

Ethico-religious evaluation of political Godfatherism in Osogbo, Osun State

Enoch Ehiwhanre Omijeh

Department of Religious Studies,
Adeleke University, Ede
Osun State Nigeria

Ukenyi Chibunna Godspower

Department of Religious Studies,
Adeleke University, Ede
Osun State Nigeria

Enoch Akhaine

Face to Face Team Leader
UNICEF Sweden

Abstract

Political godfatherism is now a significant factor in how Nigeria's democratic government shapes and runs its politics. Given the flourishing religious scene in the nation, the godfatherism pattern evident in Nigerian politics has a detrimental effect on the socio-economic and political advancement of the country. Due to godfatherism, the nation's government is in a worrying situation and attracts unsettling agitations, viewpoints, and insinuations, which has damaged Nigeria's democratic institutions. This study adopted the use of a quantitative survey as its methodology. From the ethical and religious point of view, it examines political godfatherism in light of the involvement of Religion. The findings reveal that the political godfatherism system in Oshobo, Osun State, appears to be politically, legally, and unconstitutionally unsound. To the disadvantage of the country, it is rapidly evolving into a job with other dreadful social vices like bribery, nepotism, human trafficking, and corruption. Given that using religion is a good way to accomplish good governance in society, the article advises that politicians respect religion and the underlying moral principles and positive ethical values it upholds in society. Therefore, our leaders need to let their religious beliefs influence how they handle the people that God has given to them.

Key Words: Religion, Ethics, Politics, Godfatherism, Osun State.

Introduction

The idea and understanding of the functions of godfatherism remain somewhat saturated with ambiguous philosophy. The concept in most cases could attract a lot of interpretation and could truncate the true meaning and function of the term when displayed as a phenomenon. Taking the Nigerian political terrain into consideration, there is an understanding that godfathers should serve as sources of inspiration and their record should motivate political officeholders to be mentored by such experienced politicians. However, there seems to be an otherwise and a contrary motion as regards what is practiced between political godfathers and their godsons. Godfatherism in African politics seems to promote an entrepreneurial idea of politics that is opposed to conventional civic responsibility and of course, raises the stakes of politics coupled with untold



mixed feelings as it affects electoral politics in an emerging and transitional democracy.¹

The political culture of Osun State in Nigeria has been set by godfatherism since 1999. This practice gives political heavy hitters unrestricted power to control the political landscape, influence the election of candidates, and determine the course of policies and programs. According to Soyinka, President Obasanjo's promotion of the god-father cult, its unlawful activities, its blatant violence, and its corruption were the greatest harm he could have done to the country.²

Adeoye contends that godfathers went by other names, such as gangsters and criminals, and that the worst case of godfatherism in Nigerian history began during President Obasanjo's democratic administration which was the only time it was encouraged and permitted.³ Some of the godfathers exhibited all the traits of the mafia, with many of them acting like Al Capone in the criminal world. However, this group of godfathers continued their criminal behavior in an enduring political sphere. Thus, Hearing the term "political godfather" is a terrifying phenomenon that introduces phobia in the Nigerian political arena and brings worry to the minds of the masses who are at the receiving end of what politicians and their supporters deliver. In recent times, political godfatherism is becoming a very popular concept in Nigerian polity and it occupies a central stage in the factors that determine the success or failure of a particular political administration. In Nigeria presently, it is assumed that political godfathers employ every means, both legitimate and illegitimate to make sure that their political godsons are pronounced winners in elections to return to them financial benefits that should have been used in developing the society.⁴

It is of interest that this political process is being carried out in a religious country and by leaders who have different religious affiliations. This study, therefore, delves into an investigation of the role of political godfatherism in a religious society, finding out the morality of the phenomenon and the impact of misconstrued godfatherism practices in a progressive democracy in Osun State, Nigeria. The quantitative method of research was employed to get the opinion of Oshogbo residents. Based on this, 100 people were randomly selected as the sample population.

Overview of godfatherism in Osun State politics

The Southwestern Nigerian state of Osun is an interior region. Osogbo is its capital. Its northern border is Kwara State, its eastern border is split between

¹Sunday Layi Oladipupo, "Godfatherism in Nigerian Politics: An Ethico-Theological Evaluation," *Contemporary Humanities* 6 (2013): 84

²Soyinka W. 'Obasanjo's Action Promoters Godfather', accessed on May 5, 2007. <http://www.vanguardngr.com/articles>. August 27, 2004. 89

³ O. Akinola Adeoye, "Godfatherism and the future of Nigerian Democracy," *African Journal of Political Science and International Relation* 3, no. 6 (2009): 268-272

⁴ N. A. Gambo, "Godfatherism and Electoral Politics in Nigeria" in Oladipupo "Godfatherism in Nigerian Politics: Ethico-Theological Evaluation", 2013.

Ondo State and Ekiti State, its southern border is Ogun State, and its western border is Oyo State.⁵

Osun is home to many of Nigeria's most well-known landmarks, including the campus of the nation's top university, Obafemi Awolowo University. Among other important cities and towns are the former capitals of the ancient kingdoms of Oke-IlaOrangun, IlaOrangun, Ijebu-Jesa, Ede, Iwo, Ejigbo, Modakeke, Ibokun, Ode-Omu, Ifetedo, Esa-Oke, and Igbajo. While there are individuals from other parts of Nigeria living in Sun State, the predominant sub-ethnic groups are Ife, Ijesha, Oyo, Ibolo, and Igbomina of the Yoruba people. English and Yoruba are the official languages. The residents of Osun State follow Christianity, Islam, and their native traditional religion, which is also an ancient faith.⁶

The struggle to establish Osun State Nigeria, according to the Osun State Government, began in the 1950s. The Ibadan District Authority was in charge at the time of the present-day Osun State. The petition was delivered to the British Colonial Government by the Osun West, East, and Central delegations. They want to give Osun State autonomy. In addition, they suggested Oshogbo as the location of the autonomy's central office. This program was pursued by the Osun State leaders until 1951. The governors of Osun State could only be subdued by colonialists under the leadership of H.L. Butcher. On April 1st, 1951, H.L. Butcher granted Osun district towns autonomy. The foundation of Osun State was delayed for more than 40 years after that, according to the state's leaders.⁷

Additionally, Col. Ajiborisa is acknowledged as the founding figure in Osun State's political history. He was able to contribute between August 1991 and January 1992 to the establishment of the state. He played a role in the state election in Nigeria under the Military President. Otunba Adeleke served as Osun State's first governor. Nevertheless, he did not hold that position for very long. He was in power for 23 months. Bamigboye was the first military leader to hand up authority to the civilian government. Chief Adebisi Akande received the reins of government from him. His affiliation with the Alliance for Democracy was evident.⁸

According to Adeoye, godfatherism in Osun state began with the adoption of Bisi Akande by Bola Ige. Adeoye discovered and made it clear in his journal that Bola Ige insisted on the adoption of Bisi Akande during the Osun state governorship election campaign in 1999 due to his greater level of political experience in place of Iyiola Omisore, who chose to accept the position of a deputy governor despite his significant financial support for the party. Following that, the two elected officers' relationship becomes adversarial. Ige,

⁵Osun State, Nigeria, accessed 21 May 2018, https://www.nigeriagallery.com/Nigeria/States_Nigeria/Osun/

⁶Osun State, "Nigeria."

⁷ State of Osun, "History," accessed 15 May 2018, <https://www.osunstate.gov.ng/about/history/>

⁸ State of Osun, "History," accessed 15 May 2018, <https://www.osunstate.gov.ng/about/history/>

Akande's godfather, stood up for his godson, and as a result of the ensuing crisis, the House impeached Omisore. Ige insisted repeatedly that Akande replacing Omisore as ruler was in the best interests of the populace.⁹

Similarly, a significant godfather in Osun politics in the early 1990s was the late Senator Adetunji Adeleke. His entry into politics began in 1992, shortly after his arrival from the United States, when he ran for governor of Osun State under the Social Democratic Party, or SDP, flag. Despite the opposition of some powerful political figures in the state, he won the election decisively. The surprise of his triumph unavoidably earned him the moniker Serubawon, which means "guy feared by his opponents." Adeleke's political entrance did demystify several major figures in Osun State. But after the military invasion on November 17, 1993, his term was terminated.¹⁰

Adeleke returned to the political scene in the lead-up to the Fourth Republic on the APP's platform. Despite winning the party's governorship ballot, Chief Bisi Akande of the Alliance for Democracy, AD, defeated him to become governor in 1999. Prior to the 2003 governorship race, Adeleke joined the PDP at the invitation of PDP elders after leaving the APP. The PDP primary elections were held twice as he ran against Prince Olagunsoye Oyinlola for the nomination.¹¹

Effects of political godfatherism in Osun State

The issue of political godfatherism in Nigeria can be seen as a political conflict in which the elite class has been fighting for their own economic gain against democracy, the populace, and the entire country.¹² Comparing salaries and benefits for employees in other sectors of the economy to those for the political class reveals how much the reward systems favour the political elite in assuring this terrible ambition. Nigerian politicians have transformed democratic elections into businesses and battlegrounds where thugs, private armies, and money are used to foster favorable conditions that hasten the acquisition of crude wealth.¹³ Based on the above context the effects of godfatherism in politics are outlined as follows:

1. Electoral fraud

The prevalence of electoral fraud in Nigeria has increased as a result of political godfatherism. The "political godfathers" in Nigeria assemble a large group of supporters around them and utilize their clout, which is frequently connected to financial considerations, to control the rest of society. Political godfathers use their sway to prevent other people from getting involved in Nigerian politics.

⁹Adeoye, "Godfatherism and the future of Nigerian Democracy."

¹⁰ 8th National Assembly of Nigeria, Second Session, no. 83, accessed 20 May 2018, <https://placng.org/i/wp-content/uploads/2019/12/Senate-votes-and-proceedings-Wednesday-26th-April-2017.pdf>

¹¹ 8th National Assembly of Nigeria,

¹² The Nigeria Voice online magazine 2018.

¹³ M. S. Agba, H. Achimugu, D. C. J. Chukwurah and U. J. Agboni, "Reward System in the Nigerian Political and Public Sector: The Call for a Paradigm Shift in the 21st Century," *International Journal of Learning and Development* 2, no. 5 (2012):77-85

They act as the political system's gatekeepers, dictating who can and cannot engage in politics. According to Albert, these individuals play a very detrimental role in Nigeria's efforts to foster popular, participatory democracy.¹⁴The majority of Nigeria's pre- and post-election violence has been caused by political godfathers.

In exchange for contracts and political appointments, these godfathers deprive voters of their right to vote while acting as middlemen for politicians in a climate of voter apathy and mistrust.¹⁵They accomplish this by using their resources to form political organizations known as parties, which they then invite the general public to join.¹⁶Following that, they depend on the extensive use of material resources to control the political process.¹⁷

3. Poor maintenance culture

Since at least twenty years ago, Nigerian elites have adopted more and more behaviors that hinder social cohesion and advancement. These damaging attitudes include the indiscriminate use of material and financial resources. This has been connected to the destruction of cutting-edge facilities in Nigerian tertiary institutions. This has badly affected the nation's road network. Nigeria ranks 191st out of 192 countries with subpar road networks for having the most fatalities related to traffic accidents worldwide.¹⁸The maintenance and preservation of resources are crucial to the process of development. Resources that are adequately cared for and kept can last longer and reduce wasteful spending. Most people waste energy, piped water, expensive equipment, etc. in workplaces, primarily government entities, oblivious to the significant financial outlay required to acquire these resources. These elites like to claim that the materials were not bought with my father's money. As a result, it has become customary to waste state resources.

4. Lack of focus

The Nigerian elite class faces a lot of difficulties since godsons cannot anticipate the future and make plans, which is seen in developed countries. Nigerians have suffered as a result of the flooding, traffic, and overcrowding problems in their cities.¹⁹Major cities are now impacted by how poorly most towns and villages

¹⁴ Isaac Olawale Albert, "Explaining 'godfatherism in Nigerian Politics' in African Sociological Review, Published by CODESRIA 9, no. 2 (2005): 79-10

¹⁵ J. C. Scott, "Comparative Political Corruption," (Prentice-Hall, Inc, Englewood Cliffs, New Jersey. (1973)

¹⁶ M. Weinstein Jeremy, "Resources and the Information Problem in Rebel Recruitment," *Journal of Conflict Resolution* 49, no. 4 (2005): 595-624.

¹⁷ Chin-Shou Wang, and Kurzman, Charles, "Dilemmas of Electoral Clientelism: Taiwan, International," *Political Science Review* 28, no. 2 (2007): 225-245

¹⁸ F. Ajayi, [yorubanation] "WahalaDey O! - 'You Are Hired! <sobef650@aol.com <sobef650@aol.com> (accessed on May 30, 2011)

¹⁹ E.E.Ogunbodede and R. A. Sunmola, "Flooding and Traffic Management in Akure (Nigeria) Metropolitan Environment," *International Journal of Innovation and Scientific Research* 7, no. 2 (2014): 121-130

are planned.²⁰At the height of the Nigerian oil boom, it was argued that spending the money, rather than having too much of it, was Nigeria's problem.²¹However, Nigerian elites ruthlessly robbed the state treasury, stored the loot in developed countries, and squandered the money instead of investing it in development projects and bolstering agriculture, which served as the strong foundation of the Nigerian economy before the discovery of oil²² and agriculture has been abandoned like a keg of toxic waste.²³Nigeria, which was among the 50 richest nations in the world in the early 1970s, has since declined to rank among the 25 poorest nations as we enter the twenty-first century.²⁴In Nigeria, the issue of hunger, scarcity, and want is worse now than it was in 1960. Although it is clear from the literature that the "Dutch Disease" or resource problem is not unique to Nigeria, it has been a significant developmental issue for the oil-rich nations of Venezuela, Mexico, Algeria, and many others. However, the problem is more severe in Nigeria because it is the only oil-rich nation listed among the low-ranking nations in terms of human development by the UNDP. In view of the UNDP's findings, Nigeria is not only on par with nations lacking in such fortune, but other nations have also surpassed her.²⁵

5. High level of educated illiterates

Only approximately half of Nigerians, in Achebe's estimation, are literate. The fact that many educated illiterates are literate is demonstrated by the presence of certifications without the corresponding knowledge. As a result, moral degradation is spreading across the country.²⁶Previous studies on corruption have convicted the elite class in academia, mainly in public sector higher education institutions, who are intended to teach students knowledge and discipline. They are engaged in all forms of examination misconduct,²⁷ cultism²⁸, sexual harassment, human trafficking²⁹, prostitution³⁰, armed robbery, social unrest due to constant industrial action³¹, drug abuse³², etcetera.

²⁰ E. M. Izueke and C.Eme, "Urban Planning Problems in Nigeria: A Case of Onitsha Metropolis of Anambra State," *SINGAPOREAN Journal of Business Economics, and Management Studies* 1, no. 12 (2013)

²¹ A. A. Ammani, "Nigeria's Oilboom Period (1973-1983): Was Agriculture Really Neglected?" *International Journal of Statistics and Applications* 1, no. 1 (2011): 6-9

²² E. Ekanem, "FESTAC 77 responsible for Nigeria's woes – Cleric," Vanguard Online. 2013

²³ E. Chukwuemeka, and H. N. Nzewi, "An empirical study of World Bank agricultural development programme in Nigeria," *American Journal of Social and Management Sciences* 2, no. 1 (2011): 176-187

²⁴ O. Izuchukwu, "Analysis of the Contribution of Agricultural Sector on the Nigerian Economic Development," *World Review of Business Research* 1, no. 1 (2011): 191 – 200

²⁵ Human Development Index Human Development Index and its components. (2013).

²⁶ C. Achebe, *The Trouble with Nigeria* (Onitsha: Africana-Fep. Publishers, 1984)

²⁷ R. D. Uche, "Students' Perception of Corrupt Practices among Nigerian Universities Lecturers". *American Journal of Humanities and Social Sciences* 2, no. 1 (2014): 66-69

²⁸ O. S. Arulogun, I. K. Omotosho and M. A. Titiloye, "Experience of sexual harassment and coping strategies among students of the school of nursing of a tertiary hospital in Southwest Nigeria," *International Journal of Nursing and Midwifery* 5, no. 4 (2013): 70-75.

²⁹ S. O. Ajagun, "Implications of Human Trafficking for Human Rights: The Case of Nigeria," *Global Journal of Human Social Science, Arts and Humanities* 12, no. 11 (2012): 29-35

6. Absolute lack of patriotism

The fact that many Nigerian elites have substituted patriotism with selfishness is well known.³³ To make matters worse, the sycophants in power repressed the spirit of patriotism shown by a select group of elites, including the late Brigadier-General Benjamin Adekunle (A.K.A. The Black Scorpion), Professor Wole Soyinka, Professor Achebe, Dr. Dora Akunyili, late chief Gani Fawehinmi, Colonel Abubakar Umar, Mallam Ribadu, etc. As a result, the majority of Nigerians started prioritizing their own interests over those of their country.

According to Ejiofor, the reason the typical Nigerian worker is happy is not necessarily because his or her contributions are helping to advance the institutions they represent but rather because such a person is successfully exploiting, draining, and robbing the institution.³⁴ To corroborate this, Ejiofor argues that Nigeria is not business-friendly, which is a requirement for national growth, because the average Nigerian is dishonest, corrupt, nepotistic, indolent, and tribalistic.³⁵

Religion and Politics: The Nigerian Experience

Obineche posits that the relationship that exists between religion and politics within the context of Africa as a continent has remained a confused and unresolved riddle within African politics. This position suggests that many religions exhibit diverse viewpoints as far as politics is concerned, even the act of governance in its ramifications is considered difficult in different societies. Whereas some consider it a dirty game that should be divorced from religion, others maintain the belief that religion should serve as the ingredient of politics.³⁶ However, following the trend of retarding economic and socio-political conditions in Africa, there is a kind of mixed understanding of the actual value of politics in the society and its friendship with religion.

Nigerian society is highly religiously pluralized and this phenomenon is a determining factor and commands a great influence on the political experience

³⁰ A. Adamu, "Prostitution in Nigeria's Ivory Tower. NigeriaMasterweb Citizen News," Available on <http://nigeriamasterweb.com/blog/index.php/2011/11/15/prostitution-in-nigeria-s-ivory-tower>

³¹ D. O. Omonijo, O. O. C. Uche, O. A. Rotimi and K. L. Nwadior, "Social Analysis of Moral Malpractice Challenging Education Sector in Nigeria," *British Journal of Education, Society and Behavioural Science* 4, no. 7 (2014): 965-986

³² O. Apata, "Tackling the culture of illicit drug use in Nigerian universities. Daily Independence. Available on <http://dailyindependentnig.com/2014/12/tackling-culture-illicit-drug-use-nigerian-universities/> 2015

³³ D. O. Omonijo, O. A. Oludayo, G. A. Eche and O. O. C. Uche, "Patriotism in Nation-Building: A Study of Brigadier-General Benjamin Adekunle, Also Known As The Black Scorpion," *European Journal of Economics, Finance and Administrative Sciences*, 2015, 71: 52-67.

³⁴ P. O. N. Ejiofor, "Making our Organisations Perform," Anambra State Public Service lecture Series 2, Enugu: The Government Printing Press 1984.

³⁵ P. O. N. Ejiofor, "Management in Nigeria: Theories and Issues (Onisha: Africana Fep. Publishers, 1987)

³⁶ J. Obineche, "The Making of the 21st Century Minister and the Religious Challenges of Africa as an Emerging Continent: The Socio-economic Analysis," (Port Harcourt: University of Port Harcourt Press, 2017), 216.

of the Nigerian people. According to Genyi, the close interaction that exists between the Nigerian state and the religious practices of the people attest to the undoubting fact that Nigeria is not a secular state as stipulated. However, there is a strong effort to put a dichotomy between politics and religion in Nigeria to bring about the true constitutional status of the country as a secular state, yet the more the agitation roars, the more religiosity interferes are into the system of Nigeria's politics.³⁷ The two major religions in Nigeria (Christianity and Islam) seem to showcase their viability in obviously in politics in Nigeria. No one talks about African traditional religion so amplified, yet the influence of the oldest African religion is felt and it calls for more involvement in the polity and policy application in the system.

Momoh observes that while Nigeria gained her independence on October 1, 1960, she obtained republican status on October 1, 1963, that the nation's independent status has fluctuated between parliamentary democracy, broken by military rules and the most contemporary is "a presidential capitalist system of democracy since 1999".³⁸ As Nigeria struggles with the stability of democracy so it does with the constitution which is the embodiment of the political regulations of every nation whether written or unwritten. While lamenting the state of the constitution of the Federal Republic of Nigeria, Momoh maintains that the constitution has been amended four (4) times since independence, yet it is lacking proper implementation. He also argues that in the 1999 amended constitution, the word 'religion' is mentioned 74 times.³⁹ These numerous appearances of religion in the country's constitution in whichever context seems to reaffirm the claim made by Kukah that religious politics assumes the central stage in Nigerian democracy. Trailing the track of the statement made in 1977 by Sheikh Abubakar Mamud Gumi who in a national broadcast charged the Muslims not to vote a non-Muslim into power. The acrimony resulting from the discordant seed sown by Mamud Gumi in the broadcasted statement has produced several folds, as that announcement introduced a new wave of religious politics into the governmental system of Nigeria. Gumi's speech tallies with the second tier of Anugwom's definition of politics as "a selfish grab for power, glory, and riches". The constitution of the nation of Nigeria declares a neutral ground in matters about religion and promotes the rights of one to adhere to the religion of interest without fear or favour.

This is where the position of Nigeria as a secular state comes into play. In constitution provisions, secularism is a legal condition in a supreme law of a nation, which states clearly that religion and religious belief should not influence any public policy or political decisions. It is an integral part of a constitution of a nation that adopts it which keeps political issues from religious interference. While every citizen is allowed to practice the religion of his or her choice, adherents of such religion upon occupying any political office should not allow 'or promote directly or indirectly policies that favour and support his

³⁷ G. K. Genyi, "Transitional Democracy in Africa. The challenge of instability and security," *Political Science Review* 7 (Ilorin: University of Ilorin, 2016).

³⁸ Momoh L. *Impact of Religious on a Secular State: The Nigerian Experience* (Pretoria: StudiaHistEcclesiastica 2016)

³⁹ Momoh, *Impact of Religious on a Secular State: The Nigerian Experience*.

religious practice upon public laws or issue decrees that seem to disregard other people's religion.

However, the experience in Nigeria seems to contradict the claims made in the constitution. Nigeria's political system seems to be soaring on the wings of religion from the independent era till now. This type of mentality reduces drastically the relevance of true patriotism and uplifts religious hegemony instead. Scholars have come up with an obvious analytical instance of how some political leaders of both civil and military allowed gross interference of their religion on public policies, decision-making, and allocation of political offices and appointments.

Evaluating the morality and religious impact of godfatherism practices in a progressive democracy in Osun State

Socio-Demographic Data

Table 1 shows that 60 percent of the respondents are made up of males while 45.5 percent of them are made up of females. A percentage of 23.5 of the respondents are between 16 years and 25 years, 35.2% were between age (26 - 35) years, 20.4% were (36 - 45) years, and 20.9% were within 46 years and above. The percentage of respondents who were Christians is 58.3% as 41.7% were Muslim while none of the respondents were African traditional. Also, 18.3% of the respondents obtained SSCE, 32.6% obtained OND, and 36.5% obtained HND/B. SC/BA/B. TECH, 10.1% obtained a Master's Degree and only 2.2% of the respondents had Ph. D qualifications in this study.

The table thus indicates an unbiased participation of males and females in the study. The respondents who were Christians were more than the Muslims and all the respondents have academic qualifications which qualifies them to give reasonable and quantifiable responses.

Table 1

Variable	Frequency	Percent
Sex of the Respondents		
Male	140	60
Female	90	40
Age of the Respondents		
16-25	54	23.5
26-35	81	35.2
36-45	47	20.4
46 and above	48	20.9

Respondents by Religious type		
Christian	134	58.3
Muslim	96	41.7
African Traditional	0	0
Respondents by Educational Qualifications		
SSCE	42	18.3
OND	75	32.6
HND/B.SC/BA	84	36.5
Masters	24	10.1
PhD	5	2.2

Source: Field survey, 2019

Awareness of the Existence of Political Godfatherism within the political parties

From table 2, most participants in our focus group were aware that political Godfatherism existed within the political parties, in the state, and Nigeria as a whole and they were well aware of the increasing Godfatherism rate. The impact of a strong force behind a person for their power, wealth, and influence has made it nearly hard for anyone in Nigeria to hold political office.

Godfathers are typically understood to be men or women who have the authority and sway to personally choose who is nominated to run for office and who ultimately prevails in the national election. The outcome also demonstrates that godfatherism is not simply pervasive in Nigerian society; it is pervasive worldwide and goes by many names in various civilizations and nations.

Table 2:

Statements	Strongly disagree	Disagree	Agree	Strongly agree
	N(%)			
I know about Political Godfatherism	3 (1.3%)	9 (3.9%)	84 (36.5%)	134 (58.3)
Political Godfatherism exists in Nigeria	0 (0%)	3 (1.3%)	48 (20.9%)	179 (77.8%)
Political Godfatherism exists in every state in Nigeria	0 (0%)	18 (7.8%)	69 (30.0%)	143 (62.2%)

Political Godfatherism exists in the Osun state	0 (0%)	9 (3.9%)	69 (30.0%)	152 (66.1%)
Every political party has its political godfathers	0 (0%)	0 (0%)	75 (32.6%)	155 (67.4%)
Political godfathers influence their political parties		18 (7.8%)	84 (36.5%)	128 (55.7%)

Impacts of Godfatherism on the political experience of the post-colonial Nigerian Society

According to table 3, respondents were more likely to disagree that political godfathers are good mentors in Nigerian Society. They were less likely to agree that political godfathers love the masses. They were more likely to agree that Nigerian political godfathers only have the accumulation of the wealth of the nation in mind. This indicates that there is no positive impact of godfatherism on the political experience of post-colonial Nigerian Society.

Table 3:

Statements	Strongly disagree	Disagree	Agree	Strongly agree
	N(%)			
Political godfathers are good mentors	84 (36.5%)	128 (55.7%)	18 (7.8%)	0 (0%)
Political godfathers love the masses	45 (19.6%)	104 (45.2%)	42 (18.3%)	39 (17.0%)
Nigerian political godfathers only have the accumulation of the wealth of the nation in mind	50 (21.7%)	33 (14.3%)	57 (24.8%)	90 (39.2%)
Political godfathers like free and fair elections	83 (36.1%)	87 (37.8%)	24 (10.4%)	36 (15.7%)

The interference of religion and ethnicity in the concept of Godfatherism in a multi-religious and multi-ethnic society like that of Nigeria

Table 4 revealed the frequency and percentage distribution of respondents on each of the assertions set out to investigate the interference of religion and ethnicity in the concept of Godfatherism in a multi-religious and multi-ethnic society like that of Nigeria.

1. The respondents were asked whether any political party can succeed without political godfathers, out of the total sampled respondents, 143 or 62.2% of the respondents agreed with this statement while respondents 87, or 37.8% disagreed with this statement. The

implication is that no political party can succeed without a godfather. This is further supported by the Nwoba Chika, politician, Abakaliki daily trust Saturday 1, 2019. On the influence of political godfathers in Nigeria.

2. The respondents were asked to either agree or disagree with the statement that Christian politicians use political godfathers. The majority of respondents, 173 or 75.2% of the respondents agree with this assertion while only 57, or 24.8% disagreed with the statement. This is further confirmed by the post "Pastors As Political Godfathers" on Nairaland on 12 June 2019 by shinystar. It can be therefore inferred that Christian politicians use political godfathers.
3. Muslim politicians use political godfathers. To assess this statement, table 4.9 above revealed that 179, or 77.8% of the respondents agreed that Muslim politicians use political godfathers while 51, or 22.2% disagreed with this statement. This can be established that Muslim politicians also use political godfathers.
4. Religious politicians respect the doctrines of their religions. 113 or 49.1% of the respondents agreed and 117 or 50.9% disagreed with this statement. This can be deduced that most politicians do not respect the doctrines of their religions.
5. God-fearing political godfathers can enhance good governance. In evaluating this statement, it was revealed that 1, or 77.8% of the respondents agreed while 51, or 22.2% disagreed with this statement.
6. There are good political godfathers in Nigeria today. Out of the total respondents, 98, or 42.6 agreed with the statement while 132 or 57.4% disagreed with the statement that good political godfathers in Nigeria today.
7. To ascertain the validity of the statement that Religious politicians buy their members with money, the majority of the respondents 191 or 83.0% agreed that Religious politicians buy their members with money while 39 or 17.0% disagreed with the statement. This is further supported by the argument of Akpan (2004) that Godfathers are individuals that actively fund the activities of political parties and individual electoral campaigns through investment channels for their contributions to be recognized through pointless and bloated government contracts.
8. Regarding Nigerians who like quick money more than good governance, 189 or 82.2% of the respondents agreed that Nigerians like quick money more than good governance and only a few 41 or 17.8% disagreed. This is an indication that Nigerians prefer money more than good governance.
9. For the statement that the masses should encourage political godfatherism, only 60, or 26.1% agreed while 170, or 73.9% disagreed with the statement.

Table 4:

Statements	Strongly disagree	Disagree	Agree	Strongly agree
	N(%)			
No politician can succeed without political godfathers	12 (5.2%)	75 (32.6%)	74 (32.2%)	69 (30.0%)
Christian politicians use political godfathers	18 (7.8%)	39 (17.0%)	101 (43.9%)	72 (31.2%)
Muslim politicians use political godfathers	12 (5.2%)	39 (17.3%)	98 (42.6%)	81 (35.2%)
Religious politicians respect the doctrines of their religions	33 (14.3%)	84 (36.5%)	74 (32.1%)	39 (17.0%)
God-fearing political godfathers can enhance good governance	9 (3.9%)	42 (18.3%)	83 (36.1%)	96 (41.7%)
There are good political godfathers in Nigeria today	30 (13.0%)	102 (44.3%)	47 (20.4%)	51 (22.2%)
Religious politicians buy their members with money	9 (3.9%)	30 (13.0%)	92 (40.0%)	99 (43.1%)
Nigerians like quick money more than good governance	9 (3.9%)	32 (13.9%)	57 (24.8%)	132 (57.4%)
The masses should encourage political godfatherism	80 (34.8%)	90 (39.1%)	36 (15.7%)	24 (10.4%)

Conclusion

The practice of political godfatherism occupies the center stage in political life in Nigeria and seems to be the order of politics the people are familiar with or adopted. To obtain good governance and political stability in Nigerian politics there is a need for the appropriation of the role of godfatherism. As Nigerians are religious people, who practice religious politics, every politician and every political godfather is a member of one of the religions being practiced in the country. The supervision of the godfather/godson relationship in Nigeria is important since the bad influence of a bad political godfather is a threat to Nigeria's democracy which does not promote leadership on merits. The desire to have a democratic society that can guarantee sustainable development in all areas of the economy in Nigeria cannot be achieved if the godfathers' characters are full of flaws, limited and questionable. One will not be wrong to say that modern godfathers are like 'gods' and thus are expected to lead by a good example.

From all indications, it seems that the type of political godfatherism practiced in Nigeria is a departure from the idealethico-religious conception of what true

politics should be. The system seems to be lawless, unconstitutional, and political. Godfatherism is gradually turning into a career with other terrible social values such as bribery, nepotism, human trafficking, and corruption to the detriment of the Nation.

Conclusively, Godfatherism, which continues to be a prominent phenomenon in Nigerian politics, should be made appealing to honest and resourceful people who do not compromise their integrity because the emergency of self-serving political godfatherism has deprived the citizens of the privilege of enjoying the benefits of democratic governance in the sense that government has become unable to instigate and carry out policies that would be beneficial to their well-being.

Recommendations

From the ethics and religious understanding of what ideal politics should be in society, the study recommends the following;

- i. Political godfathers and politicians in Nigeria should begin to see politics as services to humanity, not business or opportunity of wealth amassing. The religions in Nigeria, through the adherents who are either politicians or supporters, must be cooperative, rid themselves of acrimony and work in collaboration with mutual understanding and respect for each other and as a people acknowledge that they have more common problems and challenges which do not involve discrimination among the practitioners of various traditional religions. These include poverty, insecurity, corruption, and a whole lot of other factors that incur underdevelopment in the country.
- ii. From local settings to regional, state, and global levels, politicians and their political godfathers should be advocates of peace and unity. Realizing that, before reaching regional, national, or even global levels, the majority of religious-related issues are politically insinuated in local contexts. Therefore, there is a critical need for grassroots political re-engineering that includes the leaders of these religions and their followers.
- iii. Politicians should seek to align themselves with political godfathers who have good records in their political careers, and who have the good of society in mind rather than the pursuance of avarice that leads to looting and embezzlement of public funds thereby rendering the people hopeless.
- v. The teaching of religion and its importance should be made concrete at every level of education. Practitioners of religions should be encouraged to live out their faith in many practical ways, doing to others as they would be interested to be done to. Each religion has the element of the 'golden rule' treating others in the best and most loving way to enhance peace and trust and harmony.

BIBLIOGRAPHY

- 8th National Assembly of Nigeria, Second Session, no. 83, accessed 20 May 2018, <https://placng.org/i/wp-content/uploads/2019/12/Senate-votes-and-proceedings-Wednesday-26th-April-2017.pdf>
- Achebe, A. *The Trouble with Nigeria*. Onitsha: Africana-Fep. Publishers. 1984.
- Adamu, A. "Prostitution in Nigeria's Ivory Tower. NigeriaMasterweb Citizen News," Available on <http://nigeriamasterweb.com/blog/index.php/2011/11/15/prostitution-in-nigeria-s-ivory-tower>
- Adeoye, O. Akinola. "Godfatherism and the future of Nigerian Democracy." *African Journal of Political Science and International Relation* 3, no. 6 (2009): 268-272
- Agba, M. S., H. Achimugu, D. C. J. Chukwurah and U. J. Agboni. "Reward System in the Nigerian Political and Public Sector: The Call for a Paradigm Shift in the 21st Century." *International Journal of Learning & Development* 2, no. 5 (2012): 77-85
- Ajayi, F. [yorubanation] "WahalaDey O! - 'You Are Hired! sobef650@aol.com <sobef650@aol.com (accessed on May 30, 2011)
- Ajagun, S. O. "Implications of Human Trafficking for Human Rights: The Case of Nigeria." *Global Journal of Human Social Science, Arts and Humanities* 12, no. 11 (2012): 29-35
- Albert, Isaac Olawale. "Explaining 'godfatherism in Nigerian Politics." *African Sociological Review* 9, no. 2 (2005): 79-10
- Ammani, A. A. "Nigeria's Oilboom Period (1973-1983): Was Agriculture Really Neglected? *International Journal of Statistics and Applications* 1, no. 1 (2011): 6-9
- Apata, O. "Tackling the culture of illicit drug use in Nigerian universities. Daily Independence. Available on <http://dailyindependentnig.com/2014/12/tackling-culture-illicit-drug-use-nigerian-universities/> 2015
- Arulogun, O. S., I. K. Omotosho and M. A. Titiloye, "Experience of sexual harassment and coping strategies among students of the school of nursing of a tertiary hospital in Southwest Nigeria." *International Journal of Nursing and Midwifery* 5, no. 4 (2013): 70-75.

- Chukwuemeka, E. and H. N. Nzewi. "An empirical study of World Bank agricultural development programme in Nigeria," *American Journal of Social and Management Sciences* 2, no. 1 (2011): 176-187
- Ejiofor, P. O. N. "Making our Organisations Perform." Anambra State Public Service Lecture Series 2, Enugu: The Government Printing Press 1984.
- Ejiofor, P. O. N. *Management in Nigeria: Theories and Issues*. Onitsha: Africana Fep. Publishers, 1987.
- Ekanem, E. "FESTAC 77 responsible for Nigeria's woes – Cleric." Vanguard Online. 2013
- Gambo, N. A. "Godfatherism and Electoral Politics in Nigeria." in Oladipupo "Godfatherism in Nigerian Politics: Ethico-Theological Evaluation", 2013.
- Genyi, G. K. "Transitional Democracy in Africa. The challenge of instability and security." *Political Science Review* 7. Ilorin: University of Ilorin, 2016.
- Human Development Index Human Development Index and its components. (2013).
- Izueke, E. M. C and Eme. "Urban Planning Problems in Nigeria: A Case of Onitsha Metropolis of Anambra State." *Singaporean Journal of Business Economics, and Management Studies* 1, no. 12 (2013)
- Izuchukwu, O. "Analysis of the Contribution of Agricultural Sector on the Nigerian Economic Development." *World Review of Business Research* 1, no. 1 (2011): 191 – 200
- McClelland, A. C. *Achieving Society*. Princeton, NJ: Van Nostrand. 1961.
- Momoh, L. *Impact of Religious on a Secular State: The Nigerian Experience*. Pretoria: StudiaHistEcclesiastica 2016.
- Obineche, J. *The Making of the 21st Century Minister and the Religious Challenges of Africa as an Emerging Continent: The Socio-economic Analysis*. Port Harcourt: University of Port Harcourt Press, 2017.
- Ogunbodede, E.E and R. A. Sunmola, "Flooding and Traffic Management in Akure (Nigeria) Metropolitan Environment." *International Journal of Innovation and Scientific Research* 7, no. 2 (2014): 121-130
- Oladipupo, S.L. "Godfatherism in Nigerian Politics: An Ethico-Theological Evaluation Contemporary." *Contemporary Humanities* 6 (2013): 83-98
- Omonijo, D. O., O. O. C. Uche, O. A Rotimi, and K. L. Nwadiolor, "Social Analysis of Moral Malpractice Challenging Education Sector in Nigeria." *British*

Journal of Education, Society & Behavioural Science 4, no. 7 (2014): 965-986

Omonijo, D. O., O. A. Oludayo, G. A Eche, and O. O. C. Uche, "Patriotism in Nation-Building: A Study of Brigadier-General Benjamin Adekunle, Also Known As The Black Scorpion." *European Journal of Economics, Finance and Administrative Sciences*, 2015, 71: 52-67.

Osun State, Nigeria, accessed 21 May 2018,
https://www.nigeriagallery.com/Nigeria/States_Nigeria/Osun/

Scott, J. C. *Comparative Political Corruption*. Prentice-Hall, Inc, Englewood Cliffs, New Jersey, 1973.

Soyinka, W. "Obasanjo's Action Promoters Godfather." accessed on May 5, 2007.
<http://www.vanguardngr.com/articles>. August 27, 2004. 89

State of Osun, "History," accessed 15 May 2018,
<https://www.osunstate.gov.ng/about/history/>

The Nigeria Voice online magazine 2018.

Uche, R. D. "Students' Perception of Corrupt Practices among Nigerian Universities Lecturers." *American Journal of Humanities and Social Sciences* 2, no. 1 (2014): 66-69

Wang, Chin-Shou and Kurzman Charles. "Dilemmas of Electoral Clientelism: Taiwan, International." *Political Science Review* 28, no. 2 (2007): 225-245

Weinstein, M. "Resources and the Information Problem in Rebel Recruitment." *Journal of Conflict Resolution* 49, no. 4 (2005): 595-624.