

Original Research Article

Roles of Local Leaders in Community Development in Dutse Local Government Area of Jigawa State, Nigeria

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Abstract: The study examined the role of local leaders in community development decision making in Dutse Local Government area of Jigawa State, Nigeria. A multistage (4) stage sampling procedure was employed in selecting 120 respondents for the study. Mean age and household size are 53 years and 10 persons. Majority (97.5%) were males, married (95.8%) with secondary education (57.6%). Only about 1/3 (33.3%) had tertiary education while 8.3% had primary education. Significant proportion (91.7%) claimed to have travelled within and outside the study area. The type of leadership existing and acting were; traditional and household leaderships ($\bar{x}=1.011$), religious and cooperative leaderships ($\bar{x}=1.383$). Areas of roles and influences of the leaders mostly were in; support for art and culture, mobilization, control of market activities, advice on religious matters and chieftaincy matters ($\bar{x}=1.047$). Participation in community activities were in the areas of; conflict resolution, chieftaincy affairs, religious matters, support for community development projects, mouth piece of the people, mobilization, political/LGA advice, cultural matter and council matters ($\bar{x}=1.071$). Major constraints to participation were; cultural belief and heterophili ($\bar{x}=1.250$), mindset of the people and poor socialization ($\bar{x}=1.199$) and exclusion from government development projects ($\bar{x}=1.009$) respectively. The Pearson Correlation analysis showed positive relationship between participation and degree of Cosmo-politeness, age, educational level respectively. It was recommended that local leaders should be engaged more in community development activities because they serve a catalytic function to the people. Community intervention or development programmes must be geared towards the socio-cultural structure of the people. Respondents should also be encouraged to visit other place in order to foster understanding of cultural differences and diversity, socialization and modernization emanating from social changes in societies.

Keywords: Local Leaders, Community Development, Decision Making, Dutse.

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INTRODUCTION

Community power structure is the complex interplay and network of relationships between the recognized power holders and the interplay of their roles in a community. These power holders, otherwise known as local leaders, direct the affairs of the society towards the achievement of objectives. Jibowo (1992) posited that, power structure is a “patterned distribution of authority and influence among various actors in a group or community”. The concept of leadership is very crucial to the survival of any society, if it’s to achieve a forward goal. Even where there are established norms, leaders are still necessary to ensure compliance with all

the norms for societal orderliness and healthy being. Van den Ban and Hawkins (1996) define leadership as the “directing, influencing and controlling of others in pursuit of a group goal”. This implies that the function of making decisions lies on the leaders. Ekong (2003) even sees leadership as being synonymous with decision-making and therefore regards decision-makers as community leaders. He further posits that an effective means of identifying leaders should include a systematic observation of who decision-makers are for various community issues. A leader is a person who guide, influence and motivate other (followers) towards goal achievement (Oxford, 2016). Leaders provide the basis for improving the quality of life in communities

(Kabiru, 2012), if it is to make a sustainable development of it citizenry. Community development according to Ozar and Nwankwo (2008) is a social process by which human beings can become more competent to live with and gain some control over local conditions and the changing world (continuous social change). One approach in creating rural development is through giving the main actors (villagers living in the community) an equal opportunity to think and plan their own future (community driven development approach-CDD).

This underpins the need for effective leadership at the local community levels in order to harness the efforts of the rural people towards their own development. Nwankwo (2008) affirmed that, self-sustained rural community development is pivot to the economic and social progress of any developing nation. (like Nigeria). Unless the ways and means of massively accelerating development in the rural areas where over 80% of Nigeria's population reside is fully focused (Guardian Newspapers, 2008), our national goal of self sufficiency and control over resources may continue to be a mirage. The required resources already exist, but what is missing is the mastery of the practical wisdom and technology to mobilize them for our overall benefit (leadership). Because effective leadership does not exist in many rural communities, rural community development efforts should include identifying and training potential leaders from diverse backgrounds (Isyaku, 2013). Rural community development literature emphasizes the importance of citizen participation as a means of strengthening communities (Mahmoud, 2010). Advocates and practitioners of rural community development also believe that citizens should be meaningfully involved in community decision making (Coe, 1990). For development to occur there is need for a greater participation of local people in development process which will change the nature and direction of development intervention as well as result in a type of development which will have local people's support and recognition (Markarfi, 2005). Community leadership is different from the literary notion of leadership being "*about 'leaders' asking, persuading, guiding and influencing 'followers'*" (Sullivan, 2007; p. 142).

Community leadership is seen to be mostly less hierarchical (Onyx and Leonard, 2011) and in most cases based on volunteer action (Zanbar and Itzhaky, 2013), which involves the creation of social capital (Riley, 2012) and acting as a symbolism for change (Sullivan, 2007), as there are also many grassroots innovations. It is often informal, non-elected or elected leaders (Béni-Gbaffou and Katsaura, 2014) depending on the situation in question at a given time. Community leadership is not a tightly defined concept but is also defined by the boundaries of the community within which it operates. Community leadership can consist of one individual or a group of people as the case may be

(Martiskainen, 2017), all of which depends on the function to be done. It is therefore worthwhile to examine the role interplay by the local leaders in northwest, Nigeria focusing on Dutse Local Government Area of Jigawa State.

Objective of the study

The general objective of the study is to access the roles of local leaders in community development decision making in Dutse, Jigawa State, Nigeria. The specific objectives are to:

1. Describe the socio-economic characteristics of the local leaders in the study area.
2. Identify the types local leaders existing and acting in the study area.
3. Examine the roles and influences of the local leaders to societal development.
4. Determine the extent of the local leaders' participation in the development activities.
5. Identify the constraint of the local leaders to participation in community development.

Hypothesis

Ho₁: There is no significant difference in some selected socio-economic characteristics of the respondents and their participation in government community development activities.

METHODOLOGY

Study Area

The study was conducted in Dutse local government area of Jigawa State, Nigeria. Dutse is located in Western Jigawa State (DONSABI, 2018). The population for the study were mainly all the local leaders in the study area. Jigawa State is one of thirty-six states that constitute Federal Republic of Nigeria. It is situated in the north-western part of the country between latitudes 11.00°N to 13.00°N and longitudes 8.00°E to 10.15°E. The state has a total land area of approximately 22,410 square kilometers with twenty-seven (27) local government (Jigawa Wikipidia, 2014 and National Population Commission, NPC, 2006) in which Dutse local government is one among them. The topography is characterized by high land areas which is almost 750meters. Soil tends to be fertile ranging from sandy-loamy with many pockets of fadama and alluvial plains suitable for the cultivation of rice, sugar-cane, millet, vegetables and sorghum etc. The state shares common boundaries with three (3) states and Niger Republic. There are usually two seasons in the state viz the rainy season lasting from June through October and dry season spanning from November to May. The mean temperature ranges from 35°C in October to about 50°C in May, while mean annual rainfall varies from 700mm to over 1000mm and can last up to 200days in some lowland parts of the state. The months of November to March are particularly cold due to dry harmattan wind. Jigawa state is predominantly an Agrarian state with over 80% of the population involved in Agriculture.

The major rain fed crops grown in the state includes millet, sorghum, cowpea, groundnut, cocoyam, soya beans. Dry crops include sugarcane, Hot pepper, okra, tomatoes, onions and spinach. The major livestock kept in the state includes, small ruminants (sheep and goat), poultry, cattle etc. The major rivers in the state that provide water for irrigation activities are the Hadejia and Katagum rivers. The Hadejia-Nguru River has the largest fadama area in Nigeria (IFAD-CBARDP, 2004). The Dutse local government has different local leaders ranging from the traditional ruling class from the emirate down to the lowest, the religious and other classes of local leaders emanating from one social purpose to the other. It shares bordered by four LGAs like Ringim, Jahun, Kiyawa, and Birnin Kudu Local Government Areas (DONSABI, 2018).

Sampling procedure and sample size

The population for the study comprises of all the local leaders in Dutse local government area of Jigawa State, Nigeria as sample unit. A multi-stage (four stage) sampling technique was employed in the study. The first stage was a purposive selection of Dutse local governments from the twenty-seven (27) local government areas that make up the state? This is due to the fact that it is within the capital of the state and Dutse Emirate Council (out of the five (5) Emirate council in Jigawa State headed by Emir of Hadejia) is under the Emir of Dutse sited within the Dutse Local Government. The second stage was a random selection of seven (6) wards out of the eleven (11) wards that make up the Dutse local government, representing 54.54% coverage of the entire Local Government Area. The third stage was a random selection of five (5) villages each from the seven wards selected. The fourth stage was a random selection of four (4) village leaders from each of the villages selected to make up a sample size of 120 respondents for the study. The statistical analyses employed were Descriptive statistics (percentages, mean, frequency counts, standard

deviation). The hypothesis was tested using Pearson Correlation analysis.

RESULTS AND DISCUSSION

Socio-economic Characteristics of the Respondents

The result of the socio-demographic characteristics of the respondents is shown in Table 1. Majority of the respondents (73.3%) were with the ages of 40-80 years (\bar{x} =53.2 years). This is in agreement with the work of Bello, *et al.*, (2017) that the average age of the respondents in oil palm production in Okiti Pupa Ondo State, Nigeria was 49 years and above. Greater proportion of the respondents (97.5%) were males, married (95.8%) with average household size of 10 persons (56.3%). This is in support of the work of Oladipo, *et al.*, (2017), who agreed that 78.0% of the respondents in Sea Nut processing in Niger State were married with hold size of 10 persons. About 57.6% of the respondents had only secondary education, 1/3 (33.3%) had tertiary education and 8.3% had primary education respectively. This implies that the respondents were educated, hence wise, productive and effective decisions as it involves governing, progress and welfare of the people would be carried out on the followers effectively. Similarly, greater percentage of the respondents (91.7%) agreed that they had travelled within and outside their domain in form of socialization and by so doing broadening their horizon. According to Maddison (2006), educated leaders are more likely to respond adequately to environmental changes with a view to proffering solutions. They might also be likely to understand easily the advantage of leadership and principles of followership. Therefore, the educational level is expected to have positive effect on leadership. In other words, the high level of education among the leaders the better. This would likely make them more responsive to many cultural, domestic, agricultural extension programmes and policies. In similar vein, Agwu and Anyanwu (1996) reported that increase in education of farmers positively influence adoption of improved practices.

Table 1: Distribution of the respondents based on the socio-economic characteristics

| Variables | Frequency | Percentage | Mean±SD |
|---------------------------------------|-----------|------------|-----------|
| Age (Years) | | | |
| ≤ 20 | 1 | 0.8 | 53.2±16.5 |
| 21-40 | 24 | 20.0 | |
| 41-60 | 60 | 50.0 | |
| 61-80 | 28 | 23.3 | |
| ≥ 81 | 7 | 5.9 | |
| Sex | | | |
| Male | 117 | 97.5 | |
| Female | 3 | 2.5 | |
| Marital Status | | | |
| Single | 1 | 0.8 | |
| Married | 115 | 95.8 | |
| Divorced | 2 | 1.7 | |
| Widow | 2 | 1.7 | |
| Household Size (No of persons) | | | |

| Variables | Frequency | Percentage | Mean±SD |
|-----------------------------------|-----------|------------|----------|
| 1-5 | 1 | 0.8 | 10.2±2.5 |
| 6-10 | 68 | 56.3 | |
| 11-15 | 48 | 40.0 | |
| ≥ 16 | 3 | 2.9 | |
| Educational Qualification | | | |
| Non Formal Education | 1 | 0.8 | |
| Primary Education | 10 | 8.3 | |
| Secondary Education | 69 | 57.6 | |
| Tertiary Education | 40 | 33.3 | |
| Degree of Cosmo-politeness | | | |
| Yes | 110 | 91.7 | |
| No | 120 | 8.3 | |

Source: Field Survey, 2020

The Local Leaders Existing and Acting in the Study Area

Table 2, shows the distribution of the respondents based on the types of leaderships existing and acting in the study area. The most prominent type of local leadership that can be seen to exist in the study area are traditional leaderships and household leaderships (100%, \bar{x} =1.011). This implies that the traditional leadership starting from the Emir of the local government down to the Districts and Ward Heads were the major cultural heritage of the people of the local government. So does household leadership which majorly is a male headed household. Women are not allowed to be the family head based on the culture of the people. This was followed by religious leadership and cooperative leadership (83.0%, \bar{x} =1.383). Islam is the only dominant religion practiced by the inhabitant of the study area and by so doing the religion breaches peace and love of fellow human and neighbors by the

Alfa/Imam. Also most members of the study area were engaged in cooperative movement as their main source of savings mobilization for their farm activities and other means of livelihood, therefore, cooperative (Adashe) leadership became a very common thing among the citizens of the area. They strongly disagreed with the existence of administrative leadership and other social leadership (25.0%, \bar{x} =3.642) because the state is mainly an agrarian state with most people living and depending solely on farming. Social groups apart from cooperatives are not common among the people in the area. It is also not common to see institutional leadership (10.8%, \bar{x} =4.025) and women leadership (0.0%, \bar{x} =4.625). Women leadership is uncommon because in this part of the country women are not allowed to hold positions outside their home for cultural reasons and the religion (Islam) does not give room for that.

Table 2: Distribution of the respondents based on the local leaders existing and acting in the study area

| Leadership Present | SA (%) | A (%) | U (%) | D (%) | SD (%) | \bar{x} | R |
|------------------------|------------|-----------|----------|-----------|------------|-----------|-----------------|
| Religious Leaders | 100(83.0%) | 8(6.7%) | 3(2.5%) | 4(3.4%) | 5(4.2%) | 1.383 | 2 nd |
| Administrative Leaders | 25(20.8%) | 15(12.5%) | 3(2.5%) | 12(10.0%) | 65(54.2%) | 3.642 | 3 rd |
| Traditional Leaders | 120(100%) | 0(0.0%) | 0(0.0%) | 0(0.0%) | 0(0.0%) | 1.011 | 1 st |
| Social Group Leaders | 25(20.8%) | 15(12.5%) | 3(2.5%) | 12(10.0%) | 65(54.2%) | 3.642 | 3 rd |
| Cooperative Leaders | 100(83.0%) | 8(6.7%) | 3(2.5%) | 4(3.4%) | 5(4.2%) | 1.383 | 2 nd |
| Institutional Leaders | 13(10.8%) | 10(8.3%) | 10(8.3%) | 15(12.5%) | 72(60.0%) | 4.025 | 4 th |
| Household Leaders | 120(100%) | 0(0.0%) | 0(0.0%) | 0(0.0%) | 0(0.0%) | 1.011 | 1 st |
| Women Leaders | 0(0.0%) | 10(8.3%) | 5(4.2%) | 5(4.2%) | 100(83.3%) | 4.625 | 5 th |

Source: Field Survey, 2020 Mean Value (\bar{x}) of 1.000-2.900=Strongly Agreed while above 3.000= Strongly Disagree. R=rank

The Roles and Influences of the Respondents to Societal Development

Table 3, shows the respondents' roles and influences to societal development. Within the array of roles and influence identified in the study area from field survey, the respondents strongly agreed on the following roles played in community development decision making; chieftaincy matters, advice on religious matters, control of market activities, support for art and culture and mobilization for self-help projects (\bar{x} =1.047). This is so because the kind of power

structure rest solely on the traditional emirate pattern which is in charge of the entire communities under the emirate both institutional and social. Maintaining cultural principle guiding the behavioral activities of the people inform of societal norms, community safety/harmony and conflict resolutions (\bar{x} =1.167) were also mostly done by the local leaders. So does supporting and helping the implementation of community government, NGOs and development partners project were also mostly exhibited by the local leaders (\bar{x} =1.510) to pave way for development. On the

other hand they disagreed with political/local government affairs (\bar{x} =3.417), pattern of building domestic residence (\bar{x} =3.667), disease sensitization/control (\bar{x} =3.875) and domestic sanitation

and sewage disposal (\bar{x} =3.998). Probably public awareness and advocacy is needed to change the mindset of the people.

Table 3: Distribution of the respondents based on the roles and influences of the respondents to societal development in the study area

| Roles and Influences | SA (%) | A (%) | U (%) | D (%) | SD (%) | \bar{x} | R |
|--|------------|----------|----------|----------|----------|-----------|-----------------|
| Conflict Resolution | 110 (91.7) | 0(0.0) | 10(8.3) | 0(0.0) | 0(0.0) | 1.167 | 2 nd |
| Community Safety/Harmony | 110(91.7) | 0(0.0) | 10(8.3) | 0(0.0) | 0(0.0) | 1.167 | 2 nd |
| Chieftaincy Matters/titles and offices | 120(100) | 0(0.0) | 0(0.0) | 0(0.0) | 0(0.0) | 1.047 | 1 st |
| Advice on Religious Matters | 120(100) | 0(0.0) | 0(0.0) | 0(0.0) | 0(0.0) | 1.047 | 1 st |
| Cultural Matters/principles | 110(91.7) | 0(0.0) | 10(8.3) | 0(0.0) | 0(0.0) | 1.167 | 2 nd |
| Community Govt Projects | 90(75.0) | 19(15.8) | 1(0.8) | 1(0.8) | 9(7.5) | 1.510 | 3 rd |
| Social Building Patterns | 20(16.7) | 15(12.5) | 10(8.3) | 15(12.5) | 60(50.0) | 3.667 | 5 th |
| Domestic Sanitation/sewage | 10(8.3) | 15(12.5) | 10(8.3) | 15(12.5) | 70(58.3) | 3.998 | 7 th |
| Disease Sensitization/Control | 15(12.5) | 17(14.2) | 7(5.8) | 10(8.3) | 71(59.2) | 3.875 | 6 th |
| Control over Market Activities | 120(100) | 0(0.0) | 0(0.0) | 0(0.0) | 0(0.0) | 1.047 | 1 st |
| Political/LGA Affaires | 10(8.3) | 10(8.3) | 50(41.7) | 20(16.7) | 30(25.0) | 3.417 | 4 th |
| Support for Art and Culture | 120(100) | 0(0.0) | 0(0.0) | 0(0.0) | 0(0.0) | 1.047 | 1 st |
| Mobilization for self-help projects | 120(100) | 0(0.0) | 0(0.0) | 0(0.0) | 0(0.0) | 1.047 | 1 st |

Source: Field Survey, 2020 Mean Value (\bar{x}) of 1.000-2.999= Strongly Agreed while above 3.000 indicates strongly disagreed. R=rank

The Extent of the Local Leaders’ Participation in Community Development Activities

As depicted in Table 4, on the extent of the participation of the local leaders in the community development activities. The respondents highly participated in many activities like; conflict resolution, chieftaincy, religious and cultural matters, council matters, collection of levy/revenue, political advice,

mobilization of people, mouth piece of the people and liaison services (\bar{x} =1.071). They don’t participate in social welfare and building pattern (\bar{x} =2.750), spending on community development/intervention programmes (\bar{x} =2.792) and domestic sanitation/ sewage and disease control (\bar{x} =2.997) among others.

Table 4: Distribution of the respondents based on the extent of the local leaders’ participation in community development activities

| Variables | HP | MP | LP | \bar{x} | R |
|---|------------|----------|------------|-----------|-----------------|
| Conflict Resolution | 100(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Community Safety/Harmony | 100(83.3%) | 20() | 0(0.0) | 1.167 | 2 nd |
| Chieftaincy Matters/principles | 120(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Religious Matters/principles | 120(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Cultural Matters/principles | 120(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Spending on Community Development Projects | 10(8.3%) | 5(4.1%) | 105(87.5%) | 2.792 | 5 th |
| Social welfare and Building Patterns | 10(8.3%) | 10(8.3%) | 100(83.3%) | 2.750 | 4 th |
| Domestic Sanitation/sewage/disease control etc | 0(0.0) | 0(0.0) | 120(100%) | 2.997 | 6 th |
| Representation to government on council matters | 110(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Asst in collection of levy and local revenue | 100(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Political/LGA advice and proposal Affaires | 120(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Mobilization of the people for any New Event/Activity | 110(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Awareness of the people/Mouth piece of the people | 100(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |
| Liaison Service for support for com devt projects | 110(100%) | 0(0.0) | 0(0.0) | 1.071 | 1 st |

Source: Field Survey, 2020 Mean Value (\bar{x}) of 0-2.000 is High Participation while above is Low Participation. R=rank

The Constraint to Participation in Community Development Activities

The constraints of the local leaders to participation in community development activities and decision making are shown in Table 5. The most severe constraint of the respondents were; Heteriophili (the degree to which the respondents extrinsically appeared differently from their followers) and

cultural/socioeconomic background (\bar{x} =1.250). This was followed by poor socialization of the people being lead to the present situation (\bar{x} =1.199), to exclusion from development projects by the government (\bar{x} =1.009). This implies that government projects were not vested to be supervised by local leaders in the study area probably because development projects must have been awarded to specialist and monitoring and

evaluation aspect similarly must be handled by other stakeholders in the project execution line. The degree to which the local leaders had broadened their horizon in visitation to other areas different from where they are is another point of concern ($\bar{x}=0.573$). This allows for cross fertilization of ideas and knowledge with that learnt from elsewhere. The religion also places certain limitations to the roles of local leaders in the study area, for example, it is not allowed for a woman to be a local

leader and participate in social leadership except among homogenous types. It is also not allowed for a woman to own capital investment except and only through the husband. Finally, illiteracy level among the people makes it difficult to understand and effectively implement leadership on the people in the study area. The illiteracy level of the people in the study area is relatively high ($\bar{x}=0.278$).

Table 5: Distribution of the respondents based on the constraint to participation in community development activities

| Variables | Frequency | Percentage | Mean(\bar{x}) | R |
|---|-----------|------------|-------------------|-----------------|
| Illiteracy Level | 25 | 20.8 | 0.278 | 6 th |
| Cultural Belief/Socioeconomic background | 120 | 100 | 1.250 | 1 st |
| Religious Limitations | 40 | 33.3 | 0.497 | 5 th |
| Poor Socialization into the present situation | 110 | 91.7 | 1.199 | 2 nd |
| Exclusion from development projects by the Govt | 90 | 75.0 | 1.009 | 3 rd |
| Degree of Cosmopolitans | 50 | 41.7 | 0.573 | 4 th |
| Heteriophili | 120 | 100 | 1.250 | 1 st |
| Mindset of the people | 110 | 91.7 | 1.199 | 2 nd |

Source: Field Survey, 2020. R=rank

Pearson Correlation analysis between the selected Socioeconomic Characteristics of the Respondents and their Participation in Development Programmes

Table 6, shows the result of the Pearson Correlation analysis between the socioeconomic characteristics of the respondents and their participation in community development activities. Degree of Cosmo-politeness ($r=0.717$, $p=0.047$) was positively related to the respondents’ participation in development project. This implies that the higher the degree of Cosmo-politeness the higher the readiness to participate in government community development/intervention programmes. This is because the degree of cosmo politeness paves way for more understanding of the necessity of involvement in government community

development programmes. Debashis and Kanungo (2016) posited that a good number of socioeconomic variables such as Cosmo politeness had positive significant impact on the adoption of improved technologies and participation in development programmes. Also age ($r=0.547$, $p=0.041$), educational level ($r=0.507$, $p=0.003$) were also positively significant with the participation of the respondents in development programmes in the study area. That also implies that the higher the educational level and ages of the respondents the higher their participation in development programmes. Others like gender, household size, average monthly income, farm size and farming experience were negatively significant with participation in community development programmes.

Table 6: The Pearson Correlation analysis between the selected Socioeconomic Characteristics of the respondents and their Participation in development programmes

| Variables | Coefficient (r) | P- value |
|------------------------|-----------------|----------|
| Gender | -0.363 | 0.030 |
| Age | 0.547 | 0.041 |
| Educational Level | 0.507 | 0.003 |
| Household Size | -0.403 | 0.515 |
| Average Monthly Income | -0.151 | 0.613 |
| Farm Size | -0.120 | 0.438 |
| Farming Experience | -0.218 | 0.405 |
| Cosmo-politeness | 0.247 | 0.047 |

Source: Field Survey, 2020. Correlation Significant @ 0.01 levels (2tails)

CONCLUSION AND RECOMMENDATIONS

It can be concluded that;

1. The local leaders seemed not to participate in community development programmes because of the mindset of the people, lack inclusion in programmes by government, low level of cosmopoliteness, education and religious/cultural limitations.

2. They don’t participate in spending personally on community development programmes ($\bar{x}=2.792$), social welfare and building patterns in community ($\bar{x}=2.750$) and domestic sanitation/sewage/disease control etc. ($\bar{x}=2.997$) respectively.
3. The most common type of local leadership found in the study area are traditional and

household leaderships (\bar{x} = 1.011) and religious and cooperative leaderships.

4. They engaged in vast number of social roles and influences in societal development.

Recommendations; Based on the conclusion of this research it can be recommended that;

1. Local leaders should be engaged more in community development activities because they serve a catalytic function to the people. They facilitate adoption, spread of information and utilization of improved technologies and innovations in agriculture, health, politics, security and others.
2. Also community development intervention programmes should be geared towards the socio-cultural and common outlook of the people in the study area. There should be effort on the side of the respondent to cross fertilized ideas by visiting other areas in form of socialization and modernization in today's social changes.

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