

ASSESSING THE SOCIO-ECONOMIC IMPACT OF USMANU DANFODIYO UNIVERSITY SOKOTO ON THE INDIGENOUS POPULATION

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Abstract

Unlike what obtains elsewhere, the indigenous population on the Permanent Site of Usamnu Danfodiyo University, Sokoto (UDUS) has coexisted with the University for over four decades after land acquisition. Although Universities are by nature expected to impact on the socio-economic life of their host communities, the reality on ground suggest otherwise. This paper, therefore, assessed the impact of UDUS on its host communities, which incidentally are located within the Permanent Site of the University. Data for this study were gathered through questionnaire administration by interview technique, Focus Group Discussions (FGDs), Key Informants Interviews (KIIs), and observations. A total of 349 respondents were sampled and interviewed using the multistage sampling technique. Descriptive statistics such as frequency and percentages were used for data analysis in SPSS. The Logit model was used in testing the hypothesis for the research. Findings of the study revealed that UDUS has not impacted significantly on the social and economic life of the indigenous population (Chi-square = 51.231 and $p = .000$). There were also few interventions and scholarships but not sufficient research concluded that the majority of the indigenous population are poor and have not experienced much of the University's intervention in their lives. To have a beneficial impact on people's lives, the study recommended increased scholarships opportunities to students in primary and secondary schools, providing permanent and pensionable jobs, and providing water and health care to the indigenous population.

Keywords: Socio-economic, indigenous population, livelihood, compensation and resettlement

Introduction:

Universities all over the world are established for teaching, research, and dissemination of findings for societal development. As a result, authorities are always concerned with fostering a close link between universities and their host communities This is because host communities are the end-users of their researches and innovations. This is often described as the Town-Gown relationship. The extent of the 'town' varies from a small community to a country, depending on the context of usage. Basically, universities have multiplier effects which can transcend continents. In the context of this paper, the town

and gown relationship relates to supposed evidence of the impact that Usmanu Danfodiyo is having on the indigenous communities living within the Permanent Site and not necessarily the impact of the University on the entire Sokoto State or the North-Western Region.

The establishment of a University like any other project comes with diverse gains and challenges to the host communities. Most of those gains are intended while others are latent. Direct and indirect benefits manifest in the provision of job opportunities, increase in tenancy and land rents, and increase in business activities, cultural assimilations, knowledge and skill acquisition, and a general rise in the standard of living (Oke *et al.*, 2012). According to Asogwa and Onuh (2014), a major measure of the worth and value of a modern organisation is its ability to give back to the society part of what is earned through initiatives that benefit both the organisation and the society where they operate. Educational institutions especially at the tertiary level are supposed to bear some level of social responsibility to the societies or communities that host them (Igbinedion and Ovbiagele, 2012). UDUS (2014) enumerated a range of activities carried out under its Corporate Social Responsibility (CSR) for the host communities which include the enrollment of 20 female pupils from Dundaye, Shama, Gumburawa, and Dandutse in the University Primary School on scholarship, provision of utilities like boreholes, generators, and solar power as well as support to the traditional institutions. These are commendable but an investigation into the actual provision and adequacy of these CSR services is necessary to ascertain their availability and gauge the perception and attitudes of the people towards the University. In light of these circumstances, this study is conducted to assess the impact of the permanent site of UDUS on the indigenous population. The objective was to determine the impact of UDUS on the indigenous population living on the Permanent Site

Literature Review:

Although little has been written on the impact of Usmanu Danfodiyo University Sokoto on the indigenous people on the Permanent Site and even Sokoto state at large, several authors such as Jongbloed *et al.*, (2008); Guta *et al.*, (2017); Brennan *et al.*, (2004), Omeire (2016), Kelly *et al.*, (2014), Robert-Okah and Nyenwe (2013) and so many others have written about universities and their host communities both within and outside the country. Jongbloed *et al.*, (2008); Dukku, (2000) posit that universities all over the world are been compelled to consider their roles towards relevant stakeholders, the communities within which they operate, and their various constituencies.

Universities also engage in certain activities as it is required by corporate bodies in a bid to make them socially responsible and accountable for the people they are established to serve. This brings to mind the concept of Corporate Social Responsibility (CSR) as put forward by Gabriel and Wadike (2013 p. 4) as follows;

The central theme of the subject of social responsibility hovers around the argument that social responsibilities are actions taken by organisations socially and environmentally as they engage in business practices for the benefit of stakeholders. Examples of stakeholders are consumers, government, employees, stockholders, the host communities in particular. Some of these actions are in the areas of provision of basic infrastructural amenities, the award of contracts,

employment opportunities, scholarship awards, pollution abatement etcetera.

Despite the burgeoning support associated with social responsibility practices, some scholars have argued unfavorably. Igbinedion and Ovbiagele (2012) state that educational institutions at all levels especially higher educational institutions are supposed to carry out some form of corporate social responsibility to the communities where they operate to make their existence and operations sustainable. Failure to do this especially in areas where there are high literacy and awareness leads to confrontations with academic institutions leading to loss of lives and as well as disruption of academic programs.

According to Gabriel and Wadike (2013), communities require higher institutions to offer them admission, jobs, contracts, health facilities, and other social services. No such records exist as to the commitment of Usmanu Danfodiyo University to the plight of the indigenous people who are members of her immediate community and whose lands have been acquired for the development of the University. Writing on the 25th anniversary of Usmanu Danfodiyo University, Dukku (2000), enumerated various areas of the impact the University Extension services have made within the University community but no mention was made of what has been done by the University to the indigenous population living on the Permanent Site.

In a study of the contribution of UDUS to the development of local communities in Sokoto State, Nigeria, Ekele (2009) submitted that the major benefit of the University to the communities is in the areas of manpower development as well as maintaining the culture and norms and of the society. Although this falls short of the physical contributions universities make in the lives of their host communities in terms of the provision of amenities, the study recommends that the presence of the University should be a source of survival to the community. Again, the school community mentioned here is vague and does not make mention of the indigenous communities on the Permanent Site of UDUS which are the primary focus of this study.

Material and Methods

Location of the Study.

The study area is the Permanent Site of UDUS located in Wamakko Local Government Area of Sokoto State. The University Permanent Site lies between Latitudes 13° 1' N to 13° 09' and Longitude 5° 13' E to 5° 18' E (Momoh et al., 2017). It covers a landmass of 5630 hectares with more than one hundred indigenous settlements. The inhabitants are predominantly farmers with crop farming and livestock rearing as the major occupation. With the coming of the University, few have diversified into trading and artisanship and civil service.

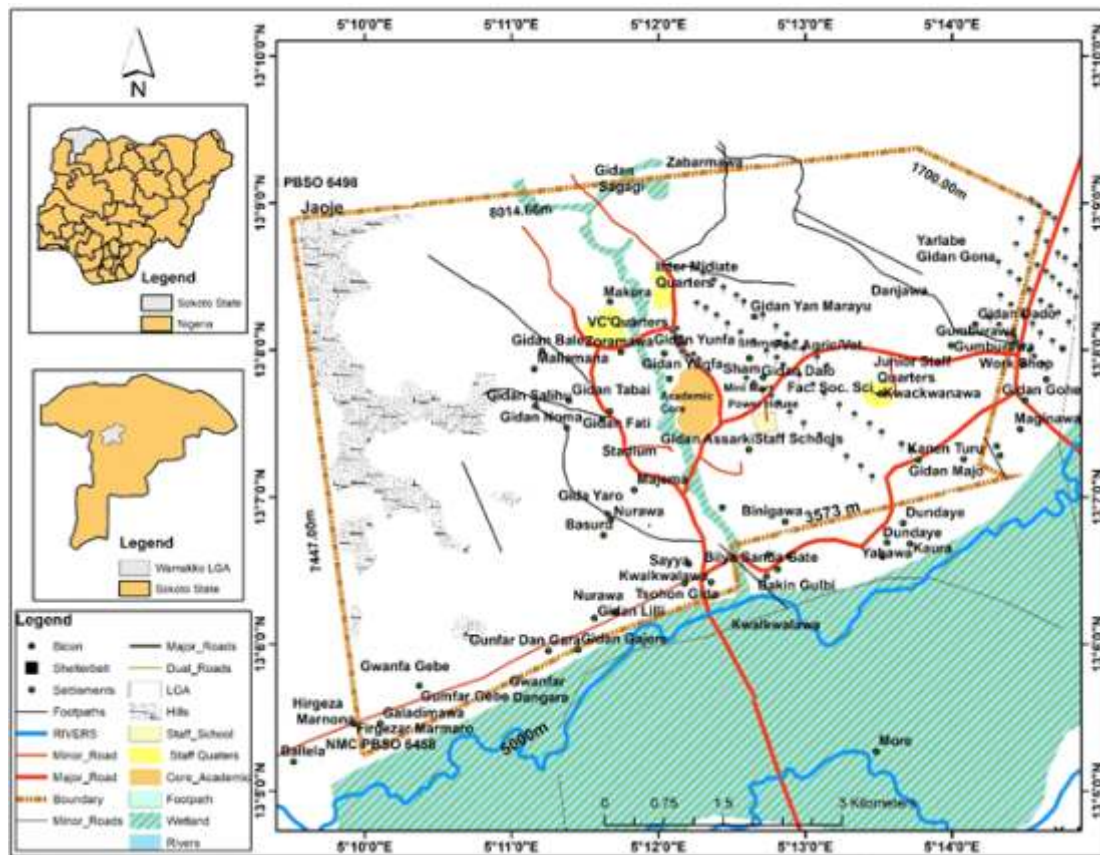


Figure 1. UDUS Showing the Study Area
Source: Adapted and modified from UNISOK Master Plan (1975) and Ahundu *et al.*, 2022

Research Methods

Data collection was done with the aid of a structured questionnaire which was administered using the interview method on 249 respondents. This was supplemented with data from Key Informant Interviews (KII) and Focus Group Discussions (FGDs). The multistage sampling technique involving stratification and simple random sampling was used. Data was analysed using the Logit Model in SPSS.

The Logit regression model is specified as:

$$LR(LH_i) = (\beta_0 + \beta_1 X_i + e_i) \dots \dots \dots (1)$$

Expressing equation 1 inestimable form gives a new equation as follows;

$$LR(LH_i) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 \dots \dots \dots (2)$$

Where;

LR = Logit Regression

ILH = Livelihood of households, a dependent variable in the model measured as a categorical model indicating the degree to which households agreed that their livelihoods have improved as a result of the establishment or presence of the University. 1 represented improved livelihood while 0 showed no improvement.

X_i = All variables assumed to have an impact on the dependent variable.

They are **Employment of a male member of the household (EMH)**: The employment of a member of the household is a good indicator of improvement the wealth of the households as men are usually heads of households. Their employment will therefore increase household livelihood. The households that reported the employment of a male member of the household are assigned 1, and those without an employed male member are assigned 0.

Employment of a female member of the household (EFH): The employment of a female member of a household leads to an increase in income especially for female headed households. This household is assigned 1 and 0 if the female member of the household is not employed. The expected sign is positive because the income earned by the female member is essential for the households.

Households with retail business (HRB): Like every development project, universities attract people and hence the opportunity for retail businesses. Those who have established a business as a consequence of the presence of the establishment of the University are most likely to be well-to-do as compared to those who do not. All those who reported starting or running a business on the Permanent Site of UDUS scored 1 and 0 for those without a business.

Households that reported loss of means of livelihood through the establishment of the university (HLE): Land loss is recorded as a result of the acquisition and the establishment of UDUS. This by extension means that certain households have lost their means of livelihood. Households that have reported a loss of a means of livelihood score 1 while those that have not were scored 0.

Households that benefit from other industries as a result of the university (HBU): Universities are hubs of economic activities. There is always construction work going on as well as other corporate businesses that employ labour. These jobs are often seasonal and periodic without tenure security but are a very good boosts to livelihoods. The households that reported benefitting from such services are assigned 1, otherwise, 0.

Results and Discussion

Provision of Social Services by UDUS

Data for this research were derived from the KII and FGDs conducted researches. Selected variables were chosen as yardsticks for measuring how satisfied the indigenous population is with UDUS such as the provision of water, electricity, and health care facilities. Others are employment of male and female members of households, households operating a retail business, and those that benefit from other businesses on the Permanent Site of UDUS. There appears to be a disagreement between those who feel UDUS has impacted on livelihoods of the indigenous population and those who feel otherwise. For instance, the key points in an FGD conducted research are summarised as follows;

Look at the palace of the District Head, it is in bad shape, if they cannot build a new one, they should renovate it but they have not, yet they want us to live in peace with them. We need a lot of help from the University. Again, our secondary school is not fenced, has no desks, and many other things. We went to the University many times requesting in writing for assistance to make our school environment befitting for learning but they did nothing,

not even a block was donated. We are aware other institutions assist their host communities. Many of our children find it difficult to get admission after passing their O level and JAMB exams compared to non-indigenes. We are at a disadvantage as the host community **(FGD, Dundaye Youth 4th November 2019)**.

This, in a nutshell, summarises the mindset and feelings of the youth among the indigenous populations even though some of them are convinced that the University has provided jobs, roads, and a bridge linking the town with many other services. On the other hand, the management and staff of UDUS are unanimous in their claims of making life better for the indigenous population. A KII captures the sentiments expressed by all who were interviewed:

We provide them with jobs, in fact during employment, we give them preferential treatment above other people. We also provide scholarships for them in the University model primary school and Secondary school. They also enjoy health care services and many more **(KII, Former VC, UDUS 8th November 2019)**.

With these discordant voices, it is clear that all is not well between UDUS and its indigenous communities. The traditional rulers and elites may be hoarding the few privileges offered by UDUS for their families and close allies.

The University has a functional water treatment plant and series of boreholes that supply water for students and the construction work on campus. And so the indigenous population enjoys access to the water supply. Nonetheless among the respondents, as shown in Figure 2 not many agreed that they are

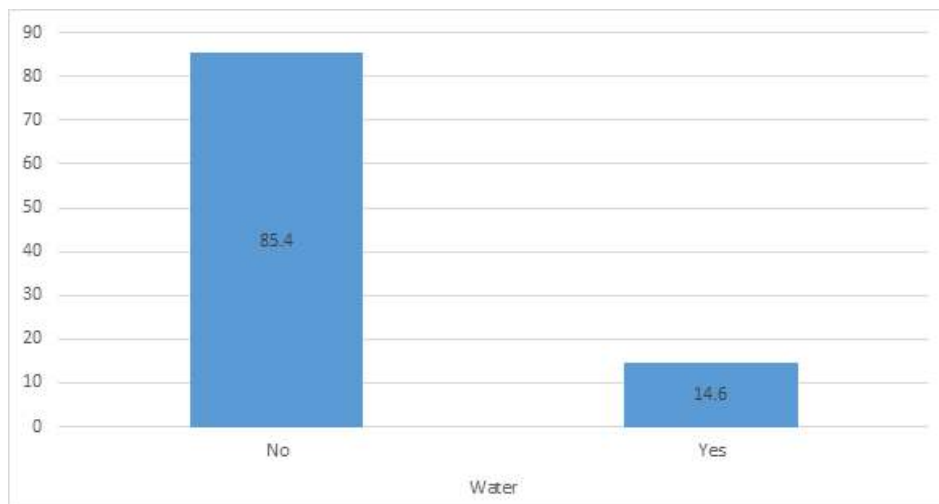


Figure 2 Provision of Water by the University
Source: Field Work 2019

benefitting significantly from the sources of water. Plate 1 is an example of how members of the indigenous population obtain water from the University. However, Figure 2 shows that only 14.6% of respondents accepted getting water from the University.



Plate 1: Indigenous population members fetching water from the student hostels
Source: Field Work, 2019

The truth is that there is no water facility provided exclusively by the University to the indigenous population but many of them have access to water from the hostels, staff quarters, and construction sites on the University premises.

Figure 2 shows that 38.4 % of respondents indicated that they got their electricity with the assistance of the University. It is not clear how they were getting this electricity but there seems to be confusion as the University has for a long time separated its power supply from the indigenous population except if they are tapping it illegally. An FGD participant Gumburawa District once averred that: An FGD participant in Gumburawa District once averred that:

During Professor Bande's tenure as the Vice-Chancellor, we constituted a committee and went to meet him to discuss and requested that the University should provide us with electricity but he objected that the University does not provide electricity for anybody except we will buy our transformer and they will share the light with us **(FGD with Gumburawa youths, 16th October 2019).**

Those who claim to get their light from the University must have been mistaking the efforts of the State and Local Government Areas for the University's efforts. Although UDUS (2014) lists the provision of generators diesel and solar power as some of the interventions to the indigenous population, in reality, the people do not have a generator to use the diesel in the first place and there is no evidence of a solar farm provided by the University for the Indigenous Population. The majority, however, denied any form of assistance from the University with electricity and claimed that the University discontinued supplying them with electricity thereby throwing them into months of blackout as reported during an FGD;

Another area of concern to us is the issue of electricity which the University is already accusing us of disturbing them with many management staff suggesting that the University should stop sharing light with us. Going by the earlier agreement, the University was supposed to provide electricity, pay compensation for farms, trees and houses as the University expands as well as an alternative land somewhere but now they have cut our electricity from their supply. Sometimes we go for months without electricity. Our roads are also bad and it is shameful that we are within the University and they are maltreating us (FGD, Gidan Hamidu Youths 13th October 2019).

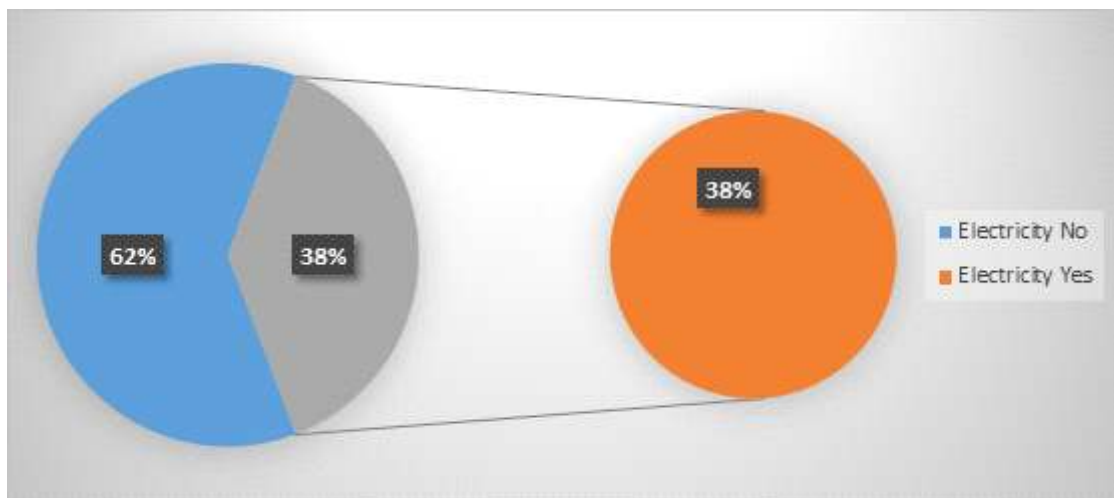


Figure 3. Provision of Electricity by the University
Source: Field Work 2019

It is difficult to verify this claim going by the majority who said the UDUS provides light for them as electricity distribution is metered and paid per user.

Findings in Figure 4 show that 52.4% of the indigenous population enjoys health care

organised periodically for the whole community.

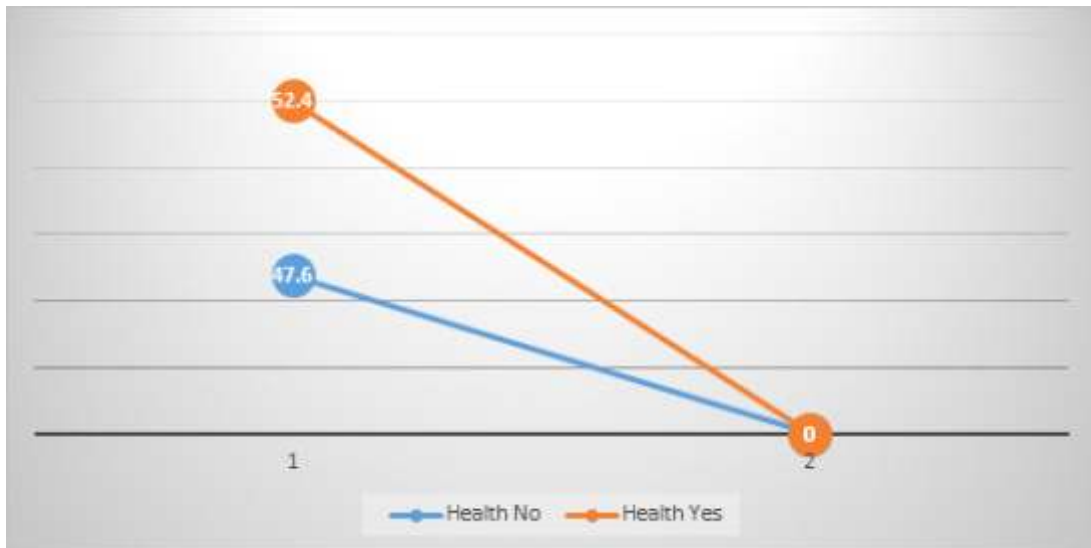


Figure 4: Provision of Health Care by the University

Source: Field Work, 2019

The University has made special arrangements for members of the indigenous population who work for the University to open files with the health center through which members of their extended family can attend and receive medical care from the University. KII with the District Head of Dundaye and other UDUS informants confirmed this:

Yes, my people have access to the clinic. If you are staff there, you will open a file and it will be used for subsequent medical checkups and the provision of drugs for any member of your family at subsidized rates. Some extended family members have also benefitted from this arrangement **(KII, District Head of Dundaye 14th August 2019).**

This is probably the reason why more than half of the indigenous people agreed that they enjoy medical care from UDUS. This is a commendable initiative to be sustained for the good of the indigenous people. For those that do not benefit from the University's health services, ignorance may be the cause of not using the opportunity or it could be that they do not have anybody who works with UDUS in their family. One discussant commented that;

We have our clinic here and even before we had this one, the University clinic was not giving treatment to anyone outside unless you are a staff. As a staff, you will have a file with them so that your bill will be deducted from your salary. The truth is that they do not treat us and our children **(KII, Village Head, Gidan Hamidu 6th September 2019).**

Respondents who have at least a male member of their household employed by the

study sample captured only heads of households of whom a majority were males. Furthermore, all jobs offered them require physical strength thus excluding most of the female population.

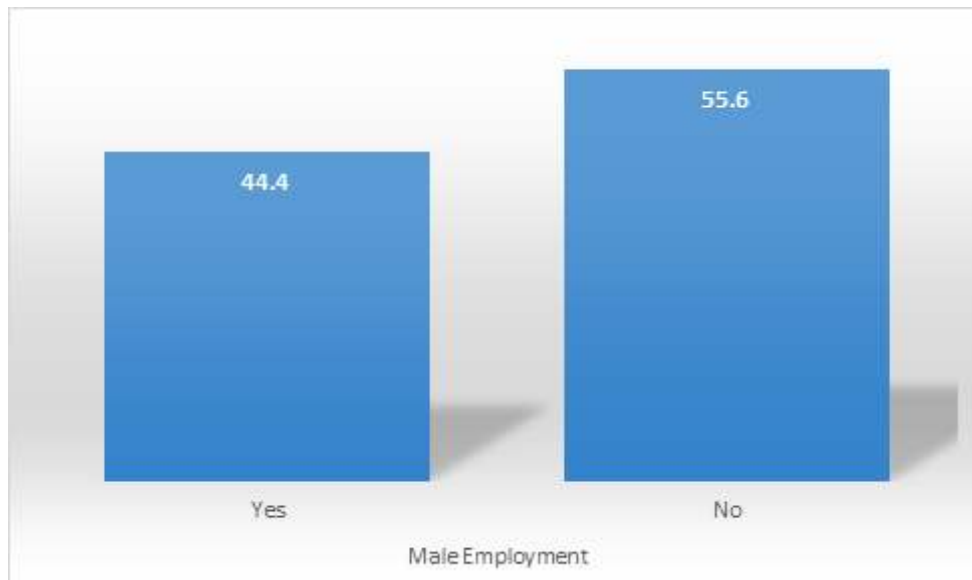


Figure 5: Employment of a Male Member of Household
Source: Field Work, 2019

Employment guarantees a monthly salary with which household expenses and other needs are met. Eze, (2009) and Omeire (2016) have both stressed the importance of Universities employing members of the host communities in their workforce as a way of improving their lives. Figure 5 shows that those employed by the University are security personnel (25.5%) and cleaners (24.4%). This is consistent with UDUS (2014) that the University employs members of the indigenous population, most especially as security personnel, caretakers, and casual workers (or non-tenured staff). Figure 6 show that 43.6% of households do not have a member working in the University in any of the listed categories. It must be noted that some members of the indigenous population are businessmen and self-employed, a possible explanation why they have not sought employment with the University. It is also possible that there are limited vacancies for the kind of services they can render.

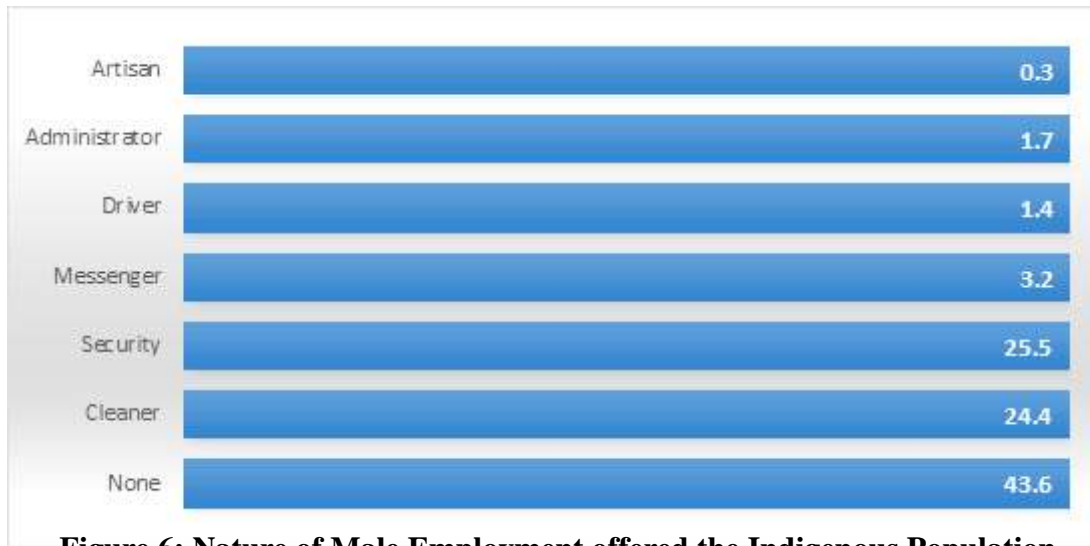


Figure 6: Nature of Male Employment offered the Indigenous Population
Source: Field Work, 2019

Based on the University employment guide for these categories of staff, they are casual (and non-tenure staff) who are paid a flat salary of ₦ 10, 000 per month which is grossly lower than the Federal Government minimum wage of ₦ 18, 000 per month at that time of this research. The amount paid requires that most of them have to source for additional means of livelihood.

Women play significant roles in sustaining livelihoods especially in the rural areas where agriculture and other primary production activities dominate. In agreeing with this, Maiwada et al., (2017) note that the most important indicator of a woman's status in any given society is the degree to which they participate in the economic life of that society and their ability to hold and control property especially land. Unfortunately in some societies, women have no access to land resources (Abdulrahman et al., (2017).

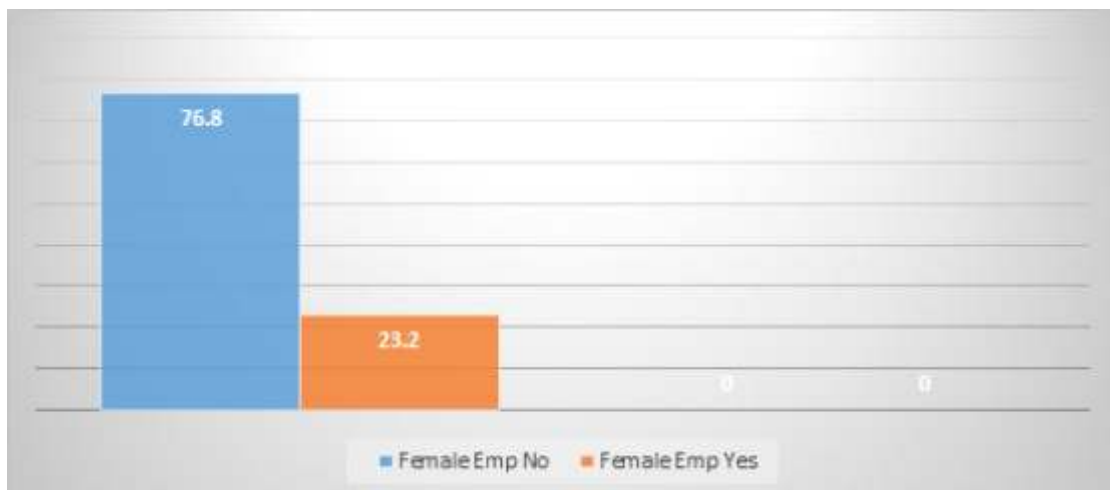


Figure 7: Employment of Female Household Members by UDUS
Source: Field Work, 2019

Due to social stratification and customs, women are often not allowed to partake in public work as their male counterparts. Figure 7 however, shows that 23.2% of indigenous households have a female member employed by the University. Figure 8 shows that 21% of the women employed by the University from the indigenous population are cleaners. Traditionally, women are known for home keeping and the skill of cleaning is acquired right from childhood as females and does not require too much physical strength. This is in line with Maiwada et al., (2017) who submitted that whether they are involved in income-generating activities or not, women do a lot of things in keeping the home and the family going like cleaning, fetching water, fuel wood, and many which of course become part of them all through life.

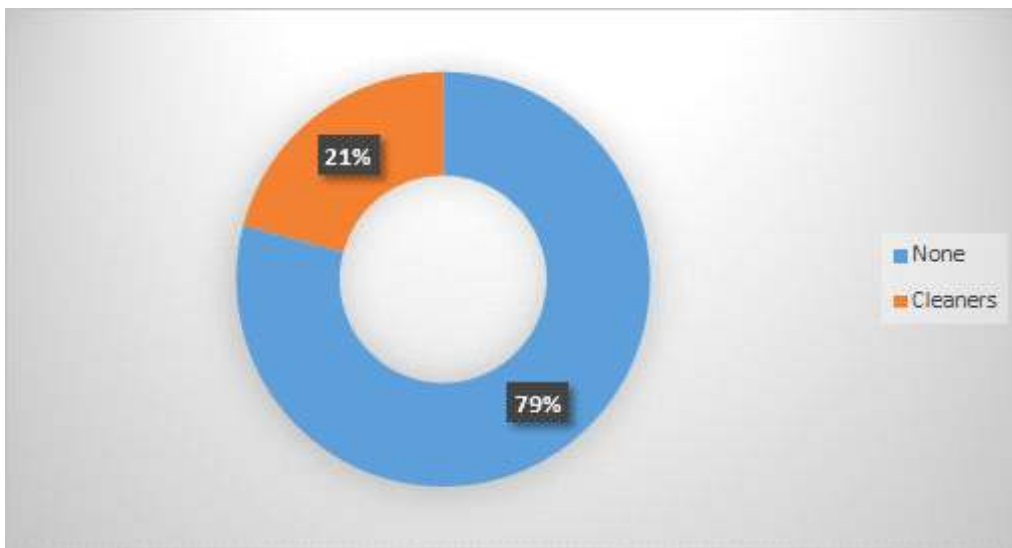


Figure 8: Nature of Female Employment of the Indigenous Population
Source: Field Work, 2019

Another reason that can explain the employment of women as cleaners is that the job can be done very early in the morning, giving them time to go back to their homes and take care of other issues.

The University has offered ample opportunities for business to members of the indigenous population and other people within Sokoto State and beyond. Figure 9 shows that 37.5% of households are involved in one form of trade or the other on the Permanent Site of the University

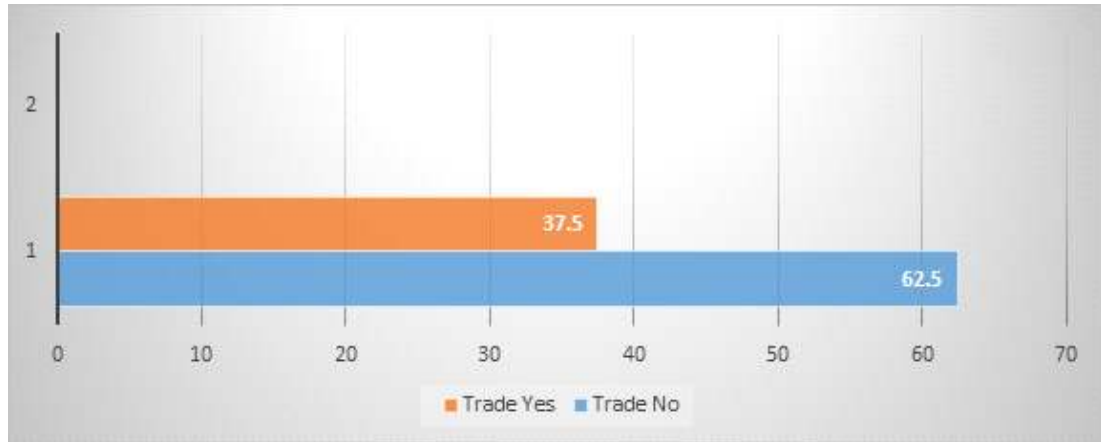


Figure 9: Involvement in Retail Business on the Permanent Site of UDUS
 Source: Field Work, 2019

This is one way to diversify their means of livelihood and create multiple streams of income.

Figure 10 shows that 11.2% of households amongst the indigenous population are involved in food and drink vending. This category includes those who sell cooked food, *fura da nono*, *akara*, *awara*, *koko*, fried potatoes, and many other edible items.

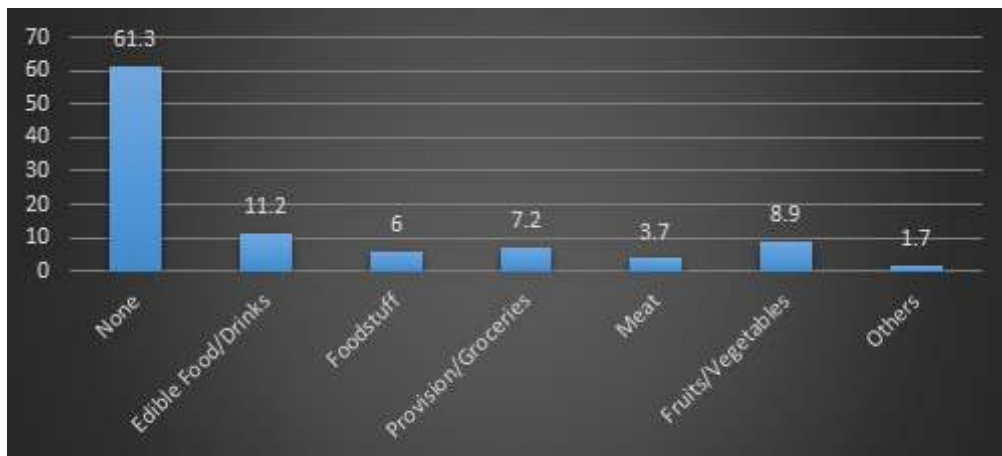


Figure 10: Nature of Business Operated by the Indigenous Population
 Source: Field Work, 2019

Similarly, 8.9% are involved in selling fruits and vegetables which are either produced in the locality or brought in from the southern part of Nigeria and even outside Nigeria from places such as the Niger Republic, South Africa, and Morocco. Even though fruit selling and consumption are all-year-round activities, it peaks up during the month of Ramadan as fruits are used in breaking fast. Again, 7.2% of households are into the selling of provisions and groceries. This like any of the business is done within the University campus and homes as many of the villages have students renting (as tenants) owing to lack

of hostel space.

This category includes those who have worked as labourers, bricklayers, masons, security, and all the periodic jobs that come with construction work on the Permanent Site and with the banks and residence of staff on the Permanent Site.

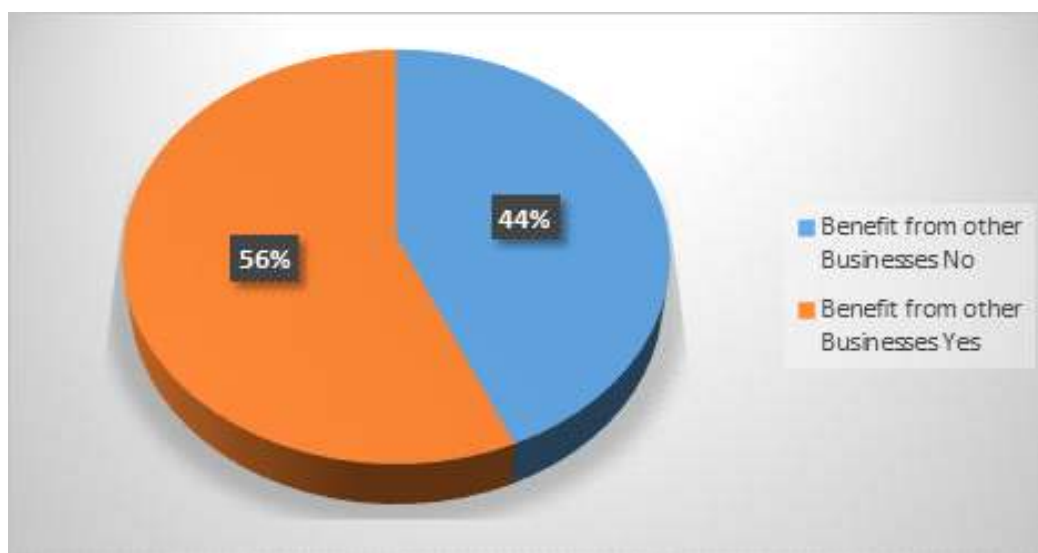


Figure 11: Households that Benefited from other Businesses within UDUS

Source: Field Work, 2019

Figure 11 shows that 56.2% of households benefitted in one way or the other from the businesses and contracts on the University premises. This is very encouraging because of the positive impact it will have on the livelihood of households. In their study of social impacts of land acquisition in Uganda concluded that people with qualifications benefit from the job opportunities arising from the projects and from the much-needed infrastructure (i.e., roads, health centres, and airport) that has been or will be built.

Provision of scholarships to the indigenous population

Although widely disputed by members of the indigenous community, there is a scholarship scheme on the ground for indigent children within the communities. The University has set up a committee to oversee the vetting of submitted names for the award of scholarships into the University Model Primary School. A KII with the Head Teacher revealed that:

Until 2009 when the school became self-financing, there was a massive enrollment of pupils from the indigenous communities who presented themselves for admission. This however did not continue after the new policy removing Model and Demonstration Schools from federal funding. The University, however, set up a committee to oversee the absorption of pupils from the indigenous communities on a scholarship financed by specially sourced funds (KII, Head Teacher, University Primary School, 15th

November 2019)

A breakdown of scholarships awarded from 2014 to 2020 using available data with the School Head is presented in Table 1.

Table 1: Number of Indigenous Pupils Awarded Scholarships by the University

Session	Male	Female	Total	Remarks
2014/2015	X	X	X	Data Unavailable
2015/2016	33	12	45	Awarded
2016/2017	18	11	29	Awarded
2017/2018	10	05	15	Awarded
2018/2019	09	07	16	Awarded
2019/2020	07	05	12	Awarded
Total	77	40	117	Grand Total

Source: Field Work, 2019

Table 6.6 shows that more male pupils (77) as compared to 40 females benefitted from the scholarship scheme which is consistent with the findings of this study regarding child enrollment and retention. There has also been a gradual decline in awards from the first years which recorded high numbers. This could be as a result of reduced funding on the part of the University. It must be noted that this scholarship scheme applies only to the primary school as the University does not extend this assistance to the students in the Usmanu Danfodiyo University Model Secondary School. There was never a time this scheme was extended to the Secondary School section. There is however no evidence supporting a similar scholarship scheme documented by UDUS (2014) detailing the award of scholarship to 20 female pupils from Dundaye, Shama, Gumburuwa, and Dandutse villages in the University model primary school.

The documents noted that pupils under the scholarship scheme are provided with free uniforms, sandals, stockings, school bags, textbooks, exercise books, and tuition. It must be noted that the school fees of N58, 000 paid per pupil in the Model Primary School and N61, 000 paid per student in the University Danfodiyo University Model Secondary School are prohibitive enough to keep most of the indigenous population from enrolling their children/wards. Even those who can afford such fees are less likely to commit such funds to education because of the low value placed on western education as noted earlier. While the University's effort is commendable, it is curious that so many of the respondents did not know that the University offers scholarships to indigent children. For instance, an FGD discussant had this to say when asked what they would want the University to do for them;

We want our children to be given scholarships to go to school from primary school to university so that we too can have educated people in our society. This is however not the case as claimed by the University authority (**Gumburawa adults, 16th October 2019**).

This same assertion was reiterated by discussants in other FGDs across the districts of the indigenous population with some discussants insisting it was in the past that the University was giving scholarships to their children, noting that their children who attend the University primary school are sponsored by their parents.

However, a key informant had this to say;

Three of my children have graduated from the University Primary and Secondary school and some are still attending the Primary school on scholarship from the University (**District Head of Dundaye, 14th August 2019**).

This is the first time anybody is accepting the fact that the University gives scholarships and that they are a beneficiary, his subjects do not agree with him. FGD excerpts revealed that:

There is no scholarship for anybody from the university as it is done elsewhere. Some children from the community indeed attend the University primary school but they are being sponsored by their parents. We have never heard that anybody is on scholarship here (**Dundaye Adults 4th November 2019**).

It is therefore clear that while the University makes available certain incentives, the publicity is often not open and transparent. Some persons hoard these opportunities for themselves as well as their associates thereby excluding many and creating negative impressions and perceptions of the University. Another perspective could be that the linkage between the University and the communities is poor, thereby hindering the free flow of information for the benefit of all. Ignorance could also be a factor hindering the communication process or the inability to access information about University interventions.

Logit Regression Results for Impact of UDUS on the Indigenous Population

The Logit Regression Model was used to determine the impact of the University on the indigenous population on the Permanent Site of UDUS. The estimated logit regression results show that the employment of a male member of the household (EMH) is positively related to the benefit derived from the establishment of the University. A 1% increase in the employment of a male member of the household will lead to a 0.196% insignificant increase in the benefit derived from the establishment of the University by households (see Table 2)

Table 2: Variables in the Logit Regression Model Equation

ILH	Variables	B	S.E.	Wald	df	Sig.	Exp(B)
Step 1 ^a	EMH	.196	.272	.516	1	.472	1.216
	EFH	.424	.297	2.034	1	.154	1.528
	HRB	1.462	.260	31.543	1	.000	4.313
	HBU	.383	.284	1.816	1	.178	1.467
	HLE	.154	.256	.363	1	.547	1.166
Si	Constant	-1.979	.284	48.543	1	.000	.138

a. Variable(s) entered on step 1: EMH, EMF, HRB, HBU, HLE

Also, Table 2 shows that the employment of a female member (EFH) of the household is positively related to the benefits derived from the establishment of the University. Every increase of 1% in the employment of a female member of the household will lead to a 0.424% insignificant increase in the benefit derived from the establishment of the University by households.

Again, the results have indicated that households with retail businesses (HRB) have a positive relationship with benefits derived from the establishment of the University. For every 1% increase in the number of households with retail business, there will be a significant increase in the benefit derived from the establishment of the University by 1.462%.

It is evident from the results as shown in Table 2 that households that benefit from business within the University (HBU) show a positive relationship with the benefit derived from the establishment of the University. A 1% increase in the number of households that benefit from the establishment of the University will lead to a 0.383% insignificant increase in the benefit of the establishment of the University by households. Finally, the logit results further revealed a positive relationship between households that reported a loss of means of livelihood (HLE) with the benefits derived from the establishment of the University. A 1% increase in households which has lost a means of livelihoods will have a corresponding 1.166% insignificant impact on their livelihoods.

Table 3: Logit Model Summary

Step	-2 Log likelihood	Cox and Snell R Square	Nagelkerke R Square
1	378.978 ^a	.137	.193

a. Estimation terminated at iteration number 4 because parameter estimates changed by less than .001.

Source: SPSS Printout, Version 20

Table 6.8 shows the Cox and Snell R – Square and the Nagelkerke R – Square apparent with the values of 0.137 and 0.193 respectively suggest that the explanatory variables namely; EMH, EMF, HCB, HBB, and HLL have explained variations in the benefit derived from the establishment of the University by 1.37% and 1.93% respectively. Even though the values of the R – Square are low, it is customary with binary models, and the R – Square of binary models are pseudo R – Squares. Thus, one does not expect a high exhaustive explanation.

Hypothesis Testing

In testing the hypothesis with a logit regression model, the omnibus tests of the model coefficient are employed using the chi-square statistics. In the estimated model, the chi-square statistic has a value of 51.231 which is statistically significant with a probability value of 0.000 and this value is less than the 0.5 confidence level (Table 3). The null hypothesis, that there is no significant benefit derived from the establishment

of the University by the indigenous population on the Permanent Site of UDUS is therefore accepted based on the results presented.

Table 4: Omnibus Tests of Model Coefficients

		Chi-square	df	Sig.
	Step	51.231	5	.000
Step 1	Block	51.231	5	.000
S	Model	51.231	5	.000

This finding is consistent with the findings of Gabriel and Wadike (2013) and Chukwu et al., (2018) whose study of host communities satisfaction with the interventions of tertiary institutions in Imo showed a low level of satisfaction but contradicts Igbinedion and Ovbiagele (2012) who found a strong agreement with the management of tertiary institutions and host communities on the level of satisfaction with corporate social responsibility provided. Although UDUS (2014) listed the provision of boreholes, generator diesel, solar power, and support to traditional rulers, these facilities and resources are, however not visibly available.

Conclusion

Although the University has taken few deliberate steps to better the lives of the indigenous population as noted above, there are latent or multiplier effects of the location of the University on the indigenous population in so many positive ways. Conscious efforts targeted specifically to benefit the indigenous population by the University will go a long way in cushioning the effect of land loss and enhancing livelihoods. Ongoing projects such as the scholarship for primary school pupils should be sustained and new and more positively uplifting interventions should be developed exclusively to address the gap in basic service delivery to them.

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