

POLITICAL GODFATHERISM AND DEMOCRATIC CONSOLIDATION IN NIGERIA: EMPIRICAL EVIDENCE FROM OYO STATE AND KWARA STATE

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Abstract

The study examines the concept of political god fatherism in Nigeria democracy with specific reference to Oyo State and Kwara State. The study implored Descriptive survey research forty three (43) people were interviewed at Mile 2 Lagos, Oyo State Motor Park with people living at Oyo State at the same time, thirty (30) indigene of Kwara State were also interviewed at Ijora Badia Lagos, Kwara State with people residing at Kwara. The coded data were analyzed using simple percentage method and Chi-square techniques. The result shows that political godfatherism has become one of the greatest threats to Nigeria democratic consolidation. It reveals that political godfatherism is responsible for poor institution in Nigeria. thus, the study concludes that political gladiators (political godfather & godson) have denied the citizenry electing their preferred candidates as their leaders. The study recommends among others that political godfatherism should be discarded and strengthened democrat institution to eschew from the study of godfatherism and politics to of core government policies and programmes in order to sensitize the citizens on the importance of participating in election and citizen consciousness should be arose on demanding proper accountability from political office holder.

Keywords: Gladiator, Citizen, stakeholders, Politization, Dividends.

Introduction

In Africa and other developing countries of the world, godfatherism has becomes the central point of political gangalism (Azeez, 2014). The concentration of power and wealth of politicians explains the scramble for the control of its structures and institutions by the political class in society, this struggle and the consequent values have impacted greatly on society in a diverse ways. In our nascent democratic experience, the power tussles among the members of the political class have resulted in violence in varying forms and intensities.

Nigeria politics has been characterized by godfatherism, party politics, tribal and religious politics and money-bag politics (Bernard, 2009). Though, Godfatherism in Nigeria politics is

not a new phenomenon, it gains more prominence in the fourth republic as it had served as an instrument that helped many to ride into political power (Joseph, 1991). More so, the political mafias cut across party line and even though it was more celebrated in some States in Nigeria such as; Anambra, Enugu, Kwara, Oyo just to mention but a few in recent time it has become a common phenomenon in the entire country and has threatened good Governance in Nigeria thereby undermining the sensitivity of the system and the wish of the populous (Attah, Audu & Haruna, 2014).

The handiwork of godfathers was visible at the return to civil rule in 1979, but military regimes that characterized the 1980's obstructed its activities. The 1999 civil rule ushered in another dimension of godfatherism, which reached its apex during the dispute that led to destruction of lives and properties that witnessed the violent confrontation between a mafia of Anambra godfather (Chris Uba) and formal governor of Anambra State (Chris Ngige). This singular act brings to the fore a new dimension to the practice of godfatherism in Nigeria. This was in contrast to the roles played by godfathers in Nigeria's democratic practice between 1958 and 1983 (Akinola, 2009).

The Nigerian Nationalist leaders and some of the builders of Nigerian federalism, Obafemi Awolowo, Nnamdi Azikiwe and Ahmadu Bello, who became godfathers after independence, were lionized, respected, idolized and worshipped (Fawole, 2001). Although people tried to exaggerate their impacts, and their persons were made to look more ordinary. But their brand of godfatherism added value and experience to governance.

Statement of the Problem

Nigeria joined the comity of democratically governed countries, it has continued to experience an unprecedented rise in political violence ranging from increases in crime wave, armed robbery, political assassination, and religious riots as a result of crisis loomed between godfather and godson. The grave political development crisis has generated a growing body of analyses and prescriptions on what has gone wrong and what should be done (Gideons, 2010). The dominant strands of analytical expositions have appeared that prominent in the political and intellectual circle, giving rise to diametrically opposed interrogation of the injection of godfatherism in Nigeria's political dispensation. Godfatherism is one of the most important factors responsible for poor democratic institution in Nigeria, the fact that godfather assure their clients on winning elections when reaching agreements with them using the word "do or die". Should money and influence be the only determinant of an election in Nigeria political context? Must politician join any confraternity or go into feeble and illegal agreements with powerful rich mobile Nigeria before they could context for an election?

Experience has, however, shown that the application of this concept has mostly resulted to democratic failures and disasters being denial of electing credible candidates to imposition of mediocrity into political and appointive positions, and the whole experience has been that of pains, misery, penury, squalor and damnation arising from poor performance and poor service delivery among godsons. Also, the whole scenario has been the promotion of political follow-follow mentality and the empowerment of disempowerment. The point that needs to be reinstated here above all is that, it is impossible to understand the character of political godfatherism in the past and its contemporary forms in Nigeria's fourth republic.

Objectives of the study

The main objective of this study is to examine political Godfathers in Nigeria Democracy with specific reference to Oyo and Kwara State. Other specific objectives include:

- i. To examine whether political godfatherism has hampered good governance in Oyo and Kwara State.

- ii. To investigate whether political godfatherism is responsible for poor Democratic institution in Oyo and Kwara State.

Research Question

- i. Does political godfatherism hamper good governance in Oyo and Kwara State?
- ii. Could political godfatherism be responsible for poor Democratic institution in Oyo and Kwara State?

Hypotheses

- Ho: Political godfatherism does not hamper good governance in Oyo and Kwara State.
- Ho1: Political godfatherism hamper good governance in Oyo and Kwara State.
- Ho: Political godfatherism does not responsible for poor democratic institution in Oyo and Kwara State.
- Ho2: Political godfatherism is responsible for poor democratic institution in Oyo and Kwara State.

Literature Review

The Nigeria Political Process prior to the 1999 democratic rule has been dominated by military dictatorship after several years of political subjugation or hostage in the hand of military rulers, the political process seems to be under threat by the emergence of political gladiators (Oluloyo, 2014). The phenomena can be generally seen as a practice which entails the sustenance of a kind of social and political relationships that exist between the subordinate and the superior for the propagation and fulfillment of certain roles, desires and interactions which binds both together or in which both have equal stake but with the superior determining what the subordinate gets in the process (Williams, 2004). In the realm of politics, godfatherism portrays a power-based relationship. For instance, Ukhun (2004) emphasizes that the implicit feature is godfatherism in power. He stated that, power is the determinant or fundamental feature of godfatherism and the power could be economic, political, spiritual, voodoo etc. Ukhun (2004) also sees Godfatherism as a power relationship is often skewed in favour of the godfather who can afford to lord it over the godson, if, he so wishes owing to his super ordinate influence and affluence. The godfather settles to dictate “who gets what, when and how” in the distribution of scarce resources after the elections have been contested and won. Therefore, the role of godfathers goes beyond the elections of one having the abilities and capabilities to manipulate the electoral process to the favour of his chosen godson (Chukwuma, 2008).

Political godfatherism also connotes sponsorship of, contestants in an election by a wealthy and influential individual or group of who in return expects protection and other forms of reward and privileges. Kolawole (2004) therefore, sees godfatherism as “an institution of political king making through which certain political office holders of tenuous political clout come into power”. Hence, it is a relationship based on political surrogacy involving financial and moral assistance where the godfather is the major donor and the godson the primary receiver. Godfatherism, in its simple form is a term used to describe the relationship between a godfather and godson. Godfathers are slightly different from mafia and election sponsors. Mafianism in politics consist of formidable powerful blocs that have tremendous influence in the society (Bala and Tyoden, 1987). It comprises of coalition of strong socio-economic and political elites that share similar value system, and under an organized structure. In most cases, there are always godfathers who control the affairs of the mafia. Godfathers are powerful individuals who determine “who, what, when and how” in the corridors of power. Many godfathers in the present-day Nigeria operates like the mafia by displaying similar violent scheming and aggressive “politicking”, coupled with manipulating devices of having their way by any means. They rely on Machiavelli’s slogan, “the ends justify the means” (Onubi, 2002).

Election sponsors, on the other hand are rich individuals that volunteer to donate generously towards the electoral success of a party or sponsor candidates during election. He might be less bothered about the active politics or supervision of government business, but expects friendly policies from government. Nigeria's godfathers in the 21st century sponsors election, but not all election sponsors are godfathers. Godfathers reign across all spheres of the society: academics, legal, and religion environment. There are professors who determine who joins the academics (Azeez, 2014). The relationship between godfather and godson in politics claims the monopolistic use of the term godfatherism makes it political. Godfatherism thrives across the globe. There is hardly any state devoid of the existence and influence of godfathers, though the level of such influence varies. In America, the political candidates wiggle around, seeking group and individual endorsements for their candidacy. Also, in other advanced societies, group influence and endorsement could be more valuable than a powerful individual (Fawole, 2001). The fact remains that prominent member of the society still influence the society in their voting behaviors.

The concept of democracy as a system of government originated from ancient Greece, (Athens). According to Onubi (2002) Democracy refers to "rule by the people" thus; it is a government of the people, by the people and for the people. Therefore, it means government of the majority. Democracy can also be described as an idea, process of leading to change or course of action of system of government (Agbaje, 2012). Attah, Audu&Haruna (2014) added that democracy entrenches and expands, or seeks to entrench and expand, rights, ability and capacity of the citizens in a given society.

Ademola (2009) contend that the difficult in the concept is in its divergent approach in attempt to give it a meaning yet, there is consensus on the original attributes of democracy which encompasses; people, freedom and authority. The concepts have been misconstrued in Nigeria with mere civil rule because the practice has not witness freedom of choice, constituted authority, rule of law, sagacity and service delivery to the citizenry (Azeez, 2014). Consequently, even the military government that is mostly criticized world over also provides basic facilities for its citizens therefore, the clear distinction between military and democratic rule is freedom and people oriented government (Oluloyo, 2004).

Theoretical Insight

It has become a universal phenomenon in social and management sciences for facts to be investigated or examined precisely within a theory, rather than in an isolated manner. For Goode and Hatt (1952), theoretical orientation functions mainly by bridging the range of facts that are to be investigated. In an empirical theoretical base, it is necessary to develop a sound theory, which is capable of explaining the wise concepts and relationships of variables in the study. The essentiality of theoretical insight in a study is also pigeon-hold in the fact that social science research is theory based and its operations are guided by relevant principles of human behaviour (Goode and Hatt, 1952).

Consequently, this study is anchored on elite theory. The major assumptions of elite theory is that in every society there is, and must be a minority which rules over the rest of society, and this minority forms the political class or governing elite composed of those who occupy the posts of political command and more regularly those who can directly influence political decision. They undergo changes in its membership over a period of time, ordinarily by the recruitment of new individual members from the lower strata of the society, sometimes by the incorporation of new social groups, and occasionally by the complete replacement of the established elite by a counter-elite. Scholars such as Saint Simon, Hippolyte, Ludwis, Karl Marx, Vifred Pareto Gaetano opined that in every branch of human activity each individuals is given an index which stands as a sign of his capacity, very much the way grades are given in the various subjects in examinations in school (Suenu, 2004, Nkwede, 2014). According to

Suenu who is the leading proponent of this elite paradigm, an elitist correlation to the understanding of godfatherism is very apt. he sees godfatherism as being synonymous with the elites. As much elites in the political spheres are known in Nigerian context as godfathers. They are the ones who govern, and are known as the kingmakers, the notables and often seen as strongmen who control politics in their different domains. Apparently, in a political environment where godfatherism is in vogue, individuals are colonized by the godfathers. In order words, godfathers rule by proxies (Joseph, Ibeogu&Nwankwo, 2014).The relevance of this theory is the interconnectivity that exists in the explanation of political godfatherism and Democracy.

Political Godfatherism and Democratic consolidation in Nigeria: The Nexus

Godfatherism has become a scary phenomenon in Nigerian politics. As rightly observed by Omotola (2007: 139), Godfatherism in Nigeria Democracy particularly in its current system of administration is distributive. It is historically deeply rooted based on cultural values of Nigeria society, where it is purely socio-economic in nature and mutually productive for the beneficiaries. Its politicization would appear to have contributed to the criminalization of politics. For instance Yoruba have a well-institutionalized and centralized system where the godfather is well known and respected (chiefs and Obas). Godfathers reign across all spheres of the society: academics, legal, and religion environment (Abdullahi& Tunde, 2013).

Therefore, the clamour for true democracy in Nigeria is to improve our political and socio-economic situation of the country through massive participation in the policy formulation, but reverse is the case as those that attained political corridor in both legislative and executive arms of government however, the desire of political godfathers is to hold political and socio-economic powers both at the central and the component units as mechanisms to politically influence the activities of political office holders, the Governors and Legislators boards, Secretaries to the various government institutions, Local Governments as well as allocation of some developmental projects into various localities within the State and the centre(Abdullahi& Tunde, 2013).

Meanwhile, the impact of the godfathers on Nigeria's general elections recently concluded in May 2015 was unprecedented. Godfathers are those who possesses the power to ascertain the security connections, extended local links, enormous financial weight to plot and determine the success of a power seeker at any level of a supposedly competitive politics however, the 2015 general elections reverses the case where the incumbent President i.e. (Formal President GoodluckEbele Jonathan lost the election to opposition, Mohammed Buhari who is now the Present President of the Federal republic of Nigeria.

The Nigerian Godfatherism Experience

This phenomenon of godfather is not totally new to Nigerian politics as some of Nationalist and freedom fighters such as NnamdiAzikiwe, Obafemi Awolowo, Ahmadu Bello, etc, are somehow related as typifying the modern-day operations of the political godfather. The fourth Republic in Nigeria has witnessed these phenomenon rights from inception as soon after the Governors were swear-in in 1999. The political actors and their political godfather were in the verge of contending "who is who" in their state. Prominent among the kingpins in the states are Modu Ali Sheriff (Senator) vs Governor Mala Kachalla of Borno; OlusolaSaraki vs Late Mohammed Lawal governor of Kwara State; Jim Nwobodo (Senator) vs Governor ChimarokeNnamani (Enugu State); EmekaOffor (Chief) vs Governor ChinwokeMbadinju (Anambra State); AbubakarRimi (Alhaji) vs Governor RabiuKwankwaso of Kano State and LamidiAdebibu vs Governor Rasheed Ladoja of Oyo State to mention a few. These are various political godfatherismclimaxes down the democratic institution of their state to wars.Prominent of which are emphasized below:

1. The Kwara State Crisis

The Kwara State crisis started between 1999 – 2003, the battle line in Kwara politics was pervasive where Saraki, former senate leader and political kingpin, was in contest for relevance with his former protégé, Mohammed Lawal, a retired Navy Commodore, who was the Governor of the State then. Saraki, who has installed not less than four (4) Governors in the State, including Lawal himself, fell out with Lawal on the sharing of political benefits and commissions. But Lawal did not compromise and these led to a serious crisis between the godfather (SARAKI) and godson (LAWAL) which culminated into the expulsion of SARAKI from the then All people's Party (APP) now All Nigerian People's party (ANPP) and SARAKI teamed up with People's Democratic Party (PDP) in the State.

Then, the 2003 elections to both men was the ultimate battle to determine the political grandmaster of the State. They deployed their vast resources to prosecute the "war". During this "war" bomb blast shattered the peace of Ilorin, this happened at the premises of National Pilot owned by the SARAKI'S. Lot of people were assassinated, maimed, injured, etc, during the imbroglio. Notable among those assassinated was the Chairman of PDP in the State, Shmed PATIGI, who was brutally murdered in August 2002. Supporters of the two (2) camps openly confronted each other with dangerous weapons with the police turning into spectators. But this was put to an end when the junior SARAKI won the Governorship election in the State in 2003 and the rest becomes history.

i. The Oyo State Showdown

The battle line in Oyo State was drawn between Lamidi ADEDIBU – the kingpin of Ibadan Politics (godfather) and the (godson) governor of the State, Rashidi LADOJA. Adedibu claimed to have contributed financially in "installing" LADOJA as the governor, with an agreement that the governor will be loyal and submissive, taking orders from him and to subject public resources, to his private whims and caprices. However, LADOJA reneged and refused to play according to the rules of the game. This culminated into the mayhem witnessed in Ibadan after 2003 elections till January 2006. Many lives and properties were lost, the State House of Assembly was also polarized along the two (2) divides and led to the suspension of fourteen (14) members out of thirty-two (32) – members Assembly. Subsequently, LADOJA was impeached within 25 minutes in January 2006 to pave way for his deputy, Alao AKALA, another willing godson, who is eager to serve the godfather better. The status quo was maintained till December 7th 2006 final ruling of the apex court (Supreme Court) that his removal was illegal and was reinstated after eleven (11) months out of his office. His coming back to the office was faced with serious resistance from his former godfather's (ADEDIBU) camp, which led to break in law and order of the State capital for few days and living many innocent citizens with various kind of injuries (Azeez, 2014).

Effect of Godfatherism on Nigeria's Democratic Consolidation

The emergence of godfatherism in Nigeria fourth republic (1999-2015) posed a great threat to democratic dividends and to the socio-economic development and stability of good governance. Perhaps, one of the most disturbing and damaging influence of godfatherism in Nigeria's fourth republic was canvassing for a truly free, fair and credible electoral process in which the electorates by right are expected to freely elect who govern them and represent their interests.

Indeed, the privilege of electing people of their choice to govern them was denied given the situations in which godfathers foisted candidates of their preference on the generality of the people. This is to say the least very inimical to the tenets of democratic rule (Chukwuemeka, 2012).

When public office would not be accountable to the people, who at any rate did not count in their elections into public office, invariably, the loyalty of such public office would be titled

towards their godfathers and this in itself negates one of the critical attributes of governance and democracy which is responsive and transparent government. This scenario is also inimical to good governance and political stability which are predicated on the rule of law, due process, accountability and transparency in the management of public affairs. The emergence of godfatherism has also robbed the citizens of the privilege of enjoying the dividends of democratic governance in the sense that government has become reluctant to initiate and implement policies that would advance the well being of the generality of the citizens. This was a result of the fact that godfatherism in Nigeria was basically predatory in nature. The primary motive of venturing into politics was born out of the need to acquire wealth (money) from the coffers of government to which their godsons held sways (Chukwumeka, 2012).

Therefore, the financial resource accruable to the state from the federation account which was meant for the improvement of living standards of the citizens was paramount interest to them. In case godson's refuses to settle their godfathers as agreed, hell will let loose. The experiences recorded in Abakaliki Local Government Area, Ebonyi State, between the former Chairman, Hon. Emma Uguru and Mr. Matthew Uguru (Incumbent), 2007 – 2011, Senator Rashidi Ladoja of Oyo State and Alhaji Lamidi Adedibu between 2003 and 2007, Alhaji Olusola Saraki and Rtd Navy Commodore Mohammed Lawal between 2003 – 2007, and Chief Chris Uba and Dr. Chris Ngige between 2003 – 2006 were awful and devastating (Joseph, Ibeogu & Nwankwo, 2014).

The end point and consequences of these (godfatherism) in our polity is that economic activities are brought to a halt, especially education sectors, health, security (political wrangling), agriculture, housing and infrastructural development etc.

Research Method

The research design implored for this study is Descriptive survey design. The survey covered political godfatherism in Nigeria democracy with reference to Oyo State and Kwara State. In order to effectively conduct a valid analysis in the presentation and analysis of the data collected on the field, the researcher use descriptive statistic. The primary data was obtained through the use of structured interview and the secondary data was based on, journals, magazine, newspaper etc.

An interview was conducted in two separate motor parks in Lagos State. 43 respondents who were residents of Oyo State indigene were interviewed at Mile 2 Lagos State Motor Parks, 30 residents of Kwara State indigene were also interviewed at Ijora Badia Kwara State motor parks. Purposeful and convenience sampling techniques was adopted. A total of 73 respondents were interviewed, a simple random sampling method was used to select target respondents from the population. The data were collected, coded and analysed accordingly. Tables of analysis, bar and Pie charts were used to present information to facilitate simple percentage while chi-square method was used to test for the hypotheses.

The responses were three coded ranking which ranges from yes, No, No responses code.

The technique for this analysis is a chi-square. It is computed as:

$$X_c^2 = \sum \left(\frac{O - E}{E} \right)^2$$

Where O = Observed value

E = Expected Value

X^2 = Chi-square

Σ = Summation

Using the level of significance of 0.05 (5%)

Data presentation and Analysis

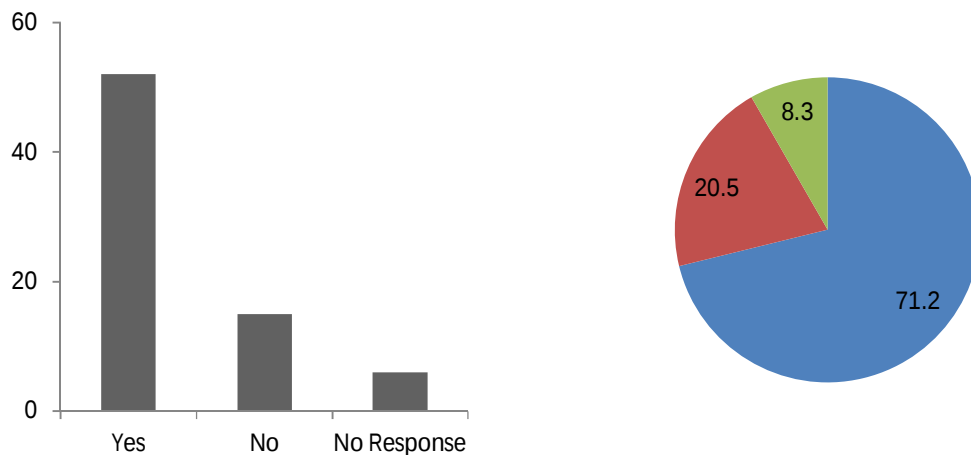
The structured interviewed were sequentially analyzed and presented in Tables bar chart and Pie charts. However, all the necessary data with respect to respondent's responses were analyzed using coded ranking and percentage frequency method.

Table 1: Does Political godfatherism hampered good governance in Oyo and Kwara State?

Respondents	Frequency (F)	Percentage (%)
Yes	52	71.2%
No	15	20.5%
No response	6	8.3%
Total	73	100%

Sources: Field Survey, January 2016

Figure A



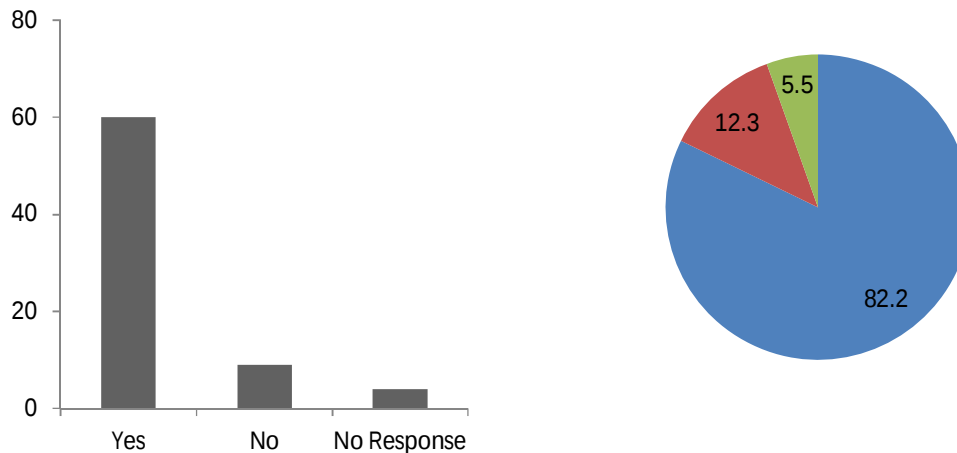
The above table 1, shows that 55(72.4%) respondents yes, 15(19.7%) respondents, No, and 6(7.9%) No comments. Base on the table 1 & figure A, it implies that Political godfatherism hampered good governance in Oyo and Kwara state. This corroborated with the view of Joseph et al (2014), who observes that godfatherism poses a great threat to democratic dividend and to socio-economic development and stability of good governance in Nigeria.

Table 2: Could Political godfatherism responsible for Poor Democratic Institution in Oyo and Kwara state in Nigeria?

Respondents	Frequency (F)	Percentage (%)
Yes	60	82.2
No	9	12.3
No Response	4	5.5
Total	73	100

Sources: Field Survey, January 2015

Figure B



The above Table 2, shows that 60(82.2%) responds Yes, 9(12.3%) responds No and 4(5.5%) respondents No responses. Based on the analysis in Table 2 and Figure B, it implies that Political godfatherism is responsible for poor Democratic Institution in Oyo and Kwara State. Chukwuemeka, (2012) added that, the privilege of electing people of their choice to govern that was derived from the two state using as the reference study, given the situation in which godfathers fostered candidates of their preference on the generality of the people.

Test for Hypothesis

Null Hypothesis (Ho): Political godfatherism has not hampered good governance in Oyo and Kwara state.
Alternative Hypothesis (H1): Political godfatherism has hampered good governance in Oyo and Kwara State.

Using Table 1: Political godfatherism has hampered good governance in Oyo and Kwara State.

Respondents	Rank	O	E	O – E	(O – E) ²	$\left(\frac{O - E}{E}\right)^2$
Yes	3	52	24.3	27.7	769.29	31.6
No	2	15	24.3	-9.3	86.49	3.6
No responses	1	6	24.3	-18.3	334.89	13.8
Total	6	73				49

$$\text{Therefore } X_c^2 = \sum \left(\frac{O-E}{E} \right)^2 = 49$$

$$\begin{aligned} \text{Degree of Freedom (df)} &= K - 1 \\ &= 3 - 1 = 2 \\ \text{Df} &= 2 \end{aligned}$$

Degree of freedom (DF)2 at 5% level of significance is $t_{0.999} = 5.991$

Results: When $X_c^2 > X_t^2 = \text{Accept H1, Reject Ho}$
 $X_c^2 < X_t^2 = \text{Accept Ho, Reject H1}$

Decision: From the above $X_c^2 = 49 > X_t^2 = 5.991$
Hence: We accept H1 and reject Ho.
It then implies that political godfatherism in Oyo and Kwara state has hampered good governance to the people.

Implication: This signifies that the role of Political godfathers in Oyo and Kwara State and their modus is yet to convince many people that they portend something good for the political process in the state and Nigeria as a whole. As they often appear benevolent to some people whom enjoys one favour or the other from them in their mafias operation, but desperately dangerous to our democracy.

Hypothesis two

Null Hypothesis (Ho): Political is responsible for poor delivery of democratic Institution in Oyo and Kwara State.

Alternative Hypothesis (H1): Political godfatherism is responsible is not responsible for poor democratic Institution in Oyo and Kwara State.

Using table 2: Could Political godfatherism responsible for poor Institution in Oyo and Kwara State of Nigeria ?

Respondents	Rank	O	E	O – E	(O – E) ²	$\left(\frac{O - E}{E}\right)^2$
Yes	3	60	24.3	35.7	1274	52.45
No	2	9	24.3	-15.3	243.09	9.63
No responses	1	4	24.3	-20.3	412	16.96
Total	6	73	73			79.04

Therefore $X_c^2 = \sum \left(\frac{O-E}{E}\right)^2 = 79.04$

Degree of Freedom (df) = K – 1
= 3 – 1 = 2
Df = 2

Degree of freedom (DF)2 at 5% level of significance is $t_{0.999} = 5.991$

Results: When $X_c^2 > X_t^2 = \text{Accept H1, reject Ho}$
 $X_c^2 < X_t^2 = \text{Accept Ho, Reject H1}$

Decision: From the above $X_c^2 = 79.04 > X_t^2 = 5.991$
We accept H1 and reject Ho.

It then implies that godfatherism is responsible for poor democratic Institution in Oyo and Kwara State of Nigerian.

Implication: These godfathers in the two State using as a study are not mere financiers of political campaigns, rather they are individual whose power stems not just from wealth but from their ability to deploy violence and corruption to manipulate central, State or local political systems in support of the politicians they sponsor. Oluloyo (2014) observed that godfather demand a substantial degree of control over the government being not in order to shape government policy, but to exact direct financial return in the form of government resources stolen by their protages or awarded to them as further opportunities for graft..

Findings

The analysis of findings as generated by the result of the two hypothesis shows that political godfatherism in Nigeria has become one of the greatest threats to democratic consolidation. The study reveals that political godfatherism has hampered good governance in Nigeria; Revenue allocated to these two states and councils are often mismanaged with unjustified and ridiculous amount of contracts awarded to godfather and other political associates (Oluloyo, 2014) under one disguise or another for fear of been removed from office. Some are paid monthly allowances for state purse for jobs not done, all to satisfy godfather at the detriment of the people. The study also reveals that godfather is responsible for poor democratic institute in Nigeria. The finding is consistent with work of Akinola

(2009), Korikye&Wonibowei (2011), and Attan, Audu, &Haruna (2014); who added that political godfatherism is based on political surrogacy involving financial and moral assistance where the godfather is the major donor and the godson the primary receiver as a result the masses is being undermined with no dividend of democracy. Meanwhile godfather has threatened the survival of Nigeria nascent democratic experience. For instance, the unconstitutional removal of Oyo State Governor Ladoja in 2006 could lead to political instability in the state.

Conclusion

The study has established that democracy in Nigeria has not been fully institutionalized and phenomenon of godfatherism has threatened democratic process and the socio-economic lives of the citizenry. Political godfatherism is a syndrome in our political process militating against democratic institution in order to satisfy their selfish interest they are even ready to assimilate dons of mafia organization to their modus operandi, subjugating public office holders like governor and council chairman to their dictates. The activities of these political gladiators have denied the citizenry from electing their preferred candidates as their leader. The responses of the political gladiators can also be seen in the context of one preferring patronage at the expense of policy (Hyden, 2006). The occupant of political is expected to use this office personally in order to maintain its political gladiators. Infact the godfather depends on state resources as his contribution to the political success of a government leader thereby opposing democratic dividends. Godfathers involved in election malpractices, using security agents to intimidate electorate during election (Oluloyo, 2014).

Recommendations

In the light of the findings and conclusion from this study the researcher recommends that democratic institution should be strengthened to eschew the study from godfatherism and politicization of core government policies and programmes. Political parties should promote party discipline with their rule and regulation strictly had heard to member of the party. More so, there is dare need to sensitize the citizens on the importance of participating in election and citizens consciousness should be arouse on demanding proper accountability from political office holder. Finally, stakeholders in Nigeria electoral process such as the government, Judiciary, electoral body, civil society, and religious institutions should vigorously be committed to strengthening the democratic system.

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