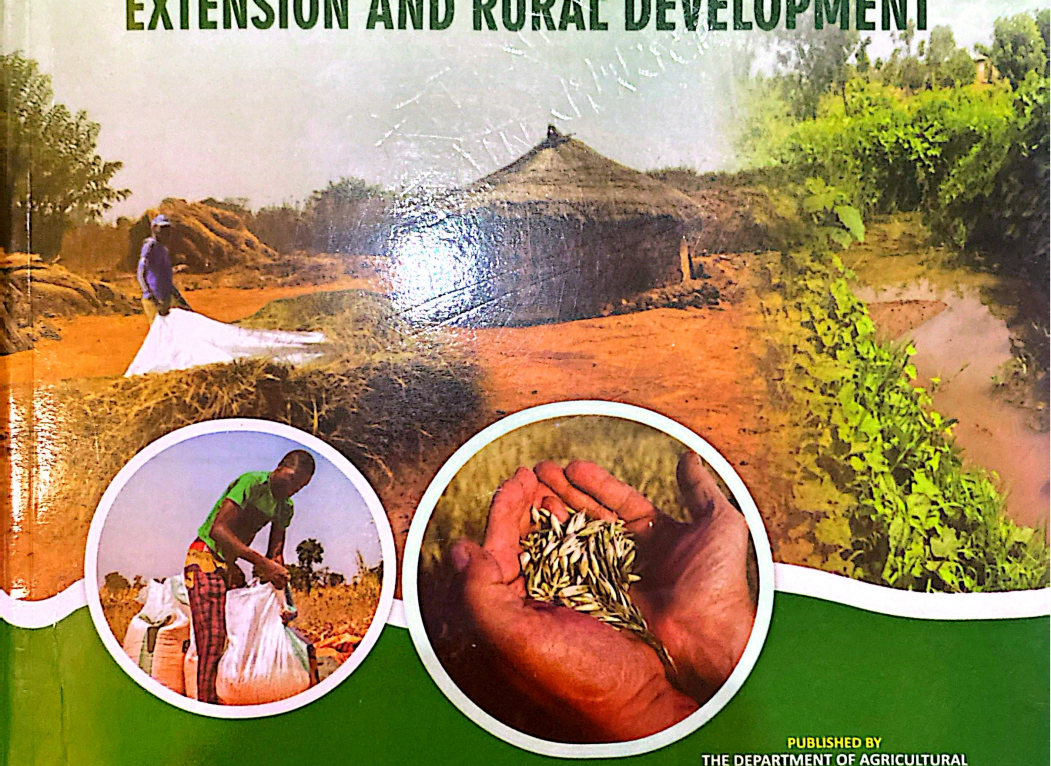
FUNDAMENTALS OF AGRICULTURAL EXTENSION AND RURAL DEVELOPMENT



PUBLISHED BY
THE DEPARTMENT OF AGRICULTURAL EXTENSION AND RURAL DEVELOPMENT, UNIVERSITY OF ILORIN, ILORIN, NIGERIA.

EDITED BY:
SIDIQAT ADERINOYE-ABDULWAHAB, Ph.D. (Reading)

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List of Contributors

Oluwasegun Adetokunbo ADEKUNLE (Ph.D.) is a Professor in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Israel OGUNLADE (Ph.D.) is a Professor in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Gbolagade Benjamin ADESIJI (Ph.D.) is a Professor in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Rashid Solagberu ADISA (Ph.D.) is a Professor in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Lawal Lateef ADEFALU (Ph.D.) is a Reader in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Sidiqat ADERINOYE-ABDULWAHAB (Ph.D.) is a Reader in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Sijuwade Adebukola ADEBAYO (Ph.D.) is a Reader in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Olufemi BOLARIN (Ph.D.) is a Senior Lecturer in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Kemi Funmilayo OMOTEṢHO (Ph.D.) is a Senior Lecturer in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Ajoke Oluwatoyin KẠYODE (Ph.D.) is a Senior Lecturer in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Abdulrazaq Kamal DAUDU (Ph.D.) is a Lecturer I in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Oyedola Waheed KAREEM (Ph.D.) is a Lecturer I in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Adeseye Oluwasikemi AWOYEMI (Ph.D.) is a Lecturer II in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

Tawakalitu Abiola DOLAPO (Ph.D.) is a Lecturer II in the Department of Agricultural Extension and Rural Development, University of Ilorin, Nigeria

CHAPTER ONE

RURAL SOCIOLOGY: PRINCIPLES AND PRACTICE

DAUDU, A. K., ADEKUNLE, O. A., and ADESIJI, G. B.

Sociology – Introduction:

Auguste Comte (1789-1875), the **father of sociology,** made up the term sociology from **two** expressions. The first is of **Latin** origin **'socius'** meaning **companion** while the other is a **Greek** terminology **'logos'** and this means **speech or reasoning.** Thus the original meaning of sociology is **'the science of society'**. It is a systematized knowledge in the study of human social relationships and that of the society. It is a study that explores how human beings have progressed and how they interact in **group relations.** Without the existence humans, there probably would not be sociology as its main emphasis is on dealings and interactions between people. Sociologists emphasise group relations as they study people as organized within institutions such as families, friendship groups, temples, schools, businesses, government, and other organizations. To sum it up, sociology seeks to understand social behaviour of people and the intra and interrelationship of these social groups. **Sociology** is the **web** or tissue of human **interaction** and **interrelationship - Ginsburg.**

What is rural sociology?

Rural sociology is a specialized field of sociology which is primarily concerned with rural people and the conditions under which they live and work including the natural resources and environment that are typical of non-urban. The field of Rural Sociology is a sub-field of sociology that describes the interactions between human societies and social groups. Rural sociologists focus on the study of social life in rural and non-metropolitan areas domestically and internationally. They continue to develop theory and knowledge and produce information relevant to public policy and local development. They have interest in the interconnectivity that exist within the environment and socio-community life (i.e. interactions between the humans, natural resources, society, science, and technology). Rural sociology is, indeed, a branch of sociology that relates to the study of social and community life in rural areas. The rural society is primarily reliant on agriculture and thus rural sociology is concerned with the peasant society where social structure, processes, and dynamics differ from those of the urban society. The rural society is generally rooted in village community's processes, its functioning, and how it tackles imminent challenges.

Origin and Development of Rural Sociology

Sociology emerged as an independent field of social sciences around the middle of 19th century while it took almost fifty years for it to gain prominence in the sciences. Previously, the field was dominated by social philosophers rather than by social scientists, who used to focus on how they thought the society ought to be like. Eventually, the study became more scientific than philosophical with proponents of rural sociology emerging in the likes of Charles Sanderson, Burtherfield, Ernast Burnholme, John Morris Gillin, Franklin H. Giddings and Thomas Nixon Carver. The United States of America imbibed the concept of Rural sociology when the society began to face disintegration during the period of 1890 to 1920. The extant problems of the time were poverty, inequalities, economic crises, and farmers' lack of land rights etc. Consequently, the people migrated from the rural hinterlands to the cities while this led to shortage of food grains and a severe fear that the entire rural society may collapse. *It was President Roosevelt who, through the appointment of 'Country Life Commission', gave a good encouragement to the development of the rural sociology in 1908. The report of this Commission encouraged the studies of rural society.* This development paved way for reputed sociologists, such as James Michel Williams, Warren H. Wilson and Newell L. Sims to further contribute expansively to the study of American rural society. Rural sociological principles were considered from the humanist perspective and the explanations that emanates were well-regarded in national level policy planning.

The Great Depression of 1930 provided another stimulus to the growth of rural sociology and the 'Rural Sociological Society' was formed in 1937. The Second World War gave yet another impetus to the growth of rural sociology. The heavy destruction and damage to human society caused by the war demanded reconstruction. The reconstruction work brought further encouragement to the science. By 1958 there were about 1000 professional rural sociologists in America. Rural sociology crossed the boundaries of America and became popular in Europe. A European Society for Rural Sociology was formed in 1957, and a similar organization was started in Japan. In developing countries, the role of the rural sociologists is primarily in the applied field of more effective planning and operation of rural community development programmes.

To provide a discipline for serious and focused study of the rural society, rural sociology was born. According to Charles R. Hoffer, "Like all sciences, Rural Sociology developed in response to a need. Recently, the components of dynamism and change have escalated the capability to comprehend the complex problems of life. During the 18th century, there was a major shift in the scientific inventions and discoveries that helped in transforming human thinking and life. The exponential growth of industrialization and urbanization caused issues such as slums and overcrowding in the cities. Such grave concerns diverted the attention towards the village communities and the migrating population who suffered multiple challenges and difficulties. Eventually, the streams of

thought by the thinkers focused on issues such as poverty, unemployment, health and hygiene, education, and disorganization, among others, of rural people.

Scope of Rural Sociology: Rural sociology works in three areas:

1. Accumulation and use of sociological knowledge and its use for solving the present problems of rural society (subject matter of rural sociology).
2. Direct its efforts in obtaining sociological knowledge by empirical research procedures (research in rural sociology).
3. Channel its efforts by keeping faith in the methods used in this discipline for solving the problems of rural society (solving the problems of rural society).

Why study rural sociology?

Every study has certain aims and objects as no study is without an aim and this is equally true of rural sociology. These aims and objectives are in consonance with the aims and objectives of the society. One of the most important aims of Rural Sociology is seen in the study of the rural society or social complexities in the rural life. The value of rural sociology can be understood by the following points:

1. *Rural Population is in Majority*: The world is more rural than urban. More than two third of people of the world live in village communities. It is the community that forms the basis of society. Rural sociology is inevitable for the study of the majority of the population.
2. *Intimate Relationship between Land and Man*: Man is born out of land and his entire culture depends on it. Land has been part of and parcel of human life. The type of land partially conditions the type of society and the opportunities for human development. This close relationship between man and land has also been recognized by economists and political scientists.
3. *Village communities and Rural Life form the source of urban population*: cities normally grow out of towns and villages. Thus, it is the village population that develops into the urban life.
4. *Psychological Approach to the Rural Life*: improvement in rural life can only be possible when the people have correct idea of their problems and a fair knowledge of the rural way of life.

Rural sociology is a developing science, and the country is predominantly agrarian, and majority of its population resides in rural areas. Dependence on agriculture forms the fundamental base of the Nigerian rural life and it also acts as a backbone for the rural population. It does not only have an economic role to play, but also helps in shaping the moral, psychological, and ideological life of the rural people. Nonetheless, an urban bias has always been noticed among the scholars and researchers who have hitherto focused their attention on the study of phenomena and the challenges faced in urban society.

Nature of Rural Sociology

The nature of Rural Sociology generally implies whether it can be categorized under natural sciences or under arts. August Comte, the father of Sociology, called Sociology as the queen of sciences. Some sociologists have viewed sociology in terms of natural sciences. According to Pierre Bourdieu, "Sociology seems to have all the properties that define as science. All sociologists worthy of the name agree on a common heritage of concepts, methods, and verification procedures". Most sociologists opine that Sociology has all the characteristics of science and it is, no doubt, a science. Science is a study of **facts** with **universal principles** while it discovers the **cause-effect relationship** in its subject-matter. Science can make **predictions** based on universal and valid laws relating to the cause-effect relationship in any subject. The nature of Rural Sociology as a science can be examined on the following grounds.

a) **Scientific Methodology:** rural Sociology utilizes scientific methodology and hence, rural sociological methods are scientific in nature. In these methods, the first step is collection of data through observation. The validity of these results is verified, and theories are formulated. Such rigorous methodology is assumed to produce dependable theoretical constructs.

b) **Facts Accumulation:** rural sociology is an established factual study of social relationships, activities, and data gathering.

c) **Empiricism:** rural sociology uses empirical method through fieldwork contrasting the natural sciences that carry out experiments in the laboratory. A rural sociologist relies greatly on fieldwork as it helps to collect relevant data for the formulation of theories.

d) **Precision and Accuracy:** scientific investigation, like rural sociology, must be precise and accurate. The collected data should reflect the exact situation at the time of observation, and it should be found to be valid when examined by anyone.

e) **Discovery of cause-effect relationship:** rural sociology is also a cause-and-effect relationship. For instance, rapidly increasing family disorganization leads to high rate of divorce, similarly, increased growth in population results in increased rates of poverty and unemployment. It is shown that family disorganization and population growth are two causes and divorce as well as poverty and unemployment are their effects. Therefore, rural sociology helps to find the causal relationship in rural societies.

f) **Predictions:** due to the cause-effect relationship, rural sociology is able to anticipate and predict the future. For example, if disorganization in the families becomes pronounced, it can be easily predicted that the number of divorces might increase. Knowing the cause-effect relationship, rural sociology can conclude 'what will be' on the basis of 'what is'.

Tools for Data Collection in Rural Sociology

Rural sociologists use various sociological data collection methods or tools to conduct research. Among the methods used are:

1. **Rural Survey:** A survey is used to study the village community and it is holistic in nature in the sense that it explores all the existing and already existent facets of the community. Surveys analyse the socio-economic changes that the villages have undergone due to internal or external factors.
2. **Village Monographs:** The monographs essentially describe the overall circumstances in the villages and are non-exhaustive in nature. For example, the Census of India has habitually published village monographs every decade.
3. **Observation:** One of the most basic and essential methods to collect data from the village is observation. This method helps in making the researcher understand the occurring phenomena all by himself (i.e.in his presence). There are two types of observations: Participant and nonparticipant, while in the former the researcher identifies himself with the village, in the latter he doesn't participate in any of the activities and behaves like an outsider.
4. **Interview:** the technique of interview is essential because often it is not possible to understand the phenomenon just by observing it. Many a times, it becomes difficult for a non-villager researcher to simply reach a conclusion just by observation. He needs to sit and ask questions from the villagers to comprehend the intricacies of a village social life and the underlying norms that govern the behavioural patterns of the rural people.
5. **Case Studies:** A deeper and intensive study of a community is done through case studies. By conducting case studies, the researchers try to find out any unique occurrence in the village that stands out from the rest of the findings. The case studies also help in throwing insights into the main study or body of work.

Need for the Study of the Rural Society:

1. The study of rural society is essential for carrying out a programme of rural extension.
2. It is important to know some of the characteristics of rural society as people have distinguishing features.
3. A knowledge of the central attributes of rural communities should enhance the comprehension of the structure of rural society and the way it functions.
4. Rural people are studied in terms of their personal and group relations and as members of groups, organizations, and institutions.
5. Rural society comprises all persons residing in administrative unit of village community as defined by the authorities.

Definition of Society: Society is defined as a group of people living in perpetual association for their collective activities and with a sense of belongingness.

Characteristics of rural society

1. Agriculture is the main economic activity of rural people, and it is equally the major source of livelihood.
2. The land is distributed within certain families and is between a big landowner and the rest of the community. The possession of land comes with a prestigious value.
3. Caste is a dominant institution of the village community which is popular in India. The traditional caste occupations include menial jobs such as carpentry, cobbling, smiths, washer men, labourers etc.
4. The religious and caste composition of village communities largely determine its character. Different castes exist in villages due to social distance. The habitation of each caste is separated from others.
5. The rural society largely operates a subsistence economy with the family being the smallest unit of production.
6. Village community is characterized by isolation.
7. The village is characterized by its high level of homogeneity and there are little differences among people in terms of income, status etc.
8. The village is well known for its very low population, poor level of education, simplicity, traditionalism, fatalism, believing in superstitions etc.

Differences between rural and urban communities

Rural people are different from those living in urban areas. These differences are mainly due to the environment and its consequent impact on the lives of the people.

S/No.	Item of comparison	Rural community	Urban community
1	Environment and Nature Orientation	Close to nature (Natural). Highly affected by droughts, floods, etc.	Predominance of manmade cultural artefacts.
2	Occupation	Major occupation is Agriculture.	Non-agricultural and highly specialised.
3	Working conditions	Under the sun because of the agricultural nature.	Far from nature in poor ventilated areas. Usually in closed environments
4	Family	Closely knitted with high sense of uniformity.	Diversified occupations and economies. Less contact with members.

5	Size of the community	Small communities. Large expanse of lands leading to high land to man ratio.	Large. Less land per person.
6	Population density	Low populations.	Densely populated.
7	Material possession	Less.	Different types and more
8	Homogeneity and heterogeneity	Homogeneous with similar interests, beliefs, languages etc.	Heterogeneous with diverse interests, beliefs, languages, etc.
9	Social stratification and differentiation	Less strata with small gaps between individuals and/or groups.	Diverse social classes with a high degree of differences between individuals and groups. Wide margin between the higher and lower classes is more.
10	Hierarchy	Less in number e.g. lower, middle and upper classes.	More in number e.g., upper-upper, upper-middle, upper-lower, middle-upper and so on.
11	Social contacts and type	Less number, social interaction is narrow. Primary contacts are more predominant. Personal and relatively durable relations. Man is interacted as a human.	Large number where social interaction is wide. People depend more on secondary contacts with relationships that are more impersonal, casual and short-lived relations. Man is interacted as number and address.
13	Social mobility	Highly territorial mobility. Migration is more from countryside to cities.	Highly intensive territorial mobility. Migration is usually from cities to countryside, except in unusual circumstance.
14	Social control	Informal control, relies more on traditional and moral sanctions.	Formal control i.e., legal options.
15	Social change	Rural life is relatively static and stable.	Urban social life is under constant social change.
16	Social solidarity (unity)	Strong sense of belonging and unity due to common objectives, similarities, and personal relationships.	Comparatively less sense of belonging and unity due to dissimilarities and impersonal kinds of relationships.
17	Standard of living	Low standard of living.	High standard of living.
18	Educational facilities	Less facilities.	More facilities and infrastructure.

19	Economy	Subsistence.	Cash-based.
20	Infrastructure	Less transport facilities, poor communication, bad roads, other.	Many transport facilities, good communication, better roads, etc.
21	Society	A simple, uni-group society.	A complex, multi-group society.
22	Culture	Sacred.	Secular (all religions are equal).

Rural Sociology – its importance to extension work

1. Human relations bring about social change in rural areas, and it is for this reason that there is a need to study rural sociology as this might lead to community and rural development.
2. Extension workers, as change agents, should understand rural culture before they can effectively bring about changes in the communities where they work.
3. The study of rural sociology helps the change agent to imbibe cross-cultural situations; hence, it becomes easier to accommodate other people's culture and thereby, preventing ethnocentric attitudes.
4. Rural sociology helps the change agent to better understand the established pattern of hierarchy, and this helps to reduce incidences of friction.
5. The change agent needs to understand and preserve the value system of individuals, families, and groups while trying to bring about changes in the farming communities.

Interrelationship between Rural Sociology and Extension

S/No	Rural Sociology	Extension
1	A scientific study of the structure and development of rural society.	An informal (actually non-formal) education for the rural people with a view to develop the rural society.
2	It studies the attitudes and behaviour of rural people.	Seeks to change/improve the attitudes and behaviour of rural dwellers.
3	Focuses on needs and interests of rural society	It helps rural people to determine their needs and problems; and helps to build educational programs to meet the needs.
4	It analyses rural social relationships and social processes (cooperation, association, competition etc) among rural people.	It utilises village organizations and leadership; and favourable social processes to achieve its objectives of rural development
5	It studies social situations and assembles social facts for rural society	It makes use of such social data as a basis for building up its extension programs for rural areas
6	It investigates the socio-cultural, political, and religious issues in rural society	It also studies these problems with reference to their impact on extension work in villages

Sociological Theories

In sociology, theories help us understand how social phenomena relate to each other. There is no clearly identifiable date when sociological theory began. However, the mid-to-late 1800s marks the period when social thought turned into what we now call sociology (Ritzer 1988, 4). Without theories, science would be a futile exercise in statistics. Theories can be used to study a large audience, e.g. the entire state, country, or world.; in which case, they are referred to as macro theories because they best fit the study of massive numbers of people (examples: Conflict and Functionalist theories). They are referred to as micro theories when used to explore and analyse small groups or individuals like a family, team, couple (examples: Symbolic Interactionism or Social Exchange theories).

In many cases, any of the four main theories can be applied at either the macro or micro levels. Theories help sociologists explain why and how society works. With the use of theory, they can be used to answer such questions as "why are things as they are, what conditions produce them, and what conditions change them into something else? 1f we have such a theory, we will, at least, be able to know what we really can do about the shape of our society (Collins 1988, 119). By understanding the real causes of how and why things operate as they do, we can find ways to address the issues that need improvement.

1. **The Structural-Functionalist Theory**: This is one of the dominant theories both in anthropology and sociology. It is sometimes called structural functionalism. The theory tries to explain how the relationships among the parts of society are created and how these parts are functional and dysfunctional. It focuses on consensus, social order, structure, and function in the society. The structural-functionalist theory sees society as a complex system whose parts work together to promote solidarity and stability. It states that our social lives are guided by social structure, which are relatively stable patterns of social behaviour (Macionis, 1997). All social structure contributes to the operation of the society. The major terms and concepts developed by anthropologists and sociologists in this theory include order, structure, function, and equilibrium. The structural-functionalist theory pays considerable attention to the persistence of shared ideas in society. The functional aspect in the structural-functionalist theory emphasises the significance of each component part in the social system, whereas the structural perspective suggests an image of society where persons are controlled by the social forces, social backgrounds, and group memberships. Structural-functionalist theorists adopt the tradition and writings of Emile Durkheim as he is considered the pioneer proponent of this perspective (Hensiln and Nelson, 1995).

Limitation: The theory could not account for social change because its emphases was on social order and equilibrium in society. Hence, it cannot easily explain the reason for social changes. Another philosophical problem of this theory is that it is of the view that society does not have needs like humans; and that even if society has needs, they need not be met because society is only alive in the sense that it is made up of living individuals. Thus, society cannot have wants and/or needs like humans do.

2. **The Social Conflict Theory:** This theory is also called Marxism; to indicate that the inherent doctrine of this theory is as propounded by Karl Marx. This theory sees society as depicting class conflicts and focuses on the struggle for scarce resources. The theory presupposes that the domination of some group by others is perpetual in society. The theory explains how the controlling groups use their power to exploit the less powerful groups in society. Important terminologies for this perspective include conflict, competition, struggle, power, inequality, exploitation, and scarce resources.

   Limitations: the theory overlooks the stability of societies, while societies are constantly in a state of change, even though the changes are minor. The paraphernalia of societies remain remarkably stable over time, indicating the structural-functional perspective has a great deal of merit. Another setback is that it sees society in very broad terms, neglecting micro-level social realities (Macionis 1997).

3. **The Symbolic Interaction Theory:** Proponents include Charles Horton Cooley (1864-1929), William I. Thomas (1863-1947), and George Herbert Mead (1863-1931)) in the early 20th century. This perspective views symbols as the basis of social life and this means that human beings try to make sense out of social reality by using symbols to explain social situations. The theory stresses the use of personal deductions, interpretations, and meanings to define our personalities and those of others. It is an individualistic theory which focuses on the process used, rather than structure. In short, this theory adopts a person-oriented process that takes place within the larger units of social life (Calhoun et al, 1994; Henslin and Nelson, 1996; Soroka, 1995). It is an integration of Structural Functionalism and Conflict Theories. Symbolic Interaction thus often focuses on detailing the various ways that micro patterns interaction and interpretation can change large scale social structures and patterns of activity within the world.

   Limitations: A significant limitation is that it focuses on meanings and interpretations of social constructs (e.g., norms, rules, cultures, and interpersonal experiences), which can further limit the way we perceive social realities. In essence, symbolic interactionism describes "how" things are done or "how the world is" rather than "why" things are done or "what" the world might be later.

4. **The Social Exchange Theory:** Emphases on "the costs and benefits which people derive from social interaction, including money, goods, and status. It is assumed that people always act to maximize benefit while an exchange process must precede the receipt of such benefits (Marcus and Ducklin, 1996: 26).

Basic sociological concepts or terminologies

There are several sociological terms or concepts most often used in the field of sociology. These concepts are not the final subject matter of rural sociology but are intellectual tools for analysing social situations in rural society.

1. ***Sociology***: is the scientific study of society.
2. ***Society***: is a group of people who live together in a unit and share common values, may include several communities and neighbourhoods.
3. ***Rural sociology***: is the scientific and systematic body of knowledge used to study the rural society, its organization, structure, social processes, basic social systems, institutions, and dynamics.
4. ***Agricultural sociology***: is the scientific study of the social lives of the people who are engaged in agriculture, who live and work in the rural areas.
5. ***Structure***: the smallest parts arranged in a systematic manner to form a large discernible unit. Structure in a society is composed of groups, institutions (e.g. government and schools), neighbourhoods, communities, and organizations.
6. ***Function***: is the relationships or services that exist within structures. For example, the function of the village school is to provide quality education to its children so they can acquire the necessary skills. Mathematically, function can also mean relations among variables where changes in one are determined by changes in the other. For example, population density in an area is determined by the size of the population in the area. Increase in density will be a function of increase in size of population.
7. ***Change***: means that some aspect of function or structure differs at latter times from what it was at earlier times. Changes involve the processes of disorganisation, organisation, or reorganisations. When one component changes, it may no longer fit with other parts and changes, or modification of other parts and reorganisation of the whole structure may result.
8. ***Group***: is a combination of two or more people in mutual agreement with one another.
9. ***Institutions***: are "crystallised mechanisms"- clearly defined ways in which society meets its needs that have existed long enough to become embedded in the social structure. Examples of social institutions are government bodies, school systems, village council and religious systems.

10. ***Organisation***: are groups with special interests and common goals with a formal set of rules and regulations for operation. An example is the village development organisation.
11. ***Communities***: these are groups of people living within an adjoining geographic area with mutual values and a sense of belongingness.
12. ***Neighbourhoods:*** a smaller entity than the community characterized by much more frequent face to face contacts. Examples include a village, college campus, and hamlet.
13. ***Culture***: is the total way of life of a people. It constitutes the man-made environment in contrast to the natural environment.
14. ***Cultural traits***: is the smallest part and unit of analysis that make up a culture. Examples are hoes, cutlasses, farm settlements, food items.
15. ***Culture lag:*** the time difference between some technological change and the resulting change in culture.
16. ***Social norms***: are techniques, procedures, and laws which are based on social values that control and direct interpersonal relationships in the society. Techniques are ways of doing things in which technical efficiency is the criterion of operation.
17. ***Folkways:*** are the socially acceptable ways of behaviour, the customary norms of society that do not imply moral sanction, e.g., good manners. *Mores* are the socially acceptable ways of behaviour that do involve moral standards; violation may result in severe social action such as ostracism. *Laws* are formalised norms with legal and/or political enforcement, such as acts and statutes of a nation or political state.
18. ***Social stratification***: is the division of society into a series of levels indicating positions of individuals and groups in the value system existing in that society. Position in the social stratification levels denotes status of the group or individual. Individual and group behaviour in society is deeply influenced by stratification and status.
19. ***Leadership and patterns of influence***: these are the networks of influence that weave through urban or rural society; they are sometimes difficult to identify but are needed for decision making. Understanding of the patterns of influence, leadership, and power are invaluable in the analysis of the social situation.
20. ***Rural persons***: are those who live in the country or in towns of less than 2,500 people in the United States of America or less than 3,000 persons in Nigeria.
21. ***Urban people***: are those who live in towns with population over 2,500 in the United States of America or 3,000 and more in Nigeria.
22. ***Primary groups***: are small units with face-to-face relationship of members and are informal in nature.
23. ***Secondary groups***: are large, formal in nature and characterized by impersonal relationships among the members.

Social Groups

Man is born in a social group and his first association is with his mother. He associates with groups in some way or the other as no individual lives in isolation. This tendency to unite in groups is one of the important characteristics of human beings. Man functions in the society through different forms of groups. Social structure is composed of groups and groups are the units out of which society is constructed, socialization is formed and a medium through which culture is learnt. Organizations, institutions, communities etc, are the forms of human associations. Society functions through different forms of human beings to fulfil needs and purposes. The study of group is of primary importance in the study of society and also important as a part of the total structure of society.

Elements of social group:

1. Social unit
2. Psychological interactions and reciprocal roles
3. Durable contacts
4. Distinctive pattern of collective behaviour
5. Sharing of norms and interests
6. Pattern of leadership and followership

Types or classification of social Groups:

Type of groups	Based on
Primary and Secondary groups	The type of relationship
Formal and Informal groups	Mode of organization and functioning
Voluntary and involuntary groups	Structure and type of membership
Horizontal and vertical groups	Social class
In and out groups	Personal feelings
Locality groups	Territory or locality
Small and large groups	Size

Social Stratification - Meaning, Forms, Class System and Caste System

Social stratification is the division of population into layers that are relatively homogeneous but have different privileges, restrictions, and obligations- Lundberg 1968. A pattern of superimposed categories of differential privilege is termed as social stratification- Cuber 1954. The movement of individuals or groups from one stratum of society to another is known as social mobility. The community is stratified or classified into two definite classes: class and caste. Social class is the layers into which the community are divided based on hierarchy where some people take higher positions

than others. Among the social classes in a community are sex, age groups, economic status, education status, etc. So, the main type of social stratification is seen in the phenomenon of 'class'. The term *class* means a few individuals in the same society whose status is similar. Social status refers to positions of individual or group in relation to other.

The social class involves three features

a) Hierarchy of status (always graded order)
b) Recognition of superiority and inferiority and
c) Change and mobility presence!

Determinants of social class: in some societies, occupation and income are the major determinants of social class while in others, education and ownership of material possessions play a huge role. Moreover, in some other families, cultural background may be an important criterion. The basic criterion among the farmers is the land ownership.
Caste: The term 'Caste' was derived from the Portuguese word 'casta' meaning lineage or race. Caste is a closed class. As compared to class, the caste is the most rigid, clearly graded type of social stratification. This has often been referred to as one of the extreme forms of closed class systems.

Characteristics of rigid caste system

1. The caste system is determined by birth and there is no upwards social mobility, i.e. an outcast cannot move up or down from the class that has been designated.
2. In other words, caste is a closed class system with clearly demarcated status and role of its members. One is borne into a caste, lives and dies in it.
3. When a class is somewhat strictly hereditary, we may call it a caste – Cooley.
4. An individual is borne into the caste system is debarred from social progress.

Determinants of caste

a. The family into which the individual takes birth and its name.
b. The way of dressing.
c. The privileges, rewards, and restrictions.
d. The way of performing religious rights etc.

Character	Class pattern	Caste pattern
Definition of inferiority and superiority	Applied to any distinguishing variable	Usually applied to biological
Self-definitions	Labels and awareness may be vague	Rigid labels and awareness
Change and expectation	Provided for and expected	Neither provided nor expected
Material objects	Possession of valued objects increases as class position increases	Possession of valued objects increases as caste position increases
Justification of system (value definition)	Pragmatic 'this worldly' justification	Strong religious endorsement
Status	Achieved	Ascribed

Functions of Stratification: The following functions of stratification are identified:

1. A means of accomplishing essential jobs in society: stratification in society constitutes a means for society to get some of its essential jobs done by distributing different amounts of prestige and privileges to various strata.
2. Regulation and control of individual or group relationships and participation: stratification regulates and controls human relationships in society.
3. Contribution to social integration and structure: stratification in society has a strong integrative function, serving to co-ordinate and harmonise units within the social structure. Stratification further serves to influence the functions of various units of social strata.
4. Simplification: stratification of society categorises people into different strata, thus simplifying man's world in respect to his relations with other people.

Dysfunctions of Social Stratification: Several dysfunctional effects of social stratification have been identified. They are as follows:

1. Status and role in stratified society carry with their duties, rights, and expectations. It has been observed that the individuals who have been accorded status and roles by nature of their placement in various strata in society often lack the capabilities and competence necessary to effectively fill these roles and perform the expected functions.
2. Essential roles of society are sometimes neglected or made subordinate when status is ascribed, not to them, but to some other roles that are less important to the essential interests of society.
3. Social stratification may "set the stage" for inter-stratum rivalry and conflict. Such conflict may take various forms but in general, results from an up-thrust from lower strata to share equal rights with the upper strata and a down-thrust from upper-strata to keep lower-strata in their place.

4. Stratification may be linked with various types of deviant behaviour. A stratification system involves ascribing of roles to individuals and enforcement of conformity according to roles, expectations and prescribed norms and standards of behaviour. For some, particularly members of lower strata of society who have less rights and privileges than those belonging to higher strata, conformity is difficult.
5. Concentration of power by controlling a lower-class group may result in the monopoly of the assets of society for personal gain and benefit at the expense of the dominated class. Thus, a privileged few may prosper while the lower classes are deprived.
6. Each class tends to develop its own sub-culture, which may or may not fit into the cultural whole of society.
7. Unless a member of a lower class is supported by a basic philosophy that explains his position in society and enables him to adjust to it, his personality will be adversely affected as will his own perception of himself as a "nobody" and one who does not count. Stratification in society can hence impede normal development of personality of members of lower classes so that realization of potential is never achieved.

Social Processes in Rural Society

The interaction among the people of a society occurs within the structure of the society in certain specific forms referred to as social processes. Social interaction is, "society in action" and has been defined as the "dynamic interplay of forces in which contact between persons and groups result in a modification of the attitude and behaviour of the participants" (Suntherland, 1961). Social interaction, which assumes a repetitive pattern in a specific direction, becomes a social process. Social processes refer to forms of behaviour which are commonly found in social life. e.g. cooperation, competition, accommodation, and assimilation. Opposition is the resistance of one against the other in the attempt to achieve something good, while cooperation is the unification of the efforts of one with the other in the attempt to attain a goal. Two types of opposition are distinguishable: competition and conflict.

Forms of Competition. Several sub-types of competition have been identified. Some of the more important ones are as follows: absolute and relative competition. Absolute competition exists when the aim to determine a winner, i.e. one contender is eliminated before the other can claim victory. For instance, there can only be one Olympic victor and only one person can emerge victorious in the election of the president of a country, etc. All other competitors must be eliminated before one can claim victory. Personal competition aims to eliminate the opponent while impersonal competition only strives to reach a particular goal rather than defeat an opposition. For example, in a labour-management dispute, each side competes over wage labour seeking the maximum and managing the minimum.

Functions of Competition

1. It constitutes one way in which limited commodities in society are allocated, along with such methods as distribution on the basis of urgency, need, or rationing based on available supply and number of individuals involved.
2. Competition serves to mould the attitudes of competitors in a particular way. Normally unfriendly and unfavourable attitudes towards one another develop when individuals or groups compete.
3. It serves as a means of maximum stimulation of individuals and groups. Provided it is culturally accepted and encouraged, competition can serve effectively to increase productivity in business, in industry and in agriculture.

Limitations of Competition

1. People may decide not to operate on a competitive basis, they might, instead, operate by fixing work quotas, enforce promotion through seniority of service and use other means that enable them to avoid the rigours, tension and insecurity involved in competition.
2. People who regularly face defeat in competition may simply withdraw from it; although the frequent winner in competition may be encouraged and stimulated.
3. Competition serves to stimulate only some kinds of activity, where the quantity of output is of great importance and the tasks are relatively routine and uncomplicated.

Conflict: Conflict refers to a situation where each party in dispute aims to eliminate the other. Victory is at the expense of the opposing party. Conflict has been defined as the process where one party seeks to earn the glory of winning against the other party. Social conflict takes many forms in rural areas. These are: (a) pastoral-agricultural conflict, (b) Town-country conflict, (c) Class struggle, (d) Inter-family, intra-family, and inter-clan conflict, (e) Conflict over wages, (f) Conflict over land, and (g) Person-to-person common conflict. There are several aspects of the process of conflict that serves to clarify the concept:

1. Conflict can be of two types, personal or individual, and corporate or group.
2. Conflict tends to be more intense when individuals and groups who have close relationships with one another are involved.
3. Conflict is cumulative; each act of aggression usually promotes a more aggressive rebuttal.
4. Groups previously in conflict may cooperate to achieve a goal considered important enough for them to unite despite their differences.
5. The source of conflict may not be easily identifiable.

6. Some societies provide "safety valves" or outlets for pent up emotions, in form of celebrations, festivals or organizations which have facilities for this purpose.
7. Conflict emerges because of opposing interests.
8. Conflict has been described as a temporary form of social interaction which gives way to some form of accommodation (which is another form of social interaction).
9. Conflict has both disintegrative and integrative effects. The antagonistic situation produced by conflict is however impermanent and cessation of hostilities usually occurs by means of one or two social processes (interaction, accommodation, and assimilation.

Cooperation: Cooperation is of Latin origin, and it means a form of togetherness that strives to "operate" to achieve a common objective or goal.

Forms of cooperation

The forms of cooperation are as follows:

1. Cooperation that results from loyalty or adherence to the same objective.
2. "Antagonistic Cooperation", often occurring in labour disputes when management and labour agree to discuss differences.
3. Cooperation that results from mutual dependence.
4. Cooperation that results from efforts to compete with others to achieve the goal before them.
5. Cooperation that is enforced because of subordination.

In addition to the above there are three other types of cooperation, based on differences in group attitudes and group organizations.

a) Primary Cooperation: The group and individual fuse so that the group engulfs all or nearly all the individual's life. An example of such cooperation is the daily routine of life in a monastery, where cooperation is itself considered a value.
b) Secondary Cooperation: Such cooperation, characteristic of modern western society, is highly formalized and specialized and occupies only part of an individual's life. Examples of such secondary cooperation are a business office, an industrial concern, or a factory.
c) Tertiary Cooperation: Tertiary cooperation is insecure because of latent conflict underlying it. It is a common means of achieving separate goals by the two antagonistic parties that are involved. Thus, two otherwise antagonistic political parties may cooperate to oppose a third party. Once the party is defeated their cooperation may cease.

Accommodation: when people adjust to conflict or threat with the aim of respecting other people's tendencies and excesses, then we say accommodation has occurred.

Forms of Accommodation. Accommodation may be achieved in various ways and take several forms. The more important of these are as follows:

1. **Compromise.** In a compromise, each opposing party agrees to concede to certain terms. This "give and take" continues until all parties are satisfied.
2. **Conversion:** one of the parties agrees to and adopts the views of the other. Conversion is frequently related to religious beliefs and those who accept the religious beliefs of others are called converts.
3. **Tolerance:** Each party holds their position but acknowledges the other party's viewpoint. They "tolerate" each other despite that the fundamental issue is still very much around.
4. **Arbitration.** This is when the problem is referred, formally or otherwise, to an agreeable third party who acts as a mediator, capable of studying the issue objectively.
5. **Truce.** This is a ceasefire for a definite or indefinite period. The purpose is usually to give both parties time to examine the issue of concern in the light of the suggestions for settlement.
6. **Subordination and Super Ordination.** Subordination as a form of accommodation serves to structure relationships between a victor and the conquered at the end of a conflict. Temporary subordination - super ordination arrangements may in some cases operate as a form of accommodation. If one party achieves advantages which make its ultimate victory inevitable, an arrangement like compromise - differing in that order may be agreed upon.
7. **Displacement.** Displacement involves ending one conflict and substituting it with another. Example is in the use of a scapegoat.
8. **Institutionalised "Safety Valves for Release of Hostility".** The structure of various societies may provide institutionalized means of release of tensions, which may serve as a form of accommodation in bringing about termination of antagonistic relationships. Community sports, wrestling and other amusements, special feast days, religious and other festivals at various times of the year are examples. While having their own objectives, these events may also serve to provide catharsis for antagonistic feelings and to release tension, thus easing pressures that lead to conflict.

Assimilation: Assimilation implies a complete merging of divergent cultural groups within a society where mutual cultural diffusion of persons and groups takes place. The process involves the assimilation of a minority group by a dominant cultural group. Thus, immigrants to the United States of America undergo assimilation into the American culture as they get increasingly "Americanized".

Forms of Assimilation. Different kinds of assimilation have been identified, but three kinds are listed as follows:

1. A socialized individual in one culture may later move to another culture. In the course of time, he becomes assimilated into this second culture.
2. Two cultures merge into a third culture which, while somewhat distinct, has features of both merging cultures. Examples, rural and urban cultures which are radically different in western and developing countries are, with rapidly increasing communication, merging as differences continue to disappear although they still exist.
3. In small groups- even in the family between husband and wife - assimilation may bring about a similarity of behaviour. The tendency is to conform to the other's behavioural pattern and differences in time may largely disappear.

Acculturation: Acculturation refers specifically to changes in their culture- their behaviour (knowledge, attitudes, and skills). Thus, before assimilation between groups occurs, acculturation must take place. It does not follow; however, that acculturation invariably leads to assimilation. Acculturation does not imply movement toward a completed process or condition, or that individuals will move toward acceptance of each other. Both implications do exist in assimilation. Closely related to the sociological concepts of assimilation and accommodation is the concept of acculturation, referring to the changes in culture that results from continued contact between two cultures. This is the acquisition of new cultural traits by individuals or groups and utilization of these in their new patterns of living. Acculturation, in fact, may be in process when groups are in conflicts, each learning from the other. Cultural changes in turn may give rise to the need for accommodation involving readjustment of relationships of affected groups, rather than assimilation. Acculturation has no biological connotation included in it. Whereas, to some sociologists, assimilation involves some biological mixing of a people with his new culture. Introduction and diffusion of new agricultural technologies is a form of acculturation in many societies because it involves blending the culture of the country from where the technology was developed with that of the recipient society, in relation to the specific farm practice. For instance, the introduction of the hybrid maize into Nigeria through the Institute of Tropical Agriculture, IITA is expected to have a widespread impact in maize production culture in Nigeria. The technique of producing this maize is expected to influence the cutlass-hoe system of maize production by many farmers in the country.

Culture: *Learned behaviour, which has been organized into patterns and is shared and transmitted among the members of society, is known as culture.* In sociological contexts, culture is employed to designate only the behaviour systems that are regarded as refinements such as paintings, music, art etc. But culture also includes all the activities

that are characteristics of a given group of people. In social science, culture refers to **totality** of what is learned by individuals as members of the society. **Culture** is a complete way of life, mode of thinking, acting, and **feeling**. According to **Tylor,** culture is the **complex whole**, which includes knowledge, belief, art, moral, law, customs and any other capability and habits acquired by them as **members** of **society.** In other words, culture includes everything the man learns or acquires as member of a particular society. All human societies have culture, but the contents differ, and all cultures have customs, language, major institutions, and some type of technology, which is shared by the members of the society.

Role of culture in Extension

1. Culture is **dynamic** and continuously **changing** because of internal and external forces of stimuli, therefore the scientific understanding of culture is fundamental e.g., improved pig rearing in a Muslim community is not feasible.
2. Success rate will be higher when the improved practices introduced are in **familiar** terms i.e., introducing something that is already present in the culture e.g., Improved plough with iron ploughshare.
3. Change is more likely to occur in those aspects of culture that lacks stress and are more established and fixed e.g., Introduction of improved practices in areas which are rehabilitated on account of floods or fire.
4. Innovation is a reason for rapid and constant change of culture unlike where there is no motivating factor e.g., Introduction of improved seed of a crop.

Ethnocentrism. This refers to the **preferential** feeling that one's culture is the best and that the way we do things is the **right way** to do them. Ethnocentrism is found in all cultures, and it sometimes influences the extension activities. Thus we need to understand and safeguard its continuous occurrence.

Customs: Customs are the **accepted** and socially **prescribed** ways of behaviour transmitted by tradition and enforced by social disapproval of its violation (not doing). Customs are a habitual form of practice, for example: training the young, supporting the aged etc. The dress/dressing, worship/worshipping are aspects of customs and tradition. Its sanction (punishment) is **fear** of public opinion. Once a custom is well established, it becomes difficult to change. The **classification of customs** and their origin are as follows:

Folkways: They are **expected** forms of behaviour that are not rigidly enforced in the society. The Folkways are informally **acceptable** customary norms of society that do not invoke a moral **sanction** (punishment). People who do not conform may be subject to criticism but would not be penalized. Examples include good manners, entering home only after removal of shoes. They arise from experience, but non-observance of folkways

is not a fundamental issue as social sanction is relatively mild. However, disapproval can be shown by body gesture, e.g. raising an eyebrow, or shaking the head.

Mores: More is of Latin origin. Mores are the customs or patterns of behaviour, that are believed to be significant to the welfare of the group and show what is **right**. Mores are the socially **acceptable** ways of behaviour that do involve **moral standards** (regulations) and violation of **more** may result in severe **social action** or **sanction**, such as ostracism. Some **Instances of Mores** that are found in our societies are as listed: honesty, saluting the National Flag, standing when the National Anthem is being recited. Society exerts pressure to conform with the regular pattern and if not followed individual gets penalized. Mores are rigidly enforced.

Taboos: Generally, the term **'more'** is used in contrast with the term taboo. While More is used for the **positive** action, **'taboo'** is used for the **negative** action. Taboo means forbidden. **Examples of taboo** are total abstinence (self-denial) of eating beef in a Hindu village (eating beef in Hindu religion) and eating pork in Muslim religion.

Values: are relative importance or preferences ascribed to any object, idea, or content etc. It is defined as anything desired or chosen by someone. **Values** are the attitudes, held by the individuals, groups or the entire community, as to whether material or non-material objects are good, bad, desirable, or undesirable. **Social values** are abstract and often unconscious assumptions of what is right and important.

Norms: are closely associated with values and are the accepted and approved forms of behaviour that are based on, and consistent with dominant **social values** in society. Observance of religious commemorations, performance of rituals and worship are important **norms** of society towards the value system of religion.

Attitude: is a positive or negative feeling one has towards any psychological object. **Attitudes** are based upon values, and they can influence our actions positively or negatively. Hence, they are covert and not overt.

Major values prevailing in rural society: Ascribed status, patriarchal tendency, greater male dominance, charity, respect for the aged, religious attitude, and revered status for women.

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