perhaps a few exceptions, rural sociology did not originate in educational institutions, but as a result of problems in the field of rural area.

The first research studies as doctoral dissertation on the rural community was conducted by professor Franklin Giddings (1855-1931) an American sociologist, a fellowship of Columbia University. Another important influence on rural sociology was the work by Charles J. Galpin of the University of Wisconsin who developed techniques for defining and delimiting clearly the rural community. These techniques described in his 1915 publication, *Social Anatomy of an Agricultural Community*, have with some modifications been used by rural sociologists ever since. Rural sociological research developed still further with the encouragement of grants from the United States Department of Agriculture after 1919. By the 1956 more than one thousand such research studies had been completed. The federal government of the United States had provided funds to Agricultural experiment stations in the country in accord with 1887 legislation

known as the *Hatch Act*, but little of these funds went to fields other than agronomy, horticulture, and animal husbandry.

By the early 1920s it became increasingly recognized that many rural problems were not technical but sociological in nature and the USA Parnell Act of 1925 allocated research budget / funds to rural sociology, agricultural economics and home economics. Early research studies of rural areas were largely descriptive and frankly reform or ameliorative studies. As the field progressed, they became more analytical with increasing application of the scientific method and teaching and research programs developed at the land grant colleges. By 1958 there were about 1000 professional rural sociologists in America. Particularly after world war II, rural sociology extended beyond the boundaries of the United States of America into Europe, the East and went into developing countries such as India. A European society for rural sociology was formed in 1957 and a similar organization was started in Japan in 1957.

In developing countries, the role of the rural sociologist was and is primarily in the applied field of more effective planning in the operation of rural community development programs. The history of rural sociology during the last half century is impressive. From small beginning and a few pioneers it has developed in status of academic importance and practical utility to a fully fledged discipline which yields understanding of rural communities, groups, cultures, institutions and other forms of human associations. Through scientific analytical study it offers some solutions to social problems to countries all over the world particularly those in the process of development of their rural areas. The rural sociologist can look to the world as his laboratory and his field for effective professional action.

The main tasks of rural sociology can be:

- ➡ Rural Community and Rural Problems. This includes the characteristics and nature of rural community and its problems.
- ➡ Rural Social Life. This includes various aspects of the rural people.
- ➡ Rural Social Organization. This includes the study of various rural social organizations and institutions including family and marriage.
- ➡ Rural Social Institutions and Structure. This includes the study of dogmas, customs, traditions, morals, conventions, practices and various political, economic, religious and cultural institutions.
- ➡ Rural Planning and Reconstruction. Rural sociology has great practical applications. Hence rural planning and reconstruction are also the main tasks of rural sociology to be dealt with.
- ➡ Social Change and Social Control in Rural Social Setup: It is here we study the impact of city on rural life. The mechanisms of social control of the rural society are also examined here.
- ➡ Religion and Culture in Rural Society. Religion plays an important role in the rural set up. Culture of rural society exhibits striking peculiarities. These come within the domain of rural sociology.

- ➔ Rural Social Processes. Different social processes such as cooperation, competition, integration, differentiation, and isolation etc., that take place in rural society are also studied in rural sociology.
- ➔ Differences between Urban and Rural Society.

### **1.3.Importance of Studying Rural Sociology**

This world is still consisted large proportion of population who are living in rural areas. This size is highly prevalent in developing countries like Ethiopia. Since the contribution of this sector to the overall economy of the countries and its development progress in poor countries is very tremendous; the significance is very high. Thus studying the multi-facet of rural society has to do many with the major challenges that hinder the production and productivity of the rural economy. Specifically the low technological connection of the rural society will be deeply understood when rural sociology critically examined the bottlenecks for technological acceptability.

In general, the need for the study of rural life emanates from the fact that:

- World population is largely rural
- Ethiopian population are predominantly consists of farmers.
- Urban population largely consists of people from rural background.
- The study of the farmer and his/her group relationships in the face of rapid change is paramount
- There is a need for understanding how rural society is changing
- There is a need for studying the values, beliefs and attitudes of people, regarding adoption rate or acceptance of innovation.
- There is a need for understanding communication and adoption of technology and information source.
- There is a need for understanding stratification and mobility.
- There is a need for understanding indigenous knowledge system.
- There is a need for understanding government and farmers' relationships.

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

The term *rural* is to mean countryside that is not urbanized in nature but country towns, and smaller cities can be included. It has low population density and much of the land pertained or devoted to agriculture and hence associated with farming. In 14<sup>th</sup> c some scholars called it “open space”. Rural also refers to residence which is characterized by lots of features that are different from urban setting in terms of economic, social, political, religious and psychological life. However, the following table brought to you the distinction between rural and urban areas so that you can have better understanding of the concept of rural.

The Major and predominant characteristics and differences between the rural and urban societies

<b>Items/features</b>	<b>Rural societies</b>	<b>Urban societies</b>
Occupation	Agricultural	Non-agricultural
Environment and orientation to nature	<ul style="list-style-type: none"> <li>• Closely associated with nature</li> <li>• Nature is a pattern of thought and philosophy ( way of life) of life</li> </ul>	Lived away from nature
Work experience	Open air, close to nature and natural elements such as soil, water, plant, animal	enclosed, related to trade, commerce, industry, office work, etc
Weather and season	Very important	Not so important
Work unit	Family is more common center of work unit	Individuals form the center of work unit
Types of family	Joint and extended family with large size	Small , nuclear family
Size of community	Small	Medium
Density of population	Low	High
Social differences	Relatively homogeneous	Heterogeneous
Social interaction	Few and personal	Numerous and mostly impersonal
Institutions	Small and simple	Large and complex
Mobility (social, occupational, and physical)	Low	High
Infrastructure	Little to moderately developed	Well developed
Mass media Participation	Low	High
Social stratification	Less stratified belongs to low or middle class highly rigid patterns and closed strata(e.g. caste system)	High to low class, less rigid, open and flexible
Social control	Strong by social norms due to personal, face to face, informal contact, less size, uniformity, strong social pressure	Control is by formal and impersonal means of law, rules and regulations with penalties for infringement /violation/encroachment
Leadership	Choice is based on personal qualities due to face to face contacts and intimate knowledge	Less in urban area due to less in face to face contact
Standards of living	Poor	Better

## 1.5.Rural-Urban 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 in direct opposition to one another. Proponents of the continuum theory feel that rural-urban differences occur in relative degrees in a range extending between the two polar extremes of rural and urban. This view has received increasing attention in recent years and seems to the writer to be the more tenable position. As T. Lynn Smith points out, rural and urban characteristics do not exist in a vacuum.

## CHAPTER TWO: CULTURE

### 2.1 The Concept of Culture

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

In social science, the term culture refers to the shared ways of thinking and believing. It can grow out of group experience and passed from one generation to the next. Hence, culture can be defined as the ways of life of a society, the knowledge, beliefs, customs, and skills available to its members. Different scholars defined culture according to their contexts. **Edward Taylor** (1832-1917) is an English anthropologist and the founder of cultural anthropology. He defined culture as: “the complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habit acquired by man as a member of a society”. Culture is a ways of life includes what people have, to do, and think.

**Puddingstone** defined culture as “the sum of total material and intellectual equipment whereby people satisfy their biological and social needs.” Culture includes: Intangible (non-material) items like values, beliefs, norms, language, and ideas (ideologies, perception of reality) that govern the way of life. Tangible things – material objects. Human beings have created this way of life, which includes both material and non-material objects. Culture is the patterns of behavior and the products of the patterns of behavior.

If we adopt Taylor’s definition of culture we are talking culture to be learned (through collective experiences) and to be posed by humans. Anything acquired outside of society as culture, recalling the definition of society as a group of people whose relationships are organized and structured by culture, we can now state that culture is the principle of organization in a society. In other words, without a

culture there would be no human society, as we know it. The relationships between people are studied in sociology by way of other important concepts’

Generally, culture can be seen as the **patterns of behavior and products of patterns of behavior**. That means culture can be material and non-material. Material culture consists of all physical objects, or artifacts that people make and attach meaning to books, cloths, schools, churches and guided missiles just to name few. On the other hand non-material culture consists of human creations that are not embodied in physical objects – values, norms, knowledge, system of government, the language we speak and other soft system cultures.

## **2. 2. Characteristics of Culture**

**1. Culture is learned:** Culture is learned through collective experience of people in society. For example, a baby is not born with culture; culture is gradually absorbed by learning and imitation from parents, teachers, playmates, and others.

**2. Culture is shared:** Culture is an attribute not of individuals per se but of individuals as members of group. Shared beliefs, values, memories, and expectations link people who grow up in the same culture. Enculturation (the social process by which culture is learned and transmitted across the generations) unifies people by providing us with common experiences. In other words, when we say culture is shared, it means that most of the members of society have the same patterns of cultural behavior in common.

**3. Culture is transmitted:** Culture is transmitted among the members of a society. Culture is passed on to new members entering a society (such as babies and immigrants) by the process of socialization and learning. Socialization is the process by which a culture is learned, it is the development of personality in the individual. Formal education in the classroom is one of the many ways in which culture is transmitted from one generation to another.

**4. Culture is symbolic:** Symbolic thought is unique and crucial to humans and cultural learning. Leslie White defined culture as dependent upon symbol ling.... culture consist tools, implements, utensils, customs, clothing, ornamental institutions, etc., (1959, 24)

A symbol is something verbal or nonverbal, within a particular language or culture that comes to stand for something else. There is no obvious, natural connection between the symbol and what it symbolizes. Symbols are usually linguistic. But there are also nonverbal symbols such as flags that stand for countries.

**5. Culture is integrated:** Cultures are not haphazard collections of customs and beliefs. Cultures are integrated, patterned systems. If one part of the system (e.g. the economy) changes, other parts change



as well. Cultures are integrated not simply by their dominant economic activities and related social patterns but also by sets of values, ideas, symbols and judgments.

### 2.3. Types of Culture

It is important to sociologists to look at the various facets of culture. Every culture is composed of both material and nonmaterial components. **Material culture** includes all the tangible products created by human interaction. Any physical objects created by humans are part of the material culture. This includes clothing, books, art, buildings, computer software, inventions, food, vehicles, tools, and so on. **Nonmaterial culture** consists of the intangible creations of human interaction. These exist as our ideas, languages, values, beliefs, behaviors, and social institutions.

### 2.4. Elements of Culture

**Symbols:** Anything that carries a particular meaning recognized by people who share culture. Whistle, flashing light, thumbs up are all symbols. Human beings have the capacity to create symbols with different meanings associated with each other. These symbols are used as means of communication and thereby become part of our language. Even the buildings, dress, the flag, and a type of color may be taken as symbols indicating some aspect of human behavior as well as society's outlook.

**Language:** System of symbols that allows members of a society to communicate with one another. Symbols may be oral and these could be written words. We have oral cultural traditions. Human beings have developed different alphabet as part of written language. Language is the major means of cultural transmission.

**Values:** Culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living. What ought to be. Examples of values: equal opportunity, achievement or success, material comfort, activity and work, science, freedom, physical fitness, health, punctuality, wealth, education, competition and merit, honesty, dignity of labor, patriotism, justice and democracy, environmental protection, charity and development.

**Beliefs:** Specific statements that people hold to be true. Values are broad principles that underlie beliefs. Values are abstract standard of goodness, while beliefs are particular matters that individuals consider to be true or false.

**Norms:** Rules and expectations by which a society guides the behavior of its members. These are the shared expectations of the people that govern their behavior. Proscriptive norms- mandating what we should not do. It is a way of forbidding from certain actions. Prescriptive norms- what we should do.

There are four basic types of norms that sociologists commonly refer to: folkways, mores, taboos, and laws.

- ❖ **Folkways:** are standards of behavior that are socially approved but not morally significant. They are norms for everyday behavior that people follow for the sake of tradition or convenience. Breaking a folkway does not usually have serious consequences. Cultural forms of dress or food habits are examples of folkways. In Ethiopia belched loudly while eating at the dinner table with other people, he or she would be breaking a folkway. It is culturally appropriate to not belch at the dinner table, however if this folkway is broken, there are no moral or legal consequences.
- ❖ **Mores:** are strict norms that control moral and ethical behavior. Mores are norms based on definitions of right and wrong. Unlike folkways, mores are morally significant. People feel strongly about them and violating them typically results in disapproval. Religious doctrines are an example of mores. For instance, if someone were to attend church in the nude, he or she would offend most people of that culture and would be morally shunned. Also, parents who believe in the more that only married people should live together will disapprove of their daughter living with her boyfriend. They may consider the daughter's actions a violation of their moral guidelines.
- ❖ **Taboos:** is a norm that society holds so strongly that violating it results in extreme disgust. Often times the violator of the taboo is considered unfit to live in that society. For instance, in some Muslim cultures, eating pork is taboo because the pig is considered unclean. At the more extreme end, incest and cannibalism are taboos in most countries.
- ❖ **Laws:** is a norm that is written down and enforced by an official law enforcement agency. Driving while drunk, theft, murder, and trespassing are all examples of laws in the United States. If violated, the person violating the law could get cited, owe a fine, or go to jail.

### Two types of Folkways:

- a) **Custom:** - are folkways that seem relatively permanent. They are practices that have gradually become accepted as appropriate modes of behavior and are maintained by group opinion' observing particular religious holidays, participating in certain rituals (such as the marriage ceremony), and differing to your professor in the classroom are all examples of customs.' Customs resist change which is how they differ from fashions'
- b) **Fashions-** Fashions are practices that are expected to undergo fairly rapid change' Fashions very noticeably start and end' Fads, e.g. miniskirts'

**Knowledge:** it is a body of facts and practical skills that people acquired overtime. It partly consists procedural information such as how to drive a car or operate computer. Often we have knowledge about Things that we cannot verify for ourselves what we simply accept as "true".

## **2.5. Cultural Variation**

Each culture has a unique character. For example, Inuit tribes in northern Canada- wrapped in furs and dieting on whale blubber- have little in common with farmers in Southeast Asia, who dress for the heat and subsist mainly on the rice they grow in their paddies. Cultures adapt to meet specific sets of circumstances, such as climate, level of technology, population and geography. This adaptation to different conditions shows up in differences in all elements of culture including norms, sanctions, values and language. Thus, despite the presence of cultural universals such as courtship and religion, there is a great diversity among the world's many cultures. Moreover, even within a single nation, certain segments of the populace develop cultural patterns that differ from the patterns of the dominant society.

## **2.6. Aspects of Cultural Variation**

- **Subcultures**

It is a segment of society that shares a distinctive pattern of mores, folkways, and values that differs from the pattern of the larger society. In a sense, a sub culture can be thought of as a culture existing within a larger, dominant culture. The existence of many subcultures is characteristic of complex societies such as the United States.

Subcultures develop in a number of ways. Often a subculture emerges because segment of society faces problems or even privileges unique to its position. Sub- cultures may be based on common age (teenagers or old people), region, ethnic heritage, occupation or belief. Certain subcultures, such as computer hackers, develop because of a shared interest or hobby. In still other sub cultures, such as that of prison inmates, members have been excluded from conventional society and are forced to develop alternative ways of living.

- **Counterculture**

When a subculture conspicuously and deliberately opposes certain aspects of the larger culture, it is known as a counterculture. Countercultures typically thrive among the young, who have the least investment in the existing culture. In most cases, a 20 year old can adjust to new cultural standards more easily than someone who has spent 60 years following the patterns of the dominant culture.

- **Culture shock**

Anyone who feels disoriented, uncertain, out of place, even fearful, when immersed in an unfamiliar culture may be experiencing culture shock. For example, a resident of the United States who visits certain areas in China and wants local meat for dinner may be stunned to learn that the specialty is dog meat. Similarly, someone from a strict Islamic culture may be shocked upon first seeing the comparatively provocative dress styles and open displays of affection that are common in the United States and various European cultures.

All of us, to some extent, take for granted the cultural practices of our society. As a result, it can be surprising and even disturbing to realize that other cultures do not follow our "way of life".

The fact is that customs that seem strange to us are considered normal and proper in other cultures, which may see our mores and folkways as odd.

## **2.7. Attitude toward Cultural Variation**

**Ethnocentrism:** 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.

It is tempting to evaluate the practices of other cultures on the basis of our own perspectives. Sociologist William Graham Sumner (1906) coined the term **ethnocentrism** to refer to the tendency to assume that one’s culture and way of life constitute the norm is superior to all others.

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.

### **Cultural Relativism**

While ethnocentrism evaluates foreign culture using the familiar culture of the observer as a standard of correct behavior, cultural relativism views people’s behavior from the perspective of their own culture. It places a priority on understanding other cultures, rather than dismissing them as “strange” or “exotic”.

Cultural relativism stresses that different social contexts give rise to different norms and values. Thus, we must examine practices such as polygamy, bullfighting and monarchy within the particular contexts of the cultures in which they are found. While cultural relativism does not suggest that we must unquestionably accept every cultural variation, it does require a serious and unbiased effort to evaluate norms, values, and customs in light of their distinctive culture.

### **Xero-Centrism:**

Thought this attitude doesn’t occur in the always in the minds of human society, the sociologist didn’t forget to incorporate it as a separate attitude in the time of high cultural variation. Xero-centrism is an idea of considering other’s culture as superior to one’s own culture. Put differently this is a thought to consider one’s own culture as inferior that the values and norms we see outside our own.

## Chapter Three: Social Structure and Institutions of Rural Society

### 3.1 Social Structure and Social Stratification

When an architect speaks of the “structure” of a building, he is talking about three things:

1. The materials of which it is composed (brick siding, asphalt shingle roof);
2. The relationship between the parts (the porch floor rests on a cement block foundation; from the porch floor rests on a cement block rise four pillars which support the porch roof); and
3. The building as a unit or whole

When a sociologist is talking about the “structure” of a society; she/he is talking about the same three sets of features, which concern the architect in describing a house:

1. The building materials (number of males and females) of adults and children, in each occupational category and so on).
2. The interrelationship of the parts (what interact with employers, how parents and children treat each other); and
3. The nature of the society as a whole that is, the result of the materials of which it is built and the way they are put together’

The building blocks of which a social structure is composed are called statuses. A status is a culturally defined position in society. A status specifies how people are supposed to respond toward one another, and how one should behave, when in a particular situation status consists of beliefs about rights and obligation.

Some of these positions/statuses are naturally given and they are called **ascribed social status**. They are acquired by birth. For example, being a male or female, boy or girl, black or white person, son or daughter, father or mother, etc. Some positions in society are to be attained by competitions, making efforts, commitments, choices, decisions, and other mechanisms. Such kinds of status are called **achieved statuses**. Examples include being a husband or wife, a student or teacher, a physician, a nurse, an athlete, etc. However, there are some of the statuses which may be both ascribed and achieved.

Whereas, **Social stratification** is one of the outcomes of the continuous occurring of social processes. Every society is segmented in to different hierarchies. In virtually all societies, some people are regarded as more important than others (more worthy of respect than others), either within the society as a whole or in a certain situation.

In every society there is existence of some sort of inequality based on income, occupation, education or hereditary status. Throughout history societies have used some system of classification such as kings and slaves, lords and serfs, rich and poor, landlords and laborers, upper and lower castes etc. Social stratification refers to a system of structured inequality which rates and ranks members of a society based on select criteria and limits access to wealth, power, privileges and opportunities.

Social stratification is the segmentation of society into different hierarchical arrangement or strata. It refers to the differences and inequalities in the socioeconomic life of people in a given society. It represents the ranking of individuals or social positions and statuses in the social structure. The term is borrowed from geology where it is used to explain the hierarchical arrangement of rocks and mineral in the earth's surface. When applied to the world of people, it refers to hierarchical arrangement of people into different classes or *strata* which is the division of a population into two or more layers, each of which is relatively homogenous, between which there are differences in privileges, restrictions, rewards and obligations.

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

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

According to the proponents of the functionalist theory, segments or hierarchies and social inequalities exist in all societies. Moreover, their main argument is that social stratification is functional and purposeful and also essential in any society. Social stratification in short is universal, functional, inevitable, and beneficial and something which can't be avoided.

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

## **Forms of Social Stratification**

### ***Social Class***

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

class, middle class and upper class. Each of these three classes is usually divided in to sub-classes.

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

### *Caste*

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

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

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

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| <ol style="list-style-type: none"><li>1. Brahmans (priests and teachers)</li><li>2. Kshatriyas (warriors and landlords)</li><li>3. Vaishyas (merchants and traders)</li><li>4. Sudras (peasants and servants)</li><li>5. Haryans/ untouchable (leather workers and sweepers)</li></ol> |
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In ancient Roman and Hebrew societies and other ancient and medieval civilizations, slaves, woman and children were often given lower and stigmatized positions in society. They were not, for example, considered when the population census was conducted.

In rural Ethiopian society, this form of stratification has been existed for centuries, though today some sorts of changes are occurring. Individuals in such traditional occupations as pottery, blacksmith, tannery, weaving, carpentry, and others such as so called slaves have been given lower places and are often denied free membership and social participation in various social affairs in the past.

### **3.2 Rural Social Institutions**

Be it rural or Urban a **social institution** is a complex, integrated set of social norms organized around the preservation of a basic societal value. MacIver defines institution as the established forms or conditions of procedure characteristic of group activity. The recognized established set of rules, traditions and usages of every organization is referred to as institutions. Institutions are means of controlling individuals with set rules and are there to satisfy the primary needs of man.

#### **3.2.1. The Family**

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

##### **i. Main functions of Family**

Structural-Functionalists suggest that family performs several vital functions. In fact in this perspective family has been considered as “The backbone of society”. At the same time the social conflict paradigm considers the family central to the operations of society, but rather than focusing on societal benefits, conflict theorists investigate how the family perpetuates social inequality. The important functions are:

1. **Regulation of sexual activity:** Every culture regulates sexual activity in the interest of maintaining kinship organization and property rights. One universal regulation is the incest taboo, cultural norm forbidding sexual relations or marriage between certain kin. First the incest taboo minimizes sexual competition within families by restricting legitimate sexuality to spouses. Second incest taboo forces people to marry themselves outside their immediate families, which serve the purpose of integrating the larger society. Third, since kinship defines people’s



rights and obligations towards each other, reproduction among close relatives would hopelessly confuse kinship ties and threaten social order.

2. **Reproduction:** Perhaps the only function that seems to have been left to a great extent untouched is reproduction. Without reproduction the continuation of society is at stake and the legitimate births take place only within the wedlock. Yet even this vital and inviolable function has not gone unchallenged.

3. **Socialization of children:** The family is the first and most influential setting for socialization. Ideally the parents teach children to be well-integrated and participating members of society. In fact, family socialization continues throughout life cycle. Adults change within marriage, and, as any parent knows, mothers and fathers learn as much from raising their children as their children learn from them.

4. **Social placement:** Parents confer their own social identity – in terms of race, ethnicity, religion, and social class – on children at birth. This fact explains the long-standing preference for birth to married parents. This is more like ascription of social status to the children, nevertheless, racial and ethnic categories shall persist over generations only to the degree that people marry others like themselves. Thus endogamous marriage shores up the racial and ethnic hierarchy of a society. Families thus support the concentration of wealth and reproduce the class structure in each succeeding generation.

5. **Care of the sick and elderly:** Family has been a big insurance against the old age as well as during sickness. As the society moves towards the industrialization this function is likely to be taken over by institutionalized medicine and medical specialists. Care of the aged is likely to change from a family concern to a government obligation.

6. **Protective function:** Family provides some degree of physical, economic, and psychological security to its members. Attack on a person is considered to be an attack on the family. Similarly guilt and shame are equally shared by the family. People view the family as a “haven in the heartless world”, looking to kin for physical protection, emotional support, and financial assistance. People living in families tend to be healthier than living alone.

7. **Economic production:** Prior to industrialization, the family constituted an economic team. Family members cooperated in producing what they needed to survive. When industrialization moved production from home to factory, it disrupted this family team and weakened the bonds that tied family members together.

## ii. Marriage

Marriage is a legally sanctioned relationship of two or more people, usually involving economic cooperation as well as normative sexual activity and child-bearing that people expect to be enduring. Marriage is the appropriate context for procreation that is how the concept of illegitimacy comes in. It is a socially approved mating arrangement – usually marked out by a ritual of some sort (wedding) indicating the couple’s new public status. Cultural norms, as well as laws, identify people as suitable or unsuitable marriage partners. Marriage is serious of customs formalizing the relationship between male and female adults with in the family. It is the union between man and women that regulates sexual and economic rights and obligations between them. Marriage usually involves an explicit contract (written or unwritten) or understanding and is entered into with assumption that it will be a permanent arrangement. Incest taboos prohibit mating with certain types of kin who are defined by the society as being in appropriate sexual partners. Every society has incest taboos. Marriage between them is never allowed. In some societies, sister and brother practice marriage especially in royal families for maintaining of political power and economic reservation. For example in Pakistan the marriage between first cousins is allowed but in most of the industrialized societies it has prohibited by law.

There different concepts that sociologists incorporate in the study of marriage. These are with the selection of mate in terms of the distance in status or social class and the number of partners needed for the individuals.

Based on the intimacy with social class and status marriage can be endogamy or exogamy: **Endogamy** - The practice of mate selection from the same social category or within a certain groups. It limits marriage prospects to others of the same age, race, religion, or social class considering pure kinship and keeping property. It creates strong ties between descent groups. **Exogamy**: The practice that mandates marriage between different social categories. It could imply an incest taboo, which could also be transformed into written law.

On the other hand based on the number of couples needed within single households, marriage can be seen as;

**Monogamy** - A form of marriage joining two partners. At a time the two partners are only in “one union”. The two partners may divorce and enter into a new union at a time, which may be referred to as *serial monogamy*. This practice is mostly followed in technologically advanced societies. *Straight monogamy*: In this remarriage is not allowed. **Polygamy** - A form of marriage uniting three or more people. It could take different forms of many unions. Polygamy exists in three specific forms, including *Polygyny*- A form of marriage uniting one male and two or more females. Islamic nations permit men up to four wives, though they have to fulfill certain conditions. *Polyandry* - A form of marriage uniting one female with two or more males. *Group marriage* - A group of men marrying a group of women. It is an odd situation.

**Leveriate** is a practice of a widow is expected to marry the brother (or some close male relatives) of her dead husband. It is considered as substitution, they need to have generation within them. **Sororate** is a practice that when a wife dies a widower (her husband) marrying her sister.

Similarly just as societies regulate mate selection, so they designate where a couple resides after marriage. In preindustrial societies, most newlyweds live with one set of parents, gaining economic assistance and economic security in the process. *Patrilocal*: A residential pattern in which a married couple lives with or near the husband's family. *Matrilocal*: A residential pattern in which a married couple lives with or near the wife's family. *Avunculocal*- Married couples live with or near husband's mother brother. *Ambilocal (bilocal)*: the two couples have a choice of living with the relative of wife or husband. *Neolocal*: A residential pattern in which a married couple lives apart from the parents of both the spouses.

### **3.2.2. Religious Institutions**

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

### **3.2.3. School (Educational Institution)**

This social institution is responsible for providing training for the members of society. It serves as center of knowledge production, exchange, and distribution. Generally, educational institutions are responsible for the vertical and horizontal transmission of material and non-material cultures. Vertical transmission means over time from one generation to another generation; whereas horizontal transmission means over geographical space or from one society to another. Educational institutions also play the role of preparing members of society for the statuses and roles that re associate with being good citizens and workers, holding various occupations. Before ending this section it is important to note that although the foregoing way of presenting the nature and function of social institutions is often common in some of standard text books in introductory sociology, we also need to view them in a critical and conflict theory approach. From such perspectives, social institutions may be functional for some and dysfunctional (meaning positively harmful and damaging) for other individuals and groups in a society. This is partly because they often exist and operate in the context of class division and

social stratification, unequal access to power and resources. From this point of view, social institutions may not be functional to all members of society equally.

### **3.2.4 Leadership and Political Institutions**

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

In traditional or rural societies tribal chiefs, elders and shamans exercised control. In large and complex societies political authority has to be organized and structured. In today's world political and economic systems are intertwined. In both industrialized and developing societies, governments play a major role in shaping the economy.

### **3.2.5. Economic institutions**

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

Economic activity deals with goods and services needed for the satisfaction of human wants. It involves land, capital, labor and entrepreneurship. The type of economy often depends upon the political form of government. How does the state control the flow of money, goods and services? What is the status of private property? What is the role of free market in the economic system? are the questions that illustrate the relationship between the state and economy. Two general economic models are capitalism and socialism and recently mixed economy. In this course the first two will be discussed with the assumption that the mixed economy is the combination of the two types of economic system which we discuss as follow.

#### **Capitalism**

It is an economic system that is based on private ownership of the means of production and distribution in which individuals are free to accumulate and invest capital. The state only plays a minor role in the marketplace, mainly controlling monopoly and exploitation. Features of capitalism are:

- a) Capitalist system operates on the basis of credit, free contract and free labour market.
- b) Private ownership of property is the essence of capitalism
- c) It involves freedom of choice, the right to own, rent, sell, trade, or give away the property.

- d) It encourages the accumulation of private property and considers the profit motive natural, simple a matter of doing business.
- e) It is based on unregulated competition which allows the market force to determine what is produced, how much is produced and at what price.
- f) There is total freedom from government interference in business or commerce. A purely capitalist economy is a free market system with no government interference; called laissez- faire economy from the French words meaning to leave alone. Adam Smith, the Scott Philosopher stated that a freely competitive economy regulates itself by the invisible hand of the laws of supply and demand.

## **Socialism**

It is an economic system in which the state has collective ownership of the means of production and distribution. In socialism the natural resources and the means of producing goods and services are collectively owned. The features of socialism are:

- a) It limits the rights to public property, especially property used to generate income. The state owns the land as well as other resources and operates businesses.
- b) Profit is no longer the ultimate goal of economic activity but public good is. Individuals are urged to work for the common good of all.
- c) There is a central planning agency that sets the goals and priorities. Production of goods as well as services and the entire market economy is oriented towards meeting the public needs rather than profit making.
- d) Socialism advocates overall welfare of the population through extensive public assistance programme.

## **Chapter 4: Social Change, Social Movements and Social Mobility in Rural Society**

### **4.1 Meaning of Social Change**

People long for stability, security through continuity. However, no society remains static or stable. Society is constantly changing in its structure & function. This change in the society is inevitable. It's a continuous process. Some changes are willingly accepted by the society, some are not. Speed of change also varies from society to society. Some societies experience speedy change, some take long period. In response to these Social scientists are trying to understand the process of social change, the direction of social change & various factors that bring this social change. The word change refers to anything that is done differently. It does not necessarily mean the social change, because all the changes cannot be regarded as social changes.

**Social change** may be defined as the alteration or transformation at large scale level in the social structure, social institutions, social organization and patterns of social behavior in a given society

or social system. Social change can also be defined as the alteration, rearrangement or total replacement of phenomena, activities, values or processes through time in a society in a succession of events. The alteration or rearrangement may involve simple or complex changes in the structure, form or shape of the social phenomena. Sometimes it may mean the complete wiping out of the phenomenon and their total replacement by new forms.

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

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

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

## **4.2 Factors of Social Change**

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

**Environmental Changes:** Environmental change can bring changes in the structure of societies and relationship of people. Degradation of the environment may force people to migrate to new

places. Water logging and salinity of agricultural land makes people to migrate simply because they have lost their means of livelihood. Similarly, people leave their settlements due to drought. Environmental changes brought about by “development projects” can also be a factor for social change. The same populations may get training for new jobs and follow new occupations. It may change the life styles of the whole communities. Similarly, the natural calamities can destroy the human settlements as well as their means of livelihood, and thereby could be a factor of social change. People may change their occupations, develop new settlements, and migrate to new areas. All these are situations of social changes.

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

**Conflict and Change:** Tension and conflict in a society also produce change. Karl Marx saw class conflict as the engine that drives societies from one historical era to another. Social class has been considered by Marx as a means to social change. The two classes identified were the capitalists and the workers. Both these classes are based on inequality. Social classes are located in the different relationships of people to the means of production. Out of these two groups capitalists oppose social change, whereas the workers want to change the society. According to Marx the conflict between the two classes is a means to social change. The two classes cannot remain in conflict for all the time. The conflicting situation has to be resolved, and whatever the ‘give and take’ for resolving the conflict, the new situation will be different from the previous one a social change as new relationships. Yet, Marx correctly foresaw that social conflict arising from inequality (involving not just class but also race and gender) would force changes in every society.

**Ideas Change:** For Karl Marx the most important aspect of human beings social life is the material basis of that life. In this approach society where private property is the source of material production there exist a basis of social conflict- which in turn will lead to social change. Max Weber considered Marx’s view just one perspective. There could be other explanations of social change. So instead of economic determinism, according to Weber, ideas could also determine economic structure. Weber traced the roots of social change to ideas. For example, people with charisma can carry a message that sometimes changes the world. The religious ideas turned into movements which changed the societies. Ideas also generate social movements. There are movements for improving the lives of the poor and for the rights of women.

So far we have seen that the factors that trigger social change in a given society. However, there are also factors that create barrier or factors that are seen as resistant for social change. Thus there are various factors which hinder the social change.

1. **Inertia** – People should feel the dissatisfaction with existing situation, and then only social change can take place. But many times people are so much used to that lethargic situation that they do not wish to change the situation. They have no mental capacity to fight against the situation & to change it. Such attitude is one of the obstacles in social change.
2. **Habit** – Habit is developed through repeated actions for a long period of effect to break that habit is always resisted.
3. **Custom & Tradition** – People have inculcated the tradition & custom through fore father so much that any revolutionary idea to change the custom is always criticized.
4. **Vested Interest** – Resistance to the change comes from such group of people who would be threatened by that change. Any suggested change is likely to have resistance when it's not beneficial to the personal ambitions.
5. **Lack of Proper Knowledge** – Social change is resisted by those who lack the knowledge of a new discovery. For want of facts, misconception & misunderstandings influence attitudes of people against any change. Illiteracy & ignorance make understanding of any technological innovation difficult. It took generations for the Baigas of Central India to accept iron plough for they were not prepared to hurt their mother earth with a knife. It is necessary, therefore to educate the people before introducing any change in their native, traditional setting. Knowledge can clear misconceptions & make people accept change readily.
6. **Desire For Stability** – Any change disrupts normal routine life in which people find stability. They are not sure that the change is going to be beneficial or harmful. They tend to be apprehensive about it. It is the desire for stability that makes people resist change.
7. **Suspicion** – When people suspect that a given change is harmful, anti-social or irreligious, they resist it. Superstitions, religious beliefs & prejudices often contribute to the suspicion that illiterate, ignorant, tradition bound people entertain against any innovation. These are some of the stumbling blocks in the process of acceptance of social change. However, with education, persuasion, deliberation it is possible to prepare the people mentally to accept the change, if it is meant for their well-being & welfare of the society at large. Attitudes of the people cannot be changed with the stroke of a pen, by passing laws or by any other forcible, drastic measures. When attitudes change favorably, the speed of social is accelerated.

#### 4.3 The Major Theories of Social Change

The rate of social change in nomadic hunting and gathering societies was very slow. A few such societies still exist, for e.g. the Bushmen of South Africa, some Eskimo tribes etc. Theories of social change have generally been concerned with the direction of change and the manner in which change occur. Sociologists want to explain the nature, direction, cause and effects of social change. Some of the theories of social change are the following;

- i. **Structural Functionalist Theory:** This theory states that social change takes place as the diversification and division of labor increases in the social system of a given society.



Structural functionalists focus on the cohesion, order and stability of social system. Change disrupts the orderly functioning of the system. Structural- functionalist theory focuses on the effect of social change on the structure of society, the function and dysfunction of change, stability and equilibrium of the social system. When change takes place, it affects the order and equilibrium of the social system and thus the system has to bring itself back to the equilibrium, to smooth functioning of the system.

- ii. **Conflict Theory:** This theory states that social change takes place due to the ever-present class conflicts in the social system for the better or worse. According to this theory, thus, social change is the result of social conflicts and is essential and beneficial. Every social system contains within itself the seeds of change as far as it is a system wherein exploitation of one group by another exists. Social change continues to become inevitable until a classless society emerges, one in which conflicts cease to exist.
- iii. **Cyclic Theory:** This theory states that society undergoes change in circular manner. Social change takes a cyclic form, from worse to better, back again from better to worse. Social change is not always for the better. Societies may grow, advance, and reach peak stage of development, and then they may stagnate and finally collapse, with the potential for rising again.
- iv. **Linear Theory:** This theory states that change takes place in a linear manner. The direction of social change is from worse to better, simple to complex and backward to modern. In other words, according to linear theory, social change is evolutionary; it is always towards the better way until perfection is achieved.
- v. **Modernization Theory:** This theory of social change may be regarded as an extension of linear, evolutionary theory. It states that the change that is being experienced by most Third World societies is by imitating or copying the values, experiences, and models of already modernized societies. It is by adopting; assimilating and internalizing those aspects of the industrialized societies which if copied would bring about an improved social, economic and political development to the society.

#### 4.4 Social Movements

**Social movements** are large-scale informal groupings of individuals or organizations, which are connected through their shared interests to focus on specific political or social issues, in order to carry out a social change. Multiple alliances may work separately for common causes and still be considered a social movement.

At the same time can be defined as; a **social movement** is a combination of shared ideas and activities that are concerned with changing the patterns of social life (Sinclair). The shared activities or collective action may be defined as “any goal-directed activity jointly pursued by two or more individuals” (McAdam and Snow 1998: xxiv). Note that only a fraction of all collective action involves social movements.

## **The actors of social Movement**

The type of individuals or activists in the social movements can be defined as followings:

**Protagonists:** all who support the movement or whom it claims to represent.

**Adherents:** activists and less involved constituency members.

**Constituency:** those whom movement claims to represent, usually beneficiaries. The beneficiary may be the whole public rather than a particular segment.

**Conscience adherents:** those who support a movement but are not beneficiaries if it is successful.

**Antagonists:** those who oppose the movement - targets and counter-movements.

**Bystanders:** those with no obvious stake or immediate interest.

## **Types of Social Movement.**

Regarding the types of social movements, we can get various sorts of categories; however for this section we have selected the two types of the movements as follow;

**Reform movements** - movements dedicated to changing some norms, usually legal ones. Examples of such a movement would include a trade union with a goal of increasing workers rights, a green movement advocating a set of ecological laws, or a movement supporting the introduction of capital punishment or right to abortion. Some reform movements may advocate a change in custom and moral norms, for example, condemnation of pornography or proliferation of some religion.

**Radical movements-** movements dedicated to changing some value systems. It directs to the creation of new social order and the destruction of existing social order. Those are usually much larger in scope than the reform movements; Examples would include the American Civil Rights Movement which demanded full civil rights and equality under the law to all Americans, regardless of race.

## **Stages of Social Movements**

One of the earliest scholars who studied social movement processes was Herbert Blumer, who identified four stages of social movements' lifecycles. The **four stages** he described were: "social ferment," "popular excitement," "formalization," and "institutionalization" (De la Porta & Diani 2006, p.150). Since his early work, scholars have refined and renamed these stages but the underlying themes have remained relatively constant. Today, the four social movement stages are known as:

- ✓ Emergence,
- ✓ Coalescence,
- ✓ Bureaucratization, and
- ✓ Decline.

### **Stage 1: Emergence**

The first stage of the social movement life cycle is known as the emergence, or, as described by Blumer, the “**social ferment**” stage. Within this stage, social movements are very preliminary and there is little to no organization. Instead this stage can be thought of as widespread discontent (Macionis, 2001; Hopper, 1950). Potential movement participants may be unhappy with some policy or some social condition, but they have not taken any action in order to redress their grievances, or if they have it is most likely individual action rather than collective action. Further, there may be an increase in media coverage of negative conditions or unpopular policies which contributes to the general sense of discontent.

### **Stage 2: Coalescence**

Stage two, known as coalescence, or the “popular stage,” is characterized by a more clearly defined sense of discontent. At this point leadership emerges and strategies for success are worked out. Also, at this stage mass demonstration may occur in order to display the social movement’s power and to make clear demands. Most importantly this is the stage at which the movement becomes more than just random upset individuals; at this point they are now organized and strategic in their outlook.

### **Stage 3: Bureaucratization**

The third stage is known as bureaucratization. This stage, defined by Blumer as “formalization,” (De la Porta & Diani, 2006) is characterized by higher levels of organization and coalition-based strategies. In this stage, social movements have had some success in that they have raised awareness to a degree that a coordinated strategy is necessary across all of the SMOs.

Similarly, SMOs will come to rely on staff persons with specialized knowledge that can run the day-to-day operations of the organization and carry out movement goals. In this phase their political power is greater than in the previous stages in that they may have more regular access to political elites. Many social movements fail to bureaucratize in this way and end up fizzling out because it is difficult for members to sustain the emotional excitement necessary and because continued mobilization becomes too demanding for participants. Formalization often means that paid staff can fill in when highly enthusiastic volunteers are not readily available (Macionis, 2001; Hopper, 1950).

### **Stage 4: Decline**

Finally, the last stage in the social movement life cycle is decline, or “institutionalization.” Decline does not necessarily mean failure for social movements though. Instead, Miller (1999) argues, there are four ways in which social movements can decline:

- **Repression:** Repression occurs when authorities, or agents acting on behalf of the authorities, use measures (sometimes violent) to control or destroy a social movement).
- **Co-optation:** Movements can also decline, if their organizations are highly dependent on centralized authority or on charismatic leadership, through co-optation. Co-optation occurs when movement leaders come to associate with authorities.
- **Success:** Of course, not all social movements end in defeat through repression or co-optation; some decline because they are successful. Smaller, localized movements with very specific goals often have a better chance at outright success.
- **Failure:** Failure of social movements due to organizational or strategic failings is common for many organizations. When failure occurs at the organizational level, Miller argues, it is usually for two reasons: factionalism and encapsulation.

### **Social Movement Theories:**

A variety of theories have attempted to explain how social movements develop. Some of the better-known approaches are outlined below.

#### **A) Collective Behavior (Old Social Movement Theory)**

Collective behavior theory is still recognized as a dominant theory in studies of social movements. The supporters of this approach consider social movements as semi-rational responses to abnormal conditions of structural strain between the major societal institutions; that strain causes malfunctioning of the whole social system. In general, according to the collective behavior approach, social movements are the symptom and manifestation of a sick society. A healthy society does not have social movements; it has a conditional form of political and social participation.

#### **B) Resource Mobilization Theory (RMT)**

This school of social movement analysis, developed from the 1960s onward, has been and remains the dominant approach among sociologists, though it has increasingly been challenged in recent years. Resource mobilization' theorists point out that social movements are rational and novel responses to new situations and new opportunities in society. Movements are seen as innovative forms of political participation, which create and tap new political resources available in modern democratic societies. They are treated as emerging pressure groups or as embryonic parties. Social movements are no longer seen as symptomatic of social malfunction or pathology. They appear as a part of the political process.

RM theory stresses the ways in which movements are shaped by and work within limits set by the resources available to the group and the organizational skills of movement leaders in utilizing

those resources. Resources are understood here to include: knowledge, money, media, labor, solidarity, legitimacy, and intern and external support from power elite. The emphasis on resources offers an explanation why some discontented/deprive individuals are able to organize while other is not.

### **C) Political Process Theory**

Political Process Theory in some way is similar to resource mobilization, but tends to emphasis different components of social structure that is important for social movement development: political opportunities. Political process theory argues that there are three vital components for movement formation: insurgent consciousness, organizational strength, and political opportunities.

- ***Organizational strength:*** In order for a social movement to organize it must have strong leadership and sufficient resources.
- ***Insurgent consciousness:*** refers back to the ideas of deprivation and grievances. The idea is that certain members of society feel like they are being mistreated or that somehow the system is unjust.
- ***Political opportunity:*** refers to the receptivity or vulnerability of the existing political system to challenge. This vulnerability can be the result of any of the following or a combination thereof.

### **D) New Social Movement**

New Social Movement Theory developed initially in Europe to help explain a host of new movements that emerged in the 1960s and 1970s. The newness of the putatively new social movements is said to consist of such things as a greater emphasis on group or collective identity, values and lifestyles rather than or in addition to developed ideologies, and a tendency to emerge more from middle than working class constituencies. The Green Party in Germany with its emphasis on environmental and peace issues, feminism, and alternative non-consumerist lifestyles is often portrayed as the umbrella group representing a synthesis of new social movements aimed at a broad, general social liberation.

## **4.5. Social Mobility**

Every society has different strata in it. The different individuals and groups who occupy a certain social position may not remain in that position permanently. Some may move from one position to another, from higher social class position to lower social class position, and vice versa. Social mobility implies a set of changes in opportunities, incomes, lifestyles, personal relationships, social status and ultimately class membership.

Social mobility is a type of movement but it is not physical movement over geographical space although social mobility could involve, and be brought about by, physical mobility. It is movement in the social space, the shifting or changing of statuses or class positions. Social mobility is a social process that takes place among individual members or groups in a society, as they interact with each other. It is a process by which individuals or groups move from one status to another; or from one class or stratum to another.

Social mobility describes the volume and quality of movement among strata. That is the kind of movement that people make between the different social classes. Our unit of analysis in social mobility may be an individual, or a social group or a nation.

### **Types of Social Mobility:**

Sociologists have identified different types of social mobility. The following is a brief discussion of the different types of social mobility:

#### ***Vertical Social Mobility***

Vertical social mobility is a type of social mobility that individuals experience when they move from their social status to other higher or lower social status. It is a radical social change in an individual's position. It is a movement between different social classes and it involves a change in social position of an individual, a family or a group. It may be upward or downward.

#### ***Horizontal Social Mobility***

Horizontal social mobility is also called lateral social mobility. It is movement within a social class or a social position where the individual slightly improves and/or declines in his social position within his/ her class level. Unlike vertical social mobility, it doesn't involve drastic changes.

#### ***Inter-generational Social Mobility***

This type of social mobility involves the movement up or down, between the social class of one or two generations of a family, or a social group. In this mobility, our focus of attention is a social group, like the family. Here we look at change in the status position of the family over two or more generations, i.e., the social position of the grandfather, the father and the so on. If a child, for example, whose father was an upper class person as a result of his wealth becomes only a laborer in his own time, and then he has experienced a down ward intergenerational social mobility.

#### ***Intra-generational mobility***

This concerns individual changes in positions during one's lifetime. It may also refer to the change that occurs in social groups or a country's socioeconomic position over a specified period of time. In other words, through achievement or other means one can move up from being a poor primary school teacher to a high court judge. Unlike the Inter-generational social mobility, intra-generational social mobility is within one generation. But like inter-generational social mobility, it may be an upward or downward social mobility. Unlike the intergenerational social mobility, our focus here is on a specific individual or group. Here, we observe change in the social position of an individual or a group over the life cycle of the individual himself or the group either upward or in some cases downward. For example, a person in his/her lifetime may rise up from a lower position such as shoe shining, and climb up the social ladder until he or she becomes a member of privileged social and economic position. Or, others may happen to lose their once prestigious socio-economic position and as a result move down until they end up in destitution.

### **Avenues of Social Mobility**

The avenues of social mobility are the doors through which a person moves upward in the social hierarchy. The major avenue to social mobility in most modern societies is access to appropriate modern education. Change of profession/ occupation and geographical mobility are also avenues. There are also some sudden or short cut avenues to social mobility. These include windfall gains in terms of inheritance, gambling, theft or financial corruption, winning a lottery game, etc. Such mobility is rare, bearing in mind that most inheritance is within the same social group.

The opportunities for upward social mobility are great in modern societies which have open systems. In such societies, there is freedom of vertical social mobility, and any member of a society may move up or down the social hierarchy. There are no legal and/or traditional restrictions that are put on social mobility on either direction. What count a lot are personal merits, competitions and efforts for achievement. On the other hand, in societies with closed system vertical, especially upward, is very difficult. In such societies, individuals born to a certain social position remain within that category for their lifetime. The most important determinants here are not individual's achievements, merits or personal effort, but what counts most are one's ancestry, racial background, family background, religion, sex, ethnicity, etc.

### **Barriers to Upward Social Mobility**

These are factors that make it difficult to individual families or groups to move from one status position to another. Such barriers may include various social, psychological, cultural, economic, political and other related factors. Lack of opportunity, motivation, commitment, interest, or positive attitude, etc., is very crucial psychosocial factors. Other most important barriers may include one's own physical condition, lack of access to an appropriate modern education;

inequality in the distribution of inherited wealth; one's color or ethnic origin, religion, etc. These are the most obvious barriers to social mobility.

## **Chapter Five: The History, Basic Concepts and Principles of Agricultural Extension**

### **5.1. The Concept of Extension /Agricultural extension**

The word most often used to describe rural development fieldwork is 'extension'; and it is concerned with methods and techniques used in rural development.

- Extension is an informal process directed toward the rural population. This process offers advice and information to help them to solve their problems. Extension also aims to increase the efficiency of the farm family.
- The objective of extension is to change farmer's outlook toward their difficulties. Extension is not just concerned with physical and economic achievements but also with the development of rural people, themselves. Extension agents therefore discuss matters with the rural people, help them to gain clearer insight into their problems and also to decide how to overcome these problems.
- Extension is a process of working with rural people in order to improve their livelihoods. This involves helping farmers to improve the productivity of their agriculture and also developing their abilities to direct their own future development.

### **Alternatives to Use the Term Extension**

A number of other terms are used in different parts of the world to describe the same or a similar concept:

- Arabic "Al-Ershad ("guidance")
- **Dutch:** Voorlichting ("lighting the path")
- **German:** Beratung ("advisory work")
- **French:** Vulgarisation ("popularization")
- **Spanish:** Capacitacion ("training" "capacity building" "improving skills")
- **Persian:** Tarvij and Gostaresh ("to promote and to extend")

### **Definitions:**

(1) Extension education is an applied science consisting of content derived from research, accumulated field experiences and relevant principles drawn from the behavioral science synthesized with useful technology into a body of philosophy, principles, content and methods focused on the problems of out of school education for adults and youth.— J.P. Leagans (1961)



(2) Extension education is the process of teaching rural people how to live better by learning ways that improve their farm, home and community institutions – J.P. Leagans (1961)

(3) Extension work is an out of school system of education in which adult and young people learn by doing. It is partnership between the Govt. and the people, which provides service and education designed to meet the people. Its fundamental objective is the development of the people. – Kelsey and Harne (1963)

(4) Extension is a programme and a process of helping village people to help themselves, increase their production and to raise their general standard of living. – D. Ensminger (1961)

(5) We can define Extension as the increased dissemination of useful knowledge for improving rural life. – H.W. Butt (1961)

(6) Extension is a two-way channel; it brings scientific information to the village people, and also takes the problems of the village people to the scientific institution for solution. It is a continuous educational process, in which both learner and teacher contribute and receive. – B. Rambhai (1958)

(7) Extension Education is defined as an educational process to provide knowledge to the rural people about the improved practices in a convincing manner and help them to take decision within their specific local conditions. – O. P. Dahama (1973)

(8) Agricultural extension is a professional method of non-formal education aimed at inducing behavioral changes in the farmers for increasing their income through increased production and productivity by establishing firm linkages with research for solving farmer's problems ensuring adequate and timely supply of inputs and using proven methods of communication for speeding of the process of diffusion and adoption of innovations." – Y. C. Sanoria (1986)

From the above definitions, it is concluded that "Extension education is an education and it is bringing a desirable change in behavior (knowledge, skills and attitudes) of rural people to improve their social, economic and psychological status".

**Why Study Extension?** It is more important to lay emphasis on "How to teach" instead of on "What to teach" so that the people can be encouraged to adopt new research techniques easily. In other words, if a person is very knowledgeable of various methods and techniques but does not know how to explain them or express them, then his knowledge has no meaning. Therefore, the power to express knowledge and viewpoint also plays a crucial role.

Extension Personnel should not only be aware of objectives and programmes but should also be aware of prevalent conditions, problems, requirements and circumstances. After analyzing, the situation the extension personnel should give information about scientific techniques, so that the

people according to their needs and requirements can adopt them. Therefore, the study of extension education is necessary for extension personnel, so that they can encourage the adoption of new techniques.

## 5.2. The History of Extension

Agricultural extension work has a venerable (extremely old), even though largely unrecorded, history. It is a significant social innovation (new idea or method), an important force in agricultural change, which has been created and recreated, adapted and developed over the centuries. Its evolution extends over nearly four thousand years, although its modern forms are largely a product of the past two centuries. 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.

The term 'extension' was first used in England in 1840 in connection with University education to describe the method of spreading knowledge to the outside community. The term was often called 'University Extension' and incorporated into proposals arising from the Royal Commission on the University and Colleges of Oxford (1852) largely arising from the evidence submitted by William Swell in suggestions for the extension of the University (1850).

The first practical steps were taken in 1867-68 when James Stuart, fellow of the Trinity College, Cambridge gave lectures to women's associations and working men's clubs in the north of England. Stuart often considered being 'the father of University extension'. In 1871, Stuart approached the authorities in the University of Cambridge and appealed to them to organize centers for extension lectures under the university's supervision. Cambridge formally adopted the system in 1873, followed by London University in 1876 and Oxford University in 1878. By the 1880s, the work was being referred to as the 'extension movement'. In this movement the university extended its work to those beyond the campus.

The term **Agricultural Extension** came into common use in the USA in 1907-1910 when the cooperative extension services were formed in each state in association with the Land Grant Colleges. Until 1914, lectures by university teachers to the general public were called **extension lectures**, but with the passage of the Smith-Lever Act in that year, the term **agricultural extension** came to be used mainly for non-formal education for the farming community.

Agricultural extension got going in Europe, Australia, New Zealand and Canada when it was getting underway in the USA though it took different fashion both organizationally and operationally. Agricultural extension on the other hand has a recent history in Africa, Latin America and the Far East.

## **The Future**

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.

### **5.3 Principles of Agricultural Extension**

In the history of extension work, there are certain general principles of extension education. Principles can be said to be a universal truth that has been observed and found to be true under varying conditions and circumstances.

#### **Principle of interest and needs**

Interests and needs are the fuel which guides the human genome into activity. Therefore, to be effective, extension work must begin with the interest and needs of the people. Very often the interests of rural people are not the interests of the extension agent. Even though he/she sees the needs of the people better than they do themselves, he/she must begin with the interests and needs which are seen by the people as their own. As the building based on sound foundation lasts long, similarly the program based on the needs and interests of people would give better results in extension work. Extension is a suitable policy instrument for problems where the best interests of farmers and extension organizations coincide.

#### **Principle of grass root organization**

Extension program should start with local groups, local situations and local problems. It must fit to the local conditions. Extension work should start with where people are and what they have. Change should start from the existing situations.

#### **Principle of cultural differences**

Culture is the beliefs, customs, practices, and social behavior of a particular nation or people. It must be understood that in order to make extension program effective, the educational methods should be suited to the culture of the intended group of people. Different culture requires different approaches. A blue-print of work designed for one part of the globe cannot be applied effectively to another part, mainly because of the cultural differences.

### **Principle of indigenous knowledge**

People everywhere have indigenous knowledge system, which they have developed through generations of work experience and problem solving in their specific situations. The indigenous knowledge system encompasses all aspects of life and people consider it essential for their survival. Instead of ignoring the indigenous knowledge systems as outdated, the extension agent should try to understand them and their implication in the life of the people, before proceeding to recommend something new to them.

### **Principles of learning by doing**

Learning remains far from perfect, unless people get involved in actually doing the work. In extension work, farmers should be encouraged to learn new things by doing and by direct participation. Learning by doing is most effective in changing people's behavior. This develops confidence as it involves maximum number of sensory organs. People should learn what to do, how to do, and with what result.

### **Principle of participation**

Good extension work helps the rural people in identifying their problems and then helping them in solving these problems. People will not feel attached to the work if they are given ready-made things. People of the village community should willingly cooperate and participate in identifying the problems, planning of projects for solving the problems and implementing the projects in getting the desired results. The participation of the people is of fundamental importance for the success of an extension program.

For example, while constructing a school building or an approach road, if the people participate in kind or labour they develop a sense of belonging towards that project.

### **Principle of whole family training**

Family is the primary unit of the society. The target for extension work should, therefore, be the family. All the members of the family have to be developed equally (economically and socially) by involving all of them. Not only the farmers, the farm women and farm youth are also to be involved in extension program. This is because the extension program affects all members of the family and the family members have great influence in decision-making.

### **Principle of leadership**

An extension agent in the field can, if ever, only a temporary leader. This calls for the development of voluntary leadership. The involvement of local leaders in extension programs is the one single factor that determines the success or failure of those programs. Local leaders are

the custodians (guardians) of local thought and action. The involvement of local leaders and legitimized by them are essential for the success of a program. Leadership traits are to be developed in the people so that they shall seek change from less desirable to more desirable situation. The leaders may be trained and developed to act as carriers of change in the villages.

### **Principles of adaptability in the use of teaching methods**

There are different people and groups in the village. These people differ in their level of understanding and knowledge and therefore, only one extension teaching method will not be of use in providing information to all. Written material will be of use for those who can read it, radio program will be of use for those who can listen to the radio, meetings will be of use for those who attend them and demonstrations will be of use to those who see them. The use of more than one extension method carries the message effectively to the people. A single developed formula cannot be effective under all situations. Extension work and extension teaching methods must be flexible and adapted to suit the local conditions. This is necessary because the people, their situation, their resources and constraints vary from place to place and time to time.

### **Principles of satisfaction**

The development program should lead to the satisfaction of the participants. The success of the extension work lies in the satisfaction of the people. If the people are not satisfied by participating in the program, they will not participate in the future. Recognition and appreciation for the work well done encourages voluntary leadership. Satisfaction of the people is very essential in extension work. In democratic societies people cannot be made to move like machine. They must continue to act out of their own conviction and that is possible only when they derive complete satisfaction from the extension work, which reinforces their learning and motivates people to seek further improvements.

### **Principles of evaluation**

There should be continuous built-in methods of finding out the extent to which the results obtained are in agreement with the objectives fixed earlier. Evaluation should indicate the gaps and the steps to be taken for further improvement. The results of such evaluations would help the extension agents in improving the quality of the extension programs.

## **5.4. Objectives of Extension Education**

The main aim of Extension Education is to bring about all round development of rural people. In this all-round development educational, social, economic and political developments are included. The first aim of Extension Education is to bring change in the behaviour, in work capacity and in attitude in wider context. The second aim of Extension Education like social,

economic and political change is automatically achieved by bringing about above mentioned educational changes. How to achieve this aim is known as objectives. In this context the objectives of Extension Education are as following:

- (1) To increase the net income of farmers by more production and proper marketing system.
- (2) To raise the standard of living of rural people.
- (3) Development of rural areas.
- (4) To increase the facilities for social, cultural and entertainment programmes for rural people.
- (5) To develop rural leadership.
- (6) To develop the feeling of self-dependence among rural people.
- (7) To provide educational and health facilities in rural areas.
- (8) To develop feeling of patriotism and love for society by developing civic sense among rural people.
- (9) To encourage rural people to participate in community programmes.
- (10) To train rural youth for development works.

## **Chapter Six: Extension Methods**

### **6.1 Extension Methods**

**Extension method:**-the method of communication which can be used in extension for influencing the target groups. An extension agents' choice of any of the methods available will depend on his specific goals and on the circumstance in which he works.

All methods are useful and the most appropriate method for the particular purpose should be carefully selected. Once the needs of an area or community have been identified, it is the task of extension workers to choose the teaching methods that will be most effective in achieving their (educational) objectives.

**6.2 Types of extension method:** -There are three different types of extension methods. These are Individual extension method; Group extension method, and Mass extension method

#### **6.2.1 Individual extension method**

An extension worker, interacting on one-to-one basis with the people, is utilizing an individual method. 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 & the community can be established. It also provides the opportunity for mutual discussion (dialogue) between the extension workers and the farmers.

The distinct characteristic of this method is dialogue or mutual discussion.

### **The role of mutual discussion and its advantages**

Mutual discussion is strongly favoured by farmers and extension services, because of its several advantages. These include:

It is easy to make individual counseling of contact farmers and factionaries in target group organization. It is useful in contacting the stay-at-home type of peoples and it is also helpful to increase confidence of farmers in extension. It is a very good way of supplying information to solve a unique problem. Communication of up-to-date information.

It gives the extension worker an opportunity to know the farmer very well, i.e. his feelings capabilities situation, etc. Gives the opportunity to observe the crops, animals, etc...

Enables to have first-hand information on problems and their possible causes; it is possible to integrate the information from the farmer (e.g. goals, means and experience) with information from the extension agent; enables the farmer to clarify his feelings and to choose between conflicting goals; the extension agent can increase the farmer's trust in him /her.

### **Disadvantages of individual extension method**

- Costs are high in terms of time, money, staff and travel
- Limited coverage (Small proportion of a target group could be reached.)
- Transmission of incorrect information sometimes takes place.
- It is seldom to provide a solution to problems related wills collective interest.
- E.g. Discussions on the use of grass land.

### **Types of individual extension methods**

#### **❖ 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 men and women farmers as well as other members of the farm family. Careful planning and preparation is important when farm and home visit

#### **➤ Before visit:**

- Obtain or prepare a community map.
- Preparation and review of the visitation record.
- Maintain activity calendar.

#### **➤ Conducting the visit:**

- Greet the farmer and members of the farm family
- Observe the conditions and activities of the farm.
- Discussion the observation with the farmer.
- **Follow-up:**
  - Make notes on the visit.
  - Prepare any additional information promised to the clientele
  - Respect the client's privacy.

#### ❖ **Office calls or inquires**

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:

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

#### ❖ **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.

#### ❖ **The model farmers**

This method involves the identification of farmers whose farming method and personal attitudes are superior that his/her operation can serve as model for other to follow. Model farmers facilitate extension works by acting volunteer civil extension worker. 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.

### **6.2.2 Group extension method**

- This method aims at a particular reference group. In groups, there exists greater interaction or discussion among group members.

#### **Advantage of Group Extension Method.**

- Large number of farmer can be reached, even if the material and staffing provision of the extension services is limited.
- The extension worker can get more feed back from the audience. Time saving compared with individual extension work. Extension costs per head of the target group are reduced. Group methods permit more participation by the target groups.

#### **Disadvantages of group extension method.**

- It is costly as compared to the mass extension method.



□Listeners might quickly forget the main points in talk and lecture unlike publication that can be read. If speaker is not well prepared and does not have enough knowledge, he may transfer faulty message. There will be limited feed back unless followed by discussion, through questions and active participation.

### **Arguments for focusing extension on groups**

**Efficiency:** By meeting people in-groups it is assumed that an extension worker can contact & 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 & action:**

Theories of group dynamics & 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, rodent control.

- **Equity:** It is widely know 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 & potentials of farmers as articulated by them within their groups) rather than supply- driven (delivering pre-packaged technology). E.g. local committees.

**Empowerment:** Giving power-economically, socially & politically, i.e. poverty and being disadvantage are the consequence of lack of economic, social & political power.

Through their organizations & groups disadvantaged categories of rural people can find a voice & economic power with which to confront the structures & processes that sustain their disadvantaged position.

## **Type of group extension method.**

The most common group extension methods are demonstration, field trips, field days, group discussion, lecture and soon.

### ❖ **Demonstration:-**

- It is more like the corner stone of extension i.e. ‘Seeing believes’. Demonstration may stimulate farmers to try out innovation themselves. They can show causes of problem and possible solutions. Without complicated technical details.

- Method demonstration

- Result demonstration-

### ❖ **Field trip (Tours):** - It is a series of field demonstrations on different farms, or at different centers. Study visits for farmers: it is one of the best ways of interesting and motivating farmers to arrange visits to place of interest, such as research stations, large commercial farms and to other farmers in and outside the area. When farmers talk to other farmers, the motivating influence can be much more effective than when the extension worker talking.

### ❖ **Field days:-** It is a day or days on which an area containing training or other practices and opens to people to visit exhibit of a related nature. Such as tool; seed samples and farming materials. It is held normally once or twice a year and either on the farm, experimental stations or government centers. The purpose is often to introduce a new idea/new crop and to stimulate the interest of as many farmers as possible.

### ❖ **Group discussions** can be held among the participants on the field day. The change agent is expected to make limited number of group members in the discussion, identify farmers' problem with its alternative solutions, using group leaders for effective group discussion, and identify the potential group members as opinion leaders who facilitate the decision making and group communication.

### ❖ **Informal discussion:** Through discussion with small groups where farmers get together in a certain house at a certain time for some religious and cultural ceremonies. Example; Mahiber, Idir, Coffee ceremony Village meetings may be used to discuss problems and introduce new ideas. The meeting should be planned well in advance and involve local leaders. These meetings can lead to the formation of various groups, farmers’ or women’ club or cooperatives.

### ❖ **Role playing:** It 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. Its purpose is to involve participants in real life situations, to stimulate thought and learning and to encourage discussion about factors involved in the drama. It can be done by going to the farmers, and doing a drama with specific objective with the way they want to transfer knowledge.

### ❖ **Workshop:** It 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.

- ❖ **Excursions:** Farmers are shown farms & experimental fields outside their own areas. Its function is to make participants aware of innovations away from their home.
- ❖ **Lecture, panel discussion, workshop, Symposium, Seminar, Conference etc.** are group extension methods.

### 6.2.3 Mass extension method and mass media

**Mass extension method can be categorized in to three**

- Printed media: newspaper, letters, Leaflets, pump lets, extension bulletins, farm publications
- Audio media: it is a sound media. It is best media to disseminate information via sound to large number of audience. E.g. radio, cassette recorder.
- Audio visuals: - TV, radio, and Video film

Broadcasts, Agricultural shows etc. are also mass extension methods

#### **Advantages of mass extension method**

► Information that cannot be conveyed by words alone can be transferred visually; messages, which are transferred both by visual and words are remembered more; the method itself may create interest in the listeners when the style is changed in words and visuals. Cost per person reached is minimum.

It helps us to reach a large audience at once.

#### **Disadvantages of mass extension method**

► There is less feed back because these people are not in close contact with the source and having less interaction; the audience's misinterpretation may become very high. Extension agents make most of the decision on the messages. There might be a possibility of designing messages, which is irrelevant to the farmers.

#### **Function of media**

- **Setting agenda of important discussion:** Media can have important influence on what we think and talk about, even though they may not decide what we must think. E.g. 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 & direct experiences, or from hearing about other people's experiences & observations.

We gain much of what we know about the world from the media. Knowledge is more likely to be transferred successfully if it meets a need or fills a vacuum. New ideas diffused through media are more acceptable if they link-up with existing knowledge than when they attempt to modify it.

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

### 6.3 Principles of selecting extension methods

- **Combination use of teaching methods to carryout effective extension**

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

- **No single extension method is better than others.**

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

- **Methods usually overlap** For instance, if a demonstration stimulates group discussion, two methods are utilized.

- **Use visual aids and written materials when possible and appropriate**

Teaching can be reinforced and supported by use of visual aids and written materials because they facilitate understanding.

## Chapter 7: Adoption and Diffusion of Innovations

### 7.1 The meaning of adoption and diffusion

An *innovation* is an idea, method or object which is regarded as new by an individual, but which is not always the result of recent research. It might have been tried by other farmers elsewhere.

*Diffusion* refers to dissemination of information about the new idea or technology or innovation.

*Adoption* is the process of making use of the new idea or technology or innovation.

### 7.2 Adoption process

Adoption as a process has certain steps through which a farmer goes to benefit from a technology or an idea. These are:

- **awareness** – first hear about the innovation

- **interest** – seek further information about it
- **evaluation** – compare the advantages and disadvantages of it
- **trial** – test the innovation on small scale
- **adoption** – apply it on a large scale as compared to the old methods

<b>Awareness</b> (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.
<b>Interest</b> 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.
<b>Evaluation</b> 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”.
<b>Trial</b> 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.
<b>Adoption</b>	-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

**NB-** The idea can be rejected at any stage and the rate at which farmers move through these stages will vary from 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. Rogers, in his book on Diffusion of Innovations suggest other stages in the adoption process.

These are:

- knowledge
- persuasion (forming and changing attitudes)
- decision (adoption or rejection)
- implementation
- confirmation

Like the above case there is as such distinct sequence as stated above. Persuasion may come after decision or implementation of an innovation. In other words change in attitude can come after implementation. In highly developed countries, knowledge about an innovation is acquired before

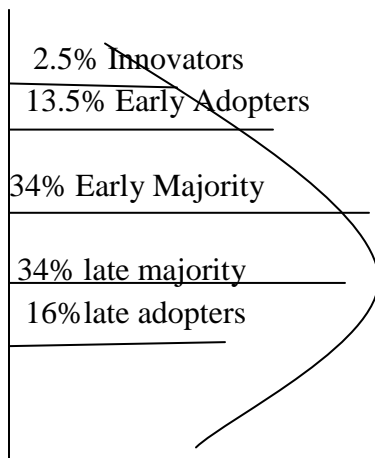
deciding to use since the mass media is efficient however in third world farmers get knowledge after they implemented it.

### 7.3 Adopter categories and adoption curve

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:

#### Prerequisites

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.

NB the above categorical classification is an ideal the recent studies shows up setting the 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.

#### 7.4 Factors influencing adoption

The number of factors influencing adoption depends on the feature of innovations we are talking about. Different extension studies show that there are certain factors common to different innovations. Among these are:

- *Age* – young people tend to adopt earlier than old ones
- *Education* - more educated people tend to adopt earlier than the less educated
- *Exposure* – individuals who have extensive exposure to mass media and information most likely adopt faster than the less exposed individual
- *Cosmopolitanism* – more cosmopolite people adopt faster than the less cosmopolite ones
- *Other individual characteristics such conservatism, fatalism and status* affect the tendency for adopting a technology.

#### 7.5. Characteristics of an innovation

Innovations always have two components: the hardware and the software. These two side by side strengthen a given structure. Taking an example of a tractor has both the physical matter (the hardware) and the techniques to apply (software). Some innovations are adopted more rapidly than others because the farmers perceive them to have different characteristics. It is not the objective characteristics that are important, but how the farmers perceive them. This makes it more difficult to study them. What really matter are the changes this innovation will require in management of the farm and behavior of the farm family and hence in software.

There are five characteristics of an innovation that tend to influence farmers decision for adoption or rejection. A number of studies have analyzed the relation between characteristics of an innovation and its rate of adoption. Most of these studies have used more or less objective judges, or have

assumed that all farmers perceive these characteristics in the same way. However, they do indicate that the following characteristics are important.

These are:

- **Relative advantage** – this refers to the question: does the innovation enable the farmer to achieve his goals better or at lower cost than he could previously? Whether an innovation helps a farmer to perform better than the one known previously or not. Providing incentives associated with the technology or innovation to the farmer, such as inputs/ seed or credit, fertilizer/, can influence the advantages.
- **Compatibility** – refers to the degree to which an innovation fits into the cultural, physical and economic interests of a farmer.

Compatibility with socio- cultural values and beliefs, with previously introduced ideas or with farmers' felt needs is important. Clearly, it is very difficult to introduce pig husbandry among Moslems even if it is a very profitable enterprise. On the other hand, farmers who have received large yield increases by growing improved wheat varieties are likely to be very happy and to accept improved rice varieties. However, if an innovation has failed after introduction, it will be very difficult to get similar innovations adopted.

- **Complexity**- Innovations often fail because they are not implemented correctly. Some require complex knowledge or skills. A less complex or simple innovations have more acceptance than the more complex ones. This can be seen in relation to the knowledge, skill levels, and farmers' needs to adopt the innovation.
- **Trial ability** – farmers tend to adopt an innovation that can be first tried on small scale than the one that can only be tried at large scale. This means the technology has to be divisible to be tried on small scale.
- **Observability**- an innovation that can be observed by farmers from a distance be adopted faster than the unobservable one. For instance a crop production innovation is adopted than a modern bookkeeping system. The results of an innovation must be easily observed to encourage others to adopt.

## 7.6 Diffusion processes

Like adoption, diffusion is a process. In the process an opinion leader has important role to play.

**An opinion leader** is a farmer who is successful in his farm, able to influence others and gets respect and recognition among his colleagues. An extension agent approaches him to disseminate information about an innovation.

- As very well known, farmers are keen observers of how other farmers work, and in some countries, they spend much time discussing their farm experiences with their friends, and neighbors. Some progressive or successful farmers are willing to share their experiences with other farmers. In this way they become opinion leaders in the village, because they help other farmers solve problems. Thus, opinion leaders have considerable influence on the way in which people in their village think and farm.



- Extension agents will not be able to work closely with all farmers in their district, so they can increase their impact by cooperating with the opinion leaders.
- An opinion leader will fulfil several of the following functions in his group in the process of adoption and diffusion processes of a given innovation.

An opinion leader has the following functions.

- Passes information from outside the group,
- Interprets the information on the basis of his personal opinion and experiences,
- Sets an example for others to follow,
- ‘Legitimizes’ or rejects the idea to be carried out by others, and is influential in changing group norms.

These are more or less the steps in the process of diffusion. Therefore, the success or failure of an extension message is determined by the quality of the opinion leader.

The target community and the extension agent have to discuss to select an opinion leader.

## **Chapter 8: Extension programme planning, monitoring and evaluation**

### **8.1 The Concept of program planning**

Extension Program planning is a procedure of working with people in an effort to recognise unsatisfactory situations or problems and to determine the possible solutions or objectives and goals. It is a conscious effort to meet the needs, interests and wants of the people for whom the program is intended. Extension is not a haphazard activity but it needs careful planning. Hence extension managers, like managers of any other business organisation have to make decisions either by themselves or jointly with others regarding:

- What the extension organization should do;
- How the desired outcomes can be obtained;
- How the desired activities should be done; and
- When and by whom those activities should be done.

This may help them to identify and decide on:

- The target group they wish to help;
- The problems of the target groups they want to solve;
- The goals they are aiming at;
- The content of the extension message or the possible solutions of the problems;
- The methods to be used and how they will be used and
- The organization of all activities.

To work on the above activities of an extension organisation situation analysis that is the analysis of problems, needs and opportunities of the target groups is the first and most important step in planning of good and successful extension program.

Thus, an extension program planning should be preceded by a field survey to analyse the situations i.e. to identify the problems, their causes and devise acceptable solutions. The outcome of the survey helps to develop a well-conceived agricultural development plan for the area that will provide

extension workers with a clear program to follow. However, the type and amount of survey work required depends on:

- The cultural and social complexity and the size of the area;
- How much is already known about it;
- The extent to which similar areas have already been studied and
- The available fund for the survey.

## 8.2 Stages of program planning

### 8.2.1 Situation analysis

Situation analysis is defined as an effort to identify the problem or need gap or condition that exists between “what is happening” and “what should be happened” or between what is and that which is more desirable and the opportunities to achieve the desired situation.

During situation analysis insight is gathered on problems, needs and opportunities, which is needed to make decisions for actions afterwards. Information gathered with respect to environmental factors and actors will be often used in situation analysis and information will be collected on various aspects like:

- Problems faced by people directly or indirectly concerned with extension programme,
- The possible causes of the problems,
- The opportunities to solve them,
- The existing knowledge, attitudes, skills, practices and behaviour of people in the target area
- The economic, social, cultural and environmental situation of the area.
- The problems, which can be solved by the individual farmers, cooperation of farmers and by greater involvement of the outsiders, should be analysed.

Because, the result of situation analysis may help the involved people in the process:

- To have good understanding on the existing social, cultural, economical and other conditions of the target people/area.
- To identify the problems to be solved or the gap that exists between what is happening and what should be happened as well as ways to solve them.

**Initial step:** -Before any change is attempted in a community the extension worker must know:  
what is the existing situation?

What are the underlying causes?

What resources are available locally?

What out side resources are needed?

What changes can or should be made to create a new or better situation?

An extension survey is a quickest and most accurate means of obtaining facts by the extension worker in the preparation of programme for the improvement of conditions in the community.

## 8.2.2 Target group identification

Target group analysis is the next and most decisive step in the extension program planning process for deciding on which:

- Problems an extension program will aiming at;
- Objectives are more appropriate to solve the problem of the target group and
- Extension communication methods and contents are appropriate.

Thus, target group analysis should provide information about:

- Specific problems that target group members consider to be their problems;
- Level of knowledge, skills and attitudes do the target group members have towards what they consider to be their problems and towards the problems for which extension agent consider extension help is desirable and this help to
- Identify knowledge – skill –attitude gap that can be addressed by intervention of an extension organisation,
- Capitalise on already available indigenous knowledge, skills and attitude to bring the desired change.
- Which members of the target groups or organisations make which decision? And who influences this decision? Men/ Women/ Opinion leaders/ religious leader/ political leader/ rich or poor people.
- The communication channels that the target group members use now and also in the future and the language or dialect are used by the target group;
- Level of access of resources to different categories of the target group and
- Based on the result of the target group analysis selection of the target group will be done. Since a good extension program is directed at precisely defined target group and clear decision can be made about choice of goals, contents, methods and resources needed to achieve the goals.

### **Steps of target group identification**

- ❖ Collect additional information that indicates the
  - personal history and behaviour of individuals,
  - level of knowledge towards the problems they have,
  - language and dialects they use as well as
  - Resource endowments of individuals.
- ❖ Analyse the collected information to know more about the general and specific behaviour of individuals in a given area.
- ❖ Try to group those individuals, who have almost the same type of problems, level of knowledge as well as common language and the resource endowment as a homogenous group of individuals.
- ❖ List the name of individuals who are considered to be homogenous and consider them as a target group to solve a specific problem in a given period of time.

### **Problem Analysis - to identify the core problem of the target population**

Problem analysis is the next step of the target group analysis and selection in the process of extension program planning.

A problem does not happen in isolation but it has a cause and an effect. So in order to solve or alleviate the problem one has to try to tackle it at its cause. Thus, analysis of the problem and its causes is very important to design the appropriate method to solve it and to get the appropriate solution for a given problem. Since “the secret of solving a problem is proper problem identification”.

The relationship between cause, problem and effect called cause-effect relationship and its pattern looks like:

CAUSE      →      PROBLEM      →      EFFECT

Example, Cause: Storage tank is empty

Problem: There is no water in the house and

Effect: There is no water for washing and drinking

### **8.2.3 Setting objectives**

**Objectives:** are defined as the specific results or outcomes to be attained that some one or an organization believes to be desirable.

Once, the target groups and their core problems has been identified then setting of objectives to solve the identified problems will be the next step in extension program planning. During objective setting (analysis) the already identified problems are converted into objectives towards which activities can be directed.

#### **Points or questions raised to evaluate the correctness of the objective setting are:**

- Are the goals or objectives clearly in tune with the farmers' problem?
- Are the objectives spelled out clearly? Has an outsider read and understand what the extension organisation trying to achieve?
- Are the objectives important both in the eyes of the target group, the extension agent and their supervisors?
- Do these goals contribute optimally to the implementation of a larger change program of which an extension program is apart?
- Do the objectives specify clearly what the farmers will know, want, can do or do they indicate only what an extension agent will do?
- Given their skills and the means available, can the target group achieve them?
- Are the objectives specified in such a way that clear conclusions can be drawn for choosing the extension message (i.e. identify solutions) and methods?
- Are the objectives specified so that we can evaluate whether or not they have been achieved?

#### **8.2.4. Selecting extension content or possible solutions of the problem**

Selection of content of extension recommendation (message) is normally based on what the extension organisation intends to achieve (i.e. objectives already set) and the situation of the target groups. It is important that farmers using resources, knowledge and skills and other inputs they have already can implement the message, which we might also call the possible solutions recommended.

In general, the following questions can help to judge whether the contents of an extension program have been well chosen or not with the help of the following questions:

- Do the contents or solutions match the chosen objectives or goals?
- Are the contents described precisely? Are they based on the latest scientific insights and on the experience of successful farmers or target groups?
- Are the contents adapted to the time available?
- Do the contents link up well with what farmers or target groups already know, are able, and are willing to do and actually do?

#### **8.2.5 Selecting Extension Methods**

There are different types of extension methods that have been used by different extension organisations to identify and solve different problems and thereby to achieve different goals as well as to help target groups from opinions to decision making. These methods include:

- Mass media such as newspapers, radio, TV, leaflets etc.
- Group extension method such as meetings, demonstrations and group discussions
- Individual extension that is mutual discussion between extension agents and the target groups, interviewing of key informants, survey method of data collection
- Folk media such as theatre plays, songs, and puppet shows etc.
- Modern information technology such as audio-visual aids, computer and telecommunication facilities
- However, the choice of any of the above methods available may be depends on:
  - The specific goals of an extension programme;
  - The circumstances in which the local community living in ( or an extension agent works);
  - Size and educational levels of the target groups;
  - The extension agents' skill;
  - Manpower and resource available and the level of trust between the target groups and extension agent ;
    - And cost of the method and the time available to use it.

We can judge whether or not the method (s) is (are) well choosing from the following questions.

- Is the chosen method adapted to the question of whether we wish to achieve a change in knowledge, skill attitude or behaviour?
- Are the educational activities clearly specified so that we know what the farmer will see, hear, discuss & carry out?

- Are the different methods integrated in such way that they reinforce each other?
- Does the planned time scale make it possible to carryout all these activities well?
- When choosing learning activities, have the needs, skills and means of the target group been considered adequately?

### **8.2.6 Organisation of activities or making operational calendar**

A well runs extension program requires definite commitments about who will contribute what and when. It is also important to indicate the amount and types of resources required to accomplish the tasks to be performed as well as the estimation of the costs of the resources to be used to implement the program and there by to meet the main and specific objectives of an organisation. So that an extension program should be put on paper and all agreements are recorded.

In the process of organisation of activities we have to

- ▶ Identify all of the activities to be done;
- ▶ List them in the order that they should be accomplished;
- ▶ Assign individuals for each of the tasks to be performed;
- ▶ Identify the types and amounts of resource required to accomplish each of the tasks;
- ▶ Define the time and place for each of the tasks to be performed;
- ▶ Estimate the costs of each of the activities to be done with respect to time and resource required and

▶ Establish the standard or the desired performance to measure the success or failure individuals and/or projects inline with the accomplishment of their tasks and achievement of its objectives.

Note: Timing is very important for an effective extension program since the purpose of planning is matching together activities, time and resources. Generally in organisation of activities a manager and/or planner is expected to pass in the following three phases.

Phase 1. Construct or establish operational calendar;

Phase 2. Estimation of cost for each of the activities to be performed; and

Phase 3. Establishment of standards or desired performances of each of the activities to be performed.

For instance before launching a new program we may need to improve competence of extension staff in a new topic included in the programme. We, then, must agree on:

- Who is responsible for staff training?
- How that person will train us?
- When and where? as well as
- What resources are required?

Hence, we must put these points on paper in the form of work plan. At the same time the extension program should not be rigid. Extension agents should be flexible in their reactions for emerging needs of the target group so that the manager can adjust implementation of the program with the

changing situation provided that the main and specific objectives of the program should be met within a specified period of time.

Because, timing is very important for an effective extension programme since extension messages should be given at the moment when farmers need that information.

Therefore, in order to make an operational calendar for each of the activities that an extension organisation should do to solve some identified problems and thereby to meet its objectives, the manager and/or the planner should follow the following steps:

- List all of the activities that should be done in the implementation process of the program.
- Place them in the order that they should occur.
- Estimate how long each activity should take.
- Decide whether more than one activity can be undertaken at the same time or not by examining each activity and asking the following questions:
  - ✓ What has to be done first?
  - ✓ What activities can be done at the same time? and
  - ✓ What will be done next?

### **8.3. Monitoring and Evaluation of Extension Program**

Monitoring is the continuous or periodic review of information by management at every level of implementation of an activity to insure that input deliveries, work schedules, target outputs and other required actions are proceeding according to the plan.

#### **8.3.1 Importance of monitoring**

Thus, the purpose of monitoring is to achieve efficient and effective project performance by providing feedback to the managers at all levels of implementation of the program. Because it is an analytical process that provides information to the managers on the following key questions:

- Are the activities being implemented as planned?
- Are these activities leading to the expected outcomes?
- What is causing delays or unexpected outcomes? And
- Is there anything happening, which would lead management to revise or modify the original plan?

#### **8.3.2 Meaning and importance of evaluation**

It is the process for determining systematically and objectively the relevance, effectiveness in the direction of resource utilization and impact of activities in the light of the stated objectives, and it also helps to draw lessons for future development planning i.e. for better formulation and implementation of programs in the future

Thus, it is concerned with the assessment of the negative and positive impacts of a project/ a program on the living conditions of the largest groups.

In the process of evaluation, evaluators should try to get answers for the following questions:

- Who or which group has benefited or adversely affected due to the implementation of a given program?

- By how much as compared to the situation of the group before the activities to be performed?

- In what manner?

- Directly or indirectly? And why?

(I.e. establishing causal relationship b/n activities and results)

- Evaluation is mostly conducted by outsiders who are not responsible for the implementation process of the program rather for the assessment of the negative or positive impacts of the program.

- It helps for improvement of the activities still in the process of implementation of the program and providing information for management that can be used in the future planning of programs and decision-making.

### 8.3.3 Types of evaluation

Based on the *purpose/objective* of evaluation, we can distinguish between two types of evaluation:

1. Formative evaluation:- is conducted for development of an effective extension

Program. In other words, it aims at providing feedback to improve a program during the implementation process.

2. Summative evaluation:- tries to measure the end results of a program in order to decide whether or not it should be continued, expanded, or diminished. In other words, it provides information that enables decision makers to decide whether to fund, continue, or terminate a program.

**Evaluation can be carried out:**

- ❖ **During implementation of the program called as ongoing Evaluation**

- It is the analysis that can be made during the implementation phase of an activity on its continuing relevance, and effectiveness of present and likely future outputs and impacts of a given program.

It can assist the manager by providing information about any needed adjustments of objectives, implementation strategies or any other elements of the program.

- ❖ **at the completion of the program-called terminal Evaluation**

It can be undertaken from 1-12 months after the completion of the implementation process of the program.

It may help the manager and/or the evaluator to assess the achievement of the objectives of the program in terms of effective utilization of resources and its impacts on the expected beneficiaries of a given program.



- ❖ **Ex-post Evaluation**- is undertaken at full program implementation i.e. some years after the completion of the program when full program benefits and impacts are expected to be realized.
- The Evaluator may try to assess the positive or negative impact of the implemented program on the situation of Target group. This analysis may help the evaluators to
- Assess the overall achievement of a given population due to the implementation of a given program.
- To draw lessons for future planning that is future formulation, implementation, monitoring and evaluation of programs,

### 8.3.4 Indicators for monitoring and evaluation

*What are the meanings of indicators?*

- Indicators are variables that help to measure changes in a given situation. They are tools for monitoring and evaluating the effects of an activity & program.
- In other words, indicators are designed to provide standards which help to measure, assess or show the progress of activity against stated objectives in relation to delivering inputs, producing outputs and achieving objectives.
- Therefore, in the process of monitoring and evaluation of any programs or project we can have.
- **In put- indicators**-are variables that reflect the amount and type of resources (in puts) used in the implementation process of the program.  
E.g. X kg/ha for fertilizer & seed used, Man day/ha (or labour) amount of money per unit of output, cost of inputs/outputs etc.
- **Output-indicators**-are variables that indicate the amount of output obtained from a given amount of inputs  
E.g. X qt/ha - output/input-Labour, seed, fertilizer, etc.
- **Impact- indicators**-are variables that indicate the Extent of changes that resulted from using of the outcome of the program.

E.g. –Change income level & its distribution,

**N.B.** Impact indicators sometimes called as indirect indicators that can be used where direct measurement is not feasible. Thus, these indirect indicators can be drawn from the observable situations.

Ex.1. Size of the landholding, type of houses or Expenditures in the house can be used as a proxy indicator of level of income of individuals,

2. Weight in relation to height can be used as indicator of the health condition of children.
3. The number of new practices to be used can also be used to indicate the level of adoption of individuals.