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Leadership and Followership Dynamism among Ebira Tao People in Nigeria: Asocio Ethical Perspective

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Abstract: The Ebira-tao people of Nigeria, comprising predominantly peasant masses, unemployed youths, and struggling graduates, face significant socio-political challenges rooted in leadership and followership dynamics. While previous studies have largely emphasized leadership failures, this research examines the shared responsibilities of leaders and followers, identifying the underlying causes and impacts of maladministration. Using Burn's Transformational Leadership Theory, which advocates for mutual moral and motivational elevation between leaders and followers, the study employed a mixed-method approach. Data were collected through interviews, focus group discussions, and questionnaires administered to key informants, including local government officials, traditional rulers, and religious leaders. Out of 430 distributed questionnaires, 400 were properly filled and analyzed, revealing that self-interest, lack of vision, corruption, inefficient social policies, and socio-political unrest were primary contributors to governance failure among the Ebira-tao people. The study found that bad governance has led to socio-ethical consequences such as poverty, moral decay, and socio-political instability. Respondents highlighted that the empowerment of morally deficient individuals and poor advisory structures have further exacerbated these issues, drawing parallels with the reign of King Rehoboam in biblical times. To address these challenges, the study recommends moral re-orientation and socio-political reconstruction for leaders and followers alike, emphasizing the need for accountability, vision, and ethical governance to achieve sustainable development and improve the quality of life for the Ebira-tao people.

I. Background to the Study

Leadership has been defined as a process whereby a leader influences a group of followers to achieve common goal.[1]Also, leadership is the process of social influence that directs the actions and the activities of a group towards their shared goal. Leaders have socio-ethical responsibilities to pay attention to the mutual needs cum common goals that exist between them and the followers, instead of seeking their own interest alone.[2]This assertion tends to oblige the society the duty and responsibilities of a leader with the sole aim of achieving enviable success through collective responsive mission. It is imperative to note here that, a leader cannot achieve anything without followers with whom duties are shared and responsibilities carried out for the greater good of all and the good of such society or nation.[3] Followership is the other side of leadership, and in fact, an indispensable aspect of leadership. Followership means following direction, and absorbing information in order to work collaboratively as a team, to accomplish certain goals.[4] The concept of followership extends to include the ability to behave appropriately, to do the right thing, and to carry oneself in an honorable way in the world.[5] Followership is important, and justifies the necessity and the relevancy of leadership in the first place, and as well, underscores an important dyadic relationship that exists between leaders and followers.[6] Elaborating on the dignity and beauty evident in the art of followership, Riggio, Chaleff and Lipman-Blumen argued that great followers make great leaders and great organizations, a statement of fact that locates effective followership within the context of great leadership. Therefore, effective collaboration between leaders and followers is both necessary and compulsorily important in order to accomplish common goals. It is a shared responsibility.[7]One may infer that leadership and followership are interactive phenomenon that works in the interest of the people and the greater good of the community. This is seen in the submission of Riggio, Chaleff and Lipman-Blumen who argued that great followers make great leaders and great organizations.[8]This act justifies that both phenomena are important and relevant for the sustenance and development cum advancement of any society. However, one of the biggest problems evident in Nigerian leadership and followership is anchored in their erroneous worldviews, beliefs, and assumptions on the meaning and the context of leadership; worldviews that detach and distant values and servanthood from the meaning and the context of leadership, which translate to misconduct, unethical behaviour, and leadership crisis.[9] In other words, to lead is to serve, and both leaders and followers work collaboratively to effectively accomplish the common goal of the country; a dyadic relationship that is grounded in mutual empowerment of both parties.[10]It is not uncommon to see various credible criticisms and blames on Nigerian leadership about the deplorable state of the country. And, it is unpopular to extend the same criticisms to followership or to the citizens of the country.[11]Indeed, a follower today could be a leader tomorrow. Leaders influence and empower followers toward accomplishing common goals, and followers in return, influence, empower, and contribute to effective and successful leadership.[12]

Burns echoed the idea that new leadership always emerges from the followers, that is, (the citizens). A leader with selfish and dishonest ambition, and erroneous belief and worldview on leadership, is a dangerous man, and a total disservice to the citizens.[13] Also, a citizen today who possesses erroneous worldview on leadership, and a selfish ambition of embezzlement of public fund, will become a dishonest and a crooked leader tomorrow, for people do not usually give what they do not have.[14] That is the reason why values, morals, and worldviews are central to good leadership and good followership as well.[15] Worldview is the fundamental and the foundational drive behind our cultural and personal beliefs.[16] Worldview is the conglomeration of the assumptions, and beliefs that influence the way we think and behave, and as well, determine our thoughts and behavior. The

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fundamental ideas, beliefs and assumptions that we have, which are both conscious and unconscious, inform and influence the lenses through which we view reality.[17] Human worldview helps us to interpret and attach meaning to his life, helps him to organize his life experiences and decisions into an accurate and clearer perspective, just as the reading glasses put the world into a clearer and a better focus for many people.[18] From practical and lived experience perspectives, it is a statement of fact that leadership worldviews held by majority of Nigerians, especially, but not exclusively, by the people in leadership positions, are entirely wrong.[19] The status quo in Nigerian leadership; the context and the meaning of leadership in Nigeria is bereaved of the foundational concepts of leadership which are: servanthood, effectiveness, and values.[20] It is almost a strange ideology in Nigeria to perceive leadership in the context of servanthood.[21] From the foregoing, previous studies have unfolded certain scholarly loophole that requires intellectual concern, either from the neglect of major research on the socio-religious enquiry on leadership or followership or both within the context of King Rehoboam dynasty. The researcher therefore, desires to examine the above topic in order to come up with viable recommendations that will add value to human existence and the existing body of knowledge. Hence, this study shall explore sociological and phenomenological methods in the evaluation of the theme under study.

Statement of the Problem

Existing studies have shown how scholars from various disciplines, particularly, in the social sciences, and the humanities, in areas such as political science, sociology, psychology, history, philosophy among others; carried out researches in order to stem down corruption and socioeconomic hardship vis-a-vis security challenges. However, it is quite worrisome, that all their efforts have yielded little or no significant results. This is because; all these social vices cum corruption are still on the increase; instead of positive improvements. The fact remains that solution to all these social vices are majorly centered on the shared responsibility of leadership and followership in the acts of governance. More importantly, observations manifest that these social problems have continued unabatedly because socio-religious mechanisms towards the improvement and effective roles of leadership and followership in the right direction have been neglected. In view of this development, the researcher identifies this as a scholarly vacuum that requires urgent attention. The researcher, hereby, takes up the task to carry out a sociological enquiry into the shared responsibility of leadership and followership among the Ebira community of Kogi State, Nigeria, in the context of King Rehoboam dynasty. This is with a view to exploring the ideal style of leadership-followership phenomenon in the development and advancement of Ebira community holistically.

Aim and Objectives of the Study

The aim of this study is to enquire into the phenomena of leadership and followership among Ebira community of Kogi State, Nigeria, with a view, to attaining the following objectives:

(i.) to explore the ideal style of leadership-followership phenomena in the development and advancement of the Ebira community.

(ii.) explore basic fundamentals lessons of sound leadership and followership for the development of the people of Ebira community and the people in general.

(iii.) identify basic misconceptions of leadership and followership position in the Ebira community and replacing it with ideal and ethical styles of leadership and followership for the growth and development of the society.

(iv.) to fill the gap identified in the leadership-followership dichotomy in the Nigerian and Ebira community experience for the development and betterment of humanity.

(v.) To contribute to the existing body of knowledge.

Significance of the Study

Arising from the aim and objectives of this current research, the value and significance of this current research in human existence cannot be overemphasized. The significance of this work on both theoretical and practical aspects of socio-political and religio-ethical acts of governance on Ebira community of Kogi State, Nigeria are hereby highlighted below:

(i.) this study will enhance socio-ethical appraisal of leadership-followership phenomena in the Nigerian experience, especially among the Ebira's of Kogi State of Nigeria.

(ii.) it will re-awaken the sound spirit of duty-bound leadership-followership spirits on the people of Nigeria and the Ebira's of Kogi State, Nigeria.

(iii.) it will help a retrospective and scholarly enquiry into the other areas of leadership-followership ideology among the Ebira's of Kogi State, Nigeria.

(iv.) the study will be an eye opener on the complex leadership style of the Ebira's of Kogi State, Nigeria and the various identifiable problem of leadership the study observes.

(v.) this study will explore the socio-economic relevance of Ebira community to the development of the country at large.

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(vi.) this study serves as a model of standing point cum point of reference for anybody who intends to carry out research in any related subject.

Scope of the Study

The scope of this research is a sociological enquiry into the phenomena of leadership and followership in Ebira community of Kogi State, Nigeria. The researcher deliberately delimits this work to a specific geographical location in order to have a focus in the execution of this research. In the act of governance, the concepts of leadership and followership are general phenomenon that cut across every society, be it local, state or at the national level.[35] Presently, there are thirty-six states (36) and seven hundred and seventy-four (774) local governments areas in Nigeria; thereby embarking on this research on the whole country will not be viable enough. Therefore, it is believed that the results and recommendations of the research can equally be supplied in other areas of the governments. Also concentrating on a particular community in a state Nigeria will allows the researcher to avoid over-generalization in the research.



Theoretical Framework

Theoretical Framework(s) are theories formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge, within the limits of the critical bounding assumptions.[36] Theoretical framework is the structure that can hold or support a theory of a research study. It introduces and describes the theory which explains why the research problem under study exists.[37]Also, theoretical framework consists of concepts, together with their definitions, and existing theory or theories that are used for a particular study.[38] In carrying out any research work, theoretical framework affords the researcher a lot of values and insights.

Theoretical framework strengthens the study by making explicit statement of theoretical assumptions which permits a researcher to critically evaluate them; connects the researcher to existing knowledge, guided by a relevant theory and hypotheses. It ensures an articulation of assumptions of a research study force to address questions of why and how. It also permits one to move from simply describing a phenomenon observed to generalizing such about specific aspects of such phenomenon.[39]

It helps to identify the limits to those generalizations by making specification to key variables which influences a phenomenon to exist.[40]It alerts researcher to examine how those key variables might differ under what circumstances.[41] By virtue of its application, it usually reinforces and serves as a basis for new research.

In this study, the transformational leadership theory postulated by Buns in 1978and the theories of transformation and transition in governance were adopted as the most suitable conceptual framework. Burns postulation defined transformational leadership as a process where leaders and followers engage in a mutual process of raising one another to higher levels of morality and motivation.[42] The transformational leader appeals to the higher ideals and values of the followers in an unselfish manner to achieve collaboration and collective success.[17] Bass defined transformational leadership in terms of how the leader affects followers, and identified three ways in which the leaders transform followers as:

i. Increasing their awareness of task importance and value.

ii. Getting them to focus first on team or organizational goals, rather than their own interests.

iii. Activating their higher order needs.[43]

Transformational leader is charismatic and inspirational. Bass agreed that transformational leaders are generally believed to transform their followers to higher levels of performance and other positive work-related outcomes through four dimensions: charisma, inspirational motivation, intellectual stimulation, and individualized considerations.[44] Burns argued that the core agenda of transformational leadership is the protection and nourishing of happiness, and extending the opportunity to pursue happiness to all.[45] One way of pursuing this agenda in Nigeria is the development of key infrastructures through good governance.

As Bass observed, transformational leadership will help to unleash the creative potentials of individuals and groups, thereby generating social change.[46] The transformational and transition theories of governance have been used to explain the change from one regime type to another such as from authoritarianism to democracy and vice versa, and in understanding the problems of governance that are involved in such changes.[47] In effect, transformational governance creates an atmosphere of collective vision

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that inspires followers to look beyond their self-interests for the good of the group.[48] Transformational theory of governance is therefore very relevant in explaining the socio-theological political leadership among the Ebira community of Kogi State. The leadership role played by successive administrators failed to represent the characteristics of transformational leadership.

This study adopted transformational and transitional leadership theories to this new study strengthen and reinforce as it covers and justify the sociological and theological relevance of this study on the demographical scope or Ebira people it tends to explore with the Biblical personae of Rehoboam as these theories justifies various era and failures of leaders and followers in the community under study. Hence, the theories will give us a clearer picture and depiction of the leadership-followership failure over times and among the Ebira community of Kogi State, Nigeria.

II. Research Methodology

The term search in common parlance refers to a search for knowledge. Research is a scientific and systematic search for pertinent information on a specific topic.[22]The advanced Learners Dictionary defines research as a careful investigation or inquiry specially through search for new facts in any branch of knowledge.[23] On the other hand, research methodology is a way to systemically solve the research problem. In other words, it is understood as a science of studying how research is done scientifically.[24]Thus, a researcher needs to study the various steps that are generally adopted in studying research problems along with the logic behind them.[25]However, research methods are understood as all those method/techniques that are used for conduction of research.[26] In essence, research methods or techniques thus refer to the methods the researchers use in performing research operations.[27] In a similar but different dimension, all these methods which are used by the researcher during the cause of studying research problem are termed as research methods.[28]

There are various types of research methods, such as collection of data and analytical approaches.[29]This is because every discipline vis-à-vis department has its own peculiar ways of gathering data. The topic under study is from the Department of Religion and African Culture, Faculty of Arts. Based on this, the basic research tools hinge on vital process of information, which are all that is; valid, coherent, clear and logical. In carrying out this research, primary sources are used to elicit information through interview.[30]Thereby; authentic pieces of information will be established in Ebira community. Also group discussion will equally be adopted on various leaders and followers in Ebira community. The adoption of this method cannot be overemphasized because it affords face to face interaction and discussion which enables the researcher to clarify some ambiguous questions as well as informs deep discussion. The researcher decides to use deliberate sample design of the population of the Ebira people. This sampling involves purposive cum deliberate selection of particular units in Kogi State of Nigeria. This sample design cannot give any bias result because the populations of the people under study are homogenous.[31]

It is important to note that the researcher will not use complex mathematical equation or interpretation for simple understanding; rather, researcher will use simple percentage count and as well discussed each items clearly. The researcher will conduct and interview one hundred (100) leaders and one hundred (100) followers across the Local Government Area of Ebira community. The researcher also administers four hundred (400) questionnaires. The percentage for each item will be calculated as follows:

M X 100

TN I

While 'N' stands for respondents 'TN' represents total number of respondents per statement question. The questionnaire analysis to a large extent complements the information gathered through other sources. However, unquantifiable data will be inserted in their raw form as they are collected by means of quotation or paraphrase references. The number of the retrieved as well as the authentic questionnaires will be calculated by using simple percentage count and it will be logically discussed and content analyzed.

Besides the above methods, secondary sources will equally be utilized which involved library materials, textbooks, journal articles, dictionary, reference books, national dailies, archival materials and internet materials. The relevance of secondary sources to the current research is highly important in many ways. Through secondary sources, fundamental pieces of information from various literary works will be gathered; these are from previous authors who had worked on topics related to the current research.

More importantly, the value of literature review is vital in any research, particularly in the humanity. This is because, literature review lays a strong foundation to the topic under study, it helps in identifying problems and it gives strong building to the body work under research; it broadens researchers horizon, it helps to avoid plagiarism, it gives a thorough check and afford a critical analysis to the particular book; shedding more light to a particular related topic because the researcher will definitely continue at where previous authors stopped.[32] All these are the relevance or advantage of secondary sources of information for the current research.

Having established the procedure and mechanisms for eliciting authentic, valid and reliable pieces of information for the current research. The researcher will utilize sociological and phenomenological approach in the analysis and description of the whole work.[33]These approaches are selected and used because the topic relates to a whole community of the people of Ebira land in Kogi State, Nigeria. The topic deals with the knowledge of the people within a specific geographical coverage. On the other hand, phenomenological approach is also significant as it relates to neutral dispassionate gathering of data plus objective and descriptive

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analysis; as the facts appear to the researcher in the context of the people of Ebiraland. Sociological and phenomenological approaches are very relevant and key to this research.[34]

III. Analysis and Discussion

This section presents the summary of results obtained from the study in frequency counts and simple percentage in a tabular form as shown below. This section analyses research questions on the nature on the sociological enquiry into leadership and followership among Ebira community Kogi State.

Table 1: Distribution of Respondents According to Sex

RESPONSE	FREQUENCY	PERCENT
Male	208	52.0
Female	192	48.0
Total	**400**	**100.0**

Table 1 shows that 400 respondents participated in the study in which 282(52.0%) of the respondents were males, while 118(48.0%) of the remaining respondents were females. This implies that the majority of the respondents are males.

Table 2: Characteristics of Respondents on the Basis of Age

Response	Frequency	Percent
20-35Years	52	13.0
36-50 Years	220	55.0
51-above	128	32.0
Total	**400**	**100.0**

Source: Field survey 2021.

Table 2 shows that 400 respondents participated in the study in which 52 (13.0%) were within the age bracket 20-35 years, 220 (55.0%) of the respondents were within the age bracket 36–50 years, while 128 (32.0%) of the respondents were within the age bracket 51 and above years. This implies that the majority of the respondents are within the age bracket 36 –50 years of age.

Table 3: Distribution of Respondents according to Marital Status

RESPONSE	FREQUENCY	PERCENT
Married	300	75.0
Single	100	25.0
Divorced Widowed		
Total	**400**	**100.0**

Table 3 shows that 400 respondents participated in the study in which 300 (75%) of the respondents were married, while 100 (25%) of the remaining respondents were single. This implies that the majority of the respondents were married.

Table 4: Distribution of Respondents according to Religion

RESPONSE	FREQUENCY	PERCENT
Trader/Artisan/farmer	200	50.0
Civil Servant	100	25.0
Retiree/Unemployed	100	25.0
Total	**400**	**100.0**

Table 4 shows that 400 respondents participated in the study in which 200 (50%) of the respondents were either traders, artisans or farmers, 100 (25%) were civil servants, while the remaining 100 (25%) of the remaining respondents were retirees and unemployed. This implies that the majority of the respondents were traders, artisans and farmers.

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Table 5: Distribution of Respondents according to Religion

RESPONSE	FREQUENCY	PERCENT
Islam	300	75.0
Christianity	100	25.0
Others	-	-
Total	**400**	**100.0**

Table 3 shows that 400 respondents participated in the study in which 300 (75%) of the respondents were Muslims, while 100 (25%) of the remaining respondents were Christians. This implies that the majority of the respondents were Muslims.

IV. Results of Research Questions

Research Question 1: What are the causes of bad leadership and followership problem among Ebira community?

Table 4: causes of bad leadership and followership (n=100)

SN	STATEMENTS.	Agree		Disagree			
		No	%	No	%		SD
1	Self-interest and covetousness are causes of bad leadership.	62	62.0	38	38.0	1.52	.71
2	Lack of vision and mission.	77	77.0	23	23.0	2.19	.74
3	Lack of good and proper leadership mentoring.	53	53.0	47	47.0	1.72	.68
4	Corruption and lack of moral value.	57	57.0	43	43.0	1.54	.49
5	Lack of good leadership education.	66	66.0	34	34.0	2.11	.88
	Weighted mean score = **1.82**						

Source: Field Survey, 2021

The result in table 4 revealed that lack of good leadership education and moral value is a bane and causes of bad leadership and followership problem among Ebira community. With a weighted mean score of 1.82 which is higher than the standard mean score of 1.50. All of the items from 1, 3, 4 and 5 depict higher means scores of 1.52, 1.72, 1.54 and 2.11 are higher than standard mean score of 1.50, indicating that self-interest and covetousness are major causes of leadership problem in Ebira land, corruption and lack of moral value, Item 2 which is the highest mean score of 2.19, indicated that lack of vision and mission by political leaders are pivotal in the political mess witnessed in Ebira land today.

Research Question 2: what are the effects of bad leadership and followership problem among Ebira communities?

Table 5: The extent to which causes of bad leadership and followership problem affects Ebira communities(n=100)

SN	STATEMENTS.	Agree		Disagree			
		No	%	No	%		SD
6	Poor and dilapidated health sector.	52	52.0	48	48.0	1.75	.72
7	Insecurity and public safety.	60	60.0	40	40.0	1.91	.74
8	Lack of good and efficient social policy.	53	53.0	47	47.0	1.63	.68
9	Lack of good education and buildings for all.	73	73.0	27	27.0	2.47	.39
10	Increase in social and political unrest.	55	55.0	45	45.0	2.21	.80
	Weighted mean score = **2.0**						

Source: Field Survey, 2021

The result in table 5 revealed the extent to which bad leadership and followership problems affects Ebira communities in Kogi State. With a weighted mean score of 2.0 which is higher than the standard mean score of 1.50. All of the items from 6-8 and 10 depict higher means scores of 1.75, 1.91, 1.63 and 2.21, are higher than standard mean score of 1.50, indicating that bad

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leadership-followership problem affects all facets of the community and this has impacts on te community development. Item 9 which has the highest mean score of 2.47, revealed that lack of good education and buildings for all is a factor in the recruitment of political thugs and the empowerment of young minds who lacks basic and good education in the community.

Research Question 3: what are the socio-ethical implications of bad leadership and followership in Ebira lands?

Table 6: The socio-ethical implications of bad leadership and followership (n=100)

SN	STATEMENTS.	YES		NO			
		No	%	No	%		SD
11	Empowers morally bankrupt people.	54	52.0	48	48.0	1.52	.28
12	High level of poverty.	59	59.0	41	41.0	2.10	.62
13	Lack of viable and oriented leaders to lead.	67	67.0	33	33.0	1.65	.73
14	It leads to the emergence of bad leaders.	62	62.0	48	48.0	1.84	.32
15	Governance becomes inefficient.	74	74.0	26	26.0	2.37	.54
	Weighted mean score = **1.90**						

Source: Field Survey, 2021

The result in table 6 shows the socio-ethical effect and implications of bad leadership and followership problem among the Ebira communities. With a weighted mean score of 1.90 which is higher than the standard mean score of 1.50. All of the items from 11-14 depict higher means scores of 1.52, 2.10, 1.65, and 1.84 which are higher than standard mean score of 1.50, indicating that with poor leadership and followership values, the society suffers and poor leadership-followership mentality thrives. Item 15 which has the highest mean score of 2.37, revealed that it can lead to the emergence of bad leaders and governance thus becomes inefficient.

Research Question 4: what are the socio-ethical ways out of bad leadership and followership problem in Ebira communities?

Table 7: The socio-ethical ways out of bad leadership and followership (n=100)

SN	STATEMENTS.	Agree		Disagree			
		No	%	No	%		SD
16	Religious and moral orientations for all.	68	68.0	32	32.0	1.72	.44
17	Electing God-fearing men and women into public posts.	55	55.0	45	45.0	2.37	.32
18	Employing religious and ethical laws on leadership and followership dynamics.	64	64.0	36	36 .0	1.65	.54
19	Punishing corrupt leaders and followers in the land and banning them from public positions for life.	62	62.0	38	38.0	1.53	.81
20	Educating the people on ideal leadership and followership values.	70	70.0	30	30.0	2.20	.92
	Weighted mean score = **1.89**						

Source: Field Survey, 2021

The result in table 7 revealed the social and ethical ways out of the menace of bad leadership and followership dynamics among the Ebira people of Kogi State, Nigeria. With a weighted mean score of 1.89 which is higher than the standard mean score of 1.50. All of the items from 16, 18-20 depict higher means scores of 1.72, 1.65, 1.53 and 2.20 which are higher than standard mean score of 1.50, indicating the viable options and ways out of the problem and menace of leadership and followership in Ebira community. Item 20 which have the highest mean score of 2.37 shows educating the people on ideal leadership and followership values will not only create a better political atmosphere for the people, but also enhances good leadership-followership outputs for the development and growth of the community and also in the empowerment of values, virtues, norms, needed ideas, ideologies and political wills in driving visionary oriented leaders-followers for the growth and betterment of Ebiraland.

The problem attached to leadership and followership phenomenon among the Ebira is enormous and thus a clog in the wheel of development in the land. Poor leadership and followership orientations are listed in the problem witnessed in the land as substantiated by the respondents and interviewers.

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In conclusion, this study explores leadership and followership among Ebira communities in Kogi State, highlighting the importance of peaceful coexistence among social units, including religious and ethnic groups, for national growth. The research notes that the failure of Nigeria's political system stems from shared responsibilities between leaders and followers, leading to underdevelopment, insincerity, and social unrest. The research concludes that there is a need for critical analysis and problem-solving to address the challenges facing Nigeria and Ebiraland.

Recommendations

Based on the conclusion above, this study offers the following recommendations:

1. Accountability: Government must ensure that leaders and followers are held accountable for their actions, promoting transparency and good governance.
2. Criminalization of offenders: Government must criminalize and punish political offenders to serve as a deterrent to others.
3. Youth Empowerment: the government should tap into the potentials of the young people in Ebiraland, providing them with opportunities for education, skill development, and meaningful engagement in the development process.
4. Address Poverty and Injustice: government should Implement policies and programs that address poverty, inequality, and social injustice, promoting economic growth and human development in Ebiraland.

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