

Mediating Effect of Social Capital in the Relationship between Participation and Empowerment among Fadama Members in Kankara Local Community, Katsina State Nigeria

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ABSTRACT: This study has been designed empirically to find the role of social capital in the process of Fadama members' participation and empowerment achievement. And the research tries to examine the strength of mediation through social capital toward the achievement of Fadama member's empowerment. After the data collection; the data was analyzed by using Pearson correlation, multiple linear regression and sobel test. Findings shows that; the direct effect of participation on empowerment (c path) is significant ($b = 0.339$, $SE = 0.080$, $t = 4.208$, $p = 0.000$). And the direct effect of participation on social capital (a path) is significant ($b = 0.219$, $SE = 0.036$, $t = 6.149$, $p = 0.000$). Finally, the effect of social capital (MV) and outcome (b path) is significant ($b = 0.704$, $SE = 0.126$, $t = 5.577$, $p = 0.000$). Therefore, the result depicts that participation is significantly correlated with empowerment ($r = 0.346$, $p = 0.000$), and also participation is significantly correlated with social capital ($r = 0.343$, $p = 0.000$). The partial effect of social capital on empowerment, with participation held constant, fall short of statistical significance of ($\beta = 0.704$). Moreover, the direct effect of participation on empowerment without social capital is ($\beta = 0.238$). The Sobel test shown that participation has significant effect on empowerment through social capital ($z = 4.115$, $p = 0.000$). From this result, the researcher concluded that there is significant effect of mediation between participation and empowerment through social capital.

KEY WORDS: Participation, Social capital and Empowerment.

I. INTRODUCTION

The current development trend is more of thinking ways of alleviating poverty for sustainable development, which could be achieved through social capital and peoples' participation towards the achievement of members' empowerment (World Bank, 1996 p.3). Pierre Bourdieu (1972), defined social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships created among the members' of fadama user groups for mutual acquaintance and recognition." Rubert D. Putnam (2000) refers social capital as the collective value of 'social networks and the inclinations that arise from these networks to do things for one another. Putnam believes that social capital can be measured by the amount of "trust" and "reciprocity" among the community members or individuals. While Newton (1997), considered social capital as subjective phenomenon formed by values and attitudes which influence social interactions among the members' group.

The social capital concept and theory shows abundance knowledge and connected ideas between participation and empowerment. Many social capital theories were reviewed and discussed by many researchers and all their views was highlighted on due course, example the work of (Dreher & Ash, 1990; Judge & Bretz, 1994; Judge, Cable, Bretz, 1995; Kirchmeyer, 1998). The Fadama members' Participation and Empowerment research has also planned to digest how relevant extrinsic and intrinsic factors of social capital can mediate to members' empowerment (e.g Judge and Bretz, 1994; Judge, et al., 1995; Kirchmeyer, 1998; Seibert, Crant, & Kraimer, 1999; Turban & Dougherty, 1994; Wayne, Liden, Kraimer, & Graf, 1999). The extrinsic factor of social capital can be refers to the individual's subjective feeling of accomplishment and satisfaction. This subjective feeling can entail the level and types of members' participation in the project activities. In return it can also determine the outcomes level for empowerment achievement among the Fadama members. This extrinsic factor can be seen or observed from the members' skills, talent and level of social capital they acquired to interact with other people within their Fadama User Groups (FUGs) members and outside. Meanwhile, the intrinsic factor of social capital toward the achievement of empowerment through Fadama members' participation in the local community; intrinsic factor refers to the individual's objective feelings of accomplishment and satisfaction with his or her colleagues in the Fadama user groups activities.

And this can be achieved by building sound network relationship and social cohesion among the member groups (London & Stumpf, 1982). Scholars have argued that participation and social capital can work harmoniously to empowerment through social capital as mediator. Participation and social capital are seriously related (Aryee, Chay, & Tan, 1994; Hall, 1976, Wayne, et al. 1999). And they are of significant important because they reflect success to the members of Fadama User Groups (FUGs) in Kankara local community. Fadama members' participation research, finds it so benevolent to use the mentortype of relationship in social capital to mediate the members' empowerment achievement. Mentoring relationship can be defined as a developmental relationship in which less experienced organizational member receives help and guidance from a more experienced member with the aim of improving their activities towards the achievement of the members' empowerment (Kram, 1985). The third purpose of social capital concept in Fadama users association is to integrate the members to empowerment. Social network structure can also give room foreffective mentoring relationship among the members. Research has explored that, the origin and progress of mentor relationships among the fadama members and their activities took place within the mentor orprotégé relationship (e.g., Chao et al, 1992; Noe, 1988; Turban & Dougherty, 1994). It also explored how mentor in any social network can facilitate and mediate participatory developmental relationships among the members group to empowerment.

II. PROBLEM STATEMENT

There are some diverse problems which attract the attention of the researcher to undertake this empirical study. Among the problems include the practical issues like lack of showing concern among the members' to build rapport and create connection (social capital) among the participating members in the field of Fadama activities. While, there is low mentoring relationship among the Fadama members' participation in the Fadama User Groups (FUGs) in Kankara local community. Moreover, some issues are theoretical like; lack of the research conducted in the area to explore how possible or otherwise social capital can mediate to empowerment in the local community. In line with these traceable problems the researcher intended to conduct a research on the role of social capital towards the successful achievement of people participation and empowerment among the Fadama members in Kankara local community. And the research comes up with the following objectives:

III. RESEARCH OBJECTIVES

- The research work was designed to explore how social capital can mediate towards the achievement of high level of empowerment as a result of Fadama members' Participation.
- The research work also tries to examine the strength of mediation effect as a result of Fadama members' Participation and empowerment through social capital.

IV. METHODOLOGY

The research work was carried out in Fadama Community Areas (FCAs). The total number of 1176 population was used and the sample size of 285 was selected based on Krejcie and Morgan, (1970) table of sample size. The researcher used questionnaire as instrument for data collection and before the data collection the researcher make a familiarization survey in the area. After the data collection; the researcher employed descriptive statistics to analyze the level of participation through respondent background by using frequency and percentage table. The research also used Pearson correlation analysis in order to find out the strength of the relationship. Meanwhile, multiple linear regression analyses was also employed to justify the strength of relationship and sobel test was carried out to calculate the mediating effect among the two variables (participation and empowerment) through social capital.

V. RESULT FINDING AND DISCUSSION

Table 1: Shows the Respondent Background (n = 285)

Variables	Frequency	Percentage	Mean	SD	Min.	Max.
Age Group			43.18	6.10	27	62
20- 35years	65	22.8				
36- 50years	198	69.5				
51-65years	22	7.7				
Gender						
Male	252	88.4				
Female	33	11.6				
Marital Status						
Single	2	0.7				
Married	277	97.2				
Widow/widower	6	2.1				
Level of education						
Primary	14	4.9				

Secondary	95	33.3				
Tertiary	176	61.8				
Main Occupation						
Farming only	31	10.9				
Farming and rearing	251	88.0				
Animals rearing	3	1.1				
Monthly Income (Net)			427.47	51.95	273	502
200- 300	32	11.2				
301- 400	80	28.1				
401- 500	173	60.7				
Fadama activities			23.07	3.31	07	28
Low (7-14)	09	3.2				
Moderate (14.1-21)	35	12.3				
High (21.1-28)	241	84.6				

Source: Field work, 2013

Table 1 above shows the demographic variable of the respondents. The age of the respondents ranges from 20years to 65years (mean=43.18, and SD=6.10). The age group of 36-50years constitutes the majority (69.5%), followed by the age group of 20-35years (22.8%) who were the moderate. And the age group of 51-65years (7.7%) was recorded as the minority group in this participation. This happen because most of the members who constitute the age group of (36-50years) are the active people in the local community. Meanwhile, it shows that peoples' life style changed from adolescent period to a father and a mother stage of development. They are more of thinking on how to build a strong society viable to the current economic, political and psychological challenges. As a result they must struggle for food in due course they do engage in to this self-help organization like *Fadama* User Groups, Women User Groups, Fish Farming User Groups and *Fadama* Pastoralists User Groups and so on. Therefore, this is one of the reasons why the 36-50years has the highest percentage in these project activities of up to 69.5% and the total frequency level of 198. And economically was the age group which was described as the productive or working class. Finally the project activities have the age group that ranges from 51-65years, who were also participating in the project activities of *Fadama* User Groups (FUGs). But their number is the least among the participating age group in this project activities; it carries only 7.7% and frequency level of 22, from the total population sample. This is because the age group was classified as ageing class. Similarly the *Fadama* User Groups (FUGs) requires the active members/energetic and skillful to participate in the project activities who share their social capital.

Gender in this research means the total number of males and females participant in the project activities. The number of male was 252 (88.4%) and female was 33 (11.6%). This happen because the research area was dominated by Muslim community and in line with the teaching of Islam, women were meant to remain at home to avoid interacting with men. This is one of the reasons that make their male counterpart to dominate most of the economic, social and political development in the area. Marital status in this research means single, married, widow/widower respondent who were participating in the *Fadama* activities. The married respondents were the majority with 277 (97.2%) and the widow/widower was 6 with (2.1%) and they are the moderate class. While the minority groups were the single (not married) respondent and they were only 2 with (0.7%). The reasons that make the married participant got the majority were due to the nature of *Fadama* participation, it's required the active peoples. And those members fall within the age group from 36-50years who were also recorded high under the age category. Why because at this level, people in the local community are more matured thinking of the society and how to developed themselves (empowerment) and the community. Another reason is that the married people have compulsion on them to feed their family (self-reliant). This and many more triggered the married people to participate more in these activities. Level of education, is simply means the level at which an individual respondents was able to possess the highest educational qualification before engaging in to *Fadama* participation. As such the analysis shown that tertiary education has the majority with 176(61.8%). And the moderate group has the scores of 95(33.3%), while the minority group were the primary school leavers who were emerged with 14(4.9%). This happen because most of the local people who attained the tertiary education they have high awareness on the project activities of the local community then those who only attend the primary schools. Moreover, by their level, they were more active, energetic at their peak youthful stage and very relevant in field of *Fadama* activities.

Main occupation is another variable worthy for consideration. In this research work the main occupation of *Fadama* members include Farming only, Farming and Rearing as well as Animal rearing only. From the analysis farming and rearing carried the majority with 251(88.0%), followed by those who are practicing farming only as a means of occupation were 31(10.9%). And lastly, the minority group was those who practice Animals rearing only

and their aggregate number were 3 with (1.1%). The reason behind this differences was that; most of the local people enjoy more benefits when they operate mixed farming (animals rearing and land cultivation), because the two are going simultaneously helping each other. Animals rearing give the farmers manure on which the farmers were using in their farm land to get the bumper harvest. And in returns the farm land supplies the food stuff/animals feeds.

Monthly incomes, refers to the amount of income an individual member can earn/get at the end of each month from the Fadama activities only. Members who are earning 401-500USD constitutes the majority (60.7%), followed by members who are earning 301-400USD with (28.1%) and members who are earning 200-300USD with (11.2%) were the minority in this Fadama participation. This happen because most of the members who were earning (401-500USD) where the group of people who were able to attends the tertiary institutions and being this group active in the field and they have multiple advantages compared with the rest of the Fadama members. Meanwhile, their calculated mean shows that (mean=427.47 and SD=51.95).

Fadama activities, this are some of the highlighted activities the Fadama members were fully involve in, example like the use of different crop variety, simple machine, tractors operation and repair workshops, crop pest and diseases control, and flood control. Therefore, the result analysis shows that 241(84.6%) werethe majority and follow by 35(12.3%) while the minority has 9(3.2%) aggregate percentage. Based on these finding the results shows that Fadama members who shown concern and participate actively in the field of Fadama activities were the majority than those that are less participating, considering the (mean=23.07 and SD=3.31).The reason was that, because of their interest in the project activities. Peoples' participation in the Fadama activities is more of spontaneous in nature rather than coercive or mandated participation. Meanwhile, this is the real and natural course of participation among the members of Fadama User Groups (FUGs) in the local community; they do participate actively and whole heartedly.

Fadama members' Participation, Social capital and Empowerment

Pearson correlation analysis was used to examine the relationship between participation and social capital among the Fadama members'. The results shows that there is significant positive moderate relationship between participation and social capital($r = .343, p = .000$). Meanwhile, results indicated that there is significant positive moderate relationship between social capitaland empowerment ($r = .396, p = .000$).Moreover, the result portrayed that, there is significant positive moderate relationship between participationand empowerment ($r = .346, p = .000$).

Multiple linear regression analysis was applied and the result showed that, about 20.7% variance in empowermentwas explained by all the predictor variables entered into the regression model. The analysis showed that, participation has significantly contributed to empowerment ($\beta = .238, t = 4.208, p = .000$). Social capital has contributed significantly to empowerment ($\beta = .315, t = 5.577, p = .000$). Based on the analysis of the empowerment model therefore; participation and social capital aresignificant contributors to empowerment. Similarly, the Mathematical derivative of the regression equation for the empowerment model is as follows:

$$\hat{Y} = 15.358 + (.339)\chi_1 + (.704)\chi_2 + \text{Error}$$

Table 2: Multiple Linear Regression on Participation, Social capital and Empowerment among the (FUGs) members

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta (β)	T	Sig.
(Constant)	15.358	3.356		4.576	.000
Total participation	.339	.080	.238	4.208	.000
Total social capital	.704	.126	.315	5.577	.000

Note: $R^2 = .207$, adjusted $R^2 = .201$

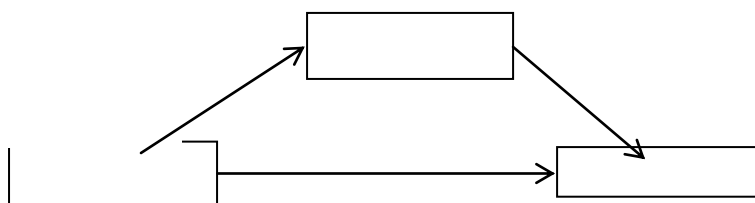
a. Dependent variable: total empowerment

Table 2: shown that;members' participation in the Fadama activities can create sense of belonging and feeling as one body (social capital), considering ($R^2 = .207$, adjusted $R^2 = .201$). ThroughFadama members, participationpeoples' may share their unique and identified problems and work on common ground to achieve their goal(empowerment).From the multiple regression table2: above shows that; the total participation has the higher beta co-efficient which contributed to higher empowerment, due to the fact that ($\beta = .238$) and the result of

the social capital beta shows that the co-efficient of ($\beta=0.315$). The results finally show that there are mutual transgressed factors from participation and social capital to empowerment.

Social Capital as Mediator (Mediation effects and Path analysis)

Therefore, the multiple regression analysis shown that, social capital is to mediate the relationship between participation and empowerment. The direct effect of participation on empowerment (*c* path) is significant ($b = 0.339$, $SE = 0.080$, $t = 4.208$, $p = 0.000$). In addition, the direct effect of participation on social capital (*a* path) is significant ($b = 0.219$, $SE = 0.036$, $t = 6.149$, $p = 0.000$). Finally, the effect of social capital (MV) and outcome (*b* path) is significant ($b = 0.704$, $SE = 0.126$, $t = 5.577$, $p = 0.000$).



The above figure 4.1 depicts that participation is significantly correlated with empowerment ($r = 0.346$, $p = 0.000$), and also participation is significantly correlated with social capital ($r = 0.343$, $p = 0.000$). The partial effect of social capital on empowerment, with participation held constant, fall short of statistical significance of ($\beta = 0.704$). Finally, the direct effect of participation on empowerment without social capital is ($\beta = 0.238$). The Sobel mediation test conducted to examine the significant indirect effect between participation and empowerment through social capital. The Sobel test result shown that participation has significant effect on empowerment through social capital ($z = 4.115$, $p = 0.000$). This finding was supported by work of Shu-Chi Shu-Chi Lin, et al (2005) in their research on "The role of social capital in the relationship between human capital and career mobility: Moderator or mediator?" the results showed that the effects of human capital on developmental potential were fully mediated by social capital. Moreover, employees with firm-specific human capital, managerial positions and longer tenure, received higher potential evaluations by their supervisors through their central positions. Another finding by Karl, A. et al, (2005) their finding shown that; the dependent measures, social capital significantly predicts perceived in-role performance ($\beta = 0.75$, $p < 0.001$) but did not significantly predict either of the assessed in-role performance measures.

VI. DISCUSSION OF THE FINDING

There is significant relationship among the Fadama members' participation and empowerment through Social capital. The result indicated that there is significant positive medium relationship between participation and social capital with R-value equals to this ($r = .343$, $p = .000$). Meanwhile, the relationship between social capital and empowerment is significant at ($r = .396$, $p = .000$) by using the Pearson correlation analysis. The strength of the relationship between participation and empowerment was also analysed; in which the result shows that there is significant medium relationship between them; because R-value is equals to ($r = .346$, $p = .000$). These results proved that participation and social capital can mediate to empowerment. The research work of Nwosu, C.S. et al (2012) and Emenyonu, et al (2010) opined that the respondent background like gender, age, marital status contributed significantly towards the Fadama members' active participation. And Shu-Chi Lin, et al (2005) in their research works on "the role of Social capital in the relationship between human capitals on developmental potential" was fully mediated by social capital. Similarly, all the above argument was concluded that Fadama members active participation can leads to empowerment through Social capital. Newton, (1997) considered social capital as subjective phenomenon formed by values and attitudes which influence social interactions among the members' group. The social capital concept and theory shows abundance knowledge and connected ideas between participation and empowerment. Many social capital theories were reviewed and discussed by many researchers and all their views was highlighted on due course, example the work of (Dreher & Ash, 1990; Judge & Bretz, 1994; Judge, Cable, Bretz, 1995; Kirchmeyer, 1998).

VII. SUMMARY AND CONCLUSION

The research work summarize that there is significant relationship among the Fadama members' participation and empowerment through social capital. Meanwhile, the result shows that social capital can mediate participation to empowerment. It's also shows that empowerment measured through the intrinsic and extrinsic behaviour as well as Fadama members' active participation has facilitate empowerment. Finally the recommendation drawn by the researcher is to call the attention of our teaming youth to initiate many more association like (FUGs) for the purpose of empowering their members for community development. Secondly,

the researcher is to use this avenue and call the attention of government and non-governmental organization to improve the support given to those associations for community and sustainable development.

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