

**LANGUAGE USE AND COMMUNICATION STRATEGIES IN  
FARMERS MOBILIZATION FOR SUSTAINABLE  
AGRICULTURAL DEVELOPMENT IN A SELECTED ZONE IN  
OROMIA NATIONAL REGIONAL STATE**

**A THESIS SUBMITTED TO SCHOOL OF GRADUATE STUDIES OF ADDIS  
ABABA UNIVERSITY AS A PARTIAL FULFILMENT OF THE  
REQUIREMENT FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN  
APPLIED LINGUISTICS AND DEVELOPMENT.**

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**ADDIS ABABA**

**MAY 06, 2016**

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This is to certify that the thesis prepared by Abebe Gemechu Lencha, entitled: **The Role of Language Use and Communication Strategies in Farmers Mobilization to Accelerate Sustainable Agricultural Development in Ethiopia**, and submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy in Applied Linguistics and Development complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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**External Examiner**

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**Internal Examiner**

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**Date**

## DECLARATION

I, the undersigned, Ph. D. candidate declare that this thesis entitled *The Role of Language Use and Communication Strategies in Farmers Mobilization for Sustainable Agricultural Development in a Selected Zone of Oromia National Regional State* is my original work, and it has not been submitted for any degree in any other university, and that all sources I used have been properly acknowledged in the references.

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**Date of Submission:** \_\_\_\_\_

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## Acronyms

ABU	Ahmadou Bello University
ADLI	Agriculture Development-Led Industrialization
BNA	Basic Needs Approach
CDA	Critical Discourse Analysis
CE:	Community Elder
ComDev	Communication for Development
CSA	Central Statistics Authority
CSOs	Civil Society Organizations
DA	Development Agents
DOI	Diffusion of Innovations
DSC	Development Support Communication
FAO	Food and Agriculture Organization
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
FTC	Farmers Training Centers
GOs	Government Organizations
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome
ICTs	Information and Communication Technologies
ILO	International Labor Organization
KII	Key Informant Interview
LIF	Low Income Farmer
M F	Model Farmer
MAAIF	Ministry of Agriculture, Animal Industries and Fishery

MDA	Multimodal Discourse Analysis
MIF	Middle Income Farmer
MoA	Ministry of Agriculture
MoFED	Ministry of Finance and Economic Development
NAADS	National Agricultural Advisory Services
NGO	Non-Governmental Organization
Op. cit	Latin opus citatum or opere citato
PCSD	Participatory Communication Strategy Design
PRA	Participatory Rural Appraisal
RFD	Radio for Development
RRA	Rapid Rural Appraisal
SCT	Social Cognitive Theory
SDPRP	Sustainable Development and Poverty Reduction Program
SEM	Social Experience Model
TfD	Theatre for Development
TVET	Technical, Vocational and Educational Training
ULAMP	Uganda Land Management Project
UNDP	United Nation Development Program

## ABSTRACT

*Communication is a fundamental part in sustainable agricultural development programs and language emerges as a key factor in effective communication and implementation of these programs. While it is evident that social interactions are sustained by agreeable communicative principles, the role of language and the different strategies of communication applied to agriculture and rural development interventions have received very little attention from the parties concerned in the country in general and in Oromia Region in particular. This has yielded detrimental effects in the quality of interaction at the grassroots level. More often than not, it is assumed that once there is a common language, effective communication will take place and for this reason language use and communication strategies are never given much thought in the field of sustainable agricultural development interaction in the study area. This study was designed to critically analyze how language is used and what communication strategies are employed in disseminating agricultural development messages to farmers in a selected zone in Oromia National Regional State. This thesis argues that the region has not achieved development dreams set by the Ethiopian Government due to inattention to language use and communication strategies. In order to address the issue, this study investigated the interactive process between the change agents and the farmers. Arguing from Critical Discourse Analysis (CDA) theoretical position, this study sought to explain how the opaque and transparent structural relationships of dominance and power are constituted, expressed and legitimized in the discourse practices as observed in the interactions between the development agents and the farmers. In this way, the thesis explored how discourse choices, communication strategies, power and ideology impact on meaning making and dissemination of development information. This study is therefore situated within the Mixed Method Research paradigm and used both quantitative and qualitative methods of data collections, namely Questionnaire, Key Informant Interviews, Focus Group Discussions, Document Analysis and Direct Observation, to gather data that were used to advance the arguments in this thesis. While recognizing the fruitfulness of these tools in exhaustive data collection, the study also used them to triangulate the data gathered thus verifying the data and ensuring reliability and validity. The data were analyzed quantitatively using elementary descriptive statistics and qualitatively using an analytical framework developed by Fairclough (2004) CDA models. The analysis revealed that the three modes of communication (the phonic, the graphic and the multimodal) commonly used in development communication in the study area are not common to the target community. More often than not the modes are not sensitive to the cultural and situational contexts of the interaction, thus ignoring the communities' schemata, concerns and preferences. This results into disorder of discourse, which in turn hampers interactive farmers' participation that is deemed critical to agricultural development. Furthermore, the language preferences of the change agents construct development as an elites' exercise, thereby stereotyping development as something disseminated by elites. The thesis also concluded that language is a powerful capital that is used to construct and construe reality hence influencing change in social structures and human relationships. Language reflects social status and the power imbalances among participants involved in development interaction and this impact on the way development messages are disseminated and interpreted. Ultimately, the thesis concluded that the language and communication strategies used in development initiatives in the study area, do not aid effective communication and common understanding of development objectives. Finally, based on the best practices observed from the field and the analysis of some of the communication strategies used, this study recommended practically important points that can be used to enhance communication in accelerating sustainable agricultural development interactions.*

**Key words:** *Language use, Communication Strategies, Modes of Communication, and Sustainable Agricultural Development*

## CHAPTER ONE

### 1 Introduction

This study explores language use and communication strategies in mobilizing farmers for accelerated sustainable agricultural development in a selected Zone in Oromia National Regional State with the aim of identifying areas that pose communication difficulties and suggesting ways of easing such difficulties. It analyzes how intended development message in both oral communication and mediate communication, and how the selection of signs constructs reality and position participants in the interaction taking West Hararge as a study area among the Administration Zones of Oromia National Regional State. By so doing, the study targets the process of meaning making, meaning negotiation and interpretation between the communicators, that is, development agents and the farmers in operationalizing development packages in the area.

Language use, which is a communication tool, plays a key contributing role towards the realization of economic development is also the topic of this paper. Language use is a means by which participation by citizens is facilitated or prevented (Bamgbose, 2000). For this reason, it can be argued that there is a close relationship between language use and economic development of a nation and meaningful development cannot take place where linguistic barriers exist. Regarding this, Fairclough and Wodak (1997: 271-80) summarize the main tenets of Critical Discourse Analysis/CDA/ as it addresses social problems. Moreover, the scholars argue the fact that Discourse does ideological work since the goal of economic and social development in developing countries is to set in motion a process of self-reliant and sustainable development through which social justice will be realized. "Self-reliant development" means building the endogenous mechanisms of society that will enable developing nations ultimately achieve growth without aid. "Sustainable" development means continuing a stable growth pattern in such a way as economic development is in harmony with the environment.

Consequently, the focus in development should be not only on increasing the material production but also on fostering and improving the social capabilities of people involved in development. For this to take place, people involved in development should take an active part in the process of planning and

implementing development activities as well as enjoy their benefits. Participation of the stakeholders in every aspect is important as a means of achieving sustainable agricultural development.

The present study, therefore, investigated how language is used and what communication strategies are in place to realize the agricultural development policies of the country. Thus the paper is subdivided into five chapters each of them dealing with different issues pertaining to the topic under investigation. Accordingly, the entire paper is organized as: Chapter One treats the introductory area giving the background, stating the problem and listing specific research objectives. Chapter Two presents theoretical framework and review of related literature in details. While Chapter Three clearly discusses the research design and methodology, Chapter Four presents research findings and discussions of the findings in detail. Finally, Chapter Five deals with conclusions and way forwards based on the findings of the study.

## **1.1 Background of the Study**

Since the mid of 20<sup>th</sup> century the global community has been concerned with the idea of change and growth in all aspects of human life. This period has witnessed the emergence of many organizations and governments in support of development, a term used to mean change, a process of becoming better, and the realization of our true and full potential (Byomantara and Mace, 1997). Development is a process of social interaction that brings people together into a communicative event with the aim of making meaning and exchanging meanings through signs in order to achieve some purpose, usually change in behavior or improvement of the living conditions of human beings. This purpose is designed to be achieved through a process of activities financed by donors or governments to assist the aspects of growth and change especially in the developing countries.

Development is a key concept in the western culture and philosophy from which it is understood as a natural process in phases of renewal, expansion, contraction and decomposition which follow each other sequentially according to a perpetually recurrent cycle. In this broad sense the idea of 'development' was central to the nineteenth century social evolution which pictured human history as a 'unilinear' developmental progression from 'savage' and 'barbarian' levels of social evolution towards the 'civilized' status represented by the modern West (Barnard and Spencer, 1996). From the mid-twentieth century, the term development has mostly been used to refer to economic progress

generally, involving expansion of production and consumption and rising standards of living especially in the so-called poor countries of the Third World. Lately, it is taken as a mere fact of life that all nations must bow to the emerging logic of ‘a globalizing knowledge-driven economy’ and embrace neo-liberalism (Fairclough, 2004: 4). Neo-liberalism itself is a political project for facilitating the re-structuring and re-scaling of social relations in accordance with the demands of unrestricted global capitalism (Bourdieu, 1998).

In the latter sense, the term development is associated with international projects of planned social change that came into being especially in the period around the Second World War and which saw the beginning of ‘development agencies’, ‘development projects’ and later development studies and development communication. It is from this period that development was construed as a process of enlarging people's choices; of enhancing participatory democratic processes; and the ability of people to have a say in the decisions that affect their lives; of providing human beings with opportunity to fully develop their potential; of enabling the poor, women, and free independent peasants to organize for themselves and work together (Cowen and Shenton, 1996:3).

Being one of the developing nations, Ethiopia has designed a comprehensive and consistent set of policies and strategies that reflect the importance of the agricultural sector, in the Nation’s development aspirations. Accordingly, Agricultural Development-Led Industrialization (ADLI) is a central pillar of economic policy in the agriculture sector Policy (FDRE, 2001). The general framework of the government’s policy on rural development was spelt out in the mid-1990s and further redefined in a major document issued in 2001 (*ibid*). The policy has served as a framework for development planning and programme management for more than a decade. The central plank of the policy is that the country’s overall development has to be agriculture-based development.

According to the first poverty reduction programme document prepared by the Ethiopian Government in 2002, Sustainable Development and Poverty Reduction Program /SDPRP/, agricultural development program consists of increased extension services, particularly better designed extension packages, more investment in agricultural training which includes training extension agents in Technical, Vocational and Educational Training (TVET) as well as training of farmers in newly established Farmers Training Centers (FTC’s); increased effort in water harvesting

and irrigation; improved marketing opportunities for farmers; restructuring farmers cooperatives and support to micro-finance institutions (MoFED, 2005). The strategy aims at the provision of farmers with new technology and improved farming practices to enable them to increase productivity and boost output. Improvements in human resources and labour practices, sound land management, provision of area specific packages, and encouraging the production of market- oriented farm goods are key elements of the strategy.

The main vehicle, as believed by the Government for improving agriculture is the extension program (MoA, 1993). The key services to be provided to farmers are technical resources management skills, credit for the purchase of the inputs and, demonstration and counseling. The extension program relies on a network of local based extension agents placed throughout the rural areas. Accordingly, the policy document claims that the extension agents are responsible for demonstration, advice to the farmer, and on-the-spot training. Yet, nothing has been mentioned in the policy document regarding how these agents would impart the already proposed claims which are believed to boost up agricultural production and productivity if properly implemented.

Achieving sustainable agricultural development is less based on material inputs (e.g., seeds and fertilizer) than on the people involved in their use. The focus on human resources calls for increased knowledge and information sharing about agricultural production, as well as on appropriate language use and communication strategies. New agricultural technologies are generated by research institutes, universities, private companies, and by the farmers themselves. Agricultural advisory services (including extension, consultancy, business development and agricultural information services) are expected to disseminate new technologies amongst their clients. Due to poor knowledge and skills of proper language use and communication strategies of the development agents, the adoption of new agricultural technologies by farmers is often very slow and research has not been focusing this as a crucial issue of the actual needs of farmers. The trend in Ethiopia so far indicates that low agricultural production has been attributed, among other factors, to natural and man- made catastrophes instead of ineffective delivery systems, including poor information packaging, inadequate communication systems and poor communication strategies. This point is stressed by scholars like (Birner et. al., 2006) who strongly ascertain that the delivery of information

integrates farmers, agricultural educators, researchers, and extension workers to harness knowledge and information from various sources for better farming and improved livelihoods.

On the other hand, scholars strongly assert the fact that communities' participation in any development plan varies depending on the kind of communication strategies (participating entities) exist, and the kind of institutions that offer opportunities for participation, the extent to which the state and government channels guarantee the effectiveness of existing institutions and carry out appropriate policy support, the degree to which participating entities are able to respond appropriately to opportunities to participate, and finally how the state, government structures, and other third parties are able to improve and strengthen institutions or to find a mutually complementary and strengthening relationship with informal and formal institutions when necessary in order to increase opportunities to participate.

In the policy document, the Government considers the diffusion of modern agricultural technologies and best practices as central to economic transformation recognizing that Knowledge and information are essential for people to respond successfully to the opportunities and challenges of social, economic and technological changes, including those who help to improve agricultural productivity. The focus of this study, therefore, lies on the investigation of how language use and communication strategies construe and constitute development purpose in mobilizing farmers for accelerated sustainable agricultural endeavors in West Hararge Zone of Oromia National Regional State in Ethiopia.

## **1.2 Statements of the Problem**

The part that language might play in economic development has long intrigued scholars from various disciplines. However, no clear story has emerged from the investigations published to date, and the empirical evidence remains inconclusive (Nettle, 2000). The issues at hand are exceedingly broad, and the nature of the links that one wishes to identify, and then measure, is difficult to pinpoint precisely: what do we mean exactly by “development”? And since ‘language’ pervades just about every facet of individual and social life, including economic processes, what manifestations of language should we assume to play a specific role in determining development related outcomes?

The very existence of such a link is not self-evident, and most economic analyses, including those in the field known as development economics, tend to assume language away on the grounds that the economic processes at hand, being universal, transcend linguistic variables. It is only in recent years that ‘culture’, which as an explanatory variable, had largely been relegated to the fringes of development economics as merely contextual, and has been allowed to drift back near the centre of the field. Typical recent examples include work by Nobel laureate George Akerlof (Akerlof and Kranton, 2000) on the relationship between economics and identity, or the study of the role played by religiosity in economic development (Barro and McCleary, 2003).

This paper therefore treated a wide range of legitimate questions regarding the interplay between language use and economic activity, with a main focus on sustainable agricultural development in the study area. Accordingly, the internal communication practices of the stakeholders that may ‘develop’ more or less successfully depending on the language use in which this internal communication takes place was addressed. This is because there is an assumption that internal communication practices in the sector may be one conduit through which language impacts on their agricultural development performance and, by way of consequence, on aggregate measures of development. However, the main concern of the present study was not on establishing the plausibility and magnitude of a link between language on the one hand, and development on the other hand, rather its focus was on the specific operations of such a link. To this end, the issue of communication strategies was also addressed in the study.

The communication strategy provides a foundation for sharing information to broaden stakeholders’ role in the process of policy implementation. The strategy is multifaceted, recognizing the need for timely and relevant information at all levels. Information is needed by the government for informed policy dialogue and decision making. Development Experts also require information to participate in policy formulation issues and guidance on its implementation. Similarly, to assess how the government and other stakeholders take actions in policy implementation and to support and guide their own planning and implementation of development activities, people and the community at large, require accessible information. However, this integration among people and institutions, particularly in working collaboratively on effective information dissemination has not been in place

in Ethiopia. Extension services are often inadequately trained for proper language use and effective communication. A lack of appropriate communication structures, strategies and tools results in poor identification of farmers' needs and priorities, poor or irrelevant extension information and technologies and finally, low farmers' take-up of technology innovations. The poor results lead to deteriorating factor allocation to agricultural research and extension. These are by no way new problems in the Ethiopian agriculture sector, but they need to be addressed in the light of giving new insight on proper language use and communication strategies to realize sustainable development.

Although Ethiopian Agricultural Development-Led Industrialization (ADLI) policy advocates that the extension agents provide training and necessary information to enable farmers to make informed choices (FDRE, 2001), the attention given to the means of delivering development messages using effective communication and advocacy strategies has not been well articulated as a pivotal area. Thus investigating whether due emphasis in operationalizing the policy, strategies, and programs so as to facilitate stakeholders and communities in participating through bottom up processes needs rigorous study. Furthermore, the researcher was highly interested to look into whether the importance of two-way communication and the development of consensus and understanding at the stakeholder and community levels were being in place in the collective efforts being exerted to maximize agricultural production and productivity. According to the researcher's observation, communications and advocacy instruments in inculcating farmers on how to improve production and productivity are weak and do not adequately facilitate imparting of information from the national level down through all levels to the community, and vice versa. Communication strategies should be established to enhance information and experience sharing to keep stake holders aware of sector problems, successes and needs, so as to facilitate knowledge of the sector and its reform by the general public and provide mechanisms for joint action. As a result, the extension agents realize the essence of the policy first, and then consider other significant factors such as how language should be used as well as what communication strategies worth employing in diffusing agricultural packages to the farmers. Thus it is vital to promote a multi-directional communication process through which the two stakes can play their parts in realizing the developmental goals of the country. That is, the Development Agents/DAs/ would approach the farmers through certain communication strategies in order to address development messages while there are opportunities for the farmers to voice their needs. In such processes, language plays fundamental roles. Knowledge whether it is

farmer's innovations, latest research findings, or pressing policy issues must be effectively shared among people and institutions. Multi-dimensional communication process goes beyond information dissemination onto facilitation of active participation of stakeholders to make dialogue on their development issues. This further illuminates the importance of raising awareness, the cultural dimensions of development, local knowledge, experiential learning, information sharing and the active participation of rural people and other stakeholders in decision making in farming practices. Undeniably, the realization of such development goals calls for the proper implementation of communication strategies and appropriate use of language.

Byomanatara and Mace (1997) argue that development is the process of social interaction that brings people together into a communicative event with the aim of making meaning and exchanging meanings through signs in order to achieve some purpose usually change in behavior or improvement of the living conditions of human being. This purpose is designed to be achieved through a process of activities deployed to disseminate information to the farmers for enabling them to make informed policy dialogue and decision making. Information needs to flow both ways. The right information at the right time is of strategic importance but not sufficient to address challenges posed by inadequate service provision. Therefore, information dissemination must go hand in hand with feedback channels. Institutionalization of a two-way communication process provides power to the people to articulate their aspirations and find common ground for action.

Therefore, it is essential that farmers should be empowered to participate in the decisions that affect their lives. Their real participations in the decision making exercise ensures sustainability of the intervention, inculcate a sense of ownership, and improve the effectiveness of the development interventions. Organizational support to improve their bargaining capacity and to enhance their participation in local problem identification and devising intervention measures is imperative. Hence, efforts should be made to create capable and responsible organizations, efficient and appropriate institutions (including information access centers) that provide services for agricultural and rural development. Empowerment of farmers and their free and genuine participation in development endeavors must be at the center of the new way of thinking. The process of reaching this desired end is a social one and is, therefore, of paramount interest to the researcher since agricultural development involves human interaction which is mediated by communication

strategies, and heavily relies on language use. To reprioritize communication to respond to the needs of the people, this communication strategy emphasizes reaching people at all levels and avoiding setbacks to successful implementation caused by lack of information or confusion. Information should be clear, simple and concise in addition to being made available in accessible formats.

It is thus a priority for this communication strategy to create and have forums for public discourse through which stakeholders have opportunity to be informed and provide feedback on issues influencing them. It is envisaged that understanding of the issues by a wider group of the people through consensus debates and participatory approaches, will broaden ownership of the program actions. In connection with this, this study, therefore, aspires to investigate how language use and communication strategies construe and constitute agricultural productivity by farmers in the study area.

While effective language use in disseminating development packages and the implementation of proper communication strategies by all stakeholders provide a foundation for sharing information to broaden farmers' role in the process of program implementation, the issue of language is not featured prominently in the agricultural development documents of the country. This could be attributed to the fact that being so part and parcel of our lives, there is a conceptual problem on that language plays an important role in social change. Thus people tend to ignore the role language plays in carrying information, making meanings, communicating values, attitudes, feelings, ideologies, and expressing power and dominance in the arena of sustainable development. The tendency is partly a conceptual problem related to the term development which has hitherto focused more on the product such as improved infrastructure rather than the skills and knowledge that are a prerequisite to achieving the desired change. But, in the last twenty years or so, individuals working in a variety of disciplines have come to recognize the way in which changes in language use are linked to wider social and cultural processes (Christie, 2005; Eggins, 2004; Halliday, 1994; Fairclough, 2004, 1992). Inevitably, language is a key to social processes and interactions which form the basis of human survival. In addition to this, language also plays an important role in maintaining the social order particularly when one considers its communicative function (Omondi, 2000). In recognition of the importance of language to human survival, a number of scholars have argued for the upholding of linguistic rights (Heugh, 2005; Phillipson, 2000; Prah, 2000; 1998;

Mazrui and Mazrui, 1998; Skutnabb-Kangas and Cummings, 1988). It is a fact that one can only participate actively in a social change if one has the right to, individually and collectively, voice their experiences, using discourse choices and patterns that they are familiar with.

In Ethiopia regardless of designing language policy which gives right to nations and nationalities to use their local languages for official and education purposes, it seems that the role language plays, if used properly and proper designing of communication strategies to diffuse development packages have not been well considered by scholars. Regarding this, Chaliaraki and Fairclough (1999) argue that the recent economic and social changes are, to a significant degree, resulted from transformations in language and discourse. When it comes to the agenda of maximizing agricultural productivity, scholars theoretically ascertain that agricultural output can be increased by changing production frontiers which is realized through the introduction of new types of inputs. Similarly, designing and implementing appropriate agricultural policies, developing and diffusing modern technology, and developing infrastructure also undoubtedly help to promote agricultural development. In connection with this, the objective of development policy should promote farmers production efficiency so as to help them fully utilize their internal potential and realize the maximum attainable production level using existing technology. In the recent past, there emerged great concern from language scholars and indeed other scholars in the social sciences, regarding the role of language in development. These scholars argue that language is at the root of the capacity to be innovative and to participate fully in social activities (Djite, 2005; Ridge, 2005; Prah, 2000, 1998, 1995; Robinson, 1996; Bamgbose, 1991; Ngugi, 1986). By and by it is emerging that it is impossible to “consider uses of language of any kind without addressing the social purposes for which language is used, as well as the social processes that control language facilitates” (Christie, 2005:5). Yet, there is no rigorous investigation undertaken in this area to come up with better understanding about what roles language plays and communication strategies play in accelerating farmers’ mobilization to achieve sustainable agricultural development goals of the country.

Scholars and development workers are coming to appreciate the importance of using language analysis as a method for studying social change. Language is a basic resource we require to negotiate social relationships with others, to construct our sense of our world by shaping values, meanings and

understandings (Christie, 2005). Development involves interactants interacting with concepts to create meanings and messages, construct and reconstruct meanings and values in order to arrive at a common understanding usually witnessed by a common social action. Language is vital to social change because it is the process ‘by which persons share information, meanings, and feelings through the exchange of verbal and non-verbal messages’ (Klopf, 1998). It is, therefore, a basic resource that makes this communicative interaction possible, but as stated earlier it is only beginning to get recognition as a significant resource in development. Since development is perceived as human centred, a study on development process should involve a study of human relations in the process of change. Language, which is basic to human communication and social understanding, is crucial here. A number of scholars (e.g. Wodak and Meyer, 2001; van Dijk, 1998; Fairclough, 1996) have advanced the argument that language is socially situated and as such the texts that we encounter everyday are socially constructed, constituted and determined through language and by language.

In light of the arguments mentioned above and in connection with the present development policies and strategies of the government, this research thus aimed to investigate development packages delivery modalities with reference to the role of language use and communication strategies on operationalizing sustainable development policies and strategies. This study critically examined the role language plays in development by analyzing the discourse in development communication. This is because language and development are so interrelated that it is impossible to talk of development without mentioning language and vice versa. In other words, this study attempted to shed some light on how that transformation could be achieved by investigating how language is used and what communication strategies are implemented by agricultural development agents in imparting knowledge and skills to farmers. This has attracted the attention of the researcher and has motivated him to undertake the present research project.

## **1.3 Objectives of the Study**

### **1.3.1 General Objective**

The general objective of this study is to critically examine how language is used and what communication strategies were employed to accelerate farmers mobilization for improved agricultural productivity and production.

### **1.3.2 Specific Objectives**

In order to achieve the above general objective, the study specifically aimed to:

1. analyze how the development agents communicate with the farmers,
2. identifying communication strategies used in disseminating development information and evaluating their impacts on development information dissemination in the target area,
3. investigate the effectiveness of the communication strategies employed in addressing development packages,
4. investigate the challenges Development Agents encounter in operationalizing agricultural policies and strategies from language use and communication strategies perspectives,
5. assess preferred communication modes(phonic, graphic, or multimodal) by stakeholders in communicating sustainable agricultural development messages, and
6. analyze emerging development discourses in the Ethiopian Agriculture and Rural Development Policies and Strategies

## **1.4 Significances of the Study**

In recognition of the fact that language use is linked to wider social and cultural processes this study appreciates the importance of using language analysis as a method of studying social and economic phenomenon such as sustainable agricultural development. The findings of this study will benefit the stakeholders in the sector in getting insight about the roles language use plays and the means development messages ought to be addressed to the target audience. The study is cognizant of the fact that development can only occur if there is mutual intelligibility between the development agents and the farmers, and as such the study hopes to offer suggestions on appropriate development communication strategies. More closely, the investigation cherishes agriculture development

workers with necessary inputs on appropriate language use and communication strategies to realize the Ethiopian Agriculture and Rural Development objectives. Moreover, the study helps the agricultural workforce to better prepare themselves to manage challenges in addressing agricultural development messages to farmers. Farmers Training Centers would also benefit from the study in training farmers by implementing some of the findings of the research. They may incorporate the findings in preparing training manuals, so that the trainees would face little difficulty in comprehending development packages. Similarly, the development workers also get better knowledge and skills on how to use various communicative strategies during agriculture development information diffusion. Theoretically, this study hopes to provoke the need to engage linguistic expertise in community development by highlighting the best discourse practices applicable to development practice.

As debates on the best ways to achieve development rage on, it is important that development practitioners are guided in their decisions by properly researched experiences. In this regard the study will practically contribute towards having proper and appropriate tools that can be used to disseminate development information. Consequently, agriculture and rural development policy makers use the results of the study as a good reference when the need for policy amendments arises. Lastly, the research also initiates other researchers to undertake further investigation on similar lines.

### **1.5 Delimitation of the Study**

The study was carried out in West Hararge Zone of Oromia National Regional State. The study focused on analyzing language use and communication strategies in place in disseminating agriculture development messages to farmers to accelerate sustainable agricultural development.

The study is also delimited to examined two forms of communication, the oral communication and the mediated communication hence focusing on three modes of communication: The phonic (spoken), the graphic (written) and the visual semiotic texts (multimodal texts) as used within the cultural context of the communities in the study area. The study specifically analyzed language use at the level of ideational, interpersonal and textual metafunctions, and how power and ideology are embedded in the texts used in information dissemination in the study area.

Needless to mention that the way language is used and messages are communicated bring differences in any aspect of the sector, the attention of the researcher was delimited to explore the case in point from agricultural production and productivity perspective only. Hence, topics strongly related to farming such as environmental conservation and cattle rearing were not focused during data collection the present study. Such deliberate action was taken since the researcher had time constraint to stay long to assess how language is used and what communication strategies were followed to create awareness on those topics. Even in that case, having put a number of constraints in investigating all impeding factors of the realization of the agricultural and rural development policy of the country, the researcher delimited the scope of the investigation to only explore the possible challenges in relation to language use and communication strategies in disseminating agricultural development messages. Again, treating other factors regarding agricultural production and productivity was thought to be out of the topic of the present study. In addition, cognizant of the roles all personnel in the sector play, the study was limited to explore how the development messages were stipulated in the policy and strategy document and how it has been put into effect by the development agents in the study area. Again not any issues of the non-farming sector, for instance, neither pastoralists nor semi-pastoralists'', cases are addressed in the investigation.

More importantly, the investigation is delimited to the present Agriculture-Led Development Policy (FDRE, 2001) of the country so that any other facts related to the Ethiopian Agriculture Policies of the past regimes are not within the scope of the present study. Excluding the past from the study was seemed logical since the country had changed the former policies and strategies for development all over again in line to system change following the over through of the Socialist driven policy of the former government. Finally, this study is delimited to the study periods between 2013 up to 2015G.C.

### **1.6 Limitations of the Study**

As it has already been mentioned in the objective section, this study aimed at critically analyzing how language is used and what communication strategies are employed by development workers to effectively disseminate development messages to farmers. Owing to its research objectives, a lot of tasks were successfully accomplished. Yet, there were few limitations which deterred the work not to go as it was planned. The first limitation of the study was regarding sources of data. At the

beginning it was planned to include all stakeholders starting from those working at Zonal level to the end users of development packages. Accordingly, attempts were made to meet those personnel who work in the Zone Agriculture and Rural Development Bureau, but it was unsuccessful due to the fact they were always out office for meetings elsewhere out of the town. Similarly, those at Woreda level were requested to arrange discussion sessions for eliciting data and again remained unsuccessful. In order to overcome the challenge, including only development agents and farmers was considered meaningful since they are the direct practitioners, and they were included. Even though the research was conducted using the two groups, sufficient data was gathered and used to advance the arguments in this study. Secondly, some Development Agents were reluctant to avail communication documents for analysis and as such the researcher relied on the use of questionnaire, interviews, focus group discussions and direct observation to gather data. Thirdly, accessing permission to carry out research in some of the Kebeles proved too time consuming due to institutional bureaucracy. In such instances, the researcher abandoned them and used other Kebeles which met the criteria of selection. Fourthly, due to the continued practice by NGOs of giving money as incentives to the farmers for similar purposes, the respondents developed high expectation about the researcher regarding incentives in exchange for information. This proved to be a big challenge from ethical point of views. As a way out of this, the researcher accompanied the development workers during their field trips and used interactive direct observation to gather data and establish links with the target people who were later engaged in the study.

Lastly, even though the researcher had set out to study the ongoing development messages dissemination strategies, in the middle of their discussions, it turned out that the interacts frequently shifted from the main agenda of the discussion to other life related matters such as health, peace, education and the like. As a result, the researcher was forced to stop in the middle for a couple of minutes until they came back to the research topic.

## **CHAPTER TWO**

### **2. Theoretical Framework and Review of Related Literature**

In this chapter theoretical framework for the study and review of related literature are presented. While theoretical framework treats the theories involved in the research topic, related literature is reviewed to summarize the results of previous research to form the foundation on which this investigation is built.

#### **2.1 Theoretical Framework**

This sub-section explains the theoretical framework used in this thesis. As mentioned in Chapter One, this study focuses on analyzing language use and communication strategies as forms of social practice in mobilizing farmers to achieve sustainable agricultural development in the country. The investigation is approached from a perspective that takes communication as an interactive social construct involving people engaged in the production of texts aiming at achieving some form of social action. In this sense, the study explores what people do with language, examining how language constitutes and constructs social reality. More specifically, this study investigates the purpose for which language used and communication strategies employed in the different contexts of imparting development messages to accelerate sustainable agricultural development and how such language usage is interpreted within the field of development. A closer examination of aspects of context- culture and situation are analyzed with the aim of unearthing the underlying hidden attitudes, values, ideological and power relations and how these aspects impact on dissemination of development information. An analysis of this kind will provide a deeper understanding of development as social practice in the study area.

Hence, the Chapter Four closely treats the role of language use and communication strategies in accelerating sustainable agricultural development in the study area. Although the study falls more under the qualitative research paradigm and is characterized by research in a natural set up involving gathering of words or pictures, analyzing such data inductively, focusing on the meanings of the participants and describing a process that is expressive and persuasive in language (Punch, 1998;

Denzin and Lincoln, 1994; Creswell, 1994, Mixed Research Approach was employed as a research design since there were numeric data on certain areas of the research questions used for this study. Regarding qualitative data, Fairclough's (2004) definition of texts - a written and printed texts and also transcripts of spoken texts (conversations) was predominately used to refer to the data presented. In addition, texts as elements of social events and also as interactive processes of making meanings were emphasized. The very purpose of this analysis is, therefore, to show how discourse, in the sense of language use, also functions as a form of social practice that constructs the object of which it contends to speak (Cameron, 2001). The analysis treats texts as constituting a reality understood as constructed and shaped by various social forces and reflected in language both implicitly and explicitly.

To be able to analyze the language use and communication strategies exhaustively and elaborately in the study area, the study applies a theoretical approach namely, Critical Discourse Analysis (CDA). This study also goes further than just analyzing naturally occurring data and delves into the analysis of predetermined texts as found in posters, brochures, murals and wrappers. Sustainable Agricultural Development, in this study, is conceptualized as a social process which involves two groups (the development agents and the farmers) coming together to make meanings and share information.

### **2.1.1 Critical Discourse Analysis/CDA/ and Its Relevance to This Study**

Critical Discourse Analysis/CDA/ emerged as a distinct theory of language in the 1990s (Fairclough, 1995; Wodak and Fairclough, 1997; Wodak, 2001). The term CDA was first used by Fairclough (1995), when he produced the theory of discourse and social change drawing from the work of neo-Marxist and social theorists. However, CDA is not a single approach to the study of discourse analysis; it is a multidisciplinary approach to discourse analysis drawing experiences from diverse backgrounds notably, interactional studies, text linguistics, cognitive linguistics, and semiotics and communication studies. Fairclough regards the theory as critical because it combines Marxist theory of discourse with linguistic methods of text analysis and indeed CDA regards language as a social practice (Fairclough and Wodak, 1997), and specifically interested in the relationship between language and power. In contemporary usage, the term CDA refers particularly to 'the critical linguistic approach of scholars who find the large discursive units of text to the basic unit of communication' (Wodak, 2001). CDA critically analysis linguistic forms as products of social

interaction and recognize context of language use as critical to the interpretation of the meaning of that discourse (ibid).

In connection with, a question 'Is language use more proper in disseminating development packages?' is raised. Language is a systematic resource for expressing meaning in context and linguistics, according to (Halliday, 1985), is the study of how people exchange meanings through the use of language. This view of language as a system for meaning potential implies that language is not a well-defined system or not "the set of all grammatical sentences." It also implies that language exists and, therefore, must be studied in contexts. Hence, Systemic Functional Theory states that particular aspects of a given context such as the topics discussed, the language used and the medium of communication define the meanings likely to be expressed and the language likely to be used to express those meanings.

Wodak interprets CDA as being fundamentally concerned with opaque as well as transparent structural relations of dominance, discrimination, power and control as manifested in language (2001). This implies that CDA aims to investigate critically the social inequalities as they are expressed, signaled, constituted, and legitimized by language use or in discourse (ibid). This point builds and endorses Hebermas' assertion that language is also a medium of domination and social force. It serves to legitimize relations of organized power. In so far as legitimating of power is not articulated, language is also ideological (Habermas, 1977).

Hence, the language users, in this case, development agents, may not focus on a relatively simple set of alternative conditions for special cases that they wish the farmers to be aware of. In relation to this, Van Dijk (1999) stresses that for new social information any general knowledge that is not part of the common ground, or any specific knowledge about recent events plays little role since speakers or writers will not presuppose such knowledge to be known to the recipients unless the latter are believed to share the same sources of information as the speaker.

Based on the aforementioned theories about using CDA for analysis, the researcher assumes that in the discourse of agricultural development, there exists a wider array of opaque relationships of inequalities between the development workers and the farmers. Hence, using CDA, this study analyses and explains how these relationships and inequalities have affected the development

process in the area. In this regard, CDA is a systematic exploration of the relationships between discursive practices, texts, and events, and the wider socio-cultural structures, relations and process. It aspires to explore how these non-transparent relationships are factors in securing power and hegemony, by paying attention to power imbalances, social inequalities, and non-democratic practices, injustices in the hope of spurring people to corrective actions (Fairclough, 1993).

According to Fairclough (2004) CDA models its analytical framework upon the concept of ‘explanatory critique’ by the critical theorist Roy Bhaskar (Bhaskar, 1986; Chouliaraki and Fairclough, 1999; 2001) which is represented schematically as following certain steps:

- i. Focus upon social problem which has semiotic aspect (For instance this study investigates communication and language use barriers to effective dissemination of development information)
- ii. Identify obstacles to it being tackled, through analysis of
  - a. The network of practices it is located within (e.g. discourse order and linguistic choices used in social interactions).
  - b. The relationship of semiosis to other elements within the particular practice(s) concerned (for instance investigating the link between the different modes as applied in multimodal texts).
  - c. The discourse (the semiosis itself).
    - Structural analysis: the order of discourse (for instance the textual composition of the messages or what aspects take precedence in a discursive event).
    - Interactional analysis (in this case how do the participants interact by use of the different semiotics).
    - Interdiscursive analysis (analysis of discursive practices among participants)
    - Linguistic and semiotic analysis (e.g. the analysis of actual linguistic texts and the analysis of the social visual semiotics).
- iii. Consider whether the social order (network of practices) in a sense ‘needs’ the problem (the study hypothesizes that network of practice is affected by the problem hence does not need it).
- iv. Identify possible ways past the obstacles (for example the critical investigation and analysis of the modes of communication and language use so as to find the most appropriate framework to offset the obstacles).

v. Reflect critically on the analysis (1-4) Fairclough cited in Wodak and Meyer (2001:125).

In short, CDA, as a theoretical framework, is relevant to this study since agricultural development work draws together participants from diverse social and ideological backgrounds engaging in discourses. For this theory, the researcher enumerated various assertions in the preceding sections that there is an intrinsic link between language and ideology. Firstly, language indexes power; secondly, it expresses power; and thirdly, it challenges power. Through CDA, this study analyses the existing pressure in the agricultural development works especially conflicting values and attitudes manifested among the stakeholders in the study area. Accordingly, CDA is used in the study to understand and explain the roles that differing values, attitudes, belief systems, and power relations play in the dissemination of development messages.

Critical science approach holds that people need to think about improving their living standards rather than accepting and coping with their present conditions. This improvement (development/progress/change) is contingent upon people being conscious of the social realities that exploit or dominate them and then demanding liberation from those forces. The application of this theory helps to explain how the powerless poor farmers can gain: (a) personal freedom from internal constraints such as biases or lack of a skill or point of view, and (b) social freedom from external constraints such as oppression, exclusion and abuse of power relations (Gentzler cited in McGregor, 2003), factors which are critical to community participation and empowerment as put forth in the agenda of many development packages.

This framework is suitable for this study in such a way that it shades light on the fact that CDA is about problem-based meaning. It is oriented to identifying problems which people are confronted with in their social set ups in this case inappropriate language use, communication strategies, and cultural barriers. This analysis is prudent to dealing with the issue of ideology and how it signals the relationships of power and dominance as shall be demonstrated in data analysis. This study finds this assertion fundamental in terms of illuminating relationships of dominance, discrimination, and unearthing the ideological current. The study also goes on to investigate the effect of these relationships on the dissemination of development packages. Moreover, a clear understanding of

these relationships can be used to enhance proper grasp of the development concepts required for active participation and collective action towards realizing the desired change.

Communication for development, on the other hand, is about dialogue, participation and the sharing of knowledge and information among people and institutions. It takes into account the needs and capacities of all concerned parties in the development process. The importance of communication for development in achieving sustainable development is being increasingly acknowledged by many agencies. All those involved in the analysis and application of communication for development or what can broadly be termed as ‘development communication’ would probably agree that, in essence, development communication is the sharing of knowledge aimed at reaching a consensus for action that takes into account the interests, needs and capacities of all concerned.

Rural communication is, therefore, an interactive process in which information, knowledge and skills, relevant for development are exchanged between farmers, extension/advisory services, information providers and research either personally or through media such as radio, print and more recently the new “Information and Communication Technologies” (ICTs). In this process all actors may be innovators, intermediaries and receivers of information and knowledge. The aim is to put rural people in a position to have the necessary information for informed decision-making and the relevant skills to improve their livelihoods. Communication in this context is therefore a non-linear process with the content of data or information.

In Communication for Development approaches, rural people are at the centre of any given development initiative and view planners, development workers, local authorities, farmers and rural people as “communication equals”, equally committed to mutual understanding and concerted action. Communication for development is used for: people’s participation and community mobilization, decision-making and action, confidence building, for raising awareness, sharing knowledge and changing attitudes, behavior and lifestyles; for improving learning and training and rapidly spreading information; to assist with program planning and formulation; to foster the support of decision-makers.

There is an assumption that unless the agents effectively and efficiently employ the appropriate communication strategies, the realization of the desired development goals might remain a day

dream. Its main goal is to enable the workers employ different set of alternatives in a number of communication contexts. Framed by the broad communication for development theories discussed above, the researcher attempted to explore the communication strategies in place in imparting development information to farmers to mobilize them towards achieving maximum yield out of their arable land.

Communication in the field of development is not limited to linguistics signs only, but it also includes other forms of semiotic usage other than language-in-use such as image, film and gesture, which are also of interest to this study. Working from a functional approach Kress and Van Leeuwen (1996) provide analytical methodology in what they call the “grammar of visual design” that can be applied to visual communication. The new realities in the semiotic landscape are brought about by social and cultural factors such as intensification of linguistic and cultural diversity within the boundaries of nation-states, and by the weakening of these boundaries, due to multiculturalism, electronic media of communication, technologies of transport and global economic developments. Global flows of capital dissolve not only cultural and political boundaries but also semiotic boundaries (Kress and Van Leeuwen, 1996:34). As a result, a new recognition of the alternative semiotics making use of a combination of modes (multimodality) to disseminate information has emerged.

This requires that we expand our conception of mode to embrace “multimodal discourse analysis” (MDA) operating on the same principles of Hallidayan social semiotics. Multimodality entails “going beyond linguistics into social semiotics and taking into account as many modalities of communication as we can systematically describe” (Martin and Rose, 2003:255). Kress and Van Leeuwen (1996) have extended metafunctions to images using slightly new terminology thus “representational” instead of “ideational”; “interactive” instead of “inter-personal”; and “compositional” instead of “textual” (Jewitt & Oyama, 2001).

#### **2.1.1.1 Visual Communication and Multimodality**

Historical experiences in Europe and particularly the industrial and technological revolution saw the advent of new forms of meaning making and message dissemination modes. In the recent years

visual communication has developed as an alternative to linguistic communication hitherto favored as the main meaning-making mode. Communication has experienced change in semiotic landscape and human beings are getting more and more predisposed towards multimodal meaning making and “our own multi-semiotic development or ontogenesis, requires attention to more than one semiotic than just language-in-use” (Iedema, 2003:37). Our semiotic landscape is becoming more and more populated with social and cultural discourse practices and “we are faced with sound and image taking over tasks associated with the role of language since the invention of the printing press, and thus to some extent displacing language” (ibid: 37).

### **2.1.1.2 Representational (Experiential) Meaning**

Language has a representational function – we use it to encode our experience of the world thus it conveys a picture of reality-things, events and circumstances. In this case it encodes meanings of human experience which is realized in the field of discourse (Butt et al., 2000) or the “topic” of communication, that is, what the discourse is “about” (Eggins, 2004). This representation is carried out by a system of Transitivity which is itself realized by the concept of Process representing “action” and “relations”. Transitivity is important in this metafunction because it determines the necessary participant roles as represented by clauses (Halliday, 1994). Kress and Van Leeuwen (1996) describe visual syntactic patterns as having the function of relating participants to each other in meaningful ways and identify two kinds of patterns. First, are the Narrative representations which “relate participants in terms of ‘doings’ and ‘happenings’ of the unfolding of actions, events or processes of change” (Jewitt and Oyama, 2001: 141). This is realized through “vectors” which “are formed by depicted elements that form an oblique line, often a quite strong, diagonal line...vectors may be formed by bodies or limbs or tools in action” (Kress and Van Leeuwen, 1996: 57). These lines connect participants hence expresses a dynamic “doing” or “happening” kind of relation (Kress and Van Leeuwen, 1996; Jewitt and Oyama, 2001). Participants from whom the vector emanates or who are themselves vectors are taken as the “actors” while those to whom the action is done or directed are referred to as the “goal”. Visual images in which participants are engaged in some action or happenings are said to be in a transactive relationship, meaning there is action directed at

some goal, while in images where there is only an actor, such images are said to be non-transactive. According to Jewitt and Oyama (2001:143),

...the concept of narrative visual analysis can help ‘interrogate’ a visual text, help to frame questions such as who are playing the active roles of doing and/or looking and who the passive roles of being acted upon and/or being looked at in a visual texts with certain kinds of participants.

The second pattern relates to conceptual structures, which refer to images which do not contain vectors. Conceptual visual processes visually “define”, “analyze”, or “classify” people, places and things. Under this, we have the classification structure that brings “different people, places or things together in one picture, distributing them symmetrically across the picture space to show that they have something in common, that they belong to the same class” (ibid). Likewise symbolic structures define the meaning or identity of a participant. Hence, in symbolic attributive structure, the identity or meaning of one participant (referred to as Carrier) is established by another (referred to as symbolic attributive). Symbolic attributes are characterized by salience such as size, position, color, use of lighting, “they are pointed out by means of gesture”, and such images tend to look out of place in the whole and are conventionally associated with symbolic values (Jewitt and Oyama, 2001:144). Participants can also be represented in a part-whole structure hence analytical structure containing two participants: the carrier (the whole) and any number of possessive attributes (the parts). In this way, we can be able to define a concept by showing how it is made up of other parts. Lastly, within the classification structures we have the setting. This refers to participants in a picture, who are not related to the main participants by means of vectors. This connection is similar to circumstances in functional grammatical terms. This will include participants in the background or foreground who have no direct connection with the main participants (Kress and Van Leeuwen, 1996). With this kind of information, I set out to investigate whether the people in the projects area were able to link this connection in visual images to the meanings that the designers set forth to communicate.

### **2.1.1.3 Interactive (Interpersonal) Meaning**

Interactive meaning is similar to Halliday's interpersonal meanings which are realized through the tenor of discourse or text. They basically deal with relationships and the nature of participants, their status and roles and socially significant relationships in which they are involved (Halliday, 1985). The relationships can be between speaker and hearer or reader and writer. Kress and Van Leeuwen (1996) maintain that visual communication has resources for 'constituting and maintaining' the interaction between the producer and viewer of the image. They say that images involve two kinds of participants, "represented participants (the people, the places and things depicted in the images), and the interactive participants (people who communicate with each other through images, the producers and the viewers of the images)" all of which are linked together by three kinds of relations: (1) relations between represented participants; (2) relations between interactive and represented participants (the interactive participants' attitudes towards the represented participants); and (3) relations between interactive participants (the things interactive participants do to or for each other through images) (1996:119).

Images thus, interact with viewers suggesting the attitudes the viewers should take towards what is represented. Kress and Van Leeuwen also identify three factors that are key to realization of these meanings as, contact, distance, and point of view, all creating a complex and subtle relation between the represented and the viewer. I look at each of these factors below.

#### **i. Contact**

Interactants in a speech situation assume two roles: that of "giving" or "demanding" information and which are related closely to speech functions of "initiating" and "responding" in a turn (Eggins, 1994). Kress and Van Leeuwen borrow from Halliday's (1985) distinction between different classes of speech act, such as, questions and commands which "demand" information or goods and services, and statements and offers which "offer" information and goods and services. They use the terms "demand" and "offer" to refer to pictures of human beings who look directly at the viewer from the picture frame (thus making contact with the viewers and establish an imaginary relation with them) and pictures without this kind of imaginary contact (which readers observe in a detached way and impersonally as though they are specimens on display) respectively.

This study investigates whether the viewers are able to interpret the meanings encoded in the multimodal texts such as posters and brochures. This is because posters and brochures are meant to initiate some form of interaction with the viewers.

## **ii. Point of View**

Point of view is yet another way in which images bring out the relationship between the represented participants and the viewer. Point of view has to do with perspective, the selection of an angle (Kress and Van Leeuwen, 1996). This implies the possibility of expressing subjective attitudes towards represented participants, human or otherwise. ‘Subjective’ here does not mean ‘individual and unique’ since they are socially determined, hence they must not be interpreted as such even though they are encoded as subjective, individual and unique (ibid). Kress and Van Leeuwen (1996) identify two angles in a picture, the vertical and the horizontal angles, and equate them with the “demand” and “offer” respectively, as we have seen earlier. The horizontal angle encodes “involvement” between the image producer and the represented participants and the frontal angles invite the audience/ viewer to identify with the participants in the picture. On the other hand, the oblique angles signal detachment, something that is not ‘part of the viewers’ world’ (ibid). The two terminologies are used to explain participants’ attitudes towards the images in visual semiotics. Involvement is said to be closer to the grammatical category of possessive pronouns, although they differ in many ways. Involvement signals plurality and distinguishes between what belongs to ‘us’ and what belongs to ‘them’ (ibid: 145).

The horizontal angle is contrasted with the vertical angle which signals power relations between the participants in the interactive situation. The authors explain this by pointing out that,

If a represented participants is seen from a high angle, the relation between the interactive participant (the producer of the image, and hence also the viewer) and the represented participants is depicted as one in which the interactive participant has power over the represented participant- then represented participant is seen from the point of view of power (Kress and Van Leeuwen, 1996:146).

Likewise if the represented participant is viewed from a low angle, then the relationship between the two participants is that which the represented participant has power over the interactive participant. Pictures that are at eye level are said to signal the point of view of equality in which there is no power difference between the participants (ibid).

This study used these tenets to analyze the communicative interaction between the visual images in poster, murals, and brochures and the targeted communities. Visual social semiotics helps in illuminating how structures of the image contribute to the representation of the different concepts in the multimodal texts.

### **iii. Compositional (Textual) Meaning**

This is the last of the social semiotic visual analysis resource and deals with resources similar to the textual metafunctions features of grammar and how it helps to organize any text into a coherent whole. Just like writers and speakers need to keep their readers and listeners well informed about where they are going and where they are (Butt et al., 2000), visual communication also makes use of three resources of compositional meaning to ensure that the images hang together as a complete whole. Compositional resources here include: Information value; framing; salience; and modality, to signpost the reader on the compositional organization of the text. Let us look at each one of these briefly.

#### **a. Salience**

In pictures and visual texts, some elements are more eye-catching than others in many different ways, through aspects such as size, color contrasts, tonal contrasts, or anything that can make a given element stand out from its surrounding (Jewitt and Oyama, 2001). This is referred to as “salience” (Kress and Van Leeuwen, 1996). Salience is an element that is extensively exploited by producers of the multimodal texts in development communication in the study area. This study examines the impact of this element in ensuring effective dissemination of information.

#### **b. Modality**

Kress and Van Leeuwen (1996) point to the reliability of messages as a crucial issue in communication. This has to do with ‘reality value’ of what we see or hear. The authors say that

people attach more credibility to messages that are closer to reality than those that are not. The question of truth and reality is often subject to contestation and struggle, and as such, people make decisions on the basis of information that they receive or produce. The modality markers in a message are therefore significant in aiding the interpretation and acceptance of the message. Modality markers are “established by the groups within which we interact as relatively reliable guides to the truth or factuality of messages, they have developed out of the central values, beliefs and social needs of a group” (ibid: 159).

Kress and Van Leeuwen (ibid) draw a distinction between naturalistic modality (in which modality is seen as equal to reality) and scientific modality which is based on what things are in general, and point out that naturalistic modality ensure higher modality while scientific modality is considered low modality. The distinction of modality is thus based on reality value of a visual text and certainly those that are low in modality will be contested and not taken seriously as opposed to those with high modality. However, it is worth noting that ‘reality’ itself is based on convention which is culturally and contextually bound. Thus, what may appear as natural to one person may not be necessarily so to another.

## **2.2. Review of Related Literature**

As indicated in Chapter One, this chapter reviews literature that informed this study. Since the study is about information dissemination in accelerating sustainable agricultural development, this chapter mainly reviews literature relating to the concepts language use and communication strategies in operationalizing development packages to realize sustainable agricultural development. It traces the nature of communication in the field of development so far. Further, the chapter explores the concept of language use or role in development information dissemination. It also treats communication strategies for sustainable development. Lastly, the chapter reviews literature on Ethiopian Agriculture sector and its development.

### **2.2.1 The Nature of Communication**

Burton defines communication as “a process involving some means of conveying information (voice, image or other technology) and understanding it (decoding it)” and suggests that “without the appropriate interpretative skills (which are personal and cultural), some information is not information at all” (2001: 435). He suggests further, that communication is both a means of sharing information and a complex cultural and personal interpretation of that information (ibid). This departs from the classical conception of communication as ‘the mechanic-vertical model’ that sees communication as talking at people or a “process of transmission of modes of thinking, feeling, behaving from one or more persons to another person or persons” (Moemeka, 1996:4). Communication is indeed perceived as an interactive process that works in a circular, dynamic and ongoing way (Hiebert et al., 1985) in which there is neither permanent sender nor receiver and roles keep changing hands depending on who is talking and who is listening.

The advocates of this model of communication, place emphasis on how people use communication or messages and stress genuine dialogue, free and proportioned opportunity to exert mutual influences. The model rejects the idea that persuasion is the chief role of communication, instead emphasizes the circular interactive model which allows for feedback. According to Moemeka “feedback is imperative; its importance lies in the opportunity it creates for understanding the other person’s point of view and, therefore, for ensuring co-orientational influences” (Moemeka, 1996:5). The emphasis is on human beings as the main generators and implementers of exchange of ideas in a

democratic and interactive way. The works cited above informed the conceptualization of communication as used in this study, that is, communication as a participatory exercise similar to a game of tennis in which the ball keeps moving from one player to the other. In communication therefore, information flows from sender to receiver and back to sender continuously until the communicative purpose is fulfilled. Like the authors in the cited works, this study also rejects the linear and behaviorist model of communication that stresses the unidirectional flow of messages from a sender to a receiver and the near perfect match between senders' meaning and the receivers' meaning that was popular with the proponents of modernization approach to development.

Mundy and Compton (1995) draw a distinction between knowledge and information by pointing out that whereas knowledge is a cognitive experience which is gained through interaction with environment or through communication with others, information is knowledge encoded in some form of channel for transmission. Burton (Op. cit) interprets knowledge and information as products of human activity and thus inseparable from human interest. Such interests have led to studies on how the powerful groups are positioned and represented in the social structure (Fairclough, 2004; Davies, 1994).

Mundy and Compton also discuss the distinction between exogenous (from outside) and indigenous (local or community-based) communication channels and knowledge. They identify three characteristics of indigenous communication channels as: "developed locally; they are under local control; they use low level of technology and include folk media, indigenous organizations, deliberate instruction, unorganized channels (informal conversation) and observation" (Burton, 2001:437). Mundy and Compton (Op. cit) observe that information and communication for development begin with information carried by an outside source using non-indigenous channels such as the mass media, before it is picked up and circulated through indigenous channels. This point essentially underscores the critical role that indigenous communication plays in disseminating exogenous information and improving true participation by the local people and outsiders.

This is similar to Blake's (1993) observation that what has mainly gone wrong in development communication is its absolute rooting in Eurocentric approaches. Blake proposes that one of the ways out of this present situation is to rethink what development means to poor people and to critically examine the various strategies used in implementing development objectives because this could lead to a radical move to social organization and visions of the desired society. The distinction between exogenous and indigenous modes of communication as expressed by Mundy and Compton, and Blake provided this study with a launching pad for identifying the commonly used modes of communication in the study area and how they impact on the acquisition and use of development information. Mundy and Compton's distinction between knowledge and information is also important to this study since the study investigated the content and process of information dissemination.

When we apply the principles of communication to development objectives we are in essence dealing with development communication, a process that Moemeka describes as,

the art and science of human communication applied to the speedy transformation of a country (economic growth, modernization, industrialization) and the mass of its people (self actualization, fulfillment of human potentials ...through identification and utilization of appropriate expertise in the development process that will assist in increasing participation of intended beneficiaries at the grassroots levels ( 1996:5).

The utilization of this 'appropriate expertise' is crucial to participation at the grassroots and this study attempts to unmask the so-called 'appropriate expertise' as applied to community development in the study area. The study examines how appropriate expertise is applied to information dissemination to farmers and suggests ways in which it can be used to enhance participation. Development communication is thus human oriented and Moemeka sees it as playing two broad roles, first, is a transformational role through which it seeks justice and secondly, is the socialization role through which it strives to maintain some of the established values of society that are consonant with development (ibid). This is in line with the participatory approach to development where communication creates an enhanced atmosphere for the exchange of ideas that are aimed at

producing an accepted balance between physical outputs and human relationships in social and economic advancement. The views of Moemeka are instrumental in situating the focus of development communication in this study.

Moemeka (1996) discusses approaches to development communication by stating that the starting point of development communication is the 'felt needs' of the community and the 'action needs' as identified by planners. These two sets of needs follow four stages: the first is the diffusion stage, involving identification and analysis of the innovations sought by communities in order to determine to whom, when and with what material means development agents want to introduce them. The second stage is the social process stage, which involves determining how existing social, cultural, psychological and indigenous communication factors, as well as government organizational factors may help or hinder the adoption of new practices among the group of people concerned. And the third stage is the identification of existing media and how they relate to people. The concern here is with the possibilities of combining existing communication channels. For instance, the traditional and interpersonal channels and the modern print and electronic media and finally coming up with locally tailored communication programs, which are then implemented in phases with real action potential in the communities taking into account the available supplementary inputs from outside the community.

Moemeka further identifies three different approaches, to putting the above into operation namely, interpersonal approach, usually implemented through extension and community development method or through ideological and mass mobilization; the mass media approach, which could be through centralized media approach or the localized media approach; and the integrated approach which combines all the approaches and methods in appropriate rating, depending upon the identified needs and socio-cultural situation in each community. The author also points to the fact that,

...in rural Africa, no communication strategy is likely to succeed unless it takes into account the five basic principles the system of traditional communication-supremacy of the community, respect for old age, utility of the individual, sanctity of authority and religion as a way of life (Moemeka, 1985 in Moemeka, 1996:18).

The contributions of Moemeka are significant to this study with regard to designing a locally appropriate information dissemination model in community development.

Burton (2001) also discusses a brief history of communication and development and observes that the commonly held earliest proponents of using communication for development were David Lerner and Wilbur Schramm, American social scientists writing in the late 1950s and early 1960s. The two scholars advanced a linear and behaviorist model of communication that emphasized unidirectional flow of information influenced by the diffusionist approach. Burton criticizes the dominant paradigm to communication for development that emerged from their works for dismissing traditional forms of communication as supporting and sustaining traditional structures and thus constituting a barrier to change. This view, he says was strengthened by the incorporation of the ‘two-step flow’ of communication which suggested that certain individuals or opinion leaders mediated messages between sender and the mass of the population. Burton’s work is beneficial to this study in highlighting the historical progression of communication for development and in understanding the crucial role played by the opinion leaders on dissemination of development information.

Mercado defines communication as “a process of sharing messages between source and receiver either directly or through a channel” (1992:15). The author revisits the traditional elements of communication and lists them as the information source, the receiver and the channel of transmission, in this case, language. This treatment of communication underscores the premise of mutual understanding and linguistic comprehensibility between and among the interlocutors. Whereas this is true and relevant to this study, further investigation, examination and explanation of how language constructs that information and how the community receives it is pursued. The study finds Mercado’s thoughts applicable to the analysis of modes of communication in the target area; however it is too general and not grounded in any tangible linguistic theory. This study endeavors to explain communication using grounded linguistic theories.

Rahim (1993) reports on a study he carried out on factors that influence development communication. The study relied on empirical data and used a grounded social theory to analyze the

data. He used the theory of Communicative Action developed by Jurgen Habermas as a basis for explaining empirical evidence and examined the impact of technological infrastructure and socio-cultural symbolic or signifying system on development communication. From his study it emerged that cultural perspectives are fundamental in all kinds of development communication aiming at mutual understanding, agreement and coordination of activities. He also examines the trends in communication and development, culture and communicative action and concludes that communicative action is a socio-cultural force of integration, organization of differences, and coordination of diverse and autonomous activities that constitute the complex system of development and change.

Rahim perceives communicative action as derived from democratic argumentation in social discourse aimed at mutual understanding and not by calculations of optimal means to an end. This observation is relevant to a study that seeks to find out how communities are prepared for collective social action using different modes of communication and languages. He identifies four cultural dimensions of development communication- knowledge and information, subjective intention and motivation, social contextuality and legitimization and linguistic comprehensibility (my own emphasis) as standing out in bold relief. These factors are similar to what this study is investigating and particularly linguistic comprehensibility and the interpretation of knowledge and information by the interlocutors except my study uses Critical Discourse Analysis (CDA).

Mundy (1993) analyses current approaches to indigenous knowledge and examines the interface between indigenous knowledge and indigenous communication. He suggests that the two could be used to promote participatory development. The current study is similar to Mundy's in pursuing the modes of communication used in disseminating development information, especially participatory modes, within a socio-cultural context. However, my study goes further to examine the impact of these modes of communication in effectively disseminating development message. In the light of this, the existence of traditional modes and the emerging popularity of these modes are of great interest to this study. This is because communication strategies are part of the resources that participants in development exploit for communication. This study unlike Mundy's looks at all the

modes (both indigenous and modern) used in communicating development information (which encompasses foreign concepts) and not just indigenous knowledge alone.

In general, the perspective on communication has changed. The emphasis now is more on the process of communication (that is, the exchange of meaning) and on the significance of this process (that is, the social relationships created by communication and the social institutions and context which result from such relationships). With this shift in focus, one is no longer attempting to create a need for the information disseminated, but rather disseminating information for which there is a need. Early theoretical views of communication from the 1960's simply saw the communication process as an exchange of messages from a sender to a receiver with a lot of importance given to the sender and the channel used for the transmission. Since the 1970's this model has undergone a 180 degree shift with more emphasis given to the communication process itself, understood primarily as an exchange of meanings and of the social relationships that have derived from such exchanges. From the agricultural and rural development perspective communication is considered as a social process designed to bring together agricultural agents and farmers in a two-way process where people are both senders and receivers of information and co-creators of knowledge.

### **2.2.2 Models of Communication**

One important point in designing a Communication for Development strategy is to think about the channels through which the intended stakeholders can be reached and engaged with, in fruitful, two-way communication. An error in rural development projects would be to distribute printed materials like brochures and pamphlets, only to find that they cannot be read by local people; or that their preferred sources of information about agricultural issues are fellow farmers and radio. Despite the fact that radio is generally more expensive than print or visual materials, if the per capita cost involved is calculated, the air time could turn out to be much cheaper. A good media selection serves to maximize impact and cost-effectiveness.

Development involves interaction between two parties be they individuals versus community or individuals among themselves. Such social interaction is mediated upon by language. In a way mode can be seen narrowly as referring to the 'role language is playing in an interaction' (Martin, 1984),

thus it is an important aspect of context. As conceptualized in this study, mode shall refer to the planned use of language in accompanying the social process of development hence language as action and language as constituting the social process of development, and consequently, language as a reflection of the social process. This study, therefore, interprets mode as a largely message/information passing strategy or process involving the interactive use of semiotics - language and image-in the context of development.

Eggin (2004) highlights two types of distance in the relation between language and situation. These are the spatial or interpersonal distance and experiential distance. The spatial or interpersonal relations illustrate a distance continuum that exists and provides possibilities of feedback between the interactants. This could be face-to-face interactions which allow for immediate feedback, or no visual or aural contact between the writer and reader as in the case of a book. The second relation, the experiential relation, ranges situations according to distance between language and the social process occurring at the time of interaction. In this continuum, language is used to accompany a social activity the interactants are involved in; hence it is part of the action, but a verbal one. This is contrasted with the polar extreme where there is no social activity underway instead language constitutes the social process (ibid).

Eggin also discusses typical characteristics of spoken and written language and the linguistic implications of mode. Her discussions are relevant to this study in a number of ways. First, they provide this study with theoretical foundations for identification of mode as used in disseminating farmers development messages. Secondly, the discussions provide a sound explanation and clarity of the identifying characteristics of modes of communication. This thesis uses her characterizations to identify and classify the modes used in information dissemination in development. Lastly, Eggin's study provides valuable tenets for the analysis of linguistic implications of mode in development discourse and context.

Many scholars note that although development strategies in developing countries diverge widely, the usual pattern for imparting information has been predominantly the same: informing the population about projects, illustrating the advantages of these projects, and recommending that they be supported. Hence, the following section presents different communication modalities in conveying development messages to the target group.

### **2.2.2.1 The Diffusion Model**

This model sees the communication process mainly as a message going from a sender to a receiver. Modernization is conceived as a process of diffusion whereby individuals move from a traditional way of life to a different, more technically developed and more rapidly changing way of life. This approach is therefore concerned with the process of diffusion and adoption of innovations in a more systematic and planned way. Mass media are important in spreading awareness of new possibilities and practices, but at the stage where decisions are being made about whether to adopt or not to adopt; personal communication is far more likely to be influential. Therefore, the general conclusion of this line of thought is that mass communication is less likely than personal influence to have a direct effect on social behavior. Newer perspectives on development communication claim that this is a limited view.

They argue that development will accelerate mainly through active involvement in the process of the communication itself. Research has shown that, while groups of the public can obtain information from impersonal sources like radio and television, this information has relatively little effect on behavioral changes.

### **2.2.2.2 The Participatory Model**

The failure of many efforts to establish sustainable programs is possibly in part due to the fact that in many cases they were established within government institutions, without the necessary partnerships with all the stakeholders involved in community activities, and without community ownership. And, governments are not always truly interested in empowerment and grass root participation, even though they pay lip service to these concepts. Even if interested, nowadays they cannot afford to finance services at community and grass root levels.

Participation and ownership on the part of the communities involved is essential for sustainability. Policies and institutional frameworks should be pluralistic and promote partnerships among all interested stakeholders. The commitment of the local authorities is also essential for sustainability. Project design should allow for sufficient time to achieve project objectives. And finally, the local resources (media technology, facilities and staff) should be appropriate to conditions in the communities so that they can afford follow up (Coldevin, 2003).

Servaes (1999), points out that the participatory model stresses the importance of cultural identity of local communities and of democratization and participation at all levels—international, national, local and individual. In order to share information, knowledge, trust, commitment, and a right attitude in development projects, participation is very important in any decision-making process for development. This model stresses reciprocal collaboration throughout all levels of participation. The participatory model incorporates the concepts in the framework of multiplicity. It stresses the importance of cultural identity of local communities and of democratization and participation at all levels—international, national, local and individual. It points to a strategy, not merely inclusive of, but largely emanating from, the traditional ‘receivers’. Paulo Freire (1983) refers to this as the right of all people to individually and collectively speak their word: “This is not the privilege of some few men, but the right of every (wo)man. Consequently, no one can say a true word alone—nor can he say it for another, in a prescriptive act which robs others of their words”. In order to share information, knowledge, trust, commitment, and a right attitude in development projects participation is very important in any decision-making process for development.

Also, these newer approaches argue, the point of departure must be the community. It is at the community level that the problems of living conditions are discussed, and interactions with other communities are elicited. This principle implies the right to participation in the planning and production of media content. Participation is made possible in the decision-making regarding the subjects treated in the messages and the selection procedures. One of the fundamental hindrances to the decision to adopt the participation strategy is that it threatens existing hierarchies. Nevertheless, participation does not imply that there is no longer a role for development specialists, planners, and institutional leaders. It only means that the viewpoint of the local groups of the public is considered before the resources for development projects are allocated and distributed, and that suggestions for changes in the policy are taken into consideration.

The success or failure of development initiatives has been closely linked to how actively the targeted community participates in the initiatives (Oakley, 1997). Over the years practitioners have observed that development initiatives require genuine community involvement from the onset if the undesirable conditions affecting their daily livelihood are to be changed (Cohen and Uphoff in Burkey, 1993). It has emerged that if people are left out from the crucial starting stages of the

development programs, they are less likely to appreciate the initiative. Therefore, participation, as envisaged in the current development discourse, involves allowing people the freedom to chart their destiny by harnessing the existing physical, economic and social resources available to them in order to attain the objective of community development programs and projects (Oakley, 1997; Paul, 1987). Participation, therefore, offers the community a strong means of legitimately articulating their needs and satisfying these needs through self-reliance and mass mobilization (Ghai et al., 1977). Community participation provides space to the community to reject authoritarian and paternalistic alternatives advanced by the elite members of the society and the development agents. More often than not such authoritarian proposals never favor the poor people's opinion, in which case participation encompasses a process of awaking and raising levels of consciousness among the poor.

Participation in this sense, where the people have freedom to express their minds without fear or inhibition, can be equated with Plato's conceptualization of participation in the Republic in which the ideas of freedom of speech, assembly, voting and equal representation are guiding factors. Participation in this sense is essential to democratic practice and when applied to community development it denotes the involvement of the community in identifying, planning, and implementing of development programs (Maser, 1997). This is synonymous with Plato's basic tenets of democracy described as a form of government of the people, for the people, by the people.

Participation has since emerged as a key factor in the success of projects. It has gained recognition as an essential part of human growth concerned directly with the "the development of self-confidence, pride, initiative, creativity, responsibility, and cooperation" (Burkey, 1993:56). Burkey argues that without such a development within people any efforts directed at alleviating poverty or changing their living conditions will be absolutely difficult. He adds that the process whereby people learn to take charge of their own lives and solve their own problems is the essence of development. Whereas this study agrees in principle with the views put forth by these scholars, it seeks to establish how this participation is achieved. For that reason, the study seeks to establish the role of language and communication strategies in enhancing or hindering active farmers' participation in sustainable agricultural development initiatives in the study area.

Participation has also become a catchword in the discourse of development communication. It is part of the catch phrases that have invaded development discourse and is advocated around by everyone

seeking approval as a development expert, without understanding its meaning and application. As Burkey observes, “Participation is ‘in’-you can’t be an approved member of the development jet set these days without dropping a reference to participation into your speeches, scholarly papers and conversation in development theory and policy” (ibid: 57). In reality participation is interpreted and applied variously to serve different interests. For example, Burkey reports that in some cases the community is considered to have participated by attending large community meetings where they are addressed by a team of agents regarding some planned activity in their village or by providing free unskilled labor for the construction of water wells. This is referred to as the cost sharing approach to development.

In cases such as mentioned above, small local elite and the development experts from outside the community do the thinking part involving surveying, planning, designing and monitoring of the programs. It is evident from the reviewed literature and the field experience that such conceptualization of participation has failed in many areas of rural communities. This is attributed to lack of a genuine process involving the community in becoming aware of their own situation; social-economic realities, real problems and their causes, and the kind of resources are available for them to solve the problems. The outcome of this practice is over dependence on the Government by the communities who are denied the opportunity to build their capacity to take an active role in their own development. Roodt (2001) discusses a number of approaches to participation within the different approaches to development. He points to the fact that modernization approach employed a top-down approach to participation which was aimed at satisfying the needs of the powerful at global, national and local levels. Rahnema (1992) points to the fact that this type of participation was often forced and the recipients very rarely had any choice in the matter: ...for, more often than not, people are asked or dragged into operations of no particular interest to them (Sachs in Roodt, 2001: 471).

In this sense it is in the best interest of the agents to destroy the existing social structures since therein lays their source of income and employment. The second approach he discusses is the conscientization approach to participation which he sees as a process of transforming the participating person or group. He elaborates that this approach helps to transform the awareness of the participating group so that they become conscious of who they are and subsequently leads them

to a process of self-actualization. He argues that this process is crucial because “it enables oppressed people to take control of their lives, simultaneously challenging the dominating classes and their political regime” (Roodt, 2001: 472). On paper this would be the best way of involving the community in genuine participation, but in reality experiences across many developing countries reveal that such well-defined people-oriented participation are never practiced. More often than not, the language used to conscientize the people is not the language of the majority and the poor are so disempowered that they never challenge the authority of the project implementers. This study investigates how this interpersonal metafunction is achieved by examining how the relation of dominance between the interlocutors impact on the conscientization process.

The conscientization approach is borrowed from the Freirian paradigm to participation explained in his much-publicized book *Pedagogy of the Oppressed* (1972), in which he argues that the poor people need to be made aware of the conditions of their lives so that they can resist such conditions. He says that the poor live in appalling conditions because of exploitation from the rich elites who have made them believe that such a situation is natural. Freire postulated that once people are aware of such contradictions they will change from being passive objects to being active subjects, critically aware and able to transform their environment in a militant and creative way. Part of this realization involves working with other people in an organized way so as to achieve power through popular participation. Fals-Borda defines the concept of conscientization as,

...a special kind of power-people’s power- which belongs to the oppressed and exploited classes and groups and organizations, and the defense of their just interest to enable them to advance towards shared goals of social change within a participatory system (Fals-Borda in Roodt, 2001:473).

While such observations are true regarding genuine participation at the grass roots, it begs for questioning on how the transformation and awareness creation is done or achieved. This is because it is taken for granted that the development agents do the awareness creation and the target people participate in the development initiatives. It is such assumptions that have led to negative development results even in cases where the agents creating awareness are members of the same community (Cameron, 2001).

One criticism against this approach to participation is the danger of exposing the farmers' susceptibility to exploitative schemes by development agents. Rahnema explains this susceptibility as follows:

When A considers it essential for B to be empowered, A assumes not only that B has no power- or does not have the right kind of power- but also that A has a secret formula of a power to which B has to be initiated. In the current participatory ideology, this formula is, in fact, nothing but revised version of state power, or what could be called fear-power (cited in Roodt, 2001:473).

This study concurs with Rahnema's observations and goes ahead to explain how the assumed power over the farmers, values and biases, taken into the farmers by the development agents affect participation and impact on information dissemination.

The humanism approach also rejects the conscientization approach in two ways. First, on the ground that the development agents impose in the community their biases and values and secondly, the process simply replaces one system with another (Berger, 1976). To borrow the words of Roodt this process leads to a glorification of the new society and a replacement of set of rigid formulae in people's consciousness with another (2001:473). What this means is that the Freirian technique may be a vehicle for disseminating propaganda if it is left in the wrong hands. While criticizing Berger for overplaying his criticism on the approach, Roodt points out that the Freirian technique are inherent with checks and balances that guard against misuse, particularly by constantly stressing dialogue between teacher and learner and developing a critical consciousness that is able to evaluate the glorified new society (ibid). It is this aspect of dialogue between the development agents and the targeted communities that this study seeks to examine.

It emphasizes the empowerment of people at the grassroots so that they can control the local resources and actively participate in local governance, hence calling on the communities, to exercise sovereignty and assume responsibility for the development of themselves and their communities, the people must control their own resources, have access to relevant information, and have a means to hold the officials of government responsible (Korten in Roodt, 2001:475).

Roodt (Op. cit.) says that this participatory democracy aims at creating a strong civil society which will, in the long run, resist government excesses. This approach is a reaction to the growth-centered development or modernization that was top-down and exploitative in nature. Korten refers to the growth-centered development as the ‘cowboy economy’ and goes on to enumerate the development ethos valued by the approach as economic growth through industrialization; utilization of the earth’s resources as if they were limitless; showing little concern for the side effects (pollution, waste-disposal); and employing a top-down approach with regard to implementation (ibid: 475).

The central concern of humanists approach is with the meaning-making processes within a social interaction and according to Roodt, the task of development agents should be to find out what meanings the communities attach to their actions while the actors themselves should strive for a meaningful life-world, through active interaction (Habermas, 1987, 1984). Coetzee (2001) expresses a similar view by stressing the importance of people living in a life-world that is meaningful to them and which they have a right to contribute in constituting. The humanists argue that when people are not involved in constructing their life-world then they become dehumanized and alienated, in which case they are not empowered to engage in meaningful social action. The arguments advanced by the humanist approach to participation link well with the theoretical frames in this study, which seeks to explain development as a social process which must be governed by understanding of the people’s context (Fairclough, 2004; Halliday, 1985).

However, the approach is criticized in two ways, first for placing too much emphasis on the ability of individuals to create a meaningful world that can bring about change and secondly, for ignoring the role social structures and institutions play in limiting human behavior and choice (Roodt, 2001). This study investigates how meaning making is constructed by people’s life-world and how extra-linguistic factors like power relations, culture and social structures impact on the interpretation of such meanings. In this sense therefore, the study seeks to explain the role of such factors in constructing and interpreting the new life-world in the field of development (Fairclough, 2004; Wodak and Meyer, 2001).

Arising from the need to give the community a free hand in their transformation process, a lot of emphasis has been put on participation as discussed in the previous section. As a result, a number of

participatory methodologies have developed in an attempt to bridge the gap between the agents and the farmers and ensure that the farmers genuinely participate in development initiatives.

### **2.2.3 Knowledge Networking and Communication**

According to Solomon and Engel (2000), knowledge networking is explained as individual people who join together to deliberately generate, share, and use ideas, knowledge and information; each participant is both a source and user of information. It is one of the most important ways actors organize themselves to search for the ideas and information they need to change their practices.

Burnett( 2003), defines knowledge communication as "the exchange of messages" between two or more partners, or establishing "commonness" between two or more parties through a particular medium, or an active, dynamic process in which ideas and information are exchanged leading to modification of people's knowledge, attitudes and practices. According to NSF9855 (2009), knowledge networking focuses on attaining new level of knowledge integration, information flow and interactivity among people, organizations and communities that includes goals:

- to understand the fundamental processes through which knowledge is created, validated and valued in distributed systems of information (both natural and engineered) and
- to improve the technical, social, educational and economic performance of knowledge generation and use, collaborative computation and remote interaction,

Diffusion of innovation theory predicts that media as well as interpersonal contacts provide information and influence opinion and judgment. Studying how innovation occurs, (Rogers, 1995), argues that it consists of four stages: invention, diffusion (or communication) through the social system, time and consequences. The information flows through networks largely depend on the nature of networks and the roles opinion leaders play in them determine the likelihood that the innovation will be adopted. Accordingly, (Suhermanto, 2002), suggests two ways of distribution of knowledge and information. First, public sector or government-facilitated efforts might close the gap through the distribution of knowledge and information to the needy. These include: for examples, training, media, publications, leaflets, and the opening of educational institutions.

On the other hand, communication among individuals can help knowledge and information to be transmitted from one individual to another. According to Katungi (2006), a farmer can participate in information exchange as an information receiver, information provider (sender) or both. Furthermore, social institutions and the underlying social norms within a village influence the extent to which rural community interacts and hence, the rate at which information is exchanged. In order to strengthen these information exchanges, extension can serve as information source and information exchange facilitator. As is has been stipulated in a document entitled ‘ተሳትፎአዊ የግብርና ኤክስቴንሽን ሥርዓት’ agricultural extension service in Ethiopia is expected to contribute to the well-functioning of the existing local information exchange by taking into account the diverse communication strategies such as demonstrations, print and Mass Media and audiovisuals (MoA, 2011).

When it comes to farmers access to agricultural knowledge and information in Ethiopia, it is believed that development agents or extension workers can increase agricultural productivity and rural income by bridging the gap between new technological knowledge and farmers own practice. In addition, effective extension systems elicit information about farmer’s needs and concerns and convey them to research technology centers (Saito and Spurling, 2002). In Ethiopia, agricultural development sector is the largest unit at the Woreda level and responsible for the extension service. According to the document above, in Ethiopia, extension services used to be categorized into (minimum) household package and regular package. Development packages are based on the selection of a package of technologies from a menu of package choices provided to farmers while regular extension package program aims at enabling farmers adopt improved seeds with commercial fertilizers and improved management practices and soil conservation measures (ibid).

With respect to effectiveness of the national extension services, extension methodology is not considered as something that has to be based on professional scientific principles of information communication and technology knowledge and skill development. And also, little recognition and appreciation is given for the role of agricultural extension discipline as a separate area of expertise (Berhanu et al., 2006).

Nevertheless, in stressing the vitality of communication in the development process, scholars emphasize the fact that communication plays a pivotal role in bringing people together so that they would realize their development goals. James Deane, for instance, magnifies this concept as follows:

“.....if development can be seen as a fabric woven out of the activities of millions of people, communication represents the essential thread that binds them together. On the one hand, communication as dialogue and debate occurs spontaneously in a time of social change. A development strategy that uses communication approaches can reveal people’s underlying attitudes and traditional wisdom, help people to adapt their views and to acquire new knowledge and skills, and spread new social messages to large audiences. The planned use of communication techniques, activities and media gives people powerful tools both to experience change and actually to guide it. An intensified exchange of ideas among all sectors of society can lead to the greater involvement of people in a common cause. This is a fundamental requirement for appropriate and sustainable development (FAO, 1994).

Pursuant to the above mentioned points, communication for development is to become a driving force to improve the quality of lives of the poor in Ethiopia. Accordingly, it is essential to create bridges between different approaches, promote common understandings and language, share experiences, identify common guidelines and principles, and identify challenges and means to overcome them.

#### **2.2.4 Communication in Rural Development**

Communication for development can be applied in the rural sector as a crosscutting approach to address key interrelated issues such as natural resource management, agricultural innovation, food and nutrition security, climate change adaptation, disaster risk management, among others. Such issues can only be addressed in an integrated manner through collective decision making and collaboration among different actors. Regarding this, (Mitchell, 2005) asserts that development is about change and change cannot occur without communication. For this to happen, rural stakeholders must be deliberately involved to have a say and dialogue with other sectors of society.

For example, pollution of rivers and waste management cannot be solved alone by government agencies mandated to do the job.

Households, industries, farmers, fishers, policy makers and law enforcers among others, have to discuss and consider varying viewpoints and stakes. Similarly, coping with a changing climate and managing the risks brought about by its disastrous effects require collective community efforts to save lives and properties. In integrated rural development efforts, particularly in community-based approaches, ComDev serves as a means to expand and deepen the interface among the many issues and areas of expertise involved, ensuring that all the needed actors and knowledge domains are included in the dialogue, hence, in the resolution effort (FAO, 2010). Servaes (2000) points out that communication has become an important aspect of development initiatives in health, nutrition, agriculture, family planning, education, and community economics. He believes that there are three general perspectives on Communication for Development:

The first perspective could be of communication as a process, often seen in metaphor as the fabric of society. It is not confined to the media or to messages, but to their interaction in a network of social relationships. By extension, the reception, evaluation and use of media messages, from whatever source, are as important as their means of production and transmission.

The second perspective is of communications media as a mixed system of mass communication and interpersonal channels, with mutual impact and reinforcement. In other words, the mass media should not be seen in isolation from other conduits. The digital divide is not about technology, it is about the widening gaps between the developed and developing worlds and the info-rich and the info-poor. While the benefits offered by the Internet are many, its dependence on a telecom infrastructure means that they are only available to a few. Radio is much more pervasive, accessible and affordable. Blending the two could be an ideal way of ensuring that the benefits accruing from the Internet have wider reach.

The third perspective of communication in the development process is from an inter-sectoral and interagency concern. This view is not confined to information or broadcasting organizations and

ministries, but extends to all sectors, and its success in influencing and sustaining development depends to a large extent on the adequacy of mechanisms for integration and coordination.

### **2.2.5 Participatory Communication for Development**

Participatory Communication Strategy Design (PCSD) is a bottom-up process that builds on the views and perspectives of local stakeholders, to come up with a communication response that meets their needs, fits their culture and is applicable to their situation. As a socially inclusive process, it involves collaborative decision-making between community members, subject matter specialists, local leaders, government officials, project staff and management, local media and institutions. To a large extent, the ComDev strategy is shaped by the background information gathered during the participatory communication appraisal. It is therefore important to analyze the data collected with stakeholders during the assessment, and transform it into usable accounts. ComDev professionals use dialogue and negotiations to facilitate the acknowledgment of differences and common ground, and to reconcile the various views on a topic or issue. This careful diagnosis is later combined with the logical process of problem solving and creative thinking.

#### **2.2.5 .1 Participatory Planning**

Tackling development issues, exploring and experimenting appropriate solutions cannot be done only by researchers, extension workers and development practitioners. It is essential to involve rural stakeholders and local community members as active partners in the diagnosis, discussion and problem-solving process. Participation, one of ComDev's pillars, entails:

“ the equitable and active involvement of all stakeholders in the formulation of development policies and strategies and in the analysis, planning, implementation, monitoring and evaluation of development activities”(FAO, 2004)

Participatory planning gives people a say and ensures that development interventions are appropriate to the needs and preferences of intended stakeholders. Usually, governments or other development agencies including Civil Society Organizations (CSOs) initiate the participatory planning process; while participating stakeholders include rural or urban local communities, community-based

organizations and local CSOs. The level of participation can be minimal (e.g. information-gathering or consultations) or more active (e.g. identifying, prioritizing and designing program activities).

Oltheten (1999) describes participatory planning as joint actions of local people and project staff in formulating a development plan and selecting the best available alternatives for implementing it. Each stakeholder group may have its own agenda, mandate and responsibilities; the challenge is to identify and agree upon actions suitable for all parties. During participatory planning, a learning process of dialogue, negotiation and decision-making takes place among project stakeholders and project staff. Through it, project activities are aligned to local needs, constraints and opportunities.

ComDev planning is a participatory and socially inclusive process: it aims to incorporate and reconcile a variety of views from community members, local leaders, government officials, rural institutions, and local media and subject matter specialists. The very essence of ComDev is that it is done not only for the people but with the people. In fact, the planned use of communication techniques, activities and media creates an opportunity for people to both experience and guide change (Fraser and Villet, 1994). Participatory local communication planning is certainly the best opportunity to tap whatever potential is in the community to create a sense of inclusion and motivation among the stakeholders.

When project stakeholders are involved in planning, they already initiate change at the local level. During the design process, they use their knowledge, experience and insights to ensure that the ComDev plan meets local needs and demands, is effective and culturally appropriate. At best, they will take over the responsibility for decision-making and management of communication activities and services. This has long-term effects and benefits for sustainable development and people's empowerment.

### **2.2 .5.2 Participatory Rural Appraisal (PRA)**

Participatory Rural Appraisal (PRA) refers to a practical set of approaches that are used to mobilize and engage the communities in critically looking at their own resources and development needs. The main objective of PRA is to prioritize the needs and through a plan of action tackle the needs. PRA

evolved and spread in the early 1990s and it has been described as a “growing family of approaches and methods to enable (rural and urban) people to express, enhance, share and analyze their knowledge of life and conditions, to plan and act” (Chambers, 1994: 1253). As a development methodology, PRA has many sources and the most direct source is the Rapid Rural appraisal (RRA) from which it evolved in 1970s and 1980s. RRA itself, having developed from the biased perceptions, derived from rural development tourism (Chambers, 1994).

Although PRA has much in common with RRA, the two approaches differ with regard to ownership of information and the nature of their processes. In RRA, ‘information is more elicited and extracted by outsiders as part of data gathering’ while in PRA it is ‘generated, analyzed, owned and shared by local people as part of a process of their empowerment’ (ibid: 1253). RRA is thus not participatory as it is unidirectional and tends to give the community members very little chance to express themselves in an interactive way. On the other hand, PRA is mainly participatory and empowers the community to do things they deem fit for their survival, while also allowing them the opportunity to engage in a learning experience without guidance from some defined experts as is found in formal schools.

PRA first emerged in Kenya in 1988, as a direct outgrowth of Rapid Rural Appraisal (RRA). As a tool, PRA builds on the principle that the community is a reservoir of local knowledge, experience, and skills which can be harnessed for positive change in the communities’ lives. In this methodology, people are viewed as key agents to change rather than empty vessels to be filled with new information. PRA makes use of local graphic representations created by the community, hence legitimizes local knowledge and promotes empowerment.

Chambers (1994) discusses the basic principles of PRA that should form the guiding pattern for practitioners and facilitators in participatory development. He recommends that only the best practices that have come as a result of best practices should be applied, while those that do not work should be discarded, but after determining why they do not work. In other words, the practices are induced rather than deduced. According to him, PRA and RRA share some basic principles which he identifies as:

- i. Offsetting biases by being relaxed and not rushing, listening not lecturing, probing instead of passing on to the next topic, being unimposing instead of important, and seeking out the poorer people and women, and learning their concerns and priorities.
- ii. Learning rapidly and progressively, this involves being flexible with the use of methods, consciously exploring, iteration and crosschecking, not following a blueprint program, but being adaptable in a learning process.
- iii. Reversal of learning: Learning from, with and by rural people, eliciting and using their criteria and categories and findings, understanding and appreciating rural people's knowledge.
- iv. Optimizing tradeoffs, relating the cost of learning to the usefulness of information, with tradeoffs between quantity, relevance, accuracy and timeliness.
- v. Triangulating, meaning using different methods, sources and disciplines, a range of informants in a range of places, and cross checking to get closer to the truth through successive approximations.
- vi. Seeking diversity, meaning looking for and learning from exceptions, oddities, dissenters, and outliers in any distribution (ibid: 1254).

Besides the above, Chambers lists four further principles that are unique to and stressed by PRA as:

- i. They do it: That the local people facilitate investigation, analysis, presentation and learning by the people, thus they generate and own the outcomes and also learn.
- ii. Self-critical awareness: This means the facilitators continuously and critically examine their own behavior such as embracing error and correcting dominant behavior.
- iii. Personal responsibility: PRA practitioners tend to take personal responsibility for what is done rather than relying on authority of manuals or of a rigid set of rules.

- iv. Sharing of information and ideas between local people and the outsider facilitators, and between different practitioners, and sharing field camps, training and experiences between different organizations, regions and countries.

As a method, PRA makes use of tools such as: Semi structured interviewing; focus group discussions; mapping and modeling; preference ranking; seasonal and historical diagramming. Such tools are to be used in accordance with the best discretion of the agent rather than as a cooking recipe as has been observed in many PRA exercises in the rural communities in the study area. The tools are best applied to triangulate information particularly where there is doubt rather than being used wholesome. If properly used, PRA tools provide both the community and the agents with an enjoyable learning experience.

However, Chambers warns against potential misuse of the methodology particularly owing to the differences in social economic factors between the participants and the community. The agents must guard against ‘the big brother all-knowing outsider syndrome’ in which they behave like schoolteachers out to teach pupils to pass examination. This will definitely deny the community an opportunity to meaningfully engage in genuine participation (Cornwall, 2000). Besides, even though the methodology is designed to ensure active participation by the community, there is still the danger of consultants foisting their values and ideas (Rahnema, 1992).

Participatory development experiences in many countries are shrouded with many challenges such as lack of a culture and a tradition thus PRA has been singled out as not helping in developing institutions that can ensure sustainable development (Alumasa, 2003). Participation, he affirms enriches, the middlemen who control the process and take care of the quality of standards at the expense of the community.

The effectiveness of PRA is dependent on how skilled a facilitator is and how well he allows the community to participate without rushing them through the appraisal or dominating the sessions and making them more of strict formal classroom type of interaction (Alumasa, 2003). The biblical adherence to the manuals and efforts to dominate the discussions with a ready mindset has proved to be counterproductive. As an exercise in communication and knowledge sharing, PRA provided this study with an opportunity to participate in the actual interaction between the agents and the

community. This opportunity revealed the different methods used in disseminating development information, and the power relations and attitudes of the participants involved in the PRA exercise was also observed. From such observations, participatory development has become an end rather than a means through which change can be realized in the rural communities. The development agents have increasingly turned to participatory development as a means to economic gains. For this reason, they care less about the PRA procedures and outcomes. For instance, Alumasa notes that PRA can generate ‘tons of information whose end product is abridged report that ignores most of the rich data from the field’ and questions whether the abridged reports really voice the people’s aspirations and frustrations:

In the name of participation we need to let people’s ‘voice’ their struggles and experiences of academic, social and political poverty. What I am seeing are processes where the poor participate in generating the information, which is then owned by scholars and researchers, while little credit going to those who generated the information’ (2003:13).

It is evident from the observations above that there exists power imbalances among the participants involved in the field of development. The agents take advantage of the disempowered farmers to advance their own agenda and individual economic and academic goals in the name of participatory development. And, for this agendum to be realized, the power imbalance must be maintained and the farmers continue relying on the agents to provide solutions to their needs. Essentially this practice perpetuates the notion that development is something that needs to be ‘done’ (economically and/or ideologically) to someone. This undermines the underlying basis of true development which heavily relies on active participation. The dilemma in the rural communities is that active participation threatens the existing power bases be they political, developmental or religious (Boon et al., 2004). Genuine participation from those whom development agents claim to serve means ‘that all those involved in development programs must be open, flexible and willing to continually learn’, a process which fundamentally undermines the so called development experts and authoritative institutions (ibid).

### **2.4 .3 Theatre for Development (TfD)**

Theatre for development refers to the use of performed arts in initiating and promoting active and collective communal participation in addressing societal concerns. It has progressively become a more popular medium of addressing a plethora of issues such as justice, prejudice, health, environment, cultural, and economic poverty in the field of development (Boon et al., 2004; Abah, 2002). Other terms that have been used to refer to the use of theatre in development include participatory theatre, popular theatre, community theatre, political theatre, theatre for integrated development, people's theatre, theatre for integrated rural development, legislative theatre, education theatre, theatre in health, and edutainment (Mavrocordatos, 2004; Abah, 2002; Mumma, 1995; Frank, 1995; Boal, 1995).

Be that as it may, some scholars like Frank (1995) find such terms too general and insufficient in describing what theatre does in the communities and prefer to use 'theatre for development' since it implies the notion that its primary concern is the promotion of development in a specific community-albeit through popular theatre. The function of TfD goes beyond the theatrical event to raise issues, find solutions and spark-off collective action. This capacity accounts for its popularity among development workers who are currently engrossed in pet phrase in development discourse-'collective participation' by the communities.

Still other scholars define TfD variously, for instance, Abah (2002) sees it as "a theatre of ordinary people used to address their own problems, in their own terms, from their own perspectives and from within their own art" (p. 159). Accordingly, TfD uses the indigenous per-formative forms of the people to define the aesthetics of its operation, thereby investing heavily on people, who are at the same time the protagonists, generating the themes and infusing the drama with the conflicts from their daily lives (Abah, 2002, 1990; Mumma, 1995; Mda, 1993; Kidd, 1980). The main aim here is to realize attitudinal change and behavioral change, and changes in life style of the community that uses the genre (Mavrocordatos, 2004).

TfD departs from traditional Western and elitist theatre that resides in academic institutions and the bourgeois class. Since TfD "frequently occurs outside 'legitimate' arts milieu, they have consequently tended to escape the attention of cultural theorists and theatre scholars" (Van Erven,

2001:2). TfD is unique in its ability to talk with the community rather than for the community; allows a process of collective creation as opposed to preoccupation with the finished product characteristic of elite theatre meant for bourgeois class consumption in restricted theatre halls (Abah, 2002). Indeed TfD derives its strength from participation by the community thus rendering everyone a participant or a 'spect-actor' (Boal, 1995).

Since acting is a skill that is seldom readily available in the communities or even among development workers, TfD is often led by a team of theatre experts who work with different development workers to help to create theatrical performances that will carry messages in different sectors and concerns (Kamlongera, 1989; Mumma, 1995). Such performances vary from straight drama, dance, puppetry and songs that are usually simple, catchy tunes with a clear message, while others are popular tunes infused with words carrying specific target messages (Mda, 1993). In other words, the theatrical event simply serves as a means that enables the entertainment value to be interjected with didactic intention, thus making it a pedagogical method that is all-inclusive hence participatory (Eyoh, 1991).

The terms 'theatre' and 'drama' are often used interchangeably in the field of drama and theatre although the terms refer to two different types of dramatic expression. For the purpose of clarity this study adopts the distinction by Mda (2001:203) thus:

...theatre refers to the production and communication of meaning in the performance itself, in other words a transaction or negotiation of meaning in a performer-spectator situation while drama refers to literature on which performances are sometimes based, the mode of fiction designed along certain dramatic conventions for stage representation.

In a narrow sense 'theatre' also refers to a building or a place where plays are performed and watched by a live audience, while 'drama' denotes the written text consisting of the playwrights imagined characters and their actions. Theatre involves a performance which may or may not emanate from a literary composition and "it is when a team of actors impersonate the playwrights' characters on stage, by performing in dialogue and action before a live audience, that we make reference to theatre" (Mumma, 1995: 11). In this sense Mumma does not limit theatre to a place of

performance, but he extends it to encompass a collective social enterprise involving people, space and use of instruments or props. This distinction is crucial because it helps to delineate the kind of theatre that this study examined, that is, theatre for development.

In discussing theatre for development as a communication strategy, Mda (1993) points out that the current theatre research suffers from an inadequacy of terminology a situation that has forced scholars to use literary terminology in discussing theatre. He supports an earlier position by Elam (1980) that prior to 1931, scholars discussed theatre under literary studies and that much of the studies in drama and theatre arts were dominated by scholars outside its discipline:

That the drama had become (and largely remains) an annex of the property of literary critics, while the stage spectacle considered too ephemeral a phenomenon for a systematic study had been effectively staked of as the happy hunting ground of reviewers reminiscing actors, historians and prescriptive theorists (1980:5).

He argues that 1931 is significant in the study of theatre because it saw the publication of two pioneering studies that laid the foundation for theatre and dramatic theories using semiotics and semiology. Mda's study appropriates some concepts and terminology of semiotics in explicating the phenomena of theatre for development. He recognizes that semiology offers the best method of examining how meaning is negotiated between performers and spectators in theatre. The fact that semiotics recognizes the existence of performer–spectator bond, as a communication relationship, is important to a study that attempts to place theatre in the context of development communication and examining how the semiotic resources of lexemes are utilized to achieve effective dissemination of messages.

Community theatre practitioners point to the fact that performance is a common feature of human behavior and is naturally stemming from the human desire to imitate others (Omotoso, 2004; Boal, 1998; Kamlongera, 1989). This could be for such reasons as entertainment, education or ritualistic sacrifices such as an act of appeasing the gods. The desire to imitate others is deeply rooted in the human society that it is a universal language performed to express humanness. In support of the universality of the form, Boal noted that “the being becomes human when it discovers theatre” (1998:7). This makes theatre part and parcel of human life just like the language that they use.

TfD relies on the use of local and familiar resources to realize its full functionality. One of the key resources in a community is language. Therefore, the choice of language and the use to which language is put is central to people's definition of themselves in relation to the entire universe. Likewise, Ngugi wa Thiong'o asserts that while working with the Kamiriithu community theatre, the people were concerned about not just language, but appropriate language that suited the characters (Ngugi wa Thiong'o, 1986).

A number of scholars trace the emergence of theatre for development in African traditional and cultural practices from where it recognizes the characteristics of indigenous African performances and incorporates such resources into its repertoire (Chesaina and Mwangi, 2004; Van Erven, 2001; Kamlongera, 1989). Van Erven (Op. cit) argues that it is such connections that make TfD easily acceptable in developing countries since it stems from people's own practice and continually carries their local culture, cultural action, and represents a people's process of change. Indeed, TfD stems from the people's desire to use the cultural forms at their disposal to create drama that they enjoy and that truly carries their needs and depicts their concerns (Kamlongera, 1989). In this way, TfD continues with the functional nature of indigenous theatre into our modern age.

Kamlongera (in Mda 1993) clarifies the mistaken conception that Freire and Boal originated the idea of using theatre to serve a particular function in society. He points out that TfD as a movement owes its roots to the adult educators such as Augusto Boal, Ross Kidd and Michael Etherton who saw that theatre can provide a method of implementing Freire's ideas on raising the critical awareness of the disadvantaged people in society (Mda, 1993). Kamlongera also points out that Freire's work does not deal with theatre at all. Kamlongera's observation is important to this study particularly by clearly pointing to the origin of TfD which has been blindly linked to Freire and Boal especially by theatre practitioners in the study area.

Augusto Boal lays the foundation for participatory theatre in his much publicized book *Theatre of the Oppressed* (1989) when he applies the ideas of Paulo Freire to theatre. The author describes theatre as an efficient weapon for liberation noting that it is a popular form of communication and expression. He points out that theatre was originally created by people for people and entailed 'people singing in the air' until the aristocracy created some divisions in which some people became actors while others became watchers constrained to remain seated, receptive and passive. He

demonstrates how theatre has come to reflect ruling-class control by drawing upon Aristotle's coercive system of tragedy, Machiavelli's poetics and Hegelian absolute subject. Boal then shows how the process is overturned in Brechtian/Marxist poetics through the deconstruction of barriers created by the ruling classes and the revolutionary potential of transforming the spectators into actors. In the forward to *Theatre of the Oppressed* he says that "the barrier between actors and spectators is destroyed: all must act, all must be protagonists in the necessary transformations of society" (ibid). This ensures a complete circle of communication between actors and spectators. Boal lays the foundation of his theory based on practical experiences in Latin America. He illustrates this with two experiments, one in Peru and the other in Sao Paulo. This book forms the basis of participatory theatre for development. The current study finds Boal's work very essential in understanding the true roots of participatory theatre and theatre as an effective tool and popular form of communication and expression.

Mukaronda (2001) discusses the role of theatre for development in stimulating community participation in the 'Making Sense Project', a development program initiated by Radio for Development (RFD), a radio production unit based in the United Kingdom. 'Making Sense Project' aimed at equipping rural women in Southern Africa with entrepreneurial and business skills. The project was set up in response to requests by Small Business Network Organizations in Southern Africa who felt that they were unable to reach many rural areas which were inaccessible due to poor infrastructure. He points out that: ...in this project, theatre is being used to stimulate community participation at several stages with the aim of making the program a genuine people's project with RFD and its team of development workers mere facilitators (2001:181-190). Mukaronda reports that theatre was used as a research tool to determine what the content of the curriculum should be and also to assess the needs of the community, after the target groups, one in South Africa and one in Zimbabwe, had been selected for the pilot schemes.

As a procedure, the projects used two techniques common in Tfd, that is, the 'homestead technique' and the 'performance method'. The homestead technique involves the animators living with a family and trying to pick up as much information as possible. This is then used in the performance method to improvise a performance from which both the animators and the villagers obtain deeper understanding of issues (Eyoh, 1987). Mukaronda also reports that the 'open up' technique which

allows the audience to participate in a performance and as well as ‘in character’ discussions (actors engage the audience in a discussions while the performance is progressing) were also used with great success. He suggests that these techniques were important because the animators were not from the villages thus they needed time to experience and appreciate the lives of the rural women. This pilot projects thus, went beyond discussion and observation. This is in contrast with the case reported by Mluma (1991) in Tanzania, where the animators were members of the village, hence there is no need for the “homestead technique”. Mukaronda concludes that the project owes its success to the use of TfD and the fact that participatory projects were community specific. Theatre was first used ‘for research and curriculum development purposes, for implementation of the training program, and for follow-up action...aimed at encouraging maximum participation of the target communities and maximum involvement in determining their destinies’ (Mukaronda, 2001:183). In another project on AIDS education through theatre in Uganda, Frank (1995) points out that TfD in Uganda serves as a government instrument of change. This is unlike in countries such as Botswana, Nigeria, Lesotho, Kenya, and Zimbabwe where theatre is used as a media for people to articulate criticism of the respective governments. He identifies two types of plays, those concerned with certain problems and their solutions- the project-oriented plays performed to implement concrete improvement in the life of the community- and those that call for change of attitude within a specific target community. Frank specifically focuses on a sub-category of TfD which he calls Campaign Theatre (CT), a “form of TfD which is concerned with raising the consciousness of people on such topics as child care, environmental issues, health care etc” (ibid:13). This category of TfD has become very popular with Government Organizations (GOs), NGOs and International Organizations (IOs).

The popularity of theatre as a communication strategy stems from the belief that with the help of theatre, messages reach a larger number of people and that theatre, through its inherent entertainment value, is better suited to convey sensitive messages, than say, a series of lectures. Secondly, theatre also provides an opportunity to instigate a direct interaction between communicators and the audience in which developmental processes can be re-emphasized through discussions after the performance. This is the kind of theatre that this study examined, particularly how effective TfD as a mode of communication is in realizing behavior change rather than its popularity. Thus the current study gained a lot of insights from Frank (1995) especially on how the structure and techniques of

TfD can be used to effectively understand the socio-political and cultural background of the community.

The origin and practice of TfD is often linked to adult education program in Botswana in 1974 especially to the model fashioned by the Laedza Batanani Popular Theatre Program in Botswana in 1974 (Mda, 1993; Frank, 1995). This model was accredited with the introduction of the two-way communication into development projects in which people were made aware of their situation, encouraged to look at their problems and to take action to solve them instead of merely receiving messages from government employees. However, it failed to make theatre a people's own communication medium because the workshops were instigated by officials and the villagers were not involved in the making of the plays (Frank, 1995).

A more improved model was developed in one of the rural theatre workshops in Bomo by the Ahmadou Bello University (ABU) theatre group in Nigeria in 1981. The Bomo model applied Augusto Boal's 'forum theatre methodology' so as to allow for more involvement by the community members. In forum theatre, "the actors present a problem of the community that needs to be solved. Just before the solution... they interrupt the play and ask the audience to suggest possible solutions" (Frank, Op. cit: 22). This model encouraged the audience to critically analyze what was presented before them. The model was quite successful and was replicated by Maratholi Travelling Theatre from Lesotho and Liwande Primary Health Care Unit in Malawi with a resounding success (Mda, 1993; Frank, 1995).

But the model soon ran into problems despite the initial success. Mlama (1991) singles out the approach developed in 1983 in a workshop in Murewa, Zimbabwe as a case at point. The Murewa workshop developed performances based on the Bomo model using Augusto Boal techniques. Even though the initial response to the workshop was good and particularly successful owing to the active and deeply rooted artistic tradition in Zimbabwean popular culture, it did not have a lasting impact on the use of TfD in Zimbabwe. Two possible reasons could explain this failure, one, pointed out by Mlama, is that the "neo-colonial attitudes, where the expatriates deliberately ignored the indigenous theatre form because they believed in the superiority of European theatrical forms" (Mlama, 1991:85-6) can certainly lead to failure. And secondly, the failure could also be attributed to insufficient knowledge of theatrical techniques on the side of the organizers (Frank, 1995). It is

evident from this that TfD practitioners should always strive to understand the socio-cultural context of the target people; otherwise, all their efforts will not yield the desired outcome. Frank points that this was the case with the Murewa conference where the organizers, who were largely European expatriates, over-emphasized on drama at the expense of other art forms such as dance and music, thus killing active and effective participation from the community. This is a clear pointer that TfD derives from the people's practice and must be rooted in those very practices if it is to be effective in meeting the communicative and participatory needs of the people.

Mumma (1995:15) notes that the following featured as the main elements:

- i. Language – what is the appropriate language?
- ii. Environment- How immediate is the environment in terms of venue; is the problem being addressed, etc.?
- iii. Participation- Who is doing what? This is a key question for the project coordinator himself.
- iv. Culture- Here attention is drawn to the latent expressions of culture, which are never apparent in a casual impatient contact with a community. The adaptation of appropriate indigenous art form can be included here.
- v. Time –What is the appropriate time for working with the community?

This model invests heavily on time which is often taken for granted by practitioners in the field of development. Essentially this model provides room for creating a rapport with the community and allows the animators to gain the confidence of the community. This may take up to weeks before a play can be staged. The model recommends that people should use their own language since that is the language that invokes their humanity.

A survey of TfD activities across Africa reveals that TfD cannot be divorced from current development politics since there is a connection between the economic, political and social crises facing most African states and the consolidation of the popular theatre tradition. The goal of theatre is to make people aware of their living conditions and to draw them as active participants into the development process by furthering the expression of their viewpoints and actions to improve their conditions (Mluma, 1991). Theatre has been realized as a useful tool in the struggle against the forces, which undermine the people's welfare, namely the ruling classes (Frank, 1995).

## **2.5 Choosing the Appropriate Communication Approach**

The communication approach is “a specific communication focus or set of coherent tactical actions, aimed at achieving a certain objective” (Mefalopulos, 2008). Communication approaches overlap to some extent but are not mutually exclusive. Each puts emphasis on a specific element of the strategy (e.g. intended stakeholders, objectives to accomplish, core content or communication methods to apply). Examples include information and knowledge sharing, social marketing, awareness raising, behavior change communication, social or community mobilization, edutainment and advocacy communication, among others. Information and knowledge sharing Communication makes information available in forms that rural people find useful, relevant and attractive. Information and learning materials about new topics, technologies or practices are provided in styles and formats that people can easily comprehend. They can overcome literacy barriers through audiovisual materials and reach specific audiences more effectively (through either interpersonal or group communication, mass media or new ICTs). ComDev also strengthens knowledge sharing mechanisms to improve local capacities, and bridge the gap between local or indigenous knowledge and scientific knowledge. With information and facts at hand, people are able to make informed choices between adoption and rejection of a new idea, practice or technology.

The application of the process of communication to the development process has been referred to variously as development communication (Moemeka, 1996), or communication for development (Burton, 2001). However, both terms refer to the same thing, that is, the use of the principles of exchange of ideas to development objectives. Therefore, this study uses the terms interchangeably. Oliveria (1993) attributes lack of significant strides in development in the Third World countries to ignoring effective communication between the development agencies and the targeted poor communities. He emphasizes the importance of communication by pointing out that it “transfers ideas and knowledge in ways that enable the recipient to act upon the information received” (1993:103). Oliveria thus envisions development as knowledge oriented phenomenon, a position adopted by this study as it endeavors to explain the role language plays in the transfer of knowledge.

The application of information and knowledge to work has become the world’s new form of wealth (Wriston in Burton, 2001), which people strive to acquire in order to create a desired value in human life. But what exactly do we mean by information, knowledge, and communication? Simon Burton

explores the concepts of information, communication and knowledge and the different approaches to communication in development. He first points to the fact that:

We live in the ‘information age’ or ‘information society’. The current fascination with communication, information, knowledge, discourse, the media, and computers... provides new ways of thinking about some of the central sociological questions of the last century (Burton, 2001: 434).

Essentially, this points to the current world concern with the generation and dissemination of information, which Burton considers ‘something that can be damped into the heads of individuals’ or a meaningful thing which people experience through some medium such as voice, word, television or computer. This is similar to Feather’s view that sees information as ‘a sub-set of knowledge which is recorded in some symbolic form’ (1998:118). If we take a word as a symbolic form, the above assertions then imply that words have specific meanings which users attempt to pass across. These meanings, we know from discourse linguistics, are subject to variations in interpretations, with some words widely conventionally interpreted in a similar way and others contested.

Burton also defines knowledge as ‘an asset or a capability of human mind (although sometimes it only seems to exist in its practical manifestation: how to do something’ (2001:436) and points to the untenable assumption of the perfect duplication of information with regard to transferring knowledge. He attributes this to the fact that communication is a socially mediated phenomenon and, as such, knowledge is bound to vary. Besides, he warns that we should be wary of ‘knowledge society’ which has more to do with an economic structure than with ensuring equal level of knowledge in the society. Knowledge, as conceived by Burton, is a source of social inequality in the study area. This study finds Burton’s ideas practical and applicable to the study of information dissemination in the study area, and indeed my study gained from these ideas in terms of understanding and defining information, knowledge and communication.

Burton defines communication as “a process involving some means of conveying information (voice, image or other technology) and understanding it (decoding it)” and suggests that “without the appropriate interpretative skills (which are personal and cultural), some information is not information at all” (2001: 435). He suggests further, that communication is both a means of sharing

information and a complex cultural and personal interpretation of that information (ibid). This departs from the classical conception of communication as ‘the mechanic-vertical model’ that sees communication as talking at people or a “process of transmission of modes of thinking, feeling, behaving from one or more persons to another person or persons” (Moemeka, 1996:4). Communication is indeed perceived as an interactive process that works in a circular, dynamic and ongoing way (Hiebert et al., 1985) in which there is neither permanent sender nor receiver and roles keep changing hands depending on who is talking and who is listening.

The advocates of this model of communication, place emphasis on how people use communication or messages and stress genuine dialogue, free and proportioned opportunity to exert mutual influences. The model rejects the idea that persuasion is the chief role of communication, instead emphasizes the circular interactive model which allows for feedback. According to Moemeka “feedback is imperative; its importance lies in the opportunity it creates for understanding the other person’s point of view and, therefore, for ensuring co-orientational influences” (Moemeka, 1996:5). The emphasis is on human beings as the main generators and implementers of exchange of ideas in a democratic and interactive way. The works cited above informed the conceptualization of communication as used in this study, that is, communication as a participatory exercise. In communication therefore, information flows from sender to receiver and back to sender continuously until the communicative purpose is fulfilled. Like the authors in the cited works, this study also rejects the linear and behaviorist model of communication that stresses the uni-directional flow of messages from a sender to a receiver and the near perfect match between senders’ meaning and the receivers’ meaning that was popular with the proponents of modernization approach to development.

Mundy and Compton (1995) draw a distinction between knowledge and information by pointing out that whereas knowledge is a cognitive experience which is gained through interaction with environment or through communication with others, information is knowledge encoded in some form of channel for transmission. Burton (Op. cit) interprets knowledge and information as products of human activity and thus inseparable from human interest. Such interests have led to studies on how the powerful groups are positioned and represented in the social structure (Fairclough, 2004; Davies, 1994).

Mundy and Compton also discuss the distinction between exogenous (from outside) and indigenous (local or community-based) communication channels and knowledge. They identify three characteristics of indigenous communication channels as: “developed locally; they are under local control; they use low level of technology and include folk media, indigenous organizations, deliberate instruction, unorganized channels (informal conversation) and observation” (Burton, 2001:437). Mundy and Compton (Op. cit) observe that information and communication for development begin with information carried by an outside source using non-indigenous channels such as the mass media, before it is picked up and circulated through indigenous channels. This point essentially underscores the critical role that indigenous communication plays in disseminating exogenous information and improving true participation by the local people and outsiders.

This is similar to Blake’s (1993) observation that what has mainly gone wrong in development communication is its absolute rooting in Eurocentric approaches. Blake proposes that one of the ways out of this present situation is to rethink what development means to poor people and to critically examine the various strategies used in implementing development objectives because this could lead to a radical move to social organization and visions of the desired society. The distinction between exogenous and indigenous modes of communication as expressed by Mundy and Compton, and Blake provided this study with a launching pad for identifying the commonly used modes of communication in the study area and how they impact on the acquisition and use of development information. Mundy and Compton’s distinction between knowledge and information is also important to this study since the study investigated the content and process of information dissemination.

When we apply the principles of communication to development objectives we are in essence dealing with development communication, a process that Moemeka describes as:

...the art and science of human communication applied to the speedy transformation of a country (economic growth, modernization, industrialization) and the mass of its people (self-actualization, fulfillment of human potentials ...through identification and utilization of appropriate expertise in the development process that will assist in increasing participation of intended beneficiaries at the grassroots levels ( 1996:5).

The utilization of this 'appropriate expertise' is crucial to participation at the grassroots and this study attempts to unmask the so-called 'appropriate expertise' as applied to community development in the study area. The study examines how appropriate expertise is applied to information dissemination in realizing sustainable agricultural development and suggests ways in which it can be used to enhance farmers' participation. Development communication is thus human oriented and Moemeka sees it as playing two broad roles, first, is a transformational role through which it seeks justice and secondly, is the socialization role through which it strives to maintain some of the established values of society that are consonant with development (ibid). This is in line with the participatory approach to development where communication creates an enhanced atmosphere for the exchange of ideas that are aimed at producing an accepted balance between physical outputs and human relationships in social and economic advancement. The views of Moemeka are instrumental in situating the focus of development communication in this study.

Moemeka (1996) discusses approaches to development communication by stating that the starting point of development communication is the 'felt needs' of the community and the 'action needs' as identified by planners. These two sets of needs follow four stages: the first is the diffusion stage, involving identification and analysis of the innovations sought by communities in order to determine to whom, when and with what material means development agents want to introduce them. The second stage is the social process stage, which involves determining how existing social, cultural, psychological and indigenous communication factors, as well as government organizational factors may help or hinder the adoption of new practices among the group of people concerned. And the third stage is the identification of existing media and how they relate to people. The concern here is with the possibilities of combining existing communication channels. For instance, the traditional and interpersonal channels and the modern print and electronic media and finally coming up with locally tailored communication programs, which are then implemented in phases with real action potential in the communities taking into account the available supplementary inputs from outside the community.

Moemeka further identifies three different approaches, to putting the above into operation namely, interpersonal approach, usually implemented through extension and community development method or through ideological and mass mobilization; the mass media approach, which could be

through centralized media approach or the localized media approach; and the integrated approach which combines all the approaches and methods in appropriate rating, depending upon the identified needs and socio-cultural situation in each community (Moemeka, 1985; 1996). The author also points to the fact that:

...in rural Africa, no communication strategy is likely to succeed unless it takes into account the five basic principles the system of traditional communication-supremacy of the community, respect for old age, utility of the individual, sanctity of authority and religion as a way of life (Moemeka, 1985 in Moemeka, 1996:18).

## **2.6 Communication and Use of Local Languages in Development**

Scholars are in agreement that human society as it is relies a lot on communication and language. Communication is a core ingredient of social life and language is a major component of it (Thompson, 2003; Fairclough, 1992; Halliday and Hasan, 1985). Good (2001:76) argues that “human language and the ways in which we use it lie at the very heart of our social lives”. The author emphasizes that it is through communication with one another that personal relationships, communities and societies are made and maintained. Indeed, it is through social networks and relationships that we are who we are in our different social set ups.

This study is premised on the argument that an improved understanding of the complexities and subtleties of communication and language can be of great assistance to people involved in the social process of changing the quality of lives that people live in the Third World countries. Effective communication can, therefore, make a big difference between success and failure in development projects. This position is augmented by an understanding that community development is a service activity involving selling of ideas that are aimed at influencing other people’s way of lives so that they can change to a better life of dignity and less human suffering. This influence relies on appropriate communication and language use which form the building blocks for any meaningful interaction. Therefore, the clearer one understands them the likelihood of better results.

The word ‘communication’ has a very broad application and is interpreted variously by scholars from across disciplines. This study is cognizant of the other applications even as it narrows the operational meaning of communication to what Fiske (1990) defines as ‘the social interaction

through messages'. This definition is important in this study because it recognizes three important elements that are crucial to this study. The first element is the fact that communication takes place in a social context hence places emphasis on the crucial role that context plays in communication. Secondly, that within the social context, communication involves not mere transmitting of information, but also an interaction which implies communicating relationships between people. And lastly, the element involving messages is important to this study and particularly in line with Thompson's (2003) points that, "a meaning can be sent and received even if the person communicating had no intention to do so".

This implies that communication is a multilevel event that carries messages encoded and superimposed upon the basic object and, which indicates how we want someone to take the basic message. Bateson (1972) called this metamessage and argued that ignoring this often leads to breakdown in communication between interlocutors in a communicative event. Rosengren explains this rather philosophically by pointing out that, "as human beings we cannot not communicate" (2000:38) meaning that even in silence we still communicate various messages whether we wish those communications to take place or not. Communication is therefore a core social fact.

The earliest and best known communication model is the Shannon and Weaver's (1949), simple model based on three elements, that is, the sender/transmitter, the receiver and noise (seen as any factor that interferes with or undermines communication). Although this model was quite influential, it is criticized for being too simplistic and failing to account for other communication factors such as social contexts and the importance of meaning (Thompson, 2003). The alternative approach to this is the semiotics approach, which emphasizes signs and the powerful symbolism associated with them. Copley (2001a) argues that in the semiotics approach the focus is on how signs are used and combined in systems to form the basis of communication:

Communication is a form of semiosis which is concerned with the exchange of any messages whatsoever: from the molecular code and the immunological properties of cells all the way through to vocal sentences. Signification is that part of semiotics which is concerned with the value or outcome of message exchange and sometimes is given the name 'meaning' (2001: 7).

This approach is significant to this study because it emphasizes semiotic signs as building blocks in a system of meaning making thereby providing theoretical basis for understanding how meanings are made in different semiotic systems using signs such as visual images and lexemes. This is linking well with the theory of Systemic Functional Linguistics and Critical Discourse Analysis that this study uses as the framework for analyzing data.

However, as Thompson (2003) warns, signs are not universal resources applicable to all people in the same way, instead they are governed by people's way of life hence culturally specific and must be interpreted so. While pointing to some of the defining characteristics of culture, Guirdham (1999) defines culture as a 'historically transmitted system of symbols, meanings and norms', which implies it is engrained in people's social wellbeing and thus it is fundamental to the idea of communication. This argument is followed up by Kendall and Wickham (2001) when they emphasize that culture refers to "the different ways people go about ordering things and the different ways the world goes about ordering people" (p. 24). Indeed, culture gives us the framework for making sense of our experiences through "providing us with an interconnected set of shared ideas, assumptions, beliefs, values and unwritten rules" (Thompson, 2003:15). Thompson goes on to recognize that even such conception of culture is too broad and may refer to many sets of different shared meanings which may not be relevant to a particular communicative event. However, he singles out two ways in which culture is important to communication: first that it is through cultural signs and symbols that we are able to communicate with one another, and second, that each communication has to be understood within the context of the particular culture or intercultural network in which it occurs.

Whereas the above observations point to the solidity of culture in communication and language usage, Berger and Luckmann (in Thompson, *ibid*) point out that there are ideas that influence people's thoughts and actions. They refer to such ideas as "ideology" and go ahead to define the term as "ideas serving as weapons of social interest" (Thompson, 2003: 16). In other words, those who remain in positions of power do so not as a result of physical force, but through subtle means embedded in such powerful ideas. Thompson sees ideology as the set of ideas which help to maintain the status quo in terms of the existing power relations. The interpretations of such ideas are important in this study because they have an impact on how development information is disseminated in the study.

Other scholars (e.g. Foucault, 1977, 1979; Fairclough, 1996; Kress and Hodge, 1979) have linked the concept of ideology to discourse and pointed out how languages in use carry with them power relations and how such relations are embedded in the discourses that ensue. In this way, we see that communication is very closely linked to power through the medium of discourse. In addition, it is known that differences in discourse are signaled by differences in language since discourses are maintained through language. This leads further to the appreciation that language does not only reflect reality, but also in many senses constructs that reality (Fairclough, 2004; Halliday, 1994, 1978; Wodak, 1996, 2001; Van Dijk, 1997). Shotter (1993) contributes to the same appreciation by noting that:

Language is no longer seen as serving solely a representative function, but also being formative, that is, rather than being of use merely to refer to circumstances within a situation; it functions to formulate the functions in which we are involved as situations, as states of affairs (p. 33).

In this sense, by using the term ‘poor’ we are not just reflecting the state of affairs in the Third World countries, but also in effect we are reinforcing and constituting the reality in the Third World as being so. Although this is very similar to the analysis of the functions of language and particularly what people do with language, which is well elaborated in the works of Austin (1955), Searle (1969), and Bates (1976), it is indeed related to the role of language in constructing and construing reality as explained by Halliday (1978) in the theory of Systemic Functional Linguistics.

What is apparent in the foregoing discussion is that it is not possible to have a single and clear approach to communication because as Thompson (Op. cit) notes, communication accounts for such a wide- ranging and intricate subject matter. But we can now say with certainty that communication is so linked to social interaction that when we communicate we actually communicate ourselves thereby transcending mere passing of information and investigate into a process that centers on the constitution of the individuals’ identity. And since development interaction brings together participants from different cultural frameworks there is high potential for difficulties in communication given that participants will always make assumptions based on their unwritten rules.

This brings the discussion to the area of intercultural communication, in which speakers from different cultural backgrounds interact, particularly in disseminating development information. Thompson (Op. cit) lists three potential areas of difficulties in intercultural communication as:

- i. Incompatibility of assumptions each speaker from a different culture will be drawing upon in framing the basis of their communication;
- ii. Different cultures have different approaches to communication; and
- iii. Discrimination of one's culture by another person based on one looking down upon someone from a different cultural background.

These factors often lead to stereotyping, a practice based on day-to-day 'typification' in which people see things as typical, they "become rigid and resistant to change, amendment or renegotiation" (ibid: 31). The danger with stereotyping is in the fact that it has an effect in distorting communication because they are inherently based on derogatory and unfounded evidence. Scollon and Scollon (2001) argue that stereotyping is a kind of overgeneralization that carries an ideological position and applies characteristics of one group to another group usually through exaggerated negative and positive value. These values form the basis for arguments in support of social or political relationships in regard to members of those groups. They underscore the need for awareness of the dangers of stereotyping and a commitment to ensure that these are not allowed to influence people's actions and interactions because stereotyping:

Limits our understanding of human behavior...our view of human activity just to one or two salient dimensions and consider those to be the whole picture...they go on ideologically to use that limited view of individuals and of groups to justify preferential or discriminatory treatment by others who hold greater political power (ibid:169).

From the aforementioned discussions, it can be said that communication entails more than just the use of words to disseminate information and development interaction is certainly a wide and delicate interface that encompasses communication, language, culture, ideology, power, attitudes and interpretations of both unsaid and the said, the seen and the unseen.

## **2.7 Preserving Indigenous Knowledge and Culture**

Another basic concept underlying participatory communication is respect for the knowledge, values and culture of indigenous people. Far away from global information highways marginal communities in rural areas contain a wealth of indigenous knowledge and traditional cultural resources, a rich but fragile heritage which risks being lost with the advent of modern technology. The essence of involving rural people in the process of their own development lies in the sharing of knowledge... the outcome of useful sharing of knowledge is not so much the replacement of traditional techniques by modern ones, as a merging of modern and traditional systems to produce a more appropriate hybrid, one that befits the economic and technical capacities of rural populations as well as their cultural values (FAO, 1987).

Traditional subsistence farmers in many cases have known better than the agricultural experts what cultivation methods were appropriate in their own environment. Indigenous groups have access to a large volume of traditional knowledge about their environment and are highly efficient users of available resources that have been crucial for their survival. In Arctic Canada, for example, perceptions on climate change have been essential for the survival of aboriginal groups and they have contributed their traditional knowledge and local observations to scientists and decision makers (Neil Ford, 2000).

Respect for their traditional knowledge communication and culture are closely interwoven. Communication is a product of culture and culture determines the code, structure, meaning and context of the communication that takes place. Culture and history also play an important role in the social development of a community. For generations, rural populations living in isolated villages without access to modern means of communication have relied on the spoken word and traditional forms of communication as a means of transmitting culture, knowledge, history and customs. "The wealth of proverbs, songs, stories, and other entertaining forms have a special function in an oral culture. Eloquence and subtlety are valued; a well-phrased statement is remembered. People listen for hours to a good storyteller. Elders use proverbs to comment on the happenings of the day, and proverbs are devices for communicating the insights and experiences of the past." (Fugelsang, 1987).

New information and communication technologies may be used to enhance cultural self-expression or stifle it through what has been variously labeled as cultural imperialism, cultural invasion, cultural synchronization or cultural homogenization. (Ansah, 2000).

One of the effects of digitalization is the growing concentration of ownership of different media within a very small number of large multinational corporations. The trend now is for powerful multinationals to buy up newspapers, books and magazines, publishing houses, radio and television networks, telecommunication companies and satellite relay facilities. The result is the reduction of communication content, cultural diversity and opportunities for local traditional systems of communication. Large corporations strive to maximize profits and pursue economies of scale by reducing the varieties in their media offerings and trimming back small-scale community services that are rarely viable within large-scale operations. The mega corporations fall back on the models tested in their home markets – invariably an American, western model. The result is the displacement of local programs with foreign ones, and a narrowing of rich cultural diversity. (Saik Yoon, 2000).

How strong are indigenous communication systems? How fragile? Is cultural diversity threatened by technology? Already we see young people in both urban and rural environments throughout the developing world embracing western models and abandoning pride in the cultural roots of their parents. In today's global world cultures are no longer isolated. They interact and influence each other. Thus, we witness the emergence of new cultural and knowledge systems which blend rural with urban, local with global, traditional with modern customs and values and which generate "hybrid" cultures and practices. (Servaes, 2003) "Globalization" is the term now used to define the integration of the global with the local.

To be successful, communication efforts must take into account the cultural values of the community as an avenue for their participation, rather than borrowing communication strategies from outside that promote change without due consideration for culture. Preserving cultural diversity, local languages and traditional systems of communication in the face of globalization is one of the major challenges for communication practitioners in this Information Age.

## **2.8 Social Mobilization and Sustainable Development**

In simple words, social mobilization calls for the establishment of a broad-base demand, support and action towards a development goal. Networking, partnership and alliance building are key components of social mobilization, strategic to create consensus and promote resource sharing and synergy of efforts (Velasco et al., 1999). The actors involved include community members and other relevant segments of the society such as decision makers, religious associations, professional groups, opinion leaders and service providers. Allies can come from NGOs, church-based and non-profit organizations, the private business sector, academe, research institutes and development organizations.

In communicating rural development issues on food security, climate adaptation or natural resource management, creating linkages with mainstream media and ICTs is advantageous. This is done not only to maximize the potential and strengths of community media, but also to enhance the efficiency of development initiatives. Community media can localize content to facilitate the community's better understanding and appreciation of information, and to promote a sense of involvement for community members to plan and perform specific actions. On the other hand, local and mainstream media can link communities with provincial, regional or national authorities and mobilize other development organizations to support community actions.

Potential areas of collaboration include:

- co-production and sharing of materials (e.g. plugs, articles, documentaries, expert's views);
- identification and coordination with authorities, subject matter specialists and resource persons;
- implementation of media-based action programs.

In this approach, ComDev fulfills its function of increasing rural communities' readiness for collective action. It is an intensive process of awakening critical consciousness and developing leadership capabilities, to get organized and tackle an issue. When communication is used to trigger active participation and networking, the outcome is often successful and sustainable, as people feel more committed and strive to ensure effective implementation of plans they personally contributed to. In a way, it is a process of empowering local communities and encouraging self-reliance. Communication strategies for the implementation of sustainable development could be identified at three levels: behavior change communication; advocacy communication and communication for

social change (sometimes called communication for structural and sustainable change) (Knapf, 2003; McKee et al., 2003).

## **2.9 Levels of Communication Strategies in Sustainable Development**

### **2.9.1 Behavior Change Communication**

This category can be further subdivided in perspectives that explain:

- (1) Individual behavior
- (2) Interpersonal behavior
- (3) Community or societal behavior (Knapf, 2003; McKee et al., 2003)

Individual behavior is based on the premise that one's personal thoughts and feelings control one's actions. It proposes that health behavior is, therefore, determined by internal cues (perceptions or beliefs), or external cues (e.g. reactions of friends, mass media campaigns, etc.) that trigger the need to act. This model further explains that before deciding to act, individuals consider whether or not the benefits (positive aspects) outweigh the barriers (negative aspects) of a particular behavior.

According to McKee et. al, (2003), some theoretical frameworks that explain interpersonal behavior are the Social Cognitive Theory (SCT), the Social Experience Model (SEM), the Social Network and the Social Support Theory. The Social Network theory explains the mechanisms by which social interactions can promote or inhibit individual and collective behavior. An understanding of network theory enables programmers to better analyze how friends, families and other significant people might impact on the same individuals and groups that they are trying to influence. The Social Support Theory, on the other hand, refers to the content of these relationships – i.e. what is actually being shared or transmitted during different interactions. As such, assistance provided or exchanged through interpersonal and other social relationships can be characterized into four types of supportive action: Emotional support, instrumental support such as tangible aid or services, appraisal support such as feedback and constructive criticism, and informational support in the form of advice or suggestions etc. The best-known theoretical framework that explains community or societal behavior is the Diffusion of Innovations (DOI) approach (Rogers, 1983).

## **2.9.2 Advocacy Communication**

Advocacy communication is primarily targeted at policy-makers or decision-makers at national and international levels. The emphasis is on seeking the support of decision-makers in the hope that if they are properly “enlightened” or “pressured”, they will be more responsive to societal change. A general definition of advocacy is: “Advocacy for development is a combination of social actions designed to gain political commitment, policy support, social acceptance and systems support for a particular goal or program. It involves collecting and structuring information into a persuasive case; communicating the case to decision-makers and other potential supporters, including the public, through various interpersonal and media channels; and stimulating actions by social institutions, stakeholders and policy-makers in support of the goal or program.”

Accordingly (Servaes, 1999), ascertains that advocacy is most effective when individuals, groups and all sectors of society are involved. In connection with this fact, three main interrelated strategies for action can be identified:

- Advocacy – generating political commitment for supportive policies and heightening public interest and demand for development issues;
- Social support – developing alliances and social support systems that legitimize and encourage development-related actions as a social norm;
- Empowerment – Equipping individuals and groups with the knowledge, values and skills that encourage effective action for development.

## **2.9.3 Communication for Social Change and Sustainability**

Behavioral change communication and advocacy communication, though useful in themselves, will not be able to create sustainable development. This can only be achieved in combination with, and incorporating, aspects of the wider environment that influence (and constrain) structural and sustainable change. These aspects include: Structural and conjunctural factors (e.g. history, migration, conflicts), Policy and legislation, Service provision, Education systems, institutional and organizational factors (e.g. bureaucracy, corruption), Cultural factors (e.g. religion, norms and values), Socio-demographic factors (e.g., ethnicity, class), Socio-political factors, Socio-economic factors, and Physical environment.

Servaes (1999) argues, there are a variety of theoretical models that can be used to devise communication strategies for sustainable development. However, as each case and context is different, none of these have proven completely satisfactory in the field of international development. Therefore, many practitioners find that they can achieve the greatest understanding by combining more than one theory or developing their own conceptual framework.

## **2.10 Development Support Communication**

The Development Support Communication (DSC) approach is the systematic utilization of appropriate communication channels and techniques to increase people's participation in development and to inform, motivate, and train rural populations, mainly at the grassroots level. This concept is one of the central ones in FAO's approach to communication for development. The DSC Branch is one of a sub-program within FAO's Rural Development Program. It is putting communication into practice by utilizing the DSC process model as follows:

- a) Needs assessment/information gathering
- b) Decision making/strategy development
- c) Implementation
- d) Evaluation

It emphasizes the multi-media approach especially the integration of traditional and popular media and campaign strategy. There are two major lines of actions. A majority of DSC field interventions still deal with communication components that support a variety of rural development but increasing DSC operations has become stand-alone projects. A new line is the support to national institutions in an effort to build an in country capacity to deal with all aspects of communication for development: From policy advice to appropriate communication research, from the definition of national communication policies and strategies to the development of multi-media approaches and the choice of culture-specific media mixes.

Development communication rests on the premise that successful rural development calls for the conscious and active participation of the intended beneficiaries at every stage of the development process; for in the final analysis, rural development cannot take place without changes in attitudes

and behavior among the people concerned. Media used in participatory communication are among other things: Interactive film and video, community radio and newspaper. The main theme is empowering people to make their own decisions. The conscientization approach of Freire (1983) showed how people will galvanize themselves into action to address their priority problems.

### **2.11 Communication for Rural Development**

Strategies that include communication for rural development as a significant aspect of agricultural and rural development are sorely needed. Efforts in this direction are being made, but governments have yet to recognize fully the potential of this factor in promoting public awareness and information on agricultural innovations, as well as on the planning and development of small business, not to mention employment opportunities and basic news about health, education and other factors of concern to rural populations, particularly those seeking to improve their livelihoods and thereby enhance the quality of their lives. Rural development is often discussed together with agricultural development and agricultural extension. In fact "agricultural extension" is often termed "rural extension" in the literature. In contrast, rural development includes but nonetheless expands beyond the confines of agriculture, and furthermore requires and also involves developments other than agriculture. Accordingly, government should consider the establishment of a communication policy that while supporting agricultural extension for rural development also assumes the role of a "rural extension" service aimed as well at diffusing non-agricultural information and advice to people in rural areas.

A communication policy would aim to systematically promote rural communication activities, especially interactive radio but also other successful media such as tape recorder and video instructional programs. Computers and the Internet may not yet be accessible to rural communities but they serve the communication intermediaries and agricultural extension agents who provide information to rural populations. Other devices such as cell phones hold considerable promise for the transfer and exchange of practical information. For reaching the final agricultural and basic needs information users in rural areas today, radio is the most powerful and cost-effective medium. However, other traditional and modern communication methods are equally valuable, depending on the situation and availability, like face-to-face exchanges (via demonstration and village meetings);

one-way print media (such as, newspapers, newsletters, magazines, journals, posters); one-way telecommunication media (including non-interactive radio, television, satellite, computer, cassette, video and loud-speakers mounted on cars); and two-way media: (telephone, including teleconferencing, and interactive (Internet) computer).

Information and communication technologies (ICTs) have proved to be important for Internet users and for the intermediate users who work with the poor. Pilot experiences show that various media are valuable for assisting agricultural producers with information and advice as to agricultural innovations, market prices, pest infestations and weather alerts. ICTs also serve non-farming rural people with information and advice regarding business opportunities relating to food processing, wholesale outlets and other income-generating opportunities. In the case of non-agricultural rural development interests, a communication for rural development policy would aim to promote diffusion of information about non-agricultural micro-enterprise development, small business planning, nutrition, health and generally serve to provide useful, other-than agriculture information.

By its very nature as mass media, communication for rural development can provide information useful to all segments of rural populations. However, it would serve as a first effort toward advancement of "rural extension" services and activities aimed at rural development concerns beyond those of agriculture. Thus, extension and communication activities would be expected to work in tandem, allied in the common cause of supporting income-generating activities, both agricultural and non-agricultural.

Communication as related to extension services immediately suggests several avenues of mutual support. For example: these would include national services relating to extension and communication, specialized extension communication services, extension services promoted by producers, commercialized extension services, and mass media extension-related services. A similar orientation toward other aspects of rural development information and technical advice is evident most notably Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome (HIV/AIDS) in case of sub-Saharan Africa. Rural extension and radio need to be more purposely connected. Radio, according to contemporary specialists (FAO 2003c), is underutilized at present. While ICTs

and their connection to radio hold promise for the future, some consider radio to be "the one to watch" (FAO 2003c).

## **2.12 Addressing Demand Constraints of Agricultural Sector**

The agricultural sector is constrained not only by supply side problems that inhibit agricultural productivity but also with demand side problems. The transformation of the agricultural sector and indeed the whole economy, therefore, calls for several interventions on the demand side. This section discusses some of the necessary incentive mechanisms to enhance the transformation process and the enabling environment that should be put in place for the agricultural transformation. Some of the demand side issues that need urgent attention include pricing and marketing issues, employment issues as well as urbanization and rural urban linkage issues which are as important as improving productivity and production of the agricultural sector.

### **2.12.1 Promoting Rural-Urban Linkages**

Efforts made to transform the Ethiopian agriculture will not have a lasting effect without equal attention being given to the development of the non-agricultural economic sectors, especially the agro-processing industries. Giving due emphasis to the equally vital role of urbanization, the development of non-farm economic sectors, and encouraging strong linkages among farm and non-farm sectors is critical for the success of any agricultural transformation process. Urbanization and growth in the non-farm sectors serves as an input for agricultural development by providing market outlets for agricultural products and by providing cheap farm inputs and services needed by the farm sector. The positive contribution of encouraging mobility of labor and urban-rural migration must also be appreciated. The central issue while discussing the need for a strong rural-urban linkage is a central issue since it will have useful implications on the economy-wide improvement of employment and income. It should be emphasized that the extent of effective domestic demand for farm products is a major determinant to agricultural transformation.

The agricultural development strategy has heavily emphasized interventions on the supply side only with minimal attention to the demand side problems. It is only when farmers get more access to low cost improved farm inputs from the manufacturing and service sectors that they will be motivated to produce more products of higher quality. On the other hand, farmers will sustainably invest in better

productive technologies when there are buyers with sustainable and high purchasing power and demand for farm products, both at industry and household levels. Such relationships signify the need for economy wide investment in order to generate more employment opportunities and improve the purchasing power of the consumer.

### **2.12.2 Empowering Rural People for Transformation**

Knowledge is now recognized as a fourth economic pillar alongside those of land, labor, and capital (Becker, 1964; Drucker, 1968). To paraphrase Peter Drucker, the great management task will be to make knowledge work productively, just as the great management task of the past centuries was to make manual work productive (Drucker, 1968). The need for enhanced productivity and increased production in agriculture is now painfully obvious in the current spike in world food prices threatening global efforts to reduce poverty and conserve environmental resources. Investments in knowledge to facilitate such production increases will have to make up for underinvestment in the past. Knowledge is what makes inputs productive and explains why some succeed where others fail, even when they have the same access or used the same amount of physical inputs, and knowledge has the potential to increase output, even when the same amounts of inputs are used. Hence, knowledge and information are keys to overcoming production constraints, increasing productivity and enhancing competitive advantage. This conclusion suggests a knowledge imperative, which is twofold: first, to foster efforts to acquire, develop, distribute and use knowledge whether new or traditional, and second, to promote knowledge that attains results as its primary goal. Applying knowledge to production systems and value chains requires educated and motivated human beings as the primary resource. Human capital and human resource development in the broadest sense are the sine qua non of development. Natural and financial capital may be essential but human capital—the stock of productive skills and technical knowledge embodied in labor—is paramount for exploiting these forms of capital and for developing institutional and social capital.

### **2.13 Origins and Development of Community Development**

The current conceptualization of ‘community’ has roots in the community development movement that emerged in many Third World countries in the 1950s and 1960s. Midgley (1986a) in Swanepoel and De Beer (1998) traces the practice of community development to the history of early

civilizations when mankind initiated actions in which groups or parts of groups benefited in some way or another. In this sense, the idea of community, as a group of people living in the same locality with shared values and needs, is applicable. This communal practice is not unique to the western tradition, as it has been practiced widely in all communities in the world.

Swanepoel and De Beer (1998) discuss the history of community development by pointing out the different authors who have attempted to trace the origin of community development. For instance, Swanepoel and De Beer point out that some American authors have attributed the origin of community development to the practice of agricultural extension, instituted in 1870 in the United States (Cornwell, 1986; Mayo, 1975). Similarly, Phifer et al. (1980) trace the origin of community to the United States with the Country Life Commission report in the 1908 and the 1914 Smith-Lever Act. The authors allude to the fact that this was the origin of Cooperative Extension Service that aimed at establishing community organization to promote better living, better farming, more education, more happiness and better citizenship. This study finds such traces important to the understanding of the history of community development in other parts of the world, but disagrees with any attempt to interpret 'community development' as having originated in one part of the world. Each community can trace its own development without using the western historical experience and documentation as the starting point.

The early history of community development, as documented in Swanepoel and De Beer (Op.cit), emphasized thematic concerns such as the use of local resources, the need for an integrated approach, focus self-sufficiency and attitude change. This development reached its peak in the 1950s and 1960s (p, 3). Similarly, Cornwell (1986) documents the perception of community development in the British colonial Africa and observes that 'community development' denoted government programs aimed at the stimulation of local initiative for community self-development efforts. Swanepoel and De Beer point out that such definitions failed to say what 'community' is besides failing to recognize the diversity of people in a social setting. For this reason, such colonial initiatives failed to impact positively in the living conditions of people living in the rural Third World.

Korten (1980) gives the example of the Ford-Foundation funded project in Ettawah district of Uttar Pradesh in India in 1948, as the project that brought community development into international

prominence in the late post-colonial era. This project embraced a problem-oriented framework which identified people's needs, emphasized strong personality of the project leader, and worked with carefully selected and well-trained officials who were responsible for the project implementation. It is from this time that development initiatives recognized the need to engage trained development agents. The role of such change agent was to stimulate the participation of the community in development projects most of which were designed and planned from 'outside' the community by outsiders who thought they knew the needs of the community (Swanepoel, and De Beers, 1998).

These scholars argue that whereas some proponents saw community development as a method to bring about "desired change", others (Roberts, 1979) saw it as a process in which local (or community) groups could take the initiative to formulate objectives involving changes in their conditions. The latter position supports an earlier comment by Brokensha and Hodge (1969: 48) that community developments "is the educational process by which people change themselves and their behavior, and acquire new skills and confidence through working in cooperation". This debate on process and method lost its vigor as concerns shifted towards the question of whether the community is the master or the client in development (Swanepoel and De Beer, 1998).

In the mid-1970s the World Bank and the International Labor Organization (ILO) developed another approach to community development that focused on eradicating poverty. The Basic Needs Approach (BNA) emphasized a shift from a preoccupation with means to a renewed awareness of ends (Ruttan, 1984). However, as Swanepoel and De Beers underscore, "while focusing on the what (basic needs), the BNA never really developed a methodology of how to achieve the satisfaction of the basic needs" (1998: 5). As a consequence this approach lost its appeal in the 1980s. Nonetheless it is accredited with contributing to the idea of participatory development in which the poor are allowed to define and control their own struggle (Wisner in Swanepoel and De Beer, 1989).

Development projects are conceived in this study as those social initiatives involving the 'farmers' in a skills and knowledge based exercise aimed at empowering them to improve agricultural production and productivity. Development practitioners are often involved in organizing meetings and conducting searches to identify problems, locate resources, and analyze local power structures, farmers' needs, and other concerns that comprise the farmers' character. 'Community development'

as conceived in this study refers to the long-term process whereby people who are marginalized or living in poverty work together to identify their needs, exert more influence in the decisions which affect their lives and work to improve the quality of their lives, the communities in which they live, and the society of which they are a part. It also entails a variety of activities done within or on behalf of a community to add to or enhance it in some way (Burkey, 1998).

#### **2.14 Community Development in Agricultural Sector**

Knowledge, however, is not just a product, it is a tool. In a knowledge economy, as suggested in the previous section, resources such as skills, expertise, and intellectual acumen are often more critical than other economic resources such as land and labor and even capital (World Bank, 2008). This is especially true for agriculture. Changing roles for the public and private sectors, the emergence of influential nongovernmental organizations, and participatory methodologies in development programs, along with amazing advances in technology strongly impact capacity development needs. Greater commercialization of agricultural systems and increasing trade liberalization dictate a need for greater capacity on the part of the agriculture workforce in the 21st century. In agriculture, in contrast to workforce segments in other sectors, the adult workforce consists of two main populations: (a) those engaged in agricultural institutions and businesses that serve producers and (b) the agricultural producers themselves, not to mention (c) entrepreneurs and the self-employed, both farmers and agribusinesses. This notion of a dual or “two-tiered workforce” distinguishes human resource development in agriculture from the literature and practice of the narrower definition of human resource development as defined by the organization workplace (Clarke, 2004; Marsick, 1987), which tends to focus on institutional staff specifically in the industrial/ commercial/business workforce and generally examines the role of resource development practitioners in private and public sector organizations.

The adult workforce in agriculture is alternatively separable into four major categories. In addition to (a) those currently employed in agricultural institutions and (b) those self-employed or working on farms, there are (c) those preparing to enter the workforce and (d) those in transition from one agricultural job in farming or support services to another, or who are underemployed in the agricultural labor force. The diverse agricultural workforce is served through a variety of educational systems.

The varied human resource development needs of the agriculture workforce would best be provided for by:

1. The formal agricultural education, science, and technology system of curricula provided by mainstream education institutions, which also often caters to in-service professionals who return to schools for upgrading or career development
2. The non-formal agricultural and extension education system of programs provided to farmers and rural audiences through knowledge-transfer services
3. The in-service training and development system of programs provided by private organizations and public agencies for their employees
4. The mass-media/distance learning system that provides an independent and continuous supply of information and increasingly operates in support of the other three arenas of the agricultural education systems as mentioned above (Rivera, 1998).

These four educational systems are independent in principle but not always in practice. For example, a private company or a public sector Ethiopian Ministry of Agriculture might contract with a university to present an in-service training course for its subject-matter specialists or extension agent or might enroll them in a higher education distance learning program. And, of course, extension and mass media and distance learning programs draw from educational institution materials.

While each educational domain—schools, in-service training, extension and other outreach services, and mass media/distance education—needs to remain vigorous and healthy, even more important in today's interconnected world is that these varied and too often separated knowledge and information providers develop networks and linkages. Institutionally, agricultural sector extension human resource development can and needs to take place on a recurrent basis in three of these major settings: (a) the school system (i.e., the formal education and training system), (b) the private and public workforce organizations (i.e., the shadow education system), and (c) the non-formal educational support programs—such as the acquisition and transmission of rural knowledge and innovation (i.e., the parallel education system). This is not to ignore, as already noted, the importance of the entrepreneurial spirit that emerges often enough outside formal and non-formal

educational institutions, nor does this emphasis on institutions intend to overlook the importance of vocationally oriented self-directed learning (Clardy, 1992). Rather, it recognizes the importance of institutions in fostering the education, upgrading and training that contributes to human development and the human being's resource as an economic entity in a competitive employment marketplace. It is not enough that knowledge be recognized as a fundamental fourth pillar of modern development, the challenge is to pursue the continual acquisition and application of knowledge. This fact demands a new look at the education system as a whole, especially the relationship of postsecondary agricultural education and training institutions with outreach, in-service training and mass-media/distance learning programs that serve to prepare and upgrade agricultural personnel and extension workers in particular, and that enhance the knowledge and innovations required to service producers. This institutional challenge is often addressed by building appropriate public-private partnerships to serve the agricultural sector. The collaborative relationships linking educational institutions-advisory services-mass media- in-house institutional training programs can all come from the public sector, but generally economies of scale and public interest dictate a significant role and entrée for private sector financing, if not direct participation. A broad vista of human resource development is needed to advance an agricultural workforce education network involving (a) those engaged in agricultural business and institutions that serve producers and (b) the agricultural producers themselves. The challenge, implied in Figure 2, is to connect formal education, in-service training, and non-formal outreach, and integrate new knowledge with indigenous learning from producers in the field. Producers as well as agribusinesses must be able to operate in more complex and interrelated production and market chains. Government regulators and service providers must be up-to-date on modern technologies and global best practice.

Without highly knowledgeable producers, trained research, and extension workers, and competent administrators, program managers, and support staff, agricultural systems are unlikely to remain competitive and sustainable, even if all other production factors—land, water, production inputs, finance, and so on, are available. To increase agricultural productivity and competitiveness, expanded training opportunity is needed to meet the demands of increasing globalization. Flexibility is needed to adapt programs and operations continuously as the agricultural sector environment and market demands dictate. Training then is important to build individual capacity to operate effectively within the sector as well as to build specific capacity in individuals to further organizational

objectives. For the latter, training must align with an organization's goals in the form of development-oriented training, not ad hoc or survival-type training (Gooderham & Lund, 1992). Understanding organizational goals is essential to strategic planning and the management of human resource development and a prerequisite to capacity building. A major challenge for the varied educational systems is development of entrepreneurial attitudes and skills throughout the workforce. Such education enables farmers to participate in more demanding commercial agricultural systems, facilitates public sector institutional support for private sector development, and encourages private firms in developing value chains that develop competitive advantages of entire chain.

Agricultural education and training in an expanded educational network system is needed to create an integral agricultural and rural development effort. Public and private sector agricultural education and training institutions need to broaden their curricula by developing courses that in addition to production agriculture provide relevant education and training in areas such as agricultural business, farm management, entrepreneurship, marketing, organizational skills and knowledge, management, and program development.

The challenge is to develop a strong tradition of research and development, as well as foster an entrepreneurial spirit among business people, a high level of skill among workers, and openness by firms and workers alike to intense competition within and beyond national borders. There is today perhaps more than ever knowledge imperative for countries to compete in developing agriculture and markets. Implicit in responding to this knowledge imperative is the challenge to professionalize agricultural services—the institutional leadership and managerial staff and of course field agents. Training is but one element of an overall strategy to align research and extension, for example, with their mandate and the objectives adopted within the overall context of its operating environment. To build capacity means to develop learning organizations, learning networks, and learning attitudes that promote the knowledge economy through a continuous change and development process.

### **2.15 Basic Requisites for Innovative Action**

Some fundamental changes are needed to establish the network of agricultural education systems essential to better prepare the agricultural workforce to face challenges in the 21st century. These changes involve innovations at the policy, institutional, and program level.

### **2.15.1 Requirements at the Policy Level**

In an increasingly diverse and interconnected world, governments are pressured to recognize and act on the importance of promoting educational systems that are open, flexible, and capable in the current global economy, and the limitations of the environment's natural resources. Private institutions (universities, advisory services, and media) are overtaking public institutions in importance. Coordinating actions across such institution presents challenges of (a) public–private cooperation and (b) understanding human resource needs. With the global “power shift” (Mathews, 1997) from public to private sector hegemony in agribusiness development, the private sector is increasingly important as both supplier and user of agricultural education services. Governments must increasingly recognize the needs of the private sector and work with private institutions as clients and partners in agricultural development. This new thinking requires a comprehensive view across the agriculture sector—including private sector producers, staff in companies, farmer organizations, and nongovernmental organizations as well as community entrepreneurs engaged in agricultural processing and marketing. Public policy must stress the importance of training and development to meet all the diverse needs of the adult workforce in the agriculture sector (International Food Policy Research Institute, 2003; World Bank, 2005). At the policy planning level, one obvious gap is information and data on the agricultural workforce. To develop clear and meaningful policies, governments need information. To plan effectively for capacity development in agriculture, countries everywhere need to develop agricultural data collection and interpretation systems that can be used to support diagnosis of problems and help clarify imbalances between capacity development requirements and priority audience needs.

Five requirements for a data collection and analysis system are (a) a legislative base that defines key parameters for data collection, interpretation, and dissemination; (b) a broad prescription of purpose; (c) the specification of important standard definitions; (d) some degree of consensus regarding the value of joint involvement among identified stakeholders in the capacity development policy arena who contribute to, and use, the information provided; and finally, (e) adequate technical and managerial capabilities to ensure high quality in the system (Lawrence, 1990; World Bank, 2005).

### **2.15.2 Requisites at the Institutional Level**

At the institutional level, agricultural education “system” institutions must continue adapting to the changing environment and needs of the sector. This frequently requires that they seek (a) a better fit between the supply of trained workforce and a demand that is constantly changing; (b) more flexibility in the occupational profile of trainees, to cater to the needs of a changing and advanced technology; (c) more emphasis on training for productivity improvement; and (d) reform in the infrastructure of educational and training institutions and programs, especially as regards their relevance to a changing world and their effectiveness in it (Kanawaty, 1992; Rivera & Alex, 2002). The basic direction for reform is that of increased flexibility, adaptability, and client orientation. Institutions must serve the market, both in content of their educational offerings and in their delivery methods. Institutions need to adopt educational methods that cater to the various levels and needs of different target populations—whether in the form of continuing education, modular courses, distance learning, non-formal adult education techniques, or other innovative forms for enhancing knowledge, skills, attitudes, and aspirations.

### **2.15.3 Requisites at the Program Level**

At this, agricultural education systems must adopt several innovations that are, at least partially, at odds. These frequently increase the participatory nature of the educational programs, providing better access to problem-solving, location-specific educational services to promote innovation. Program level improvements need to (a) enhance program sustainability and (b) emphasize training that is “developmental” in orientation.

Educational program sustainability—whether for extension, media, or formal courses—does not imply that the program continues indefinitely. It does require however that the program can, as appropriate, last and maintain quality beyond the period of an initial donor funded project. To this end, programs may need to incorporate cost-recovery mechanisms or some strategy for sustainable financing. Monitoring and evaluation with a focus on results and client satisfaction is important. And, decentralized planning and implementation and participatory approaches can help provide for continuing support.

Sustainable programs must be efficient as well as effective. This raises questions as to the “preferred” research, education, or extension approach, questions best answered based on situational analysis and planning for the specific situation. Food and Agriculture Organization of the United Nations (Rivera, Van Crowder, & Qamar, 2001) reviews various options for institutional reform in the developing countries.

Development-oriented training must go beyond the teaching of research and extension staff and management. It is likely to be diverse-addressing needs of different groups in the agricultural workforce and responding to both private sector and public interests. Basic agricultural education must integrate elements Development-oriented training must address these varied educational areas of interest to agricultural development, as it caters to the diverse needs of the rural agricultural workforce. It must provide for more non-formal education programs in rural areas, especially geared to out-of-school, unemployed young adults who seek either to enter the agricultural workforce or prepare to leave the farm for employment elsewhere. Of special importance is ensuring access for women to education and training, as women are critical contributors to the agricultural workforce and could contribute further if provided purposeful education and training and afforded greater attention as a priority audience.

## **2.16 The Developmental Role of Agriculture**

The developmental role of agriculture is to generate a surplus, although the form that this takes differs from situation to situation. A basic imperative is to produce a real surplus of food (especially for industrial workers and their urban dependents), raw materials for light industry and for exports in order to earn foreign exchange (Robert, 2000).

The theoretical and empirical literature provides concepts, prerequisites and the process of agricultural transformation. In his famous writing on agriculture and rural development, Todaro (1989) describes agricultural modernization in mixed-market developing economies as a gradual but sustained transition from subsistence to diversified and specialized production. Such a transition involves much more than reorganizing the structure of the farm economy or applying new farm technologies. He also suggests that as agriculture is not only economic activity but a way of life in traditional societies, any government attempting to transform its traditional agriculture must

recognize that in addition to adapting the farm structure to meet the demand for increased production, profound changes in the entire social, political, and institutional structure of rural societies will often be necessary.

Transformation of agriculture also links with rural development, which is defined as a process of socio-economic change involving the transformation of agrarian society in order to reach a common set of development goals based on the capacities and needs of people. These goals include a nationally determined growth process that gives priority to poverty reduction, solving the problems of unemployment and inequality, satisfaction of minimum human needs, self-reliance, and participation of all people, particularly those with the lowest standards of living (UNDP, 1997). One aspect of structural change in the development process is a decline in the relative weight of the agricultural sector vis-à-vis the non-agricultural sector as per capita income increases. In other words, structural changes in the economy involve a fall in the share of agriculture in value added, employment, trade and per capita consumption. These observations gave rise to a popular prescription that development necessarily involves a transfer of resources out of agriculture and that this is largely coterminous with industrial development. Johnston and Mellor (1995) describe such a process of a secular decline in the share of agriculture in the national economy as an important aspect of the process of structural transformation. They note that such a transformation is a necessary condition for a cumulative and self-sustained growth; the process and the capital requirement for expansion of other sectors place a great burden on agriculture. It has also implications for the changing role of labor and capital and the choice of methods for developing agriculture. Rural development is an integrated process of fundamental social and economic transformation in rural areas that covers all sectors.

It is widely agreed that increased agricultural output and productivity play a decisive role in economic growth. They do contribute to this effect in the following important ways (Johnston and Mellor, 1995): 1) economic development is characterized by a substantial increase in the demand for agricultural products.

Failure to expand food supplies in pace with the growth of demand can seriously impede economic growth; 2) expansion of export of agricultural products may be one of the promising means of increasing income and foreign earnings, particularly in the earlier stages of development; 3) the

labor force for the other expanding non-agricultural sectors must be drawn mainly from agriculture; 4) agriculture, as the dominant sector of an underdeveloped economy, can and should make a net contribution to the capital required for investment in other sectors like industry; 5) raising net cash income of the farm population may be an important stimulus for industrial expansion.

As noted by Timmer (1993) cited in (Mulat, 1999) transforming agriculture and expanding its productive capacity is the prerequisite for sustained economic growth in Sub-Saharan Africa. It is impossible to stabilize the macro-economy without stabilizing the food economy. Food prices are so important in the overall welfare of consumers and producers that some reasonable degree of stability is essential. The main beneficiaries of lower prices are poor households who spend 40 to 60 percent of their income on food items.

The price of food is also a key factor that determines the economics of diversifying into non-food cash crop production and non-farm activities and encourages the overall process of structural transformation. Productivity growth in food crop production will be critical to lower the price of food and raise rural disposal income; and hence to promote demand for products and services in non-food sectors of the economy (Govereh et al, 1999). There is considerable historical evidence that agricultural revolution and transformation had preceded general economic growth in industrialized economies. A broadly-accepted conceptual framework for agricultural and economic transformation identifies four stages (Economic Committee, 1999). In the first stage, agriculture is adequately nurtured and starts growing and creating wealth at a rate that allows direct and indirect taxation. This enables investment in other major public assets including infrastructure. In the second stage, agricultural growth becomes a direct contributor to the overall economic growth through greater links with industry, improving efficiency of product and factor markets, and sustained mobilization of rural resources. In the third stage, agriculture is fully integrated into the market economy. In the fourth stage, agriculture is part of an industrial economy. Productivity and efficiency of agriculture become major issues, and environmental and other concerns assume greater significance.

Agriculture-oriented development strategies have also received substantial support from the development debates of the 1980s. The process of growth induces a gradual transfer of labor from the rural (agricultural sector) to the urban (industrial sector). According to Badiane (1999) the analysis of long-term industrialization in 100 countries has shown that the growth rate of value

added and input use in agriculture is about 40 to 50 percent less than that in manufacturing. In this connection, it is argued that the ultimate goal of the best agriculture-oriented development strategy must be to foster non-agricultural growth, as well. The reason forwarded is that agriculture will not provide the rates of growth necessary to absorb the growing labor force even if the most labor-intensive production techniques are employed.

### **2.17 Sustainable Agricultural Development**

The importance of increased food production in alleviating food insecurity in sub-Saharan African countries has been emphasized by many writers and researchers (e.g. Delgado, Mellor, and Blackie 1988, Sen 1990, Staatz and Eicher 1990). Given the declining trend of available arable land in many African countries including Ethiopia, agriculture is considered to be an important sector that needs to be appropriately intensified. Appropriate agricultural intensification is understood as use of increased average cultivated land alone or on cultivated land and grazing land for the purpose of increasing the output or value of output per hectare (Tiffen et al. cited in Okike et.al 2001). Accordingly, an intensification process takes place in three ways.

- a. An increase in the gross output in fixed proportion, due to inputs (factors expanding proportions, without technological change,
- b. A shift towards more valuable outputs, and
- c. A technological progress that raises land productivity.

Sustainable agricultural development requires applying sustainable land management technologies and practices along with productivity increasing technologies and inputs. Application of sustainable land management, on the other hand, demands continuous and long-term tenure of land resources.

Use of more inputs and improved technology on the farm, for instance, labor, power, improved seeds, fertilizer, and use of irrigation water, farmers' human capital contribute to the intensification of production. Consequently, educating and training farmers to raise their awareness in using these inputs and technologies is a fundamental issue. In all these processes language plays a pivotal role. Similarly, the proper strategies employed to communicate development messages have much more to do in addition to other development components.

## **2.18 Policy and Strategies as Agents for Agricultural Transformation**

The goal of agricultural transformation dictates the policy directions and strategies that should be followed towards the transformation. Following Todaro (1989), one needs to ask the following main questions about the agricultural sector and rural development in relation to the overall national development and modernization process:

- 1) How can total agricultural output and per capita productivity be substantially increased in a manner that will directly benefit the average small farmer and the landless rural dweller while providing surplus food to support a growing urban, industrial sector?
- 2) What is the process by which traditional low-productive peasant farms may be transformed into high-productivity commercial enterprises?
- 3) Are economic and price incentives sufficient to elicit output increase among peasant agriculturalists or are institutional and structural changes in rural farming systems also required?
- 4) Is raising agricultural productivity sufficient to improve rural life or must there be concomitant off-farm employment creation along with improvements in educational, medical, and other social services? I.e. how can rural development be achieved?

Agricultural and rural transformation requires enabling policy, institutional and technical environment in the production and marketing systems. Abdulai and Delgado (1995) summarized the prerequisites for sustainable agricultural development. These are appropriate policies, appropriate technologies, rural infrastructure, and management of the environment. This implies that it needs more than improved farm technologies to bring about agricultural transformation.

Three important sources of growth for the agricultural sector are identified (Sadoulet and Janvry, 1995). These sources of growth which are traditionally a focus of policymakers are: 1) factor deepening in response to price incentives, to non-price factors such as public investment which affects the profitability of private investment, and to the relaxation of constraints on, for instance, access to credit; 2) efficiency gains through greater technical efficiency by producers in response to better information and education and; 3) productivity gains through technical changes as a result of research or the transfer of new technologies. In addition, the existence of transaction costs which

make many markets imperfect gained importance as area which needs policy intervention. The limitation of subsistence agriculture to lead to a sufficient surplus required for further investment in transforming the Ethiopian agriculture and enhancing its linkage with the rest of the national economy needs profound public and private sector interventions. The interventions can be grouped into two broad areas. The first group is interventions which affect the agricultural supply side while the second group is demand enhancing interventions. In addition, creating supportive and enabling environment is vital for the transformation.

## **2.19 Constraints in the Transformation of the Agricultural Sector**

In order to address the supply side constraints in the process of transforming the agricultural sector, a great deal of work should be done by the Ethiopian government. Some possible areas of emphasis which are identified by scholars are presented here under.

### **2.19 .1 Strengthening Institutional and Human Capacity**

Human resource is a prime factor for designing and implementing an effective agricultural and rural development. The capacity to formulate policies and strategies and to implement and monitor them is necessary. To achieve this objective, appropriate measures of skill building and improving incentive structural for workers of the agriculture and rural development organizations are vital. Ensuring institutional stability and effective utilization of the available human resources and expertise for agricultural development is crucial in Ethiopia. According to Rogers et.al. (2008), when people are given an opportunity to take an active role in planning, implementing, and monitoring projects that affect their own development, they develop a sense of ownership of the activity and are motivated to make the necessary effort to ensure its success. As individuals and groups learn through experience, as well as from training programs and ongoing support, their capacity to manage activities and plan new ones is enhanced. Trust-based networks, or social capital, typically expand, grow stronger, and support continued social stability and economic growth. Long-term development impacts improve. Participation often has a multiplier effect, as it promotes the empowerment of citizens, communities, and organizations.

A large range of tools and methods have been developed to facilitate effective and cost-efficient information sharing, consultation, collaboration, and empowerment; and facilitators have been

trained around the world to use these to maximize outcomes. Participation requires respect for the deep understanding of local conditions that only residents can have, a supportive institutional and policy environment that helps groups to act on decisions they make, willingness to learn and share, and skilled application of these tools. Special approaches to planning, budget management, participatory monitoring, partnerships between public and private sector organizations, and decentralized governance and service provision have been created in the past few years as participation is “scaled-up” from individual communities to wider social contexts.

### **2.19 .2 Enhancing Skill and Entrepreneurship Training for Farmers**

Integrated knowledge and skills building for farmers should be given due emphasis to bring meaningful change in the agricultural production system. The current program of training community level extension workers who are to serve in rural Kebeles needs to be strengthened and expanded. However, such an effort and intervention should go beyond training farmers about production and natural resource management. Training in marketing, product quality improvement, processing and value-adding, reduction of post-harvest losses need to be an integral part of the newly established training centers. Training and advice for entrepreneurship and job creation in non-traditional/new areas of enterprises (agriculture, fisheries, floriculture, and forestry) are vital for the young people in rural areas.

### **2.19 .3 Promoting Sustainable Intensification and Diversification**

Intensification and diversification strategies are crucial in the system for two major reasons. The natural resources upon which the smallholder agriculture depends are getting scarcer from time to time as a result of the growing population pressure. Secondly, given the ever-increasing rural and agricultural population and difficulty of the traditional production system to support the livelihood needs, diversification is becoming extremely critical. Strategies to transform agriculture should involve appropriate measures of enhancing sustainable intensification and diversification. Such measures should aim at addressing the problems of the poor and need to be gender sensitive. Conservation of land and natural resources should result in developing sustainable farming and livelihood system in ecologically fragile areas. Sustainable production and conservation of

underutilized resources like fisheries, apiculture and modification of non-timber forest products need to be given adequate attention.

## **2.20 Weaknesses in Public Extension Programs**

Public sector extension, although not without its successes, “. . . has generally been disappointing in transferring improved agricultural technologies from research to the farmer in less developed countries” (Rogers, 1987). Weaknesses in extension performance are frequently due to extension staff problems (Blanckenberg, 1984; Owens & Simpson, 2002). The educational qualifications of extension personnel in developing countries tend to be low in relation to their assigned responsibilities. A worldwide 1988 study of agricultural extension (Swanson, Farner, & Bahal, 1990) reported that about 39% of extension personnel had only a secondary school qualification or less; another 33% were trained at the intermediate level (certificate or diploma); 23% at the first university-degree level; and slightly more than 5% at the postgraduate level. More than half of those with postgraduate qualifications were located in industrially developed countries (Food and Agriculture Organization, 1990). Private sector training of agricultural workers holds new promise for advancing workforces in developing countries. Focusing agricultural educational institutions on client interests and needs requires a shift from the top-down decisions on educational content and delivery methods to a more responsive and flexible institutional culture of serving the client. This requires the ability to meld institutional objectives and strategies that combine skills and knowledge needed in the workforce with those that address public interests for an equitable, sustainable agriculture. Institutions must become more pragmatic and perhaps a bit more humble in their development. Multiple institutional linkages are a part of improving client orientation. Research-extension linkages have long been recognized as important, but have almost as frequently been blamed as a contributing factor for failure of research or extension projects. “Ivory tower” universities are criticized for lack of relevance to farming and agribusiness. This situation must-and is-changing.

Agricultural education systems need to enter into varied contracts, partnerships, and memoranda of understandings with sector institutions. Done effectively, this enhances institutional relevance, builds political support, and expands influence and reach, and-importantly-provides opportunities for cost recovery and income.

## **2.21 Improving the Agricultural Extension System**

The national agricultural extension program that has been implemented for many years has made significant efforts to promote the adoption of improved technologies and better practices that would lead to higher production. Notable achievements have been witnessed in increasing yields for selected crops at least in potential areas of favorable weather and good soil conditions. However, the program has been defective in many ways. Extension staffs have unnecessarily been engaged in administrative matters like handling input loans, enforcing loan repayments, etc. which at times have put them in conflict with communities. Despite the existence of diverse agro-ecologies in the country, the extension system has been trying to promote uniform recommendations of technologies for all areas (e.g. fertilizer types and application rates).

The extension program has not given adequate and uniform attention to the different agricultural sub-sectors. A study based on a large sample survey found that interventions in the livestock production have been minimal. The study has reported, for instance, that the animal resource development extension package has not yet addressed the technical constraints like breed, feeds and feeding, housing and marketing of animals and their products. Indicators like training frequencies of farmers, frequency of visit by the Extension Agents, availability of inputs (breed, bee-hive, improved pasture and forage seed), availability and accessibility of AI and credit services, and marketing outlet do not indicate that effective and aggressive extension work has been promoted in most of the Regions.

In order to enhance effective technology and know-how dissemination and adoption by producers, extension needs to revisit its approaches and strategies. Extension should focus its efforts on promoting technologies and advising farmers leaving the activities of handling inputs to the private sector, for instance. Extension programs should be able to build their interventions on the felt-needs of farmers and pastoralists, their aspirations and capacities rather than serving to transmit top-down orders. Institutional and organizational stability of extension and allowance of adequate time is essential to enable extension program activities to bear fruits.

Some important lessons could be drawn from the experiences to improve the Ethiopian agricultural extension system. For instance, the experience of the agricultural extension system in Uganda

(Habtemariam, 2005) shows that the adoption of a new constitution in 1995 and the Local Governments Act of 1997 forced major changes in the way extension services are delivered. Many government functions and powers were devolved to districts and the extension personnel became under the local administration. In 2001, the Government of Uganda launched the establishment, as a semi-autonomous body under the Ministry of Agriculture, Animal Industries and Fishery (MAAIF), of the National Agricultural Advisory Services (NAADS). These services were to be approached by representative farmers' groups and were to be managed under the sub-counties. In accordance with these developments and demands of the government, the Uganda Land Management Project (ULAMP) proposed a new extension strategy, called ULAMP's extension strategy. The principle of ULAMP's extension strategy is that farmers are owners of the extension program, and they should be empowered to organize themselves to demand and access a wide range of services. It is also believed that the implementation guidelines should be improvised and adjusted to suit the local social and biophysical environment and to respond to changing situations.

## **2.22 Promoting Rural Entrepreneurship and Private Sector Participation**

The rural economy needs to be diversified from the existing mono-tuned crop-livestock production system into other economic activities that are either agricultural-based or trade, services and rural industry based. The introduction of irrigation yields the opportunity for diversified business activities. As income increases due to surplus production using irrigation, there will be increased demand for non - farm products and services. Hence, the private sector will be involved to handle these business activities. As these activities require financial and institutional support, the role of the government will be essential in promoting the rural business environment, facilitating or availing capital in the form of credit and technical guide in running the businesses. Rural entrepreneurship and private sector participation need to be encouraged. The nature and profitability of the activities would have to be studied within a river basin framework. This could be the main direction towards reducing unemployment by engaging particularly the young group of the rural population in activities that would serve and promote the rural economy.

### **2.23 Capacity Building and Mass Education**

Well-thought out and designed capacity building and education program is necessary for farmers, rural entrepreneurs, project execution agency officers and public administrators. This is required towards the creation of human resource base to perform, manage and direct the various water-centered agricultural activities. Tradition, attitude and other factors that impede the hard working spirit of the people need to be studied, identified and appropriate measures be taken to stump them out. Mass education can help as an important instrument in this respect.

The present efforts made by the water sector to train artisans, low and medium level technicians by running vocational schools in four administrative regions need to be emulated in other regions as well. Moreover similar efforts have to be expanded to train farmers on irrigation technologies and improved crop/animal husbandry. The existing community skill training centers (and farmers training centers) of the rural area could be used as the nucleus for water-centered basic training. Details of training objective, curriculum, etc. should be worked out based on the development realm of each basin in particular and the region in general.

## CHAPTER THREE

### 3. Research Methodology

This chapter provides detailed methods employed from the choice of research design to methods of data analyses in undertaking this study. Thus it details the research paradigm, sampling techniques and sample size, instruments of data collection, data collection processes, methods of analyzing the data, and possible means of informing the findings or the results of the investigation.

#### 3.1 Research Design

Many research books were consulted to choose the method that suits the investigation and based up on the nature of the research objectives and the data, Mixed-Method Research was used. Hence the rationale behind choosing the design and the details of its usage in this research are presented as follows. As previously mentioned in chapter one, this study set out to investigate how language is used and what communication strategies were employed in mobilizing farmers to accelerate sustainable agricultural development. Consequently, in the present study, the execution of more rigorous and convincing research methodology was sought very crucial. In line to this, Creswell (2009) clearly states that a researcher needs to consider the three approaches to research in developing a proposal. Accordingly, based upon the philosophical assumptions about what constitutes knowledge claims, general procedures of research called methods of inquiry, and detailed procedures of data collection, analysis, and writing are systematically selected and implemented in this study. Scholars emphasizes that to include only quantitative or only qualitative method fall short of the major approaches being used today in the social and human sciences. With the development and perceived legitimacy of both qualitative and quantitative research in the social and human sciences, mixed methods research, employing the data collection associated with both forms of data, is expanding. A new Handbook of Mixed Methods in the Social and Behavior Sciences (Tashakkori & Teddlie, 2003) and journals reporting and promoting mixed methods research (e.g., Field Methods) exist as outlets for discussions about mixed methods research. With increasing frequency, published articles are appearing in social and human science journals in such diverse fields as occupational therapy (Lysack & Krefting, 1994), interpersonal communication (Boneva, Kraut, & Frohlich, 2001), AIDs prevention (Janz et al., 1996), dementia care giving (Weitzman & Levkoff, 2000), and middle school science (Houtz, 1995). With the inclusion of multiple methods of data and

multiple forms of analysis, the complexity of these design calls for more explicit procedures. These procedures also developed in part to meet the need to help researchers create understandable designs out of complex data and analyses. Creswell further claims that Mixed Methods Approach is one in which the researcher tends to base knowledge claims on pragmatic grounds such as consequence-oriented, problem-centered, and pluralistic. It employs strategies of inquiry that involves collecting data either concurrently or sequentially to best understand research problem.

In applied linguistics we find many studies that have combined methodologies; Magnan (2006) cited in Zoltan(2007), reports that over 1995-2005 period 6.8 per cent of research papers appearing in *The Modern Language Journal* used mixed methods. This study was also carried out under the discipline of Applied Linguistics in Development particularly Sustainable Agricultural Development whereby language use and communication strategies used were assessed from policy designing to policy implementation perspectives. Owing to this, the data generated for the present study were both qualitative and quantitative in nature. Accordingly, data collection was carried out first using questionnaire which generated both quantitative and qualitative data, and then followed by Key Informant Interview and Focus Group Discussion which helped to collect qualitative data. The procedure was, hence, sequential where by quantitative data were first collected and qualitative data followed to substantiate the first data. Bearing this in mind, Mixed Research Design in was chosen in undertaking the investigation based on the theoretical and practical applications of the approach as mentioned above.

Furthermore, in the present study Mixed Method Design was preferred over other methods due to the need for generating more detailed data to answer the first and the second research objectives mentioned in chapter one. In addition to the above rationale, since the sources of data, as discussed below, were divergent, it seemed useful to approach them in multiple of data gathering approaches through which the complete portrait of the issue under investigation were revealed. Mixed Method Research, therefore, has the potential to generate both qualitative data and quantitative data so that it plays a complementary role in generating sufficient and deeper information about the subject under investigation. In connection with this, Green, Caracelli, and Graham (1989, cited in Zoltan, 2007) enumerate four specific functions by which mixed methods research can produce a fuller picture of

an issue. Of the four, complementary function, where qualitative and quantitative approaches are used to measure an overlapping but also different facets of a phenomenon, yielding an enriching understanding by illustrating, clarifying, or elaborating on certain aspects and the development function, where the two are used sequentially so that the results of the first inform the development of the second were highly relevant to the present investigation. For this reason, data collection procedure was more of exploratory sequential Mixed Method Design.

As repeatedly mentioned in the previous chapters, this study set out to investigate how language is used and what communication strategies were implemented in farmers mobilization for accelerated sustainable agricultural development in a selected Zone in Oromia National Regional State. Development is conceptualized in this study as a social process which involves two groups (the development agents and the farmers) coming together to make meanings and share development information. To understand this social process spending time to directly observe and take field notes on the discourse behavior and communication strategies was perceived important. This entailed observing the actual participants interacting in a natural environment/setting (Creswell, 1998; Denzin and Lincoln, 1994) with the researcher as an instrument of data collection. This kind of investigation falls under the qualitative research paradigm and is characterized by research in a natural set up involving gathering of words or pictures, analyzing such data inductively, focusing on the meanings of the participants and describing a process that is expressive and persuasive in language (Punch, 1998; Denzin and Lincoln, 1994; Creswell, 1994).

Qualitative research implies a priori approach to research grounded in philosophical assumptions, mainly interpretative and naturalistic approach, and on the multiple sources of information and narrative approaches available to the researcher” (Creswell, 1998:14). Denzin and Lincoln define this approach to research as follows: Qualitative research is multi method in focus involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study subject matters in their natural setting, attempting to make sense or interpret phenomena in terms of meanings people bring to them. Qualitative research involves collection of a variety of empirical materials-case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts-that describe routine and problematic moments and meaning in individuals' lives (1994: 2).

When applied to research, this approach enables a researcher to capture a complex and holistic picture of natural phenomena under investigation (Creswell, 1998) by relying on a few cases and many variables to produce a wealth of detailed data (Patton, 1987). It provides depth and detail through direct quotation and careful description of situations, events, people, interactions and observed behavior, precisely what this study set out to examine. Accordingly, in order to clearly understand the nature of language use and communication strategies in place in imparting development messages to the farmers in the study area, extensive time was devoted in the field engaging in the complex time-consuming process of data collection and analysis. As has already been mentioned in this section, this went hand in hand with writing long passages showing multiple perspectives and substantiating claims, and participating in a form of social and human science without any fixed guidelines or specific procedures (*Cf.* Patton, 1987).

Moreover, the subject under investigation sought to find out the “what” and “how” of the topic rather than the “why”, hence calling for a thorough exploration of the phenomenon in order to provide a detailed view of the situation. Authors claim that this could only be achieved if the researcher took on the role of an active learner able to tell the story from a participant’s point of view rather than the expert who passes judgment on the participants (Patton, 1987).

Since observing and consulting everybody in the area given the complete size of the Zone and the number of development workers implementing numerous development projects in the Kebeles was highly demanding, this study carefully sampled the target population, using different sampling techniques as discussed in the following sections, in order to limit the number of respondents and investigate the phenomenon.

### **3.2 Sources of Data and Sampling Methods**

In order to generate data regarding how language is used and what communication strategies were used in disseminating agricultural development messages to the farmers in the study area, both primary and secondary data were used for this study. Regarding the operationalization of the development packages, primary data were generated from different groups of informants:

community elders, farmers (low income farmers, middle income farmers, and model farmers), and data concerning the communication strategies in practice were generated from agricultural development agents. Accordingly, The Ethiopian Rural and Agriculture Development Policies and Strategies Document (FDRE, 2001) was used to generate secondary data. Hence, data regarding language use and communication strategies on emerging development discourses to enhance agricultural productivity and production were selectively taken from the policy document for analysis purpose. It has already been mentioned in Chapter One that the present study was carried out in a selected zone in Oromia National Regional State. Thus brief background of the region is presented below.

Oromia National Regional State is one of the Regional States in the Federal Democratic Republic of Ethiopia. It is the largest national state in terms of population and size sharing 34.3 % and 36.7 % of the total area and population of the country (CSA, 2008). According to Oromia Finance and Economic Development Bureau report of 2014, the estimated population of the region is 32,926, 276 with nearly balanced male to female ratio. Of the population, rural population accounts for 87%. Administratively the region is sub-divided into 18 zones, 265 rural districts, and 39 urban districts. The region is known to have diversified agro-ecological zones (43 % low land, 42.3% midland and 14.5% high land), suitable topography, good natural resources base and favorable climatic condition. In terms of agro-ecological conditions, the region is divided into four zones: high land, mid-high land, low land, and extreme high land accounting for 11.9%, 36.6%, 50.7%, and 0.9% respectively. According to Meridian Media Promotion PLC, 2010/11, the agriculture sector accounts for 62% of the regional GDP. Being the dominant economic activity, agriculture is providing basic means of livelihood for about 87% of the population that live in the rural areas. The region also accounts for 63% of the national exports and major sources of raw materials for domestic agro-industries.



Figure 1. Map of Oromia National Regional State

Regarding the selection of the subjects of the study, different sampling techniques were used. The study was carried out in West Hararge Zone which is one of the Administrative Zones in Oromia National Regional State. The Zone was selected among the twenty zones in the region using purposive sampling technique. Most of the Woredas are similar in the type of farming and production. While Tullo Woreda was purposively selected for the study, the remaining two town administrations were excluded from the sample frame since they do not have significant farming practices. Tullo Woreda has thirty Kebeles. Yet, as it was impractical to include all those Kebeles in the investigation, ten Kebeles were again purposively selected and were used to draw subjects of the study.

The power of purposive sampling lies in selecting information thus enabling researchers to target and engage only those respondents who are likely to have the required information and are willing to share it (Patton, 1987: 52). In this sampling technique the “researcher uses knowledge of the population to locate the best informants” (Kane, 2004:133). In this case, the key goal is to specify the set of data sources within the general population that will be eligible for inclusion in the study. Although purposive sampling typically defines a narrow set specific of cases, it is also the case that many quantitative studies are aimed at very specific populations, and thus use equally restrictive sampling frames. In other words, when surveys target specific populations, they also use a process of purposive sampling that only includes the data sources that are of interest to that particular study.

Thus having recognized the assumption above, the researcher found this technique appropriate and convenient in selecting the Wereda in the Zone thus reducing the task to proportion that could be managed within the time frame of the research period. Regarding the selection of the Kebeles in the Woreda, the implementation of another sampling technique sought important, and thus cluster sampling was used for recruiting ten Kebeles based the justifications given below. Unlike stratified sampling, where the available information about all units in the target population allows researchers to partition sampling units into groups (strata) that are relevant to a given study, there are situations in which the population (in particular, the sampling frame) can only identify pre-determined groups or clusters of sampling units. Conducive to such situations, a cluster sample can be defined as a simple random sample in which the primary sampling units consist of clusters. As such, effective clusters are those that are heterogeneous within and homogenous across, which is a situation that reverses when developing effective strata. Considering such facts about the technique, cluster sampling was chosen to select the Kebeles as the main strategy for minimizing the practical difficulties of survey sampling. In cluster sampling, complete blocks of elements are randomly chosen prior to the selection of individual elements from within the blocks. Area sampling which is the most typical example of cluster sample was used in selecting specific geographic areas from within the whole geographic area covered by the study. So, with this sampling technique, great care was taken to compromise between obtaining a representative sample and a practical sample.

As has already been mentioned at the beginning of this section, primary data were collected from three different categories of respondents. Accordingly, the subjects involved in the study were: Development Agents, Farmers, and Community Elders. The selections of those subjects were carried out using different sampling techniques as follows:

First, development agents were recruited in the study using the methods detailed here. Since there were three development agents assigned to one Kebele, the total of thirty subjects were selected from the ten sampled Kebeles using purposive sampling technique following one of its strategies for sampling subjects. Hence, Criterion was chosen from the different strategies of purposive sampling to select the development agents since the idea was to pick out the sample in relation to some

criteria, which were considered important for the particular study. This method is appropriate for selecting this group since the emphasis of the study was to generate data relevant to the operationalization of the agriculture and rural development policy and strategy document is assigned to those subjects whom the study used as sources of primary data. Therefore, using this sampling technique gave some advantages to the researcher in using the best available knowledge concerning the sample subjects, in matching sample groups data easily, and maintaining the homogeneity of subjects used in the sample.

Second, as regards to the selection of the farmer respondents, stratified random sampling was used. This technique involves selecting research participants based on their membership in a particular subgroup or stratum. In the present Ethiopian context, farmers are sub-categorized in strata as *Low income*, *Middle Income*, and *Model* based on their annual production of agricultural products. Accordingly, the total of thirty farmers coming from the three strata, that is, ten from low income level, ten from middle income level, and ten from model farmers were selected using their income levels as strata. Thus one farmer was included from each stratum of each Kebele and participated in the investigation. The technique allows the sample to look more like the population in terms of mirroring the different subgroups. Unlike simple random sampling, stratified random sampling involves selecting research participants based on their membership in a stratum. Dividing the sampling frame into strata simply allowed the researcher to sample people disproportionately since the number of farmers in the strata varies greatly. That means the size of the sample in each unit was not proportionate to the size of the unit but depended upon considerations involving personal judgment and convenience. This method of sampling is more effective for comparing strata which have different error possibilities. Stratified sampling is one tool to reduce selection bias-unintentional yet systematic differences between the people in the sample and the people in the population.

Lastly, the third groups, that is, community elders were selected using snowball sampling technique. Snowball sampling identifies cases of interest from people who know people who know people who know what cases are information-rich, that is, good examples for study, good interview subjects (Patton, 1987). Perhaps one of the strongest recommendations for the snowball strategy stems from a

distinction between descending and ascending methodologies (Van Meter, 1990). Traditional techniques such as household surveys, descending strategies, are associated with a largely quantitative tradition of the measurement of social problems which often suffers from a lack of responses from particular groups. Ascending methodologies, such as the use of snowball techniques, can be used to work upwards and locate those on the ground who are needed to fill in the gaps in our knowledge on a variety of social contexts. In this sense snowball sampling can be considered as an alternative or as a complementary strategy for attaining more comprehensive data on a particular research question.

In line to this, the core participants were initially sampled for the research project. These participants were then asked to identify others who might be eligible to participate. Those second generations of participants were then contacted. These people, in turn, identified other participants. The sample, like a rolling snowball, began to build on itself and increased in size until the required figure was reached. In short, two community elders from the ten Kebeles were identified and the total of twenty community elders were considered as resourceful personnel in the villages and were acknowledged by the development workers for having sufficient information about the economic conditions of the community were invited for Focus Group Discussions.

In addition to the above sampling techniques, opportunistic sampling was also used. This involved on-the-spot sampling taking advantage of the new opportunities while in the field long after fieldwork had begun (Cf. Patton, 1990). Opportunistic sampling allowed the researcher to follow new leads during fieldwork, taking advantage of the unexpected, and unforeseen opportunities thus being flexible even after fieldwork has begun. For instance, while having an appointment with a development agent, the researcher chanced to meet three elders, two later participated in Focus Group Discussion but one did not, and with the help of the development worker, the researcher engaged in an impromptu informal group discussion and later did a follow up with two of the informants. This proved very productive as it did provide different perspectives by development workers at the same time and place. Another instance of on-the-spot-sampling occurred while visiting model farmers in one of the Kebeles for an organized KII, the researcher serendipitously met a team of farmers who were chewing chat. The researcher organized a discussion on agricultural

productivity and production issues of their villages and a subsequent follow up in the field to observe the actual in practice. These two instances stood out from the field experience.

In general, this study involved the total of thirty development workers three from the ten selected Kebeles, thirty farmers ten from each stratum, that is, low income, middle income, and model farmers, and twenty community elders, that is, two from each Kebele. Totally, eighty respondents were recruited in the study.

### **3.3 Data Gathering Tools**

The objectives of the study were to generate data on a variety of a wide array of variables and that necessitated the application of several methods in data collection. In order to gain a fuller understanding of the phenomena under investigation and in order to triangulate data generated using one method with another method, Mixed Method Design was employed. Hence, owing to the characteristics of the selected design, a multiple of data gathering tools were designed and used to gather data from different sources. While some questions of the questionnaire administered to the thirty development agents elicited qualitative data, there were also quantitative data generated from the development agents. Yet, the farmers' response to Key Informant Interview and that of the community elders while holding Focus Group Discussion was purely qualitative.

Scholars stress the fact that qualitative design elicits verbal data which can be later transcribed into textual and there is less possibility of coming up with a numeric data. Quantitative design, on the other hand, yields numeric data which are usually subjected to statistical analysis, so that it gives little information on the deeper insight of the studied phenomena. Since the primary data were collected from three groups of respondents, namely, development agents, farmers, and community elders the secondary data regarding development discourses were collected from the Ethiopian Ministry of Agriculture Policies and Strategies Document had different natures, the different data gathering tools used to gather information from these sources are presented as follows:

#### **3.3.1 Questionnaire**

Asking questions is an obvious method of collecting both quantitative and qualitative information from people. As a method of data collection, the questionnaire is a very flexible tool if used carefully

in order to fulfill the requirements of one's research. A number of important factors were taken into consideration before deciding to use a questionnaire in this study. First its usage was thought over as to how it would enable the researcher to list the questions needed to ask and to formulate the questions precisely in order to get the required responses.

As part of instrument for gathering data regarding the core research objectives, questionnaire containing thirty items consisting of both closed-ended and open-ended items were used to generate data from the development workers. The mixture of these item formats enabled the researcher to elicit sufficient responses from the respondents. Since the questionnaire was prepared in English Language, there were translations of concepts from English to Afan Oromo and even some times to Amharic made by the researcher to make the concepts better understood by the development agents (informants). The questionnaire composed of questions that sought to obtain information regarding the respondents' bio-data, their understanding of the concept of sustainable agricultural development, their language use and mode preference, communication strategies in use, and the impact of socio-cultural structure of the society in disseminating development messages, and the possible challenges in disseminating development messages. The questionnaire was self-administered, that is, the respondents took them home, but detail orientation was given to them before they took it home to give responses. Besides the explanation, there was an introductory section held with the respondents that gave an overview to them on their consent, confidentiality, anonymity, and the purpose of the research. Clear instructions were given to guide the respondents on how to complete the questionnaire. The languages were also used in unmistakably clear and unambiguous and make no inappropriate assumptions. The questions were also kept simple and as short as possible in order to get a good response rate from the respondents.

However, prior to administering the questionnaire, the tool was piloted using a sample size of ten respondents in order to determine its validity and reliability. It turned out that the tool was too demanding cognitively and it took a long time to complete the questionnaire. This meant that the tool was not friendly to the informants and therefore could not exhaustively capture what the study set out to investigate. The researcher then reorganized the tool by leaving out what was perceived to be difficult or confusing so as to make it user friendly but without compromising its intended

purpose. This does not mean the study left out some of the variables it set out to investigate instead what was perceived as cognitively demanding was reworked and used in the final work.

In general, all questions were properly answered by the development agents and were analyzed accordingly. The good part of the questionnaire was the fact that all the thirty informants properly answered and replied all questions so that there were no missing values.

### **3.3.2 Key Informant Interview/KII/**

Key Informant Interview (KII) was extensively used with the thirty farmers, who were recruited as the subjects of the study, as a tool for gathering data on special insights and experience in their own voices. The main advantage of KII is that it provides immediate insights into a particular issue or subject. It is most useful for collecting data on highly sensitive topics, when respondents are widely distributed over a large area, and when peer pressure may influence a respondent's answer in a group. Unlike formal surveys, where the interviewee merely fills in or checks off responses, KII requires quick and creative thinking and the ability to understand and process the data provided by the informant. It is important that the interviewer is able to accurately receive and recall data, critically evaluate data, and act on the data as they are received in order to control and properly manage the interview. Based on such assumption, the researcher designed ten interview guides prepared in Afan Oromo to give opportunity for the interviewees to present their views freely without language barrier. According to (Seale, et.al. 2004), this is the central rationale of qualitative interviewing that enables the researcher to gather contrasting and complementary talk on the same agenda or issue while at the same time allowing the researcher not to take one question at a time.

Practical experience in the field revealed that some respondents were more comfortable talking about issues broadly rather than taking one question at a time. In this case, they ended up covering some questions thus rendering what they have covered in their exposition redundant. In such cases, the researcher allowed them the room to talk broadly about the key concerns. However, this does not mean the interviewees had a free hand in the sessions. They were guided to specific areas of thematic concerns and special interest to the study and where a new perception arose then it was pursued on the spot (*Cf.* Denzin and Lincoln, 1994).

This research did not apply KIIs as a one-stop experience instead the researcher organized interviews and even re-visited the respondents for further interviews in cases where further information was required. Like a pendulum, the process moved back and forth clearing hazy ideas and expounding on minute details as part of the holistic qualitative experience (Denzin and Lincoln, 1994). The KIIs were also used to precede field observation as a form of concept building, deepening insights and understanding.

A total of ten interview guides were used in this study. The tool provided humongous data on specific language use, and role of culture in development information dissemination and perceptions of sustainable agricultural development. However, it still provided conflicting information and perceptions regarding certain key practices and views on language use and communication strategies in the study area.

### **3.3.3 Focus Group Discussion/FGD/**

To collect data regarding some of the research objectives, it became necessary to hold Focus Group Discussion with third group of informants-the community elders. Whereas KII is more likely to allow for extended narratives, open talks especially when one wants to justify his/her perception or opinion (McNaughton and Myers, 2004), FGD provides a forum of discussing topics that one would like to talk about, but rarely get the chance to do so. FGD, therefore, takes place in context where several layers of arguments are held by people. FGD provides the opportunity for group interaction, which generally stimulates richer responses and allows new and valuable thoughts to emerge. It gives first-hand insight into the respondents' behavior and attitudes; although unlike interviews, its responses represent a group, not individuals.

In the present study, FGD was so essential in ironing out what those twenty community elders thought about the ways development packages were inculcated to farmers so as to bring sustainable agricultural development from language use and communication strategies perspectives in the study area. Consequently, it gave room for the discussants to discuss in detail and argue over their view, opinions, and attitudes towards language use and modes of communication in development works in their environment.

The researcher used a topic guide similar to that used in KII. This guide was extremely important because it served as a summary statement of the issues and objectives to be covered in the discussion. The topic guide also served as the road map and memory aid. Prior to the FGD seven detailed topic guides were constructed. The twenty respondents were grouped into three discussion groups- the two consisting seven members each and one consisting six members. A researcher moderated FGDs along with two development agents in a manner that allowed the session to flow naturally and spontaneously. Prior to organizing the discussions, sufficient orientation was given to the co-moderators on the proper running of the sessions. Probing strategies were strategically used to keep the discussion on course. Sometimes, proverbs were used in the middle of the discussions to remind the discussants of some expressions the community used to express their economic status. This tool helped the researcher to verify and validate data collected by the other tools used with the development agents and the farmers as presented above. The tool enabled the researcher to capture the participants' emotion as they created their own structure and meanings (Denzin, 1989) thereby clarifying arguments and diverse opinions. Such data were recorded and replayed during transcription.

#### **3.3.4 Researcher's Field Note (Observation)**

One way of understanding people and their behavior in the field is to observe over a period of time. The observation, as an instrument for data collection allowed the researcher to understand the context of the activities in the research area, critically observe things that were not revealed through the other means, be inductive in approach, access direct experience as resources to aid in understanding and interpreting the farming practices. Direct observation is a technique in which the researcher systematically observes individuals, groups, events, processes, or relationships and records his/her observations. Included here is direct observation – when the researcher stays in the community for a certain time to carry out an in-depth study. Results of direct observation can be recorded by using the topic of the guide based on an observation guide that directs the taking of extensive notes in the field notebook. In other words, this is the only tool which provided the researcher with first hand event to capture language in use and communication strategies in practice. Direct observation is a tool for collecting actual social data. It is useful for validation because it can be used to cross-check respondents' answers. It is also easy to learn, but one has to record his/her

observations systematically. Consequently, a lot of expressions, that is, words, phrases, and sentences were recorded and used in KII and FGD during data analysis.

In addition to field visit which took about twenty days in the study area, the researcher also attended Farmers' Training Sessions which were organized and delivered by development agents. During these interactions, extensive data were collected using digital camera and note taking; especially, those speeches were found to be relevant to the arguments being advanced in this study. It was during these interactions that the researcher observed and recorded the discourse practices between the development workers and the farmers.

### **3.3.5 Analysis of the Ethiopian Agriculture and Rural Development Policies and Strategies**

This study also got direction and further sources of data from document analysis. Following the change of government system in the country in 1991, Ethiopia has designed several policies and strategies specific to different sectors. One of those policy documents that the present study focused on is Agriculture and Rural development Policies and Strategies document which was published in 2001. The document claims that economic development of the country without basing on agricultural and rural development is less fruitful. In the document there is a strong belief that agriculture, although the dominant sector of the economy, is constrained by age-old production practices and structural problems. It has failed to provide moderate and sustained incomes for many who are engaged in the sector. Nor, has it provided a basis for the accelerated development of other sectors. Indeed, it has even failed to satisfy national food requirements. The basics are not yet met within the sector, let alone that it should fulfill the vision of a dynamic basis for growth in the entire economy (FDRE, 2001).

Starting from this basic point, the Government of the Democratic Republic of Ethiopia has designed an economic program to guide the future development of the country. Various policies and strategies that are expected to enable the implementation of the program have also been put in place. Accordingly, the Government has identified the specific roles each economic and social sector plays in the acceleration of development and introduced measures to promote the correct and interdependent development of all sectors. The Government has formulated specific policies and

strategies to guide rural and agricultural development. It is recognized that economic policy, particularly as it relates to rural and agricultural development, can be effectively translated into practice only if the public at large and implementing institutions at various levels build a common awareness of the importance of these policies and rise in unison for their full implementation. For this reason, the present study aimed at exploring how the issue of operationalization or implementation of the policies and the strategies were stipulated in the policy document with due emphasis on language use and communication strategies. Hence, Part Two of Rural and Agricultural Development Policies and Strategies Document was used to generate secondary data for this study.

### **3.4 Data Transcription, Translation, and Management**

Regarding data transcription and translation, the researcher first decided what to do with recorded data from interviews and focus-group discussions. As transcription is a practice central to qualitative research, the literature that addresses transcription presents it as taken for granted in qualitative studies. That means, researchers need to take data from the spoken text (structured, unstructured, or narrative interviews) to written form for analysis. Typically this is handled through deidentifying the participants and transcribing the data, and is considered the first step in analysis. On the other hand, the accuracy of the transcription plays a role in determining the accuracy of the data that are analyzed and with what degree of dependability. Thus to keep the accuracy of the information collected in using KII and FGD from farmers and community elders respectively, word by word written transcription of the recorded data was made. This was highly tedious and time taking for the researcher since, most of the time, the dialect of the respondents differs from that of the researcher. After all qualitative data were fully transcribed into written text in Afan Oromo, the medium used with the farmers and the community elders while gathering data, and then translated from Afan Oromo to English for analysis purpose. Even though there was edition of data, there was no attempt made to content selection for most of the expressions were valuable for analyzing the underpinning meanings communicated through them. Collecting data in one language and presenting the findings in another involved researcher's taking translation-related decisions that have a direct impact on the validity of the research and its report. Since the questionnaire administered to the development agents was prepared in English language only little effort was exerted to sort out similar themes during analysis unlike the dense data generated from the former informants.

While listening to or watching a recording is a good way to familiarize oneself with the data, for the purposes of analysis it is usually necessary to transcribe recordings, or at least to produce a summary and index of what is on them – a task which was, of course, quite time-consuming in this study. There was a variety of conventions in terms of which audio recordings could be transcribed, and which set of conventions was appropriate depends partly on the purposes of the research. For example, where detailed analysis of the process of discourse was involved, pauses were need to be timed, overlaps in talk between one speaker and another clearly marked, as well as other verbal (and perhaps even non-verbal) features of the talk included.

How detailed a transcription needs to be, and what does and does not need to be included, then, are matters of judgment that depend on the purposes of the research (Ochs, 1979). But the form of transcription also partly depends, of course, on the amount of information that a recording supplies. Obviously, video recordings supplied much more information than audio recordings. Clearly, in the case of an audio recording, the more speakers involved, and the more background noise, the more difficult it was to get adequate recording quality. Similarly, with video recordings, the more crowded the setting, and the more movement there was, the more difficult it was to see what was going on.

Data management in the present study was not a single issue, it presented many challenges and raised many questions throughout the research lifecycle, from the moment an idea forms to the completion of research, publication, and subsequent use of findings to inform sharing of ideas and stimulate new research.

Field notes were often written initially in jotted form and then written out, and filled in, later. In general, though, the aim was to make the notes as concrete as possible, minimizing the amount of questionable inference involved. This emphasis on concrete description in field notes does not mean, of course, that the researcher was uninterested in how the events he observe and record might be interpreted. Indeed, any interpretations that the researcher thought of in the course of observation, or while writing up the field notes, was noted. But care was taken to avoid those interpretations structuring the data recording itself, since they may turn out to be wrong. And, usually, such interpretations were distinguished typographically from the field notes proper; for example, by being put into brackets.

It is unusual for field notes to be presented extensively in their original form in research reports. Normally, only brief extracts are reported in an integrated form with other data generated through the other tools.

Managing data was again an integral part of the research process. Since how data is managed depends on the types of data involved, how data is collected and stored, and how it is used - throughout the research lifecycle. The outcome of a research depends in part on how well one manages the data. Managing data helped the researcher to organize research files and data for easier access and analysis. It helped to ensure the quality of the research. Consequently, all generated data were properly managed in audio, video, and written texts and backed up for any references in the study. Therefore, based on the nature of the data which is more of qualitative in the present study, much time was spent on identifying among those data which have similar themes.

### **3.5 Data Analysis Techniques**

#### **3.5.1 Qualitative Data Analysis Technique: CDA**

Critical Discourse Analysis (CDA) provides theories and methods for the empirical study of the relations between discourse and social and cultural developments in different social domains. Confusingly, the label ‘Critical Discourse Analysis’ is used in two different ways: Norman Fairclough (1995a, 1995b) uses it both to describe the approach that he has developed and as the label for a broader movement within discourse analysis of which several approaches, including his own, are part (Fairclough and Wodak 1997). This broad movement is a rather loose entity and there is no consensus as to who belongs to it. While Fairclough’s approach consists of a set of philosophical premises, theoretical methods, methodological guidelines and specific techniques for linguistic analysis, the broader critical discourse analytical movement consists of several approaches among which there are both similarities and differences. Below I will briefly present some key elements shared by all the approaches. Among the different approaches to CDA, three common features were identified and were used to analyze qualitative data in the study.

*The characteristics of social and cultural processes and structures is partly linguistic discursive*  
Discursive practices – through which texts are produced (created) and consumed (received and

interpreted) – are viewed as an important form of social practice which contributes to the constitution of the social world including social identities and social relations. It is partly through discursive practices in everyday life (processes of text production and consumption) that social and cultural reproduction and change take place.

Discourse encompasses not only written and spoken language but also visual images. It is commonly accepted that the analysis of texts containing visual images must take account of the special characteristics of visual semiotics and the relationship between language and images. However, within critical discourse analysis (as in discourse analysis in general) there is a tendency to analyze pictures as if they were linguistic texts. An exception to this is social semiotics (e.g. Hodge and Kress 1988; Kress and van Leeuwen 1996, 2001) which is an attempt to develop a theory and method for the analysis of multi-modal texts – that is, texts which make use of different semiotic systems such as written language, visual images and/or sound.

### ***Discourse is both constitutive and constituted***

For critical discourse analysts, discourse is a form of social practice which both *constitutes* the social world and is constituted by other social practices. As social practice, discourse is in a dialectical relationship with other social dimensions. It does not just contribute to the shaping and reshaping of social structures but also reflects them. When Fairclough analyzes how discursive practices in the media take part in the shaping of new forms of politics, he also takes into account that discursive practices are influenced by societal forces that do not have a solely discursive character (e.g. the structure of the political system and the institutional structure of the media). This conception of ‘discourse’ distinguishes the approach from more poststructuralist approaches, such as Laclau and Mouffe’s discourse theory. In Critical Discourse Analysis, language-as-discourse is both a form of action (cf. Austin 1962) through which people can change the world *and* a form of action which is socially and historically situated and in a dialectical relationship with other.

### ***Language use should be empirically analyzed within its social context.***

Critical discourse analysis engages in concrete, linguistic textual analysis of language use in social interaction. This distinguishes it from both Laclau and Mouffe’s discourse theory which does not

carry out systematic, empirical studies of language use, and from discursive psychology which carries out rhetorical but not linguistic studies of language use demonstrates how textual analysis is carried out in critical discourse analysis. Fairclough and Wodak's(1997: 271).

Discourse analysis or 'pragmatics' is the social study of language as used in talk, text and other forms of communication. Language is complex and intricate and has been the topic of considerable study. There are at least three reasons why this is so: language is a form of social interaction; it presupposes shared knowledge; and it is inseparable from its social setting. Data were collected on all these things. For example, language is vital to the interactions that make up society and texts of many kinds adorn social life. We initiate and conduct relationships by means of language, among other things; there are some actions that can only be performed by means of language. Language could not achieve these interactive purposes without the shared knowledge it presupposes.

An array of taken-for-granted mutual knowledge is implicit in language, such as the meaning of words and techniques for organizing turns to speak. The context of an utterance, for example, can help in interpreting its meaning since its meaning can be over and above the literal words used, and shared assumptions are necessary for ambiguous words to be interpreted the same way between hearer and speaker.

In general, to analyze the language use and communication strategies employed, the study applied Critical Discourse Analysis/CDA/while few data were analyzed using simple percentile values. Development work draws together participants from diverse social and ideological backgrounds engaging in discourse. From this theory, one can understand that there is an intrinsic link between language and social structures, and language and ideology. First, language indexes power, secondly, it expresses power, and lastly, in contesting or challenging power language plays a key role. CDA is used in this study to understand and explain the role that differing attitudes, values, and power relations play in the dissemination of development information.

Critical science approach holds that people need to think about improving their living standards rather than accepting and coping with their present conditions. This improvement

(development/progress/change) is contingent upon people being conscious of the social realities that exploit or dominate them and then demanding liberation from those forces. The application of this theory helps to explain how the farmers can gain: (a) personal freedom from internal constraints such as biases or lack of a skill or point of view, and (b) social freedom from external constraints such as oppression, exclusion and abuse of power relations (Gentzler cited in McGregor, 2003), factors which are critical to community participation.

Even though CDA does not provide answers to the problems, it is used in this study to understand the conditions behind the reasons why there is slow progress in achieving the development plans in the study area despite the enormous input in time, personnel and resources. This approach is unique in systematically exploring opaque relations of causality and determines the discursive practices, events, and texts and the wider socio-cultural structures. The aim of such exploration is to see how such practices, events and contexts arise out and ideologically shaped by relations of power and struggle over power (Fairclough, 1995; Van Dijk, 2001) and this affects the type of communication that sees meaning making as interactive social encounter. Employing CDA for the policy document a detailed textual analysis was carried out. More specifically this includes a combination of discursive analysis of texts (i.e., of how different genres, discourses and styles are articulated together) and linguistic and other forms of semiotic analysis. The latter are used to analyze the focuses of the linguistic patterns used in formulating the policies: for instance, whether its focus is argumentation, narration, modality, nominalization, voice, etc. was examined.

### **3.5.2 Quantitative Data Analysis Technique**

As (Brown, 2001 cited in Zoltan, 2007)) highly points out, having collected our data is half the battle. Although quantitative research has several possible data sources, numeric coded data have three types: nominal, ordinal, and interval. Therefore, based on the importance of the separation of these for analyzing data, data analysis technique was made. In the other words, quantitative data which were generated through questionnaire were analyzed using elementary descriptive methods and the results were presented using graphs in Chapter Four.

### **3.5.3 Data Integration and Reporting**

Different scholars propose several complex taxonomies to cover all the possibilities whereby different components of qualitative and quantitative research can be integrated into a single study (Creswell, 2003). Yet, scholars like Zoltan (2007) strongly argue against the possibility of following such typological approach. On the one hand, the actual or potential diversity in mixed methods research is far greater than any typology can adequately encompass and therefore not even the most detailed typologies are exhaustive (Tashakkori and Teddlie, 2003). According to these writers, the terminology currently describing Mixed Method Design is ‘Chaotic’. They propose two most widely accepted typological principles: the sequence and the dominance. Since this study has only two components both the sequence and the dominance were presented as *quant-QUAL* whereby the capital letters denote that the second phase dominates the first phase in the study. In this study the initial questionnaire survey was used to design further data gathering tools: KII and FGDs to integrate data. Tashakkori and Teddlie (2003) highlighted the importance of at what stage(s) in the research process the integration occurs. Hence, in this study the integration of the research process began at the stage of research objectives formulation and continued up to the data analysis.

### **3. 6 Triangulation**

Cognizant of the traditional practices of using multiple data collection techniques in qualitative research, the researcher designed and used several tools in gathering data as mentioned in the above sections. In making use of multiple strategies, the researcher combined the strengths and deficiencies of some of the single tool. This helped the researcher to build check and balance through triangulation as being stressed by (Denzin, 1989) that no single method ever adequately solves the problem of rival causal factors. Because each method reveals different aspects of empirical reality, multiple methods must be employed. This study employed the preceding logic in verifying and validating data thereby eliminating the possibility of undermining the validity and reliability of the data collected.

## **CHAPTER FOUR**

### **4. Findings and Discussions**

Being led by the research objectives and the successive data gathered the findings and the discussions of the study are presented. Accordingly, it seems important to mention the intents of this chapter which is to elucidate the interactional challenges arising from the use of language and communication strategies while imparting agricultural development messages to farmers. Therefore, this chapter links the gathered data on language use and communication strategies and the existing literature on agricultural development practices. Furthermore, the chapter sets out to discuss the data elicited by tools discussed in the previous chapter using the theoretical framework presented in Chapter Two of this dissertation.

In other words, this chapter discusses the findings from the field by describing and explaining the data gathered using researcher's field notes during direct observation, questionnaire, KIIs, and FGDs. In order to understand the impacts of language use and communication strategies on agricultural development interactions, the chapter devotes to explain the discursive practices between the development agents and the farmers. Therefore, the chapter presents the analysis theme by theme instead of doing it item by item.

#### **4.1 The Respondents' Demographic Profile and Its Relation with Communication Practices**

The core essence of this research was to investigate the social interactions through language and different communication strategies used between the agriculture development workers and the farmers in the study area. Guided by the parameters employed for sampling subjects of the study and data gathering tools (see Chapter Three), this study participated the total of eighty respondents. Therefore, the bio-data of those eighty respondents is presented in the tables below.

**Table 4.1 Respondents' Educational Background**

<b>Respondents Category</b>	<b>Level of Education</b>	<b>Number of Respondents</b>
Development Agents	Diploma/ 10+4/ Level 4	30
Farmers	Basic Education	9
	Primary Education	21
	Secondary Education	0
	College Diploma	0
Community Elders	Basic Education	3
	Primary Education	17

**Table 4.2 Respondents Engagement as Farmers**

<b>Respondents Category</b>	<b>Engagement as Farmers</b>	<b>Number of Respondents</b>
Development Agents	< 2 years	30
	2-4 years	9
	> 4years	21
Farmers	< 5 years	0
	5-10 years	3
	10-20 years	5
	>20 years	22
Community Elders	<20 years	0
	>20 years	20

From the data presented in Tables 4.1 and 4.2 above, it is evident that while the development workers are all, that means, 30 of them or 100 % have been trained at diploma or TVET level, the majority or 21 out of 30 farmers which is equal to 70% of have only primary education and some have attended basic literacy. As mentioned in the table above, 17 or 66.6 % of community elders got primary education. From such information, it seems logical to argue that the tenor of discourse that took place between the development agents and the farmers was that of the educated and the uneducated whereby the one who is likely better off in formally educated could influence the uneducated or the less educated one.

The facts detailed in Tables above were used to analyze other data regarding the discursive environment between the development agents and the farmers having clear difference in their educational background. Hence, the data generated using questionnaire, KII, and FGDs with the farmers and the community elders are presented respectively.

**Table 4.3 Farmers Involvement in Setting Development Agendas**

<b>Que: 12.</b> Do you involve farmers in setting discussion agendas regarding agricultural production and productivity in your area?			
	<b>In No.</b>	<b>In No.</b>	<b>Total</b>
	<b>26</b>	<b>4</b>	<b>30</b>

Based on the data given in table 4.3 above, 26 respondents which is 86.66% of the development agents said that they participate farmers in setting development agendas. Further question was raised to reason out for involving or not involving the farmers in setting development agendas and one of the respondents put his idea as follows:

**DA 13**

“With relatively better academic qualifications when compared to the farmers, we the Development Agents consider ourselves as the mouthpieces of development of agricultural production and productivity in this area. As a result of this, we feel like we are well suited in diffusing development messages to the farmers. Therefore, I don’t remember when the idea of consulting the farmers on the need for participating them in setting agricultural development agendas. For that matter, development packages are sent from the zonal agriculture and rural development Bureau, so that I plan and execute as per the directed by the Bureau. ”

To validate this information, further data were required from the other group of respondents. As a result, farmers were requested to reflect on their participation in discussing and setting agendas for improving their productivity and production.

**F 8**

“We are more or less invited to attend forums or trainings arranged for us at our villages, or Farmers’ at Training Centers, or at Woreda with no prior information of the agendas for discussion. For that matter, what is the importance of involving us- the farmers in such issues as we farmers are not educated.

To further triangulate the data above, an attempt was made to present the topic in the middle of the Focus Group Discussion held with the community elders. The summary of an extended speech of one of the elders is presented as:

**CE 7**

“They opened our eyes. We used to do the farming simply on the experiences we learned from our fathers and forefathers. Since the government placed development workers among us, we changed our farming systems. They are well aware of what we should do to change our production. Thanks to the Government for that!” one who is illiterate is like a donkey. Anyone can pull him around and load. Now, we are getting enlightened since the development workers are educated, they always bring us better farming systems being supported by modern farming technologies.”

Without even solely basing the analysis on primary data, it seemed important to look at what the policy and strategies document says in asserting the means of improving agricultural productivity and production of the country. In connection with this, let us see what the policy and strategy document says:

### ***'A Foot on the Ground'***

*Data pulled from 'Ethiopia's Agriculture & Rural Development Policy & Strategies'*

If anybody who wants to walk fast attempts to move both legs at the same time, he/she may succeed in jumping but will not sustain a rapid pace for forward motion, as there is no basis to propel the person forward. One moves rapidly only by lifting each foot in succession with one foot always placed firmly on the ground and providing the necessary force for moving ahead. Our vision for agricultural development is similar. We will have a rapid and continuous forward movement only by keeping *'one foot on the ground'*. Let us clarify this further by citing one relevant example.

The present agricultural labor force is **largely illiterate and uses traditional technology handed down** to it from past generations. If **we** look down upon this resource and attempt to employ a strategy that uses highly skilled labor and sophisticated technology **we** will have no labor force to work with and end up with no strategy at all. Yet, **we** can make significant improvements in our productivity by working with the existing, **largely uneducated**, agricultural labor force **helping** it to reach **higher levels** of productivity. This is **our** 'foot on the ground providing the necessary impetus for moving rapidly ahead. ....

Thus, our strategy for agricultural development must accomplish two tasks at the same time. First, **we must** explore and put to good use all existing resources so that we reap the maximum growth possible from the available productive capacity. **We** firmly believe that if we do not build on existing productive capacity, and move to consider new sources of growth without first doing this,

we would retard our growth. Concomitantly, we must take all necessary action to transit to a higher level of productivity using a more educated labor force and more sophisticated technology. We will stand ready for the next productivity leap before the growth horizon of the existing productive capacity is exhausted. (2001, 16)

Based on those data presented above (see the underlined 1<sup>st</sup> person subjective pronoun ‘WE’), it can be argued that it is somehow taken for granted that development agenda is best driven by those who have attained some high level of academic qualification. This is on the assumption that these people have acquired the capacity to comprehend the new information and interactive social demands of development process. The mastery and use of relevant skills in the areas of agricultural development is naturalized as a prerequisite for entry into the development consultancy. In such way agricultural development seems to be a docket of only those who have attained formal education hence meaning that those who do not have formal education have no room even though they are knowledgeable about their own needs.

Regarding such phenomena, scholars assert that the identity construction, as better educated in this study), and an increase in demand for the deployment of more development agents as a fairly unusual human being: someone with a clear intellectual grasp of farming trends and forces, an understanding of local farmers an empathy with and sensitivity to the illiterate” (Ekins, 1995:201). It is this new activist trained in western culture and education that is entrusted with the job of instigating changes in the lives of the rural communities and in so doing imbues with it the powerful ideological attitudes and values in the name of development. In the new capitalism, contemporary social change is driven by market principles and people are expected to be highly competitive in order to survive (Held *et al.*, 1999; Ekins, 1995). From this ideological perspective education is seen as a powerful resource for enacting, inculcating and sustaining or changing the existing power relations. In this sense, having attained education, which is basically western oriented, the change agents are seen as best suited to champion the western ideological position which seeks to melt global boundaries and consolidate neo-colonialism (Fairclough, 2004; Van Dijk, 1998; Eagleton, 1991). What this has done is to sow seeds of cultural imperialism and block any valuable indigenous initiatives in the so-called Third World communities thus establishing and maintaining unequal power relations, and subsequently affecting interpersonal relations in social interactions. This

establishes and sustains power inequality between the educated development agents and the uneducated farmers and in a way contributes to active extension of the new capitalist and developmentalism ideology in the rural. This social selection forms part of “enacting” the ways of acting socially and inculcating the government development ideologies in the identities of the social agents (Fairclough, 2004). Invariably, the practice of employing educated agents is driven by the core perception of education-with- production as a cornerstone of agricultural development (Ekins, 1995).

#### **4.2 Development Agents’ Opinion about Importance of Designing Communication Strategies**

To identify the opinion of development agents concerning their practices in designing effective communication strategies a question was presented to them as follows:

**Que. 14** *What is your opinion about the importance of designing effective communication strategies in disseminating development messages to farmers?*

**DA 7** responded to the question above as:

“Communication strategies are very prevalent in my training packages since all organizations have some sort of method to portray their core message to the community. Without having a strategy that effectively reaches the predetermined target audiences, there is no way that the organization with influence as many people. If the organization is going to spend the time to figure out their key messages it would be best to develop a strong communication strategy. Furthermore, this would guarantee the time was not wasted and the message will reach the farmers in the easiest way.”

The question was responded by another development agent whose core ideas revolved around on how to design an effective communication strategy by mentioning ideas similar to most of the statements presented in the preceding paragraph.

**DA 13**

“When creating a communication strategy, there are two main elements we should consider: the knowledge and the interest of the target audience. When I say knowledge here I refer to an essential

background the farmers have regarding what is going to be delivered to them. It should be well thought of as one of communication strategies because it helps to organize the messages you intend to impart to them. Once you recognize the capacity of the farmers you will think of the strategies that best capture the interest of the audience. As a development agent you should play active role in designing a communication strategy that can help you address different development packages. For instance, you need to consider the generation even to choose a strategy to the other. Some messages only target the elderly or those who are low-income. In these situations, the use of a more suitable to the group would be as important as the content of the message itself. These are necessary considerations to make when determining which elements to include in your communication strategy.”

### **4.3 Elements of Effective Communication Strategies**

After identifying development agents practice regarding their opinion about the importance of designing effective communication strategies in the process of development information dissemination to farmers, another question was put them as to how they consider some important elements in the process of designing effective communication strategies. Below are the question and their response to that question in relation to the idea presented here.

***Que. 15 If you design and implement different communication strategies in disseminating agricultural development packages, would you please list some of the elements you consider in designing effective communication strategies?***

It was clearly identified from their response to question #14 above that the development agents recognize the importance of designing effective communication strategies in their effort to aware the farmers about new farming systems so as to boost out their productivity and production. Specifically mentioning, **DA 13** mentioned the fact that two main elements: knowledge and interest of target the audiences should be taken into account in the designing process. Similarly, most of the DAs listed some common elements that they thought were worth considering. Among the responses some common topics are organized and presented below:

*'Analysis of big picture, defining the goal of the Government clearly; defining the goals of individual programs in achieving productivity and production; defining the specific means of communication for each program; and defining the target audience; develop the key message to be portrayed; propose a timeline of events; develop initial plan for implementation; implement the elements of the plan; assess the elements of the communication strategies.'*

After their responses were organized into similar thematic areas as indicated above, the essences of each of the expressions were analyzed. Therefore, the first thing the development agents ought to do, according to their response, is the analysis of the big picture. They believe that they need to figure out what needs to get done to realize sustainable agricultural development in the area, such as realizing the region's needs to create a communication strategy with emphasizing to what extent and how quickly the goals set at the regional level could be met. Therefore, if the DAs have nothing that they do as communication strategies then they need to start from the beginning. If they have a strategy that does not seem to work then it needs to realize that it needs to be improved and probably expanded upon what it already has. It is important to understand what must be accomplished before starting the implementation of the policies and strategic plans of the country at large and the region in particular.

A successful agricultural development policy and strategy can only be accomplished if the stakeholders know exactly what it wishes to achieve as a whole. Accordingly, the need for defining the goal of the region should be given priority. It is obvious that the agriculture and rural development has different projects within it that has goals that the sector itself wants to accomplish. These goals need to be determined and specifically defined so when the communication strategy is being developed, there is a consistent message being portrayed for the program. Once the breakdown of program goals comes into play, there is more chance for discrepancy for what that program's main goal is. Getting the utmost important goal decided upon makes decisions that will need to be made in the future easier. Similar to defining the goals of each individual program, defining the means of communication for each program needs to be decided before the initial plan is being created because it makes sure that everyone is going in the same direction with the strategy.

As the data given above reveals, determining target audience is an essential part of formulating a successful communication strategy. Without defining the proper end users, it is nearly impossible to accurately devise a plan to widen the policy's importance. Hence, it is possible to analyze that after figuring out the nature of one's target audience, the next step is to determine the importance of each audience. If the program targets those groups who are engaged in chat farming in the area, chat is the widely accepted farm by the farmers of the study area, and there is another whose main agricultural activity is fattening oxen for market purpose, which is also another regular activity of the farmers in the area, the content and the communication strategies to be used for both should be tailored according to the need and the knowledge of the audience. Moreover, their response stressed that the right information at the right time is of strategic importance but not sufficient to address challenges posed by inadequate service provision. Therefore, information dissemination must go hand in hand with feedback channels. Institutionalization of a two-way communication process provides power to the farmers to articulate their aspirations and find common ground for action.

To reprioritize communication to respond to the needs of the farmers, this communication strategy emphasizes reaching them and avoiding setbacks to successful implementation caused by lack of information or confusion. Information should be clear, simple and concise in addition to being made available in accessible formats. It is thus a priority for this communication strategy to create and have forums for development discourse through which every stakeholder has an opportunity to be informed and provide feedback on issues influencing them. It is envisaged that understanding of the issues by the farmers through consensus debates and participatory approaches will broaden ownership of the program actions.

In short, the communication strategy in place provides a foundation for sharing information to broaden farmers' role in the process of program implementation. The strategy is multifaceted, recognizing the need for timely and relevant information at all levels. Information is needed by the government for informed policy dialogue and decision making. Farmers also require information to participate in policy formulation issues and guidance on program implementation.

#### **4.4 Effectiveness of Language Use and Communication Strategies in Agricultural Development**

This question was raised to the development agents to identify the effectiveness of language use and the communication strategies they use and to investigate the challenges of the identified strategies in disseminating development messages to farmers. Accordingly, the respondent listed the key roles communication strategies play that would facilitate the participation of the farmers in accelerating sustainable agricultural development in the study area. Besides, the other question which followed this took on board key challenges and concerns pertaining to implementation of the strategies. As stated earlier, the respondents listed the following key roles of communication strategies when asked:

*Que. 29 Would you please list down the key roles of communication strategies to impart development messages to farmers?*

**DA 17** I usually create an open and inclusive dialogue using two-way dialogue and encouraging participation ensure transparency and accountability throughout the Agricultural Development Program. I try to ensure that communication is provided in a timely manner and in appropriate formats to suit the farmers.

**DA 19** I recognize that effective sharing of information is critical to fostering a nationally owned strategy for sustainable agricultural development, as it increases interaction and understanding among the farmers and improves quality of participation. Therefore, it plays a paramount role in clearing the ground for addressing development packages to farmers.

**DA 23** The strategy aims at providing information and education on agricultural production and productivity to the farmers and provides opportunities for feedback in the regional dialogue. Therefore, I am committed to opening up and maintaining a channel of communication with the farmers and provide opportunities for debate and dialogue on various development issues. I believe that sharing of information fosters participation and accountability.

**DA 25** Communication Strategy increases evidence based planning at all levels (national to community) through the availability of up-to-date information. It also facilitates and encourages farmers' participation in further improvements. To mention more, it builds

consensus between the development workers and the farmers. Increase agriculture sector staff appreciation of the two way communication by maintaining open channels of communication for receiving and providing information to farmers and stakeholders on issues related to regional production and productivity. In general, the implementation of effective communication strategies will require commitment and involvement of the agriculture development actors, organizations and many individuals.

The Agriculture and Rural Development Policy and Strategies document *under sub-title 'Strengthening the Agricultural Labor Force'* reads:

It has already been repeatedly mentioned that our overall economic development strategy and particularly our agricultural development strategy is based on continuously building the productive capacity of our labor force and employing it intensively in development activities of all sorts. This actually means focusing on four major issues.

*Firstly*, it requires ensuring strengthening our labor force in terms of its industriousness and preparedness for work. *Secondly*, it is necessary to upgrade the agricultural skills of labor force, to continuously improve its productivity and to ensure viable technological growth based on these improvements. *Thirdly*, the health status of the working population must improve, as labor productivity does not only depend on skills and complementary technology but also on health. *Fourthly*, as intimated in relation to the first issue, it is necessary to ensure the development of appropriate technology and improve its supply, duplication and **diffusion**. It is useful to consider at some length these instruments for strengthening the agricultural labor force and indeed for enhancing the productive capacity of the country's manpower resources.

#### *Ensuring Industriousness and Work Preparedness*

As far as being willing and prepared to engage extensively in agricultural activities, the agricultural labor force in Ethiopia does not have too many shortcomings. The present generation of Ethiopian farmers is one that does not think it has employment opportunities outside agriculture. Although

employing traditional agricultural practices, and making a meager income, it continues to look towards agriculture as its main source of livelihood. In addition to this, its love for work, passed on from generation to generation, cannot be treated lightly. One can thus consider the work preparedness of the present agricultural labor force to be reliable.

Regarding industriousness including such factors as whether the labor force will be engaged all year round, and even when so employed, if people work diligently, we can also quite safely say that Ethiopian farmers are industrious. There are many traditions and practices with a negative impact on industriousness, and diligence varies from region to region. However, overall the people of rural Ethiopia do not shun physical labor and are generally ready to go to great lengths to earn their living. Maintaining diligence by *addressing any observable shortcoming and promoting relevant changes* in customs and traditions *through a persuasive and democratic ideological struggle* will make a contribution wherever necessary. Also, industriousness will inevitably be promoted as people progressively improve their standard of living and returns from engagement in agriculture are increased. If we expect a hard working agricultural labor force, it is necessary to enable farmers to increase their production, to ensure that they are the main beneficiaries of such increments, and to help them improve their living standards making goods and services of improved quality and quantity readily available. (2001, 17).

The bolded and italic words and phrases were used for analyzing what have been intended and how the intentions were framed the policy document regarding the plan for improving agricultural productivity of the country at large. Accordingly, to build the capacity of the labor capital in the sector four requirements were suggested. Specifically, the fourth requirement could be materialized through diffusion. Here comes now the issue of communication strategy in putting what is stipulated in the policy document into effect. Similar to that, the document would have given clue on how to do the diffusion instead of simply dictating diffusion. In practice, this is the task assigned to the development agents who had taken no training on the strategies of such diffusions. As discussed in the next section regarding the challenges of operationalizing development policy and strategies, they mentioned lack of adequate and proper training on communication strategies.

The other good point mentioned in the document was ....*a persuasive and democratic ideological struggle*'. The policy makers clearly addressed the work to be accomplished to make the farmers industrious and diligent using the expression given in the line above. In here, the change of behavior on the part of the farmers is sought highly mandatory to realize desired development. It further underscored that the need to identify any observable shortcomings and promoting relevant changes in custom and tradition. Yet, the way out was simply suggested as there would be discussions to be held with the farmers with the ultimate goal of persuading them. In addition, there would be sort of struggle which is of course ideological one having democratic nature. Again, the document said nothing about how to implement those all core ideas when it comes to implementation. In short, what the development agents think about the roles communication strategies play in development messages dissemination and what have been written in the policy document seem to have no direct connection. Actually, another attempt was made assess the sources of awareness created on the role of communication strategies, and the development agents explained that they simply learn from one another and sometimes from the exposure they have with NGOs and Health Workers activities not only on agriculture but on other societal issues specially HIV/AIDS awareness creating workshops.

Taking the data generated from the respondents (development agents) on the roles of communication strategies in delivering development messages, it could be possible to assume that if effectively designed and used communication strategies function development information delivery in several ways. Such data are also related with the concerns of scholars in discussing communication for development in a general sense. For instance, strategy processes for sustainable development are a complex task that put people right at the center of attention; their analyses, dialogue, images, competences; planning, investments and actions are to define a society's joint economic, social and ecological goals. Many countries use conceptual umbrellas such as Poverty Reduction Strategies (PRS) or National Strategies for Sustainable Development (NSSD). Strategic Communication in this context is supposed to be a pre-requisite and an instrument of effective policy making and public participation: from formulating a vision, negotiating and decision making, developing and implementing plans to monitoring impacts. Communication serves information exchange, establishing consensus among divergent opinions and interests, and facilitates the building of know-how, decision making and action capacities at the heart of the delicate cooperation between

government, civil society groups and the private sector. Consequently, OECD and UNDP regard communication and awareness raising as one of nine core mechanisms to support strategy processes for sustainable development. In a sense, two-way communication is the ‘lifeblood’ of any strategy (OECD, 2001). Without it, a strategy will not succeed because cooperation and collaboration among key stakeholders depend on it. Development Communication as a field which was set up in the early 1960s and first applied to ‘nation building’, rural development, agricultural extension, health and sanitation, as well as family planning. It is the planned use of communication processes and media products to support effective policymaking, public participation and project implementation geared towards social, economic, political and ecological development. It is a two-way social interaction process enabling the people concerned to understand key factors and their interdependencies and to respond to problems in a competent way.

Both the gathered data from the respondents and the literature cited above strongly assert the contribution of communication in development messages dissemination. This entails the need for designing and incorporating communication strategies in sustainable agriculture development policy and strategies so that the desired economic development of the country would be realized as anticipated and planned.

***Que. 27 What challenges do you frequently encounter in operationalizing agricultural policy and strategies from language and communication strategies perspectives?***

**DA 22** Who has been in the sector for more than five years said that the most challenging factor in addressing development messages to the fullest level is related to lack of training both at colleges and on in-service trainings. He strongly mentioned this issue even while simply discussing related issues. Another respondent, that is **DA 27** also mentioned that lack of training in communication areas as a problem and mentioned some other factors as follows:

**DA 27** I would like to describe regarding my knowledge of sector problems, successes and needs, so as to facilitate knowledge of the sector and its reform by the government and provide mechanisms for joint action. There is an ongoing innovation Window of different modern farming technologies whose objective is to provide farmers with best practice information in

the area of improving productivity. Yet, there is no time I remember when the case of implementing those technologies using effective communication strategy to increase the capacity of actors at Woreda/village level to enable them to facilitate information dissemination and dialogue on modern farming is presented.

**DA 28:** Yeah, Challenge: coordinating and monitoring dissemination strategies since sensitization and advocacy of information needs the use of more rigorous communication strategies. A lot of data and information related to the factor sector is being collected through various methods but there is lack of systematic management and coordination of their dissemination. Data and information is therefore insufficiently available to be used by Development workers in this area, and farmers are not being sensitized enough to take appropriate measures. There is a need to strengthen these systems so that we can make data and other information available for dissemination. The information is to be disseminated to the farmers through the media using various channels such as radio, TV, newspapers, and drama. Other dissemination opportunities are the Annual Farmers Recognition Days at regional and national levels.

Moreover, another respondent, that is, **DA 30** explained that the concept of sustainable agricultural development provides a clear vision where to go but nothing is there concerning how to get there. For this informant, while Sustainable Development is defined long-term, the political and economic systems functions on the basis of short term impulses. Journalists and public relations experts such as the Woreda Communication Bureau label the term Sustainable Development a communication problem in itself: This respondent boldly asserts that Sustainable development means absolutely nothing to most people and never will“. But – people do relate to Sustainable Development once the term is translated to, my life, my work, my investments, my health, or my future.

The data generated regarding the challenges the development agents encounter in operationalizing development policy and strategies, which is the fourth objective of the present study, clearly show that there is a huge missing link between what has been aspired in the policy document and how to put the aspired objective into end product. This informs us that the issue of designing effective

communication and advocacy strategies has not been recognized as a pivotal area in ensuring operationalization of the policy, strategies, and programs. Hence agricultural and rural development legislations and directives are received and understood well by the development agents so as to facilitate farmers in participating through a two-way communication. Therefore, it could be argued that the current communications and advocacy instruments are weak and do not adequately facilitate imparting of information from the national level down through all levels to the community, and vice versa. Communication and advocacy mechanism will be established to enhance information and experience sharing to keep stake holders.

Another question was asked as to how they could overcome the challenges, if any, and play their expected roles in their endeavor to improve productivity and production. Let us see the question along with some of their responses to the question.

***Que. 28 If you encounter any challenge pertaining to communication strategies and language use, how would you overcome? Please explain.***

**DA 24:** Actually, I use my own strategies to disseminate development information. I do my job using these different approaches yeah, but most of it can be a communication strategy that is one on one, it can be through intermediary so that you get representatives to come and sit down and share the information and then, the assumption is that they'll go out there. It could be exchange visits. I communicate in different ways, it can even just be passive by just sending, you know, putting something on a wall and sharing that information with the them, but sometimes it also depends on a lot more now on development actors. It seems to rely a lot on whatever the resources are available. It could even be through theatre, which is predominant now, and theatre seems to be done by the young and not the old anymore.

**DA 26** I think for me, really, language would be how we package that language. Because you can still use, you can still use local language, but if the message does it is not culturally sensitive then there is a problem even though you are using a local dialect. If the message is being presented by an age group that I think we are talking about an issue that is culturally sensitive, then I think we lose, we don't communicate them and I suppose now that when we talk about theater, to me I believe that if we are not very careful we are going to abuse it

because we are going to have young people discussing cultural sensitive information and disseminating culturally sensitive information to an older group, who are offended about the young who are giving that information to them. I think that we have got to start expanding our age groups.

**DA 16** I think it's important that we start using local resources. We have talked about the capacity building and we use a language to build capacity, but I think somewhere we create a status...a difference of status and therefore whatever message we give, we communicate the messages but in a wrong way, because the way we package ourselves, the way we go there, the way we dress, the way we carry ourselves driving and all...it immediately give impression in a community that is probably poor, that we have brought, so when we talk to people, they will tell us what we want to hear or they have learnt our psychology so well, and they know we want to give, but they have got to then package their information well, and what we have created is a dependent community based on the way we communicate with them in whatever development language, so that everywhere you go, when you finish a workshop,' I want to talk to you', 'I have problem and I was wondering how you can help me' it's always, you know, and it's all based on how you look. I think we need to change the way we communicate and have a lot more local people. Even if we start building resources, how can you? We can still have local people articulating their own issues, trying to find out how they can address those issues because really, guiding questions as this simple, `` what do you want? What is the problem?'' ``how can you solve it? `` How as it been solved before? I don't need to be the one to do that. I can guide because I'm supposed to have the knowledge, but I can still guide through another person, ask them what they think. You know, it...we have ....I think that now development workers are becoming too selfish....what is it? And because of that I think we package our message, I think in a negative way it's all very good. We are all very noble, but I think there is a disconnection between the people we are communicating with and how we communicate that message to them.

**DA 16** I try to implement different communication strategies, I sometimes gained from many workshops organized at different levels. Another good strategy as to me is to use model farmers to share one's good practices to his fellow friends.

Base on the information from the development agents above, it is possibly to argue that Development Agents(DAs) need to have adequate knowledge of the development goals, contents of the development works, and interactive communication skills since they are the ones who feel obliged to initiate changes and development in the life of the farmers. The practice, as observed during the field work, also shows that change agents interact with the farmers at various social gatherings such as role model farmer's home, field visits, and seminars (arranged by World Vision for three days). On such occasions, only selected members of farmers were invited to attend where they were trained on the basics of dam construction for soil conservation and it was believed that they would go back and disseminate the information they had learnt to the rest of the community.

Yet, one of the respondents asserted that such practice might fall short of meeting its goal due to unforeseen factors like language barrier, physical distance, and personal derives to share knowledge and skills. The assumption that such a communicative strategy –training of small group who would in turn train others in the community –will have a positive impact on the dissemination of information has not yielded as any significant successes. The information gained in such interactions has not been used for the purpose for which it is set as one respondent confirms:

**DA 9**...that is a very bad assumption that we have been making a very long time that you are working with the community that is openly sharing information. So you get those representatives and you assume that they will go and share information not understanding the dynamics of those development packages discussed to them. Many persons come from scattered locations and there is no way they will be able to with the whole constituency, so that information is also left to self who will use for self-benefit.

What this created in the minds of those who attended workshops on regular basis at different big towns, every facility being arranged, was that though they have developed schemata of discursive practice in the workshop, they did not able to disseminate information to the target audience the way they grasped from the stage. Nevertheless, the KIIs revealed that the farmers have developed a particular discourse pattern from the workshops that they are acquainted with a particular text types and their conventional forms. By acquiring this culture and through constant selection and

attendance of seminars and workshops, they emphasize marketing and consumerism principles of competition and survival for the most competitive hence creating a power closer to the agents based on the acquired knowledge and established bond. This practice dismantles the existing social structure and in the community and create power over the ‘underprivileged’ masses who never get the opportunity to attend such social gatherings. This practice affects the social interactions because when such people go back to disseminate acquired information, if not distorted for that matter, they use the knowledge to exploit the community by controlling the development activities. Indeed, the farmers interpret workshops as empowering opportunities.

*Would you please give me your opinion regarding the practice of the place and conditions of getting knowledge and skills on modern farming systems? What does the selection of farmers to attend such trainings look like in your Kebele?*

On the other hand, such people have become heroes of the change agents ensuring that the interests of the agents are well accepted by the farmers. It is evident that the social practice of training a section of the farmers especially outside of the rest of the community is creating disorders in discourse of development communication (Wodak, 1996) and bringing forth a new hierarchy of power in the community. This new hierarchy fits well in the ideological agenda of having link person in the communities who are used to control the farmers on behalf of the government. The farmers are then drawn to the activities that have no immediate relation with their farming practices. However, the development agents alone cannot be blamed for such irrelevant relations since the farmers themselves help in creating and sustaining this relation of inequality through seeking individual interest.

Related issue was presented to discussion with the community elders, and one of them analogically compared the existing relation between the development agents and the farmers in the following way.

*How do you evaluate the participation of farmers in workshops to discuss their development matters which they could share with their friends in their villages?*

**CE 4.** Once there was a rich farmer who used to have many donkeys. While most of them used to graze at far distance, one donkey usually grazed at the yard very close to the reach of the owner. Whenever the farmer wanted to go for his business, he used to pack that donkey which usually stayed at the gate. Likewise, in our area farmers had been easily manipulated by the Government to execute its mission through his trained development agents. They usually tell the farmers that they would become wealthy changing their life standard, buy cars, and construct houses in the towns.... in a few years time if they strictly follow what have been directed from the top, so the one who is ready to buy their ideas can follow them. Of course, there are few farmers who succeeded in using selected seeds on their plot of lands.

Consequently, regardless of all their problems related to the implementation of various communication strategies in performing their assigned tasks, the development agents claim that they are in a better position in delivering new attitudes, values, and ideological positions of the policy. As mouthpieces of the government, they exercise a lot of authority and power in the social interactions as evidenced by their choice of discourse elements (see DA16's response). For instance, the data gathered during holding KII with the farmers revealed the attitudes and hidden meanings of the languages of the agents. While they explicitly identify themselves as the movers of social agents, they construct the community as the consumers of their tireless services. Let us see how they view themselves and their contributions from their responses to the question below.

*Que. 30 How do you see your presence and contributions in realizing the developmental objectives of the country? Please list the most important tasks you have been accomplishing in this regards.*

When asked about their perception as regards to their presence and contributions in materializing agricultural objectives in the study area, the development agents responded differently. Below is the summary of their expressions to an open-ended question:

**DA: 1** I always work with the farmers to boost their productivity up.

**DA: 3** I raise the farmers' awareness through sensitization of their poor life conditions in the past.

**DA: 4** I mobilize the farmers to eradicate poverty and make it history.

**DA 6** I usually struggle to build farmers' capacity.

**DA 9** I work on empowering the farmers to improve their living condition.

**DA 12** As a development agent I assist the farmers in using modern technologies of farming.

**DA 24** I create network for them with other stake holders.

**DA: 28** I Work towards scaling up farmers' technical skills.

From these responses of the development agents, one can easily understand that the desired agricultural development is constructed as an inevitable thing which farmers must learn to embrace whether they like it or not. The responses above naturalize the farmers as powerless, ignorant people whose sole life is purely the concern of the agents. Further, the farmers are constructed as lacking the capacity to initiate their own changes to improve their living conditions.

Furthermore, the constructions identify the community as vulnerable group who must perpetually be helped, there by contributing to shape their identities as needy. The effect of the sustained use of such words and phrases in reference to the farmers and development agents themselves, represent the reality as if it must not be questioned or challenged but must be taken the way things are (Cameron, 2001). However, close scrutiny reveals that such constructions of identities result from particular actions and serve particular interest.

The expressions 'working with vulnerable group', initiating critical awareness', through sensitization', building farmers' capacity', and so on are not random but ideologically patterned. The consistent use and repetition of such phrases carry the prolonged description of powerlessness, ignorance and poverty on the side of the farmers and power, knowledge, and skills on the side of the agents who are considered to be the sole representatives and change agents of the government as implied by the language they used. The development discourses of the agents were tuned in such a way that the life of the farmers a decade ago was from hand to mouth. Even the majority of the community was under severe subsistent food shortage as a result of which many were resettled in Iluu Abbaa Booraa and West Wollega Zones. In the text above, therefore, the development agents

foreground their willingness to help in maximizing production and productivity by developing them, but this is a guise to imposing values which the farmers must adopt.

According to their view, the condition of the Ethiopian farmers has been deteriorating for quite some time before the introduction of the new policy. They strongly expressed the farmers then were on the margin of physical existence. Similar to the development agents view, the community elders emphasized the fact that an important contributing factor for the stagnation of the rural economy and social formation has been state hegemony and farmers subordination. Accordingly, state hegemony has inhibited the possibility of dynamic impulse from emerging and the seeds of change from taking root in their area.

On the other hand, the data from the interview conducted with the farmers also substantiated the view of the development agents above in one way or another.

Due to the naturalization of the dependency syndrome, the farmers view agricultural production and productivity development as something done to them from outside by the government. It is evident that they have been naturalized to accept their identities as recipients or beneficiaries of some tangle hardware and they hardly view themselves as actors in the process of maximizing agricultural outputs. In connection with, the researcher managed to identify the low level farmers being donated with food stuff by the Woreda Bureau during field observation. The interview the researcher made with them also demonstrated how much they developed low self-image on their identity as self-reliant society instead of working hard by attentively following development agents' guidance. Their expressions were like they were subjected to waiting for alms from external bodies such as the Government and NGOs. Below are some of their statements while conducting KII with them:

*How do you evaluate the presence of development agents among you?*

**LIF 2:** Since we are the poor part of the community the Government provides us with ration.

**LIF 8:** Had the government not assigned development workers to us, we would have perished. No one could remember us. They train us; they teach us; they advise us about our health care.... They even arrange food support from the NGOs. Yaa Allah... We couldn't imagine life without their presence.

**MF3:** Look, since they are educated we learnt a lot from them. They stay among us day and night and guide us how to use fertilizers, how to use contour farming system, how to save money....

**MF 5:** They are so young but they are very much educated. Look, we didn't know how to shift cultivation before. Now, we can plan maize in our chat farms. You see how we are harvesting two things at the same time. Farmers like their work and follow, but there are still some who don't use the technologies as advised, and those are still in problem.

**MF4:** Look my dear, all the residents of our village had been suffering from hunger. Since ever the Development Agents have arrived at our village, all farmers have started working on their plot of farm land. They do not simply make us work on our lands, but they also take part in the farming with us. Many thanks should go to our Government.

**MIF 7:** First of all, I would rather give thanks to our Government. Now, we have paved roads; health stations; extension workers living among us;... we send our children to schools, our wives who used to die of pregnancy are now in safe condition. These all are done since the development workers have been placed among us. These people have really been helping us in teaching how to improve our life. We used to spend most of our time and energy on unfruitful farming system. Now, we learned how to do, and what to do when. The one who doesn't use their knowledge was born cursed by his mother [laughter].

The data from FGDs held with the twenty community elders also asserted that the farmers are now producing surplus food and are sending their kids to schools. In all such social changes, the participants express that the development agents take lion's share in bringing improvement in the area. In their expressions, they devalue ideas, experiences, and accumulated wisdom of the farmers and their capacity and creative nature is subjected to persistent onslaught by the guiding ideological principles of the modern farming system. Furthermore, the need for the community to develop is understood as arising from the conscious taught of people who identify themselves genuinely concerned with the troubles of the rural community there by constructing agricultural production and

productivity development as externally initiated phenomenon rather than a natural social process emanating from the farmers themselves.

In short, the information gathered from some of the development agents, the farmers, and that of the community elders bring forth the fact that the development agents are portrayed as all rounded knowing personalities whose words are simply accepted for they are in a better position in the ways they look and the messages they deliver regarding modernized farming system and its benefits to the farmers.

The languages used in the above texts position development agents as the initiators of action, hence the active actors in development, while the farmers are positioned as the recipients or goal of the action initiated by the development agents. Not only do these languages used indicate dependency on the side of the farmers, but also emphasize the construed reality as natural. These language choices are significant in this discourse because community development thrives on the “buying in factor” that is, agricultural development plans can only be implemented successfully in an area if the farmers accept it. Therefore, in order ‘to be accepted’ in an area, they construct their identities as doers of action that will benefit the farmers and construe themselves as championing or voicing the farmers’ felt needs. This foregrounding seeks to control social action and maintain the already existing unequal power relation brought about by acquisition of knowledge and information gained through success in education and training. Essentially by changing the way the farmers think, the development agents succeed in controlling them and creating a knowledge demand vacuum which they then move into supply, hence creating and sustaining the dependency syndrome. According to scholars, CDA through the analysis of texts can reveal the implicit ideological meanings, the hidden agenda in the development field (Cameron, 2001). This is promoted as the ‘natural’ process of development and by accepting the situation as such; the participants sustain the unequal power relations.

#### **4.5 The Communicative Practice of the Stakeholders**

During the interview session, a question was probed to identify the existing communication practices the farmers had with the development agents. The intention here was that if a genuine change has to take place in the life of the farmers, there should be a participatory environment in place for them so

that it that naturally fosters farmers' willingness to fully take part in the development endeavor being exerted in their village.

A truly participatory development process cannot be generated spontaneously by the farmers unless the dependency relationship between the two is diminished. A true participatory development thus requires an external catalyst to facilitate the start of the process and to support the growth of the initiative in its early stages (Ekins, 1997). For this reason development agents invest their time heavily on providing trainings to the farmers to engage them in agricultural development activities. Burkey(1993) underscores the role of development agents as that of releasing energies in the people working in the organizational structure which, in many cases claim, to be people-directed. In the in the interview, the farmers raised that ordinarily the development agents have a daunting task of helping the farmers to think about their problems, providing information that is useful to them without imposing their own values or deciding for the farmers what is best for them. To put the summary of their expression regarding the point:

***Are the processes to realize development goals participatory in your area?***

**MIF: 5** Look, when they first arrived at our village and started to teach us how to maximize productivity, they just considered us all as kids. We expected such advises not from youngsters like them but our oldies so we preferred to keep silent at the beginning.

**MIF: 8** Of course, they are the one with knowledge while we are illiterate so that we should attentively listen to them and follow their directions. Actually,... they ask us to share our ideas among ourselves and reach certain conclusions about improving our living conditions.

**LIF: 3** **Some** of them are friendly and share our feelings. Sometimes they don't let's reflect our problems, but simply dictate us do that and this without considering our personal matters.

**MF 1:** We must appreciate whatever comes from their mouth. They are trustworthy people whom we all trust and follow their instructions. If I tell you my own experience, I didn't like going to discussions at the beginning, but I gradually become one of the

regular attendants. As a result, I mastered the modern farming system. You can come over and see my farm. I am sure you will be surprised

These data imply that the farmers should be willing to learn even as they facilitate the process of change and that calls for an atmosphere of mutual respect without which there is imminent danger of failure. The success of this kind of social interaction can be realized if the development agents' rust in the ability of the farmers to reason out, reflect, and dialogue their own productivity. As it was observed, the development agents carried their expertise into the farmers and disregard the people's knowledge source by subtly imposing their own ideas on people. Since they are educated, they have developed strong sense of social awareness on the farmers. Therefore, they were in strong position to influence the decision of the farmers who are in much weaker position this with little say in decision making (Fairclough, 2004). Thus using their extensive power and knowledge, they cleverly use language to draw the farmers towards their planned decisions. Moreover, document analysis depicted that the roles of development workers are described in The Ethiopian Agricultural and Rural Development policy document as:

**“ምርጥተሞክሮን ለማስፋት የአርሶአደሩን ምርት እና ምርታማነት ከማሳደግ አንፃር ምርጥተሞክሮን ማስፋት ቀዲሚው ተግባር ሲሆን በግንባር ቀደም አርሶአደሮች ማሳተፍ ከረውውጦታ ማመሆናቸው የተረጋገጠላቸው ቴክኖ ልጂዎችን እና የአሰራር ዘዴዎችን በማሰባሰብ እና በመቀመር ወደ ተመሳሳይ አካባቢዎች እንደሰፋ ይደረጋል፡፡”**

Its equivalent meaning is: To expand best practices towards the maximization of products and productivity, those best technologies and practices of the model farmers should be collected, organized, and transferred to other areas.

To explore the existing practice on the field parallel to what has been mentioned in the policy document, the researcher made field observation for three consecutive days. During the three days observations, it was recognized that development farmers use good practices of model farmers as examples in inculcating the low level farmers on how to boost up one's productivity and production. Yet, the problem observed was that the low level farmers had little attention to listen and extract lessons from the discourses of the development agents. This problem emanated from poor communication strategies (which were almost unidirectional or linear) the development agents

employed in transferring the experiences and skills of the model farmers. Moreover, the contents of the discourse were, more or less, focused on communicating the intention of the policy document than the perceived changes in the other part of the village. Furthermore, the development workers were simply telling what had been achieved elsewhere instead of demonstrating the progress achieved there.

The participatory observation revealed that communications during trainings were based on traditional linear model of sending and receiving reminiscent of teacher-student relationships where the facilitator is the expert who knew everything while the farmers listened attentively. In most cases, the trainers relied on the training manual alone without simplifying the contents and adapting suitable communication strategies. This led the training into communication chaos as ‘frame-conflict’ emerges, that is, the world of knowledge and the interest of the participants collide (Wodak, 2001). In such conflicts those who possess linguistic and institutional power invariably prevail while the majorities who are less educated are focused to accept the decisions made. They certainly ignore the active role played by the receiver in a communicative act (Thomson, 2003) and go ahead to complete the assignment given by their leader.

#### **4.6 Modes of communication in Delivering Development Messages**

Here the three categories of respondents were asked to reflect on how language is used and what communication strategies were implemented during information delivery to farmers. The aim of such question was to examine the language use in the different modes of communication, that is, phonic, graphic, and multimodal by highlighting the existing gaps and how the participants cope up with such gaps. The analysis of multimodal texts takes into account Krees and Van Leeuwen’s (1996) consideration of the functions of the different modes and how they combine together as an integrated whole in conveying meaning. The analysis, therefore, looks at how the different modes, particularly the written language and verbal images, anchor each other information transformation.

Hence, from the information gathered through the instruments and observation made, the study identified three main modes of communication: phonic mode (verbal), the graphic mode, and the multimodal. Among these modes of communication, it was identified that the verbal mode is the widely means through which the development agents disseminate development packages. This was

exhibited as they used face-to-face interactions in meetings, workshops, trainings, and outreaches. Therefore, by face-t-face interaction, the researcher refers to direct verbal exchange such as found in dialogue, discussion, deliberations, distance verbal communications, and presentations and in monologues such as lectures and explanations. It also includes the participatory modes of communication often associated with indigenous/traditional channels of communication such as the use of songs and proverbs.

On the other hand, the distance verbal communication refers to all mediated verbal communication such as found in the use of radio and TV programs. The phonic media is realized in the two languages: Afan Oromo (Regional Official Language) and Amharic (National Working Language).

In order to assess the preferred modalities in delivering development messages to farmers, a question was administered to the development agents to reflect on their choices among the three modalities presented in the table below. The questions presented to the farmers, to the community elders and to the development agents are presented and discussed respectively.

*How do development agents communicate or share development messages to you?*

*Now, let's finalize our discussion by commenting on the strategies development agents employ to motivate farmers for improved farming.*

*Que. 16. Which of the following modes of communication do you often use in development discourse interaction?*

**Table 4.4 Modes of Communication**

Mode of Communication		
	in Number	Total
Phonic	30	30
Graphic	30	30
Multimodal	30	30
<b>Total</b>	30	30

The study revealed the fact that the development agents use three main modes of communication in development discourse interactions. These modes are the phonic mode, the graphic mode and the multimodal mode that largely combines the two modes. These modes exist in a dialectical relationship with the social processes that they have emerged to serve. Thus, while they construct the social practice in development interactions, they are also determined by the existing social practices. The data shown that these modes are largely linear; they are designed as information service tools rather than resources for an interactive discourse practice. For that matter, the development agents were asked in an open question following item number **16** to explain the reason behind using each mode of communication. Hence their responses clearly shown that they used these modes to serve the interests of the development agents who initiate their usage rather than the target audience.

It is obvious that in a society where people are not literate, it is foolhardy to package information in modes that require literacy skills such as reading and inference. Accordingly, a lot of information that could help the people internalize new ideas is made accessible through linguistic choices and modes of communication that the participants are familiar with. Such linguistic choices present a match between the farmers' discursive schemata and the modes applied. And, in some cases, as in multimodal texts, there exist a contradiction between the visual mode and the verbal messages. Evidently, the modes are not empowering participants to be part of the meaning making process; instead they serve to construct the audience as consumers of the values and ideas being marketed through the various "foreign" discursive methods. This is not interactive and the targeted readers/listeners are construed as mere consumers in development, a fact which emphasizes and sustains dependency syndrome.

Based on the above facts, it can be concluded that the linguistic choices, the order of discourse and the modes used in discursive processes in agricultural development interactions are accessible to the majority of the farmers. This is because the chosen modes of communication consider the target people's discourse behavior and communicative schemata. This study suggests strongly that the success of a mode of communication depends on a critical consideration of the register aspects of discourse, which in turn demands a thorough understanding of the experiential, the interpersonal and the textual resources available to the target participants. Development agents therefore need to

understand the farmers' socio-cultural practices and use modes of communication that they are familiar with.

As projected and declared in the statement of the problem and the objectives, this study set out to investigate language use and communication strategies applied in disseminating development information in the study area. From the information gathered by the data collection instruments and observations made during fieldwork, this study identified three main modes of communication as the phonic mode (spoken/verbalized), the graphic mode (written) and the multimodal channel (the use of two or more modes or semiotic codes in a single communicative episode).

The main aim of this analysis is to examine language use in the identified modes of communication by highlighting the existing gaps and how the participants cope with such gaps. The analysis of multimodal texts takes into account Kress and Van Leeuwen's (1996) consideration of the functions of the different modes and how they combine together as an integrated whole in conveying meaning. The analysis therefore looks at how the different modes, particularly the link between written language and the visual images, anchor each other in information transformation. In addition to the assessment made regarding the preferred use of communication modalities, the development workers were asked to explain how they use each of the modes with examples. Below are the question and their responses.

***Que. # 18 Based on your response to question # 16 above, explain how you use the different modes together to deliver development messages effectively.***

Regarding the question raised above, the respondents gave very detailed explanations. Hence, their responses are analyzed and presented as follows:

From the three options asked in question number 16 above, the development agents confirmed that the phonic, that is, verbalized or spoken language is by far the most commonly used mode of communication in the development communication in the study. This mode is manifested in both face-to-face communications as well as distanced verbal communication. By face-to-face interactions I refer to the direct verbal exchange such as found in dialogic interactions like discussions, deliberations, presentations etc. or in monologues such as found in lectures or expositions. It also includes the participatory modes of communication often associated with

indigenous/traditional channels of communication such as the use of songs, narratives and drama variously referred to in this study as theatre for development. On the other hand the distanced verbal communication refers to all the mediated verbal communication such as found in the use of radios, TVs and telephone communication (Eggins, 2004).

Again according to their explanations face-to-face phonic communication is the most extensively used mode of communication in development interactions in the study area. It is used in contexts such as trainings, seminars, community meetings, field outreaches, introductory lectures to explain and elaborate project objectives, and in all other contexts where spoken language is applied. The dominance of this mode can be attributed to the fact that spoken language naturally precedes all other forms of language and that all human beings except the deaf can speak at least one language (Atchison, 1992). It is the mode that human beings naturally use to maintain social relations and it is what distinguishes human beings as social beings (Fairclough, 2004; Wodak, 2002). Given its precedence over other forms of communication and its availability to all human beings except the deaf, it allows people to easily communicate a lot of information in a short duration. In addition, owing to low literacy levels resulting from low literacy promotion among the people living in the area, this mode remains the most popular. Moreover, development involves interpersonal interaction which is best achieved through the face-to-face phonic mode, thus allowing for immediate feedback which is crucial in the much sought for farmers interaction and participation.

However, despite this advantage over other modes of communication, it is also the arena in which misrepresentation, miscommunication and domination occur. The misrepresentations and miscommunication come as a result of vagueness, some of which are linguistics arising from language or dialectical differences. Vagueness is to language what porosity is to communication, meaning that boundaries – both definitional and social-systemic -- remain inevitably porous.

Vagueness relates to language meaning – semantics -- at a logical level of definition whereas porosity relates to language use at the pragmatic level of social communication. Porosity does not signify logical vagueness but the use of fuzzy signs for someone. If language is vague, then communication, based on language, is porous or "infinitely intolerable". Bertrand Russell (1997) argues that "in dealing with highly abstract matters it is much easier to grasp the symbols (usually words) than it is to grasp what they stand for" and warns against the "fallacy of verbalism" in which

things are conflated with their names. Verbalism can be avoided without recourse to metaphysics by establishing a link between fuzzy language and fuzzy signs, i.e. communication. Thus, Russell's view that vagueness is a "characteristic of its relation to that which is known, not a characteristic of the occurrence itself" is insightful. This is the paradox of contingency: non-relation, non-correspondence, non-identity, non-equivalence, non-dialogue, non-inter subjectivity and non-interaction are relational concepts.

Still, miscommunication can also arise from extra-linguistic factors such as context of culture and context of situation, facial expressions, dressing codes, class, gender, age and unequal power relations all of which form part of the context of situation and play an important role in the interpretation of the messages. Since communication is not limited to words, such factors affect how messages are constructed, delivered, and interpreted by participants in an interaction (Fairclough, 2004, 1996; Wodak, 1996; Van Dijk, 1998).

The participatory modes of communication are a big resource in development communication particularly insofar as achieving community participation is concerned. This is because such modes of communication exploit resources that people are familiar with hence, using the people as the creators and receivers of information. Aside from their non-condemnatory edutainment, they provide space for community to express themselves through participation. They are also used variously as education resources, discussion prompters, and ice breaker. They become active actors in making-meanings and constructing reality through redirecting the script to create new messages which are appropriate and relevant to their context of culture and context of situation. In this case the participants are empowered to participate spontaneously guided by their rich reservoir of historical, contextual and cultural knowledge. These are resources which are within the community and not the "expert" change agents who purport to know the farmers well (Coetzee, 2001; Ekins, 1995; Burkey, 1993).

The other mode that the respondents mentioned in the explanation was the distance phonic mode. According to their responses, the most common distant phonic mode of communicating development messages is the use of Radio. It remains a very effective channel for broadcasting information going

by the number of people who trust and believe what the radio broadcasts in the study area. This trust and belief can be exploited for effective dissemination of development messages although caution must be taken in the packaging of the messages to avoid broadcasting destructive messages. This can be done through airing of Radio programs using popular songs and constant re-playing of messages.

The graphic mode which involves written words and is mainly used by the NGOs and development consultants to keep records such as progress reports, correspondences, or to advertise themselves promote their activities through brochures, newsletters, posters, leaflets, writings on T-shirts, banners, caps, wrappers, murals and any other forms of writing. In this section, I focus my analysis mainly on few selected communication strategies related to graphics found in brochures, newsletters, mural and writings on clothes.

## **Brochures**

Brochures fall under public relations writing and refer to promotional texts in the form of booklets, fliers, and leaflets which aim at persuading, informing or educating (Newson and Haynes, 2004). Brochures form a distinct sub-genre of public relations writing containing descriptive information seeking to market and promote an idea, a facility or an organization. Many brochures have a general structure containing the name of the organization, a brief history of the organization, vision and mission statements, objectives and others information regarding the organizational activities, partners, sponsors and contact details. Some brochures contain only graphic mode while other are multimodal, that is, they combine both graphics and visuals.

As information dissemination tools, brochures are developed from a clear communicative concept which link their broad purpose to an object or an application. In this regard, they tend to build credibility by offering what is considered as valid information, thereby giving shape to both the information and the organization that produce it. Brochures are advertisement or promotional tools serving as their own delivery systems hence they must attract and hold their own publics (ibid) and summarize the benefits of a program and how to access them (see appendix for brochures collected from the field).

## **Graphics on Clothing**

The use of graphics on clothing as a way of advertising and passing messages seems to borrow from the clothing business where designers append their labels and designer logos on the clothing. This shift appears to be driven by the changing forms of social life incorporating “hybridity” or the mixing of discursive social practices in such a way that social boundaries and traditional specialized forms of modes are constantly blurred. This is a feature of “post-modernity” (Fairclough, 2004; Jameson, 1991; Harvey, 1990) and it allows for interdiscursivity, a technique that incorporates different chains of genres in one communicative mode. In the case of using graphics on clothing we have the incorporation of the corporate advertising genre into development information dissemination practice using materials that are not traditionally used for writing.

Written message on fabrics and clothing has gained currency as another popular channel of disseminating development information. The most common being messages written on T-shirts, Caps, Bags, Wrappers and scuffs. This channel is very popular with many participants in development and appears to serve them differently. To the development agents, it is an incentive to attract the communities in general and the farmers in particular and it is also used to advertise the sector and disseminate development information of their concern. However, to the farmers, it is popular not because of the messages written on them but because they serve to fulfill one of the basic needs of the rural folk, that is, the need for clothing. Guided by this need, some organizations, for instance, World Vision has used this channel as an attraction to lure the farmers into accepting their programs, thus extending the dependency syndrome and promoting power over the communities (Fairclough, 2004; Wodak, 1996). Whether the messages are read or understood is a different issue and certainly not of any concern to the communities, who are thrilled by appearing branded with the current trends and fashion. The trend appears to be actively involved in change, to appear different.

Indeed people have mixed reactions with regard to the use of this mode of communication on clothing. While some think it is a good idea and an effective tool of ensuring the message ‘walks’ around with people hence it is read widely, others are skeptical about its effectiveness as an interactive communication tool in a culture where people do not read and where people simply

“want to appear branded”. Moreover, the promoters of this channel in the different initiatives hardly wear the clothing a few hours after the launching of the initiative. What they communicate is that the cloths are not good enough for them but necessary for the communities’ thus cashing on their dire situations to blackmail them into accepting development initiatives which may not be of their interest. This is a move which targets double exploitation of the community, first they are exploited by being involved in what they do not know and, secondly, they (the farmers) are projected as advertisement agents of the organizations. Inevitably, one sees the channel as existing for the purpose of enticing the community into the projects and to justify budgetary expenditure rather than as a communicative tool.

### **Newspapers or Magazines**

Another medium of information dissemination used in the study area is the newspapers or Magazines. The use of newspapers or Magazines is one of the effective ways of reaching a wide audience and ensuring that all parties involved have the necessary information regarding the sector. They contain messages about the Governments’ both Federal and Regional support for the local community and they help to fulfill the Bureau’s mission to farmers responsibility. In other words, they provide an opportunity for the Oromia Agriculture Bureau to tell its story without external gatekeepers interfering with its content. They also serve as a performance indicator for the Bureau and an advertisement tool to motivate people, in the area, to join the development packages and experience development as depicted by the “community voices” in the stories.

For this reason, the content is constructed predominantly with information about successful farmers who have achieved self-reliance as a result of the Government’s intervention thus creating a new realities and meanings about success in farming and agro forestry. Success in this case is constructed as a possibility equated with external or organizational intervention. Even though there is room for farmers’ stories, it is not the main focus of the newspapers. Instead, the target is to give the farmers an opportunity to voice from their own perspective about their experiences with the Development Agents. Although this may be seen as a joint effort aimed at sharing information hence participatory interactive communication, it is clear that the farmers have very little choice in terms of genuine commentary. Besides, many of them cannot read or write and are guided on what to say for the

purposes of public relations. This does not make the medium any transactive instead it sustains the hegemony of the development agents over the communities. This is achieved by using modes of communication that are not familiar to the community members.

For this matter, the newspapers largely remain a public relations tool that publishes narratives of a development agents doing wonders, changing the farmers from dependency to a self-reliant outfit that can initiate sustainable development curtesy of the Government. This mode of communication fits well with the overall objective of development as an ideology of change and creation of sustainable markets (Ekins, 1995). This is done carefully by juxtaposing the situation before the development agents intervened and the situation after their intervention. Consequently, these newspapers create a new reality in which development is pictured as only possible through intervention by the Government.

### **Multimodality as a Mode of Communication Strategy**

Communication in development is not limited to the verbalized or the written but modes of communication are constantly mixing genres. This means that the mode of communication combines more than one modality in articulating what is going on (Martin and Rose, 2004). I have also interpreted text according to Kress and Van Leeuwen's (2001; 1996) multimodal discourse analysis (Martin and Rose, 2004; Eggins, 2004) in which the definition of text is extended to encompass visual semiotics.

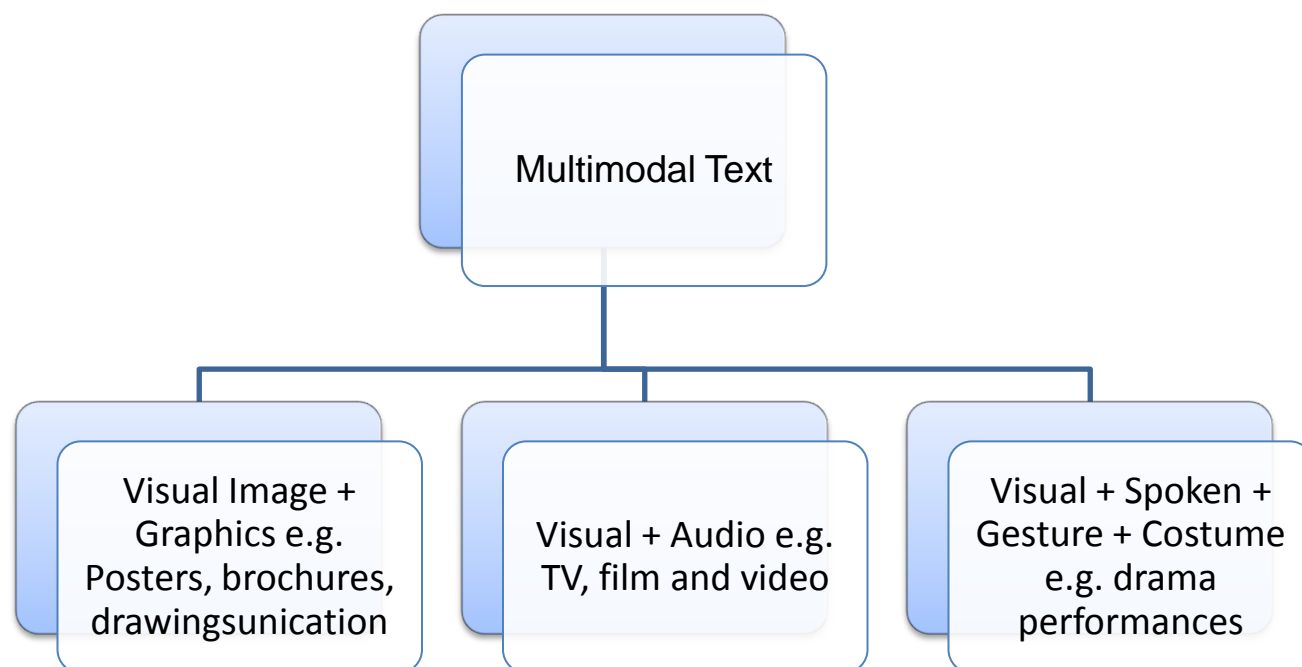
Communication in the field of development is not limited to language (spoken and written modes) alone. Overtime, other modes of communication have become inevitable, and the application of two or more modes in a single communicative act has increased (De Vito, 2001). Thus, linguistic modes are increasingly being used with other modes like gestures and visual semiotics in meaning making and dissemination of development information in the study area. The semiotic landscape has adopted the new realities brought about by "the intensification of linguistic and cultural diversity within the boundaries of nation-states and by the weakening of these boundaries due to multiculturalism" (Kress and Van Leeuwen, 1996:34). As a result, language is slowly being de-centred as the favored meaning making mode, and the semiotic landscape is becoming populated with complex social and

cultural discourse practices (Iedema, 2003). By this recognition, meaning making includes a combination of various forms of semiotics, thus making communication multimodal. Multimodality recognizes that language is not the only form of communication, but other representational modes are essential and not merely incidental and interesting (Kress and Ogborn, 1998).

Multimodality acknowledges that in the new literacy practices and the new capitalist culture, language is slowly ceasing to occur on its own; instead it is integrated with and depends on other forms of meaning making. In this section, the study is interested in how language co-occurs with the other semiotic forms to communicate development information and how the multimodal texts carry the three metafunctions. The multimodal texts extensively used in the study include the visual and audio modes found on TV which this study recognizes but does not venture into analyzing them since they fall out of the scope set in this study. However, such multimodal forms are sometimes used to initiate discussions with the participants particularly in workshops, and also to document the transformation stages in the life of a development works. In this regard, they provided an opportunity to gather data required for the argument in this study and expanded the understanding of the researcher regarding how such forms are employed as meaning making processes. As such, the multimodal texts form part of the critical meaning making process aimed at re-construing a new social reality or warning the farmers against certain economic hazards. However, video or films that thrive on fear factor, for example the presentation of worst scenarios of famine and drought cases, are negatively appreciated and have no impact. They particularly kill the willingness for feedback which is an integral part of communication. Furthermore, this mode of communication relies on electronic gadgets that depend on electric power, which is not easily available in all the parts of the zone. It was observed that where a member of the community was part of the cast in the video or film, the audience responded very positively to discussions after the show. This is a pointer to the fact that people are comfortable with what they are familiar with, a fact that should be exploited in other modes of communication.

The following figure illustrates the other identified multimodal forms used in meaning making and disseminating development information in the study area. This combination of more than two modes is seen by scholars like Jameson (1991) and Harvey (1990) as a feature of “post-modernity” which

Fairclough (2004) views as a cultural facet and calls it “new capitalism”. One of the key features of multimodal texts is “hybridity”, a kind of assimilation of genres that blurs boundaries of genres (Fairclough, 2004; Silverstone, 1999). In this sense, multimodal text tends to exploit genre mixing through chains of genres incorporating business and promotional genres with what has been traditionally seen as mere information genres such as letters or speeches.



**Figure 2 Multimodal modes as applied to meaning making and information dissemination**

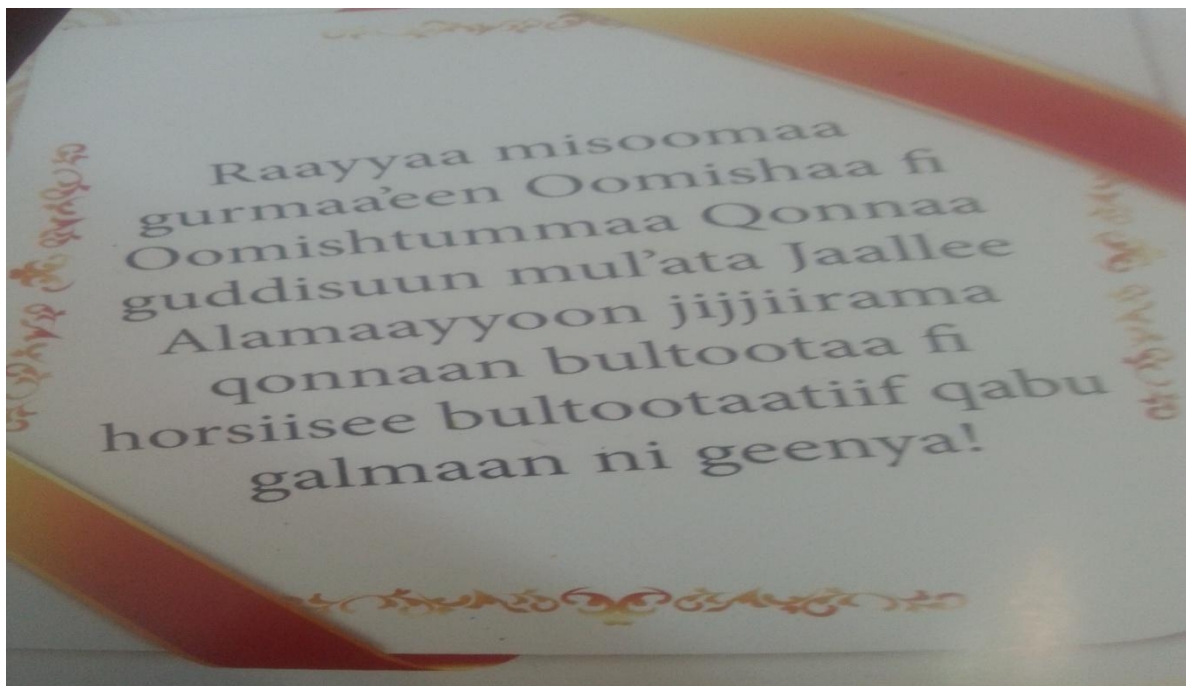
The use of a combination of visual images and the written texts are by far the most common type of multimodality found in the study area. These include brochures, instructional manuals and posters whose meanings must be interpreted by considering all their semiotic complexity and richness (Iedema, 2003). The focus of this section is on the analyses of how language and image (including color choices) work together in the meaning making process. In other words, the analysis of multimodal texts seeks to find out how the two modes co-occur within the texts and whether they function together as an integrated whole in conveying meaning. I therefore look at how the images and color schemes anchor the written text and vice versa.

As mentioned earlier brochures are parts of public relations writing that aim at persuading, informing or educating (Newsom and Haynes, 2004). Many of the brochures that make use of

visuals and graphics in the study area are those that aim at passing specific information. Posters, on the other hand, refer to any large pieces of paper which hangs on a wall or other such surface. Like brochures, they are frequently used as tools for advertisement, sensitization or mobilization by groups trying to communicate a message to the general community. They are also used to promote a program, an idea, a commodity or an event. As visual information, they are critical to winning and keeping the hearts and minds of key stakeholders (Cross and Dublin, 2002).

We can identify two types of multimodal texts that use both the visual and the written modes. The first type uses real pictures of people and the second type uses animated illustrations or drawings of people, animals and objects. The use of real pictures was very popular with farmers working on their farms( see the picture on next page) or holding the produces or standing in the middle of their harvests in the study area. These posters have a great artistic merit hence they are extremely collectable and used as decorations in houses. The celebrities serve to draw the readers' attention to the texts as a whole and since the readers admire the celebrities, they always want to be identified with what they do. The multimodal texts, therefore, exploit this social relation between the celebrities and the wider audience to pass their messages. However, their artistic merit limits their potential to reach many people because many of them are actually used to decorate people's walls.

**Figure 3. Poster incorporating celebrity's name**



In the picture above, it reads that Mr Alemayehu Atomsa's, the former president of Oromia National Regional State name is included in the message with the intention that by forming team spirit the farmers would realize the deceased's vision. In doing so, the development agents could easily mobilize the farmers since not supporting or not sharing the motto entails unwanted interpretation to be attributed to the farmers.

Besides using pictures of celebrities, the Bureau is also using pictures of people who are strong and culturally authoritative in the eyes of the general public to pass messages regarding agricultural production and productivity. This is driven by the understanding that only such people can influence change of attitudes and destroy the stereotypes associated with the socially sensitive issues.

**Figure 4 Poster of farmers making dam**



Like other public relations media, Billboards are also used in the study area as outdoor advertisements and they offer the readers only a couple of seconds to grasp the message (Smith, 2003). They form part of what Smith calls “transit Advertisement” and are often mounted on roadsides, in urban centers or on buses or bus terminals (Smith, 2002). The strategy behind this is to remind the readers usually on transit, about what is usually already known to them thus reinforcing the ideas or knowledge through the images and the writings. Billboards are well received if their logos are well-known to the audiences, otherwise they become part of natural decorations in the area and the community will use them for other purposes rather than for what they are set for.

The biggest mistake designers of such billboards make is to assume that they know what the community wants and can design messages that can impact on their lives. For this reason they design the billboards without consulting the community and simply ambush the community by mounting the billboards in their community roadside. The visual images used on such billboards are often not relating directly to members of the community.

The above scenario suggests that the community must be involved in designing channels of communication that suits their needs without antagonizing their cultural schemata and meaning making frameworks. What may appear simple and straightforward may have far reaching reactions and effect.

As a tool of communication, murals were also used yet were relatively effective in social emancipation or achieving a developmental goal. Often, the visual effects are an enticement to attract public attention to social issues like clean water, sanitation, HIV/AIDS and education and to provoke an open discussion about issues. In this way, it is hoped that the feedback it would generate would manifest itself in the levels of community awareness on the social political issue at hand. This can be achieved by installing what are seen as provocative murals at strategic locations where the target public can easily access them and be provoked to discussions. Hence, the murals become effective tools in establishing a dialogue which aims at solving a social problem. For this reason some NGOs- World Vision and government-sponsored organizations have used the so called public

art expressions, particularly murals to disseminate information regarding a wide array of maximized agricultural production and productivity.

**Table 4.5 Media in Information Dissemination to Farmers**

*Do you use other information sources like Radio and TV programs to improve your farming?*

<b>Farmers who have in number</b>		<b>Total</b>
<b>TV Set</b>	<b>1</b>	<b>1</b>
<b>Radio</b>	<b>30</b>	<b>30</b>

As **Table 4.5** depicts, from all the respondents, only 1 farmer who is also the chairperson and model farmer of one of the Kebeles was found to have TV set at his home while the remaining 29 ,i.e., 99.7% of them do not have TV set. To the contrary, all of them, i.e., the 30 respondents, which is 100%, have a radio at home and/or in their mobile cell.

In order to learn more about the perceptions and concerns of communities KII was made. Regarding the radio and TV programs on agricultural production and productivity, the respondents uniformly ascertain the fact that if the radio series was to be credible and successful, it had to satisfy farmers' information needs and encourage them to work together to find solutions to their problems. According to the information obtained from the interviewee, program producers in the Oromia Radio and Television Enterprise were expected to solicit the needs and concerns of their audiences in the basic areas like: (i) the type and quality of farmers' sources of information; (ii) the issues on which farmers would like information; and (iii) their use of media. As the data revealed, almost all farmers in the groups expressed frustration at the lack of high-quality information and problems they faced. They felt that Oromia Radio and Television Enterprise regular program for rural audiences was

uninteresting and the information provided was untrustworthy. Participants noted that well-made radio programs, featuring both experienced farmers and expert views, and that emphasized farming techniques, would be very valuable. The groups highlighted the need for ‘technical’ information on a wide variety of topics including plant and animal diseases, seeds, the use of fertilizers and pesticides and water use and irrigation. They were very interested in the personal experience of farmers who had experimented with new techniques and enjoyed good results. Participants also emphasized the need for information on a broad range of non-technical areas that directly affect their ability to maximize returns from their land, e.g. access to credit, the role of farmers’ associations, and the lack support for farmers. Focus group discussions with the community elders illustrated just how poorly the farmers were organized and the ineffectiveness of local farmers’ associations. They stressed the fact that close attention should be paid to ensuring that program content needs to be seasonally and regionally appropriate.

The respondents also commented that radio programs are the most widely used communication strategy being in place so that one can easily find a farmer being tuned to such broadcasts in the two languages: Afan Oromo and Amharic. When it comes to the quality of the languages in use, the farmers seemed to agree that while that of Afan Oromo program is dialectically influenced the Amharic program is backed up by area specific folklores so that it lacked uniformity in addressing people of divergent linguistic and socio-cultural backgrounds. Unfortunately, little information was obtained regarding the role of TV programs in conveying development messages, and that could be attributed to the lack of access to the channel itself.

#### **4. 7 Emerging Development Discourses in Agricultural Sector**

As it has been stated in Chapter One under the list of specific research objectives of this study, one area that took the attention of the researcher was to analyze emerging development discourses in the current Ethiopian Sustainable Agricultural Development Context. In the new Agricultural and Rural Development Policy and Strategy document issued in 2001, the Ethiopian Government stated clearly that its intention to transform the stagnant command economy inherited from its predecessors into functioning market-driven economy. This transformation is sought to be achieved through an Agricultural Development Led-Industrialization (ADLI) strategy. Therefore, this study intended to

analyze how the concepts of development coined and inculcated to farmers to achieve the desired national development goals.

Accordingly, the policy document (FDRE, 2001) and the farmers were used as data sources to analyze emerging development discourses in the sector. Hence, first the document was analyzed in the following manner. Page by page document analysis was undertaken to collect data regarding the topic. Accordingly, some of most frequently appeared phrases in the document are: *accelerated economic growth, rapid and sustainable growth, market economy, A Foot on the Ground, Industriousness and Work Preparedness, Market sensitive, Labor-intensive, Practicality, technology package, Compatible Development Packages, Democratic Participation and Rural Development.*

To analyze the inculcation of some these phrases and may be other phrases which are not included in the policy document yet used in their regular development discourse, some questions were raised to the farmers while holding KIIs. Here is the interview guide and their responses to the guide:

*How do you understand the expressions ‘Making Poverty History’, ‘Building Development Army’, ‘Team Spirit’, ‘Participatory’, ‘Accountability’, ‘Preparedness for change’, ‘Development and Transformation Plan’, ‘Development Heroes or Heroines’, ‘Anti poverty Struggle’ etc.....?*

**MIF 9:** Replied that this is a common expression and it refers to through hard work we will become wealthy and will talk our past life as history.

**MF 7:** It refers to the fact that if one works hard, his life will be improved.

Then further inquiry was made to find the opaque meaning of the same expression. Yet, the respondents fail to explain the concept loaded in it rather than repeating the same expression. This shows that their knowledge of the phrase was simply drawn from what the development agents inculcate than from their indigenous ways of understanding one’s life. By doing so, the usual ways of expressing their life in their own ways demolishes and the farmers will soon start to use similar language or discourse disseminated from the top. In the long turn the hegemony of the present development discourse or ideology becomes the language of the community where every body’s belief is uniformly shaped.

Similarly, the concept of organizing ‘*Raayyaa Misoomaa*’ which stands for ‘*Development Army*’ was brought to discussion.

In Afan Oromo, the word ‘Raayyaa’ stands for aggregate of people united to win certain goal. This expression is mostly used in defense force, but it has been inculcated as a development discourse by development agents and the media to mobilize the farmers for accelerated agricultural production and productivity. The discussion with the farmers describes that everyone in the sector started to use such expressions since the last few years. As to its underling meaning, the farmers use it to refer to express those farmers who involve in the development packages by joining the selected group called ‘*Tokko shaneen*’. This expression as they explained stands for five individual coming together to discuss different topics regarding their life. By doing so, they establish team spirit so that all activities in their area are expected to be accomplished in a group form. On the other hand, the frequency of the uses of such emerging discourse underlies the fact that the farmers are much attached to the newly emerging discourses aired from the top on media and through the development agents who are highly linked to the policy issues.

According to the review made to the policy document, it was identified that the policy document clearly dictates the development agents what to do to capacitate farmers by giving more attention to trainings. The secondary data extracted from the document read: As it could be understood the official language of the Federal Government of Ethiopia is Amharic and the document was prepared in that medium and used as it is to analyze the emerging discourses.

**“በግንባር ቀደም አርሶአደሮች የስራ-ቦታ ላይ የሚሰጥ ስልጠና ምርጥ ተሞክሮ ዎችን ወደ ሌሎች አርሶአደሮች በማድረስ በዋናነት የግንባር ቀደም አርሶአደሮችን የስራ-ቦታ ንብመጠቀም በተግባር ሰርቶ የማሳየት እና የማሰልጠን ስራ ይካሄዳል። እንዲሁም በግንባር ቀደም አርሶአደሮች የተገኘውን ውጤት የአካባቢው አርሶአደሮች እርስበእርስ እንዲማማሩ በትእዛዝ ልምድ ልውውጥ እንዲያደርጉ እገዛኮማድረጉም በላይ በስልጠና ወቅት የሚተላለፈው መልእክት በፈጣን ተቀባይነት እንዲያገኝ ያደርጋል።”**

The languages used in the quoted policy document regarding what the development agents are expected to perform are: ‘Best Practices of Model Farmers’ and ‘Rapid Acceptance’ while the communication strategies are: ‘Demonstration’, ‘Peer Teaching’, and ‘Experience Sharing’.

While the phrases 'Best Practice' and 'Rapid Acceptance' were observed as hegemonized discourses both by the development agents and the farmers, the latter was less frequent in the developmental discourses of the farmers. Even the agents were found to use the phrase rarely in delivering information.

In general, the emerging discourses identified in the policy document became the day to day discourse of the farmers. This situation could be attributed to the emerging of development discourses and their introduction to the indigenous language of the community. Although one cannot deny the dynamism of culture and language as any aspect of human life, the rapid dissemination of such newly emerging expressions seem unnatural.

## CHAPTER FIVE

### 5. Conclusions and Recommendations

#### 5.1 Conclusions

This study set out to investigate language use and communication strategies being in use in the social practice of meaning making and dissemination of information in the field of agricultural production and productivity development. The overriding aim was to examine the role and the impact of these practices in fulfilling sustainable agricultural development goals in Ethiopia. Therefore, this chapter provides the conclusions of the discussions in this thesis and makes recommendations for the implementation of improved language use and communication strategies in accelerating farmers for maximized production and productivity. The chapter presents the conclusions the recommendations one after another.

In conducting the investigation, the researcher reviewed relevant literature and took firm stand on the fact that development brings together groups of people who are stimulated to improve aspects of their way of living in a world that constitutes many unequally distributed power and resources and for this reason it establishes a process of bargaining and negotiation. Language and effective communication is an integral part of this process without which there is no development.

There is a clear indication from what were discussed in the previous chapters that the discourse practices in development are loaded with so many disorders of discourse arising from factors such as linguistic choices, communication strategies, and order of discourse, power imbalance and hegemony. We have also seen that language has been used to construct identities of development agents as saviors of the farmers. Language is also used to institutionalize development practice and naturalize development agents as the indispensable link to the much desired change. In this ideological dispensation, the farmers are not only disempowered in the name of development, but are perpetually made dependents of the development forces and their agents and the government.

The current practice in development seeks to establish and sustain new social structures and values under the guise of development. In the existing circumstance development will not be possible until the participants attain equal power or at least sufficient power to break into the market and compete equally. In this regard, local expressions have no place in the development discourse and even where

it is used, it only serves the objectives of the development agents rather than the beneficiaries. Thus, a farmers'-driven development or the use of the farmers' language in development activities has no basis and the farmers do not think their languages provide them with the best resources to compete favorable in development discourse. New development terminologies, therefore, stand out as the language that can best describe and carry development ideas.

Having made these general remarks, I will now make specific remarks with regard to ideological formation and identity creation in development discourse; hegemony and relations of dominance. Others include the relationship between context and texts; field of discourse and experiential meanings; tenor of discourse and interpersonal meanings and modes of discourse and texts.

From the discussions above, one could understand that development is a form of social transformation that seeks to universalize social patterns through changes in the existing local social networks and social practices. This aims at realizing changes in the form of human action and interaction. These changes are effected by causal powers in the social structure represented by powerful participants in development interaction. An analysis of the products of these social interactions and events reveal that such powers are visible in linguistics choices and order of discourse although they may not be seen by a non-critical eye and have become naturalized over time (Fairclough, 2004; Wodak, 2001; Cameron, 2001).

It is evident from the discussion that development agents have arrogated themselves the power to dominate development activities in the name of helping the farmers. Development as practiced in the area is an ideology driven by the assumption that human progress as a whole depends on the expansion of a consumer society from which it creates a system of total demand. This system is implemented and sustained through the competitive market principles where entities like information and services are packaged and branded as goods for sell. Dependency is also created through incentives which lure the farmers into accepting the new values in the name of development. Throughout the study, I have seen that the ideology of development has pervaded every sphere of the farmers affecting their social structures as it seeks to establish domination and control of the changes in human life.

As a social practice development is driven by educated development agents working in various initiatives to change the lives of the farmers. Given their education, they are the people of a higher social status and are considered the best participants. For this reason, they occupy a more powerful position than the target communities. They make decisions regarding the direction of social processes even though they purport to be initiators and facilitators of the people driven development.

With this kind of self-image and belief development agents play a crucial role in establishing, maintaining and changing social relations of power, domination and exploitation. They construct themselves as initiators and implementers of development in the communities and position themselves as the doers of action which the farmers have no choice, but to accept. Through their interactions with the communities, they sell the idea that agricultural development is an inevitable social restructuring which the farmers must adopt as part of their way of life, and they offer to help the farmers achieve this.

The irony is that the agents claim to empower the farmers through the assumption that such communities are incapable, underdeveloped, insensitive, and need to be mobilized for change to take place. It is, therefore, taken as given that what is best for the agents should be accepted by the farmers thus serving to sustain the unequal power relations. This is an ideological position that seeks to universalize particular meanings and behavioral patterns in the service of achieving and maintaining dominance over the people who depend on such forces. Development is an ideological hegemony largely implemented by the elite using elitist culture, and this is reflected and constituted in the language choices and discourse practices by the development agents.

In the preceding discussions, the social status of the participants in the development interaction influences the social practice; and the values and attitudes that they exude tend to trickle down to other participants of lower social status. This status legitimizes their attitudes towards the farmers as people who know nothing and this is evident in their language behavior. However, these factors cause frame conflicts and misunderstanding during face-to-face communication and non-understanding while reading the information produced by the development agents under the explicit assumption that the modes chosen will be accessible to everyone. This results into disorders of discourse that serve to sustain the unequal power relations and perennial decline in human living conditions in study area.

Social identities also extend to language choices and discourse practices. Such choices serve the hegemonic interests of the dominant ideologies. Therefore, the choice of language is important in sustaining the relationships of dominance between the participants. Participants use linguistic choice and discourse practices to signal their identities, the linguistic choices also serve as the arena for constructing their identities and social realities. For this reason, it has been observed that the change agents construct themselves as the doers of action, the providers of the services and knowledge required to effect change in the lives of the farmers. At the same time, they use language to construe the communities as poor and helpless people lacking the knowledge and skills to survive in a modern world. This is done through naturalizing the living conditions of the people in the communities in the use of words and phrases such as mobilize, empower, conscientize, capacitating the communities or champions of the people's voices. The farmers have also learnt the game so well that they also use language to construct their reality as urgently requiring intervention by some outside force, a situation which plays into the hands of the development agents and perpetuate the dependency syndrome.

The logical implication of this is that language is used to avoid being explicit while creating a market base in which the farmers are exploited in the name of development. By branding development as people oriented they win the trust of the people and thus expand the market base for the new Developmental State ideology of the country and sustain the unequal power relations through dominating the social processes. Since texts are the product of social events the repetitive usage of certain texts naturalize their implied identities, and over time, such identities are taken as normal and this is just another way of ensuring that powerful participants dominate social processes. Participants in development interaction have therefore exploited language as a resource for domination and sustaining individual interests.

On the other hand, the discussions revealed that development as advertised and constructed by development agents has been accepted and taken as a natural social change which can only be effected through the development organizations. Indeed it has been observed that from the farmers' point of view development means the tangible things that are done in their areas by development agents. In their schemata they associate development with development agents and the government.

For this reason, the development agents have exploited this situation to construct themselves as the providers of “development” to the farmers.

This discourse practice and constant equation of development with initiatives by external experts has contributed in sustaining the hegemonic view of the new Developmental State ideology of the country. The implied meaning of this is that development is extending the linguistic hegemony of Developmental State ideology and continuing the onslaught of indigenous local languages which are seen as too weak to explain the complexity of modern change. In this regard, this study confirms Webb and Kembo-Sure’s (2002) observation that the speakers of African languages generally hold their own languages with low esteem. However, there is no doubt about the capacity of the local Afan Oromo expressions to express concepts in development. The focus on the use of local resources and local languages in development should first seek to establish whether the people actually want to use their languages and whether these languages are strong enough to break into the ideological and hegemonic force of dominance. It is indeed clear that the campaign for the use of indigenous Afan Oromo expressions in agricultural development will be futile if people are only interested in learning and using new terminologies being used by development agents.

It has been taken as the norm that the Government and the Development Agents are initiators of development and this assumption has not been questioned. What this has done is to cement the positions and legitimize them as natural and language has been used to sustain this belief and to oppose any contention aiming at questioning this position. Acting on the hegemonic position that sustainable agriculture development is inevitable and that farmers must uphold modern farming methods.

With regards to modes of communication, the study revealed that there are three main modes of communication in development discourse interactions. These modes are the phonic mode, the graphic mode and the multimodal mode that largely combines the two modes. These modes do not exist in a dialectical relationship with the social processes that they have emerged to serve. Thus, while they do not construct the social practice in development interactions, they are not also determined by the existing social practices. This study has shown that these modes are largely linear, and they are designed as information service tools rather than resources for an interactive discourse practice. For that matter, they serve the interests of the development agents who initiate their usage

rather than the target audience. This is particularly evident in the use of graphic mode which emphasizes status difference and perpetuates the unequal power relations between the three levels of farmers.

This study concludes strongly that the success of a mode of communication depends on a critical consideration of the register aspects of discourse, which in turn demands a thorough understanding of the experiential, the interpersonal and the textual resources available to the target participants. Development agents need to understand the farmers' socio-cultural practices and use communication strategies that they are familiar with.

## **5.2 Recommendations**

In fulfillment of the research objectives of this study and based on the literature review, the analytical framework discussed in Chapter Two and applied in the discussion and the conclusions drawn in this chapter above, the researcher now makes the following recommendations regarding the language use and communication strategies which if applied can improve communication in sustainable agricultural development of the country.

Communication involves exchange of meanings which are constrained by a set of symbolic frameworks provided by a specific culture. Participants in development should recognize the fact that texts are understood as features of context of situation and the larger context of culture and meanings and actions are negotiated and interpreted through them. In this regard an understanding of the context of culture and context of situation can enhance communication in the rural areas especially if the existing frameworks are taken as resources rather than challenges. Where strong cultural practices and structures exist, there should be alternatives rather than direct antagonism.

Closely related to the above point is the mode of communication. This is a product of the register feature of context of situation and is central to collective meaning making and negotiation. Participants in development interaction should consider appropriate language choice and discourse practices that can enhance genuine participation in development discourse. This will improve participants' confidence in the discourse and meaning negotiation and empower the participants to articulate and relate to the texts from an equal position, rather than the convenience of the more powerful "experts". Where there is disparity in discursive practices, a team of language and

communication experts be engaged to work with the farmers and the development agents to design materials that can easily communicate messages to the target people before the project based development is initiated.

Since development is a social process which involves people who exhibit numerous social dynamics like status, power, attitudes and values. These factors emerge in the ways people use language, their lexical choices, order of discourse, use of space, gadgets etc. and communicate silent messages that can be destructive to the main focus. For this reason, development agents should consider relating with the target people as facilitators rather than the all-knowing expert. This relationship can be enhanced through trusting the ability of the farmers to make decisions regarding their destiny and to let them exercise that ability with minimal interference. One way of doing this is to demystify the idea that agricultural production and productivity development is information about the Governments' interest carried in a development language and accessed by a few experts who know how best it should trickle down to the farmers.

Regarding the communication strategies, this study also makes the following general recommendations.

- 1.** That the most effective mode of communication of development information in the study area is the phonic mode. This is largely due to the opportunity it offers to every participant to engage with the new concepts and ideas as opposed to the written and the multimodal which are not accessible to all the people in the area. While not many people can access the graphic and the multimodal modes, posters and billboards that use local celebrities are very popular and thus should be encouraged. However, effort must be made to explain to those who cannot read or interpret particularly the multimodal texts (due to genre mixing) what the contents of the texts are. This will not only equip development agents with the necessary communicative schemata but also make communication easier since they will be packaging messages in communicative modes that are familiar to the community.

- 2.** Where there is need to use multimodal texts, the implementing organization should take initiatives to use modes that reinforce the messages rather than those that contradict the message.

**3.** Development agents should intensify the application and use of communication strategies that appeal to the farmers' socio-cultural and communicative familiarity such as the performance mode especially the use of songs and proverbs.

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## **Appendix- A**

### **QUESTIONNAIRE FOR AGRICULTURAL DEVELOPMENT AGENTS**

#### **ANALYSIS OF LANGUAGE USE AND COMMUNICATION STRATEGIES IN FARMERS MOBLIZATION FOR AGRICULTURAL PRODUCION AND PRODUCTIVITY IN ETHIOPIA**

**Dear respondents,**

I am undertaking a research project to assess Language Use and Communication Strategies employed by development agents in disseminating agricultural development messages to farmers in Ethiopia. To this end, I kindly request you to complete the following questionnaire regarding your opinion, knowledge, skills, and practices in accomplishing your job. It should take about 1:00 hr of your time. Although your response is of utmost importance to me, your participation in this study is entirely voluntary.

Please do not enter your name or contact details on the questionnaire. It remains anonymous. Information provided by you remains confidential and will be reported in the research findings only.

Yours Truly,

Abebe Gemechu Lencha (Ph.D. Candidate in Applied Linguistics and Development)

#### **Directions:**

Please encircle the letter of your answer to the close-ended questions and give relevant responses to open-ended items. Please do not hesitate to give your explanations to open-ended questions since they give you comprehensive basis for reflecting your knowledge and practice regarding the subject matter under investigation.

#### **General Profile of the Respondent**

**Instruction: Please fill in the blank space with correct information**

A. Age: \_\_\_\_\_ B. Sex: \_\_\_\_\_ C. Educational Level \_\_\_\_\_  
D. Work Experience as DA Worker \_\_\_\_\_ Year(s) E. First Language \_\_\_\_\_

**PART I**

**Instruction: Please circle the letter of that best reflects your opinion and list down your responses to the open ended questions accordingly.**

1. In your opinion, what is sustainable agricultural development?

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2. List at least five indicators of sustainable agricultural development.

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3. Do you think that Afan Oromo is effective in disseminating development messages in your service area?

A, Yes                      B, No

4. Are there farmers who do not understand the language being in use for this purpose in your coverage?

A, Yes                      B, No

5. If your response to question number 4 is 'Yes', what mechanism(s) do you use to help them?  
Please explain your mechanisms here:

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6. Do you think that farmers can easily understand some technical concepts while you hold discussions or trainings?

A, Yes                      B, No

7. If your response to question number 6 is 'Yes', what mechanism(s) do you use to help them? Please explain your mechanisms here:

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8. Do you translate some technical terms in the local language when you train farmers?

A, Yes                      B, No

9. If your response to question number 8 is 'Yes', do you have problem to find equivalent word in translating certain technical concepts into medium of discussion? Please specify

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10. Do you share the dialects of your target farmers?

A, Yes                      B, No

11. If your response to question number 10 is 'No', do you think the target farmers understand your messages fully?

A, Yes                      B, No

12. Do you encourage farmers to participate in setting discussion agendas regarding their own farming system?

A, Yes

B, No

13. If your response to question No 12 is 'Yes', how explain the experience to other farmers? Please mention here:

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14. What is your opinion about the importance of designing effective communication strategies in disseminating development messages to farmers?

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15. If you design and implement different communication strategies in disseminating agricultural development packages, would you please list some of the elements you consider in designing effective communication strategies?

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16. Which of the following modes of communication do you often use in development discourse interaction?

A. Phonic

B. Graphic

C. Multimodal

17. Please explain your reasons for using any of the modes of communication given under question number 16.

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18. Based on your response to question number 16 above, explain how you use the different modes together to deliver development messages effectively.

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19. In agricultural training program, which communication strategies is more effective to impart particular knowledge, skills and abilities? Please list them here: Please write your responses here.

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20. As a development worker, how do you understand the term EXTENSION? You may tick more than one.

A, Non-formal educational function that disseminates information and advice with the intention of promoting knowledge, attitudes, skills and aspirations.

B, Special Programme for Food Security.

C, Technical assistance for technology transfer.

D, A political and organizational instrument utilized to facilitate agricultural development

21. Extension is multidisciplinary and you are expected to combine effective language use and communication strategies in promoting agricultural and rural development. Therefore, encircle the letter(s) which best includes your responsibility.

A, technology transfer    B, facilitation    C, advisory services



26. Now, enumerate all possible challenges you may have in disseminating development messages here.

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27 What challenges do you frequently encounter in operationalizing agricultural policy and strategies from language and communication strategies perspectives?

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28 If you encounter any challenge pertaining to communication strategies and language use, how would you overcome? Please explain.

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29 Would you please list down the key roles of communication strategies to impart development messages to farmers?

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30 How do you see your presence and contributions in realizing the developmental objectives of the country? Please list the most important tasks you have been accomplishing in this regards.

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## Qabxiilee Gaaffii fi Deebii Qotee Bulaa Waliin Taasifaman

1. Gara marii keenyaatti osoo hin seenne mee offii keessan ni ibsituu?
2. Hirmaan qotee bulaa oomishaa fi oomishtummaa guddisuu keessatti qabu maal fakkaata?
3. Waa'ee mata duree misoomaa bu'uuressuu irratti hirmaannaa ni gootuu?
4. Waa'ee haalaa fi bakka itti barnootaa fi oogummaa itti fayyadama haala qonnaa ammayyaa irratti yaadni keessan maal fakkaata?
5. Shoorri hojetaan misoomaa isin bira jiraachuusaatii attamiin madaalama?
6. Haala oomishaa fi oomishtummaa guddisuu keessatti geggeeffamu hirmaachisaa dhaa?
7. Hojetaan misoomaa haala kamiin odeeffannoo oogummaa qonnaa ammayyaa isiif qooda?
8. Dhimma qonnaa ammayyaa ilaalchisee odeeffannoo karaa Talavizsinaa fi Raadi'oo ni argattuu?
9. Rakkoon itti fayyadama Afaanii yeroo leenjii isin mudate yoo jiraate akkamiin ibsitan?
10. Jechoota 'Hiyyummaa seenaa gochuu,' Raayyaa misoomaa ijaaruu,' 'Miira Gare',? 'Hirmaachisummaa',? 'Itti gaafatamummaa',? 'Qophaa'ina jijjiiramaa,'? 'Tarsiimoo misoomaa fi transifirmeeshinii,'? 'Goota misoomaa,'? 'Qabsoo farra hiyyummaa,' fi KKF attamitti hubattu?

Guddaa Galatoomaa!

**KII Guides for Eliciting Data from Farmers**

1. Would you please briefly introduce yourself before starting our discussion?
2. How do you express farmers participation in improving productivity and production?
3. Do you participate in setting development agendas with the development workers?
4. Would you please give me your opinion regarding the practice of the place and conditions of getting knowledge and skills on modern farming systems? What does the selection of farmers to attend such trainings look like in your Kebele?
5. How do you evaluate the presence of development agents among you?
6. Are the processes to realize development goals participatory in your area?
7. How do development agents communicate or share development messages to you?
8. Do you use other information sources like Radio and TV programs to improve your farming?
9. Do you have any problem of language use while you attend different meetings, workshops, forums and on field discussions?
10. How do you understand the expressions ‘Making Poverty History?’; ‘Building Development Army’; ‘Team Spirit?’; ‘Participatory?’; ‘Accountability?’; ‘Preparedness for change?’; ‘Development and Transformation Plan’; ‘Development Heroes or Heroines?’ ‘Anti poverty Struggle’; etc?

**Qabxiilee Marii Jaarsolii Gandaa Waliin Taasifame**

1. Na'oofkalchaa jechaa gara mariitti osoo hiin cehin wal-yaabarru.
2. Haala qabatamaa sochii misooma qonnaa naannoo keessanii ilaalchisee hirmaannaan qotee bulaa maal fakkaata?
3. Haalli ittiin qotee bulaan leenjiif filamu naannoo keessanitti bifa maalii qaba?
4. Hojetaan misoomaa ganda qotee bulaa keessa jirachuun isaanii faayidaanni misoomaaf qabu yaa mari'annu.
5. Fedhii fi kaka'umsi qotee bulaa oomishaa fi oomishummaaf qabu naaf ibsaa.
6. Haalli hojjetaa misoomaa fi qotee bulaan iittiin waliin hojjechaa jiran akkamiin ibsama?
7. Mee haalli ittin hojjetaan misoomaa misoomaaf qotee bulaa kakaassu maal fakkaata?

Guddaa Galatoomaa!

**Discussion Guides with Community Elders**

1. Excuse me, would you please introduce yourself before we start our discussion?
2. In relation to the reality of your village, how do you see farmers' participation in improving production and productivity?
3. How do you evaluate the participation of farmers in workshops to discuss their development matters which they could share with their friends in their villages?

4. Do you think that the placement of development agents in the villages have positive contributions?
5. Let's discuss farmers' motivation to improve production and productivity.
6. How are the development agents and the farmers working together to realize agriculture development goals?
7. Now, let's finalize our discussion by commenting on the strategies development agents employ to motivate farmers for improved farming.

Thank you very much!