

The Assessment of the Menace of Godfatherism, Prebendal Politics and Other Prevailing Challenges in Nigerian Party Politics as Impediments to Good Governance

Oladimeji Sogo Osewa*

Lagos State Neighborhood Safety Agency (LNSA)

Received 14-03-2022	Abstract: Politics as define by the former president Olusegun Obasanjo, is a do or die affairs, a notion which has been imbibed by the Nigerian politicians. However, this is a wrong notion and a faulty definition of politics. Nevertheless, Nigerian party politics has been engulfed by selfishness and godfatherism syndrome, while party leader’s benefit is seen as paramount as against the National benefits. Prebendal politics and the faulty idea of perceiving politics as a profit making venture has been the order of the day in Nigeria, as such idea has really serves as an impediments to the political, economic and social progress, growth and development of Nigeria, and certainly has not ensure the Nigerian state of good governance. However, this paper examined the effect of godfatherism and prebendal politics on Nigeria party politics and on Nigerian governance at large, while the paper adopted the Elite Theory as a model to explaining the effect of prebendal politics and political godfatherism in Nigeria. The paper adopted the secondary source of data collection by retrieving valuable information’s from the readymade works of scholars and authors.. This paper further discuss how Nigerian defective party politics and other challenges in Nigerian party politics will never breeds good governance in Nigeria. The study ends up proffering workable recommendations as a way out of the menace of political godfatherism and prebendalism ravaging the Nigerian party politics	Keywords: Political Party, Party Politics, Good-Governance, Prebendal Politics, Godfatherism
Accepted 16-04-2022		
Published 25-04-2022		

Copyright © 2022 The Author(s): This work is licensed under a Creative Commons Attribution-Non Commercial 4.0 (CC BY-NC 4.0) International License.

INTRODUCTION

Nigeria for years has been suffering from lack of effective party politics which have resorted to bad governance in the country. Nigeria political party and party politics have become veritable tools for investment and profit making as many Nigerian political mongers have enriched themselves through party politics. These mongers are political godfathers and sponsors, who use money and influence to win support for their preferred candidates. There godson, it is believed are not always selected for their political acumen, but rather on their ability to repay and enrich their godfathers (Jones, 2019).(1) In 2015, the Independence National Electoral Commission (INEC), estimated that political parties in Nigeria spent nearly #196 billion (547 million, on then current exchange rate) to contest various offices, making the 2015 elections the most expensive in the history of Nigeria (daily trust, 2019),(2) this huge amount spent, most of the time are raised by party godfathers (money bags) with the hope of getting feedback (profit). Using of political thugs as a mercenary to achieving political party aims and objectives, and the politics of prebendalism have become the order of the day in Nigerian, as politics in Nigeria is now seen as a do or die affairs. In view of the the above challenges, Nigerian government has failed in their constitutional responsibility of guaranteeing the

welfare of all in the country (Osewa, 2019).(3) The reason for the establishment of government in Nigeria has been forfeited as government in Nigeria could not protect the interests of her citizenry, instead protecting the interests of party godfathers.

It was a reality that states were Ab-initio under the state of nature, where men’s hands were over other men, a setting where jungle justice prevailed and signifies lawlessness, a state where Hobbes (1651)(4) argued that lives was “solitary poor, nasty, brutish and short” was what called for the emergence of government. It was the lawlessness nature of the states that led to the formation of government which every state today adopted. Nevertheless, it is germane to note that, in Nigeria of today, government is operated to serve the interests of parties and party godfathers who have invested in candidates to run for election with the aim of reaping the profit of their investment when their candidates eventually emerged and get to the position of power. They do these at the detriments of the nation as a whole, which has in-turn adversely effected the state, (country) hence bad governance in Nigeria. However, before we go further let us access the elite theory as a model for explaining the influence of godfatherism on Nigerian party politics.

THE ELITE THEORY

On the Elites theory as analyzed by John Higley (2010),(5) he posits that the Elite theory origin lies most clearly in the writings of Gaetans Mosca (1858-1941), Vilfredo Pareto(1848-1923), Robert Michels (1876-1936) Max Weber(1864-1920). Higley posits that Mosca emphasized the ways in which tiny minorities out-organize and outwit large majorities adding that 'political classes'-Mosca term for political elites-usually have 'a certain materials, intellectual, or even moral superiority' over those they govern. higley added that Pareto postulated that in a society with unruly unrestricted social mobility, elites would consist of the most talented and deserving individuals; but in actual societies, elites are those most adept at using the two modes of political rule, force and persuasion, and who usually enjoy important advantages such as inherited wealth and family connections. Higley submitted that Pareto sketched alternating types of governing elites, which he likened, following Machiavelli Foxs and Lions. He submits that Michels rooted elites('oligarchies') in the need of large organizations for leaders and experts, in-order to operate efficiently; as these individuals gain control of funds, information flows, promotions, and other aspects of organizational functioning, power becomes concentrated in their hands. He added that Weber held that political action is always determined by 'the principle of small numbers that means the superior political maneuver ability of small leading groups'.

Application of the theory

As emphasized by Mosca that tiny minorities out-organize and outwit large majorities adding that 'political classes' and elites usually have a 'certain materials, intellectual, or even moral superiority' over those they govern. So also it is expedient to note that, in Nigerian party politics, some set of minorities, a small group called the godfathers usually outwit and overwhelmed the majority haven possessed the necessary wealth, resources (money-bags) and intellectual and moral potentialities over party members, as they determined the do's and don'ts of the party. They have a great influence on the party they belong. As postulated by Pareto that, a society with truly unrestricted social mobility, elites consist of the most talented and deserving individual; but in actual societies, elites are those most adept at using the two modes of political rule, force and persuasion and enjoy inherited wealth and family connection; Both situation or

society could be found in Nigeria. Being a society with unrestricted social mobility, elites such as Late Alhaji Saraki of Kwara State, Bola Tinubu of Lagos State, Late Alhaji Adedibu of Oyo State etc in party politics in Nigeria were consist of the most talented and believed to be the deserving individuals to determine the say in their political parties at the expense of the majority members.

On the other hand in the actual society, minorities like Bukola Saraki, Iyabo Obasanjo and host of others that had inherited wealth and connections from theirs parents are seen as deserving individuals and minority to determine their political party's decisions. They are called party godfathers, they use force, political rule inherited from their parents and sometimes persuasions to win souls and support from party members. As analyzed by Pareto following Machiavelli's, foxs and lions, and that of Michel rooted elites which states that in need of large organizations for leaders and experts in order to operates efficiently; those individuals(minorities) such as the money bags in political parties in Nigeria, gain the control of funds, information flows, promotions, and other aspects of the party functioning, while power become concentrated in their hands ,as they use it in determining and influencing the decision of the political parties, and political actions become determined by a small numbers, that is the superior political maneuver ability of small heading groups as weber submits.

GODFATHERISM AND PREBENDALISM

Godfatherism is a menace that has been bedeviling Nigerian political system. Godfatherism involves some economically powerful, wealthy men that sponsor candidates to contest election, as the godfather's uses all their resources, charisma and violence staged through political thugs to ensure their candidates win in the elections of both primaries and in the major elections. Political godfathers most of the time don't contest for election, but they are known for sponsoring candidates whom will be loyal to them, and candidates whom they can both loot or have unbridle access to the treasury of the state (Albin, 2013).(6) Godfathers are far not mere financiers of political campaigns as some scholars will argue, rather they are individuals in politics whose power stems not just from wealth and charisma but from their ability to deploy violence through the use of political thugs and corruption to manipulate national, state or local political

systems in support of their godsons whom they sponsor. (Offor and Eze, 2018)(7)

Jones (2019)(1) posits that, they are the men who pull the strings behind the scenes. He argued that they are political sponsors, who use money and influence to win support for their preferred candidates. Their "godson" it is believed are not always selected for their political acumen, but rather on their ability to repay and enrich their godfather (Jones, 2019).(1) It refers to a situation where there is a big man who wields enormous political power and then anoints a godson, who he adopts as a candidate for the election, and will do all that is responsibly possible to get the godson appointed into political office" (Jones, 2019).(1) Godfather are generally refers to as men who have the power personally to determine both who get nominated to contest elections and who wins in the election (Chibuzo, 2006).(8)

However, godfathers can be define as men of greater influence in politics, who uses their charisma, resources and political power to determine who gets "what, when and how". They sponsor candidates in order to have undue influence and access on the governance and treasury of the state, hence trading in politics for profit making which implies prebendal politics. Prebendalism refers to political systems where elected officials and government workers feel they have a right to a share of government revenues, and in turn uses them to Benet their supporters, political supporters, co-religionists and members of their ethnic group as a pay back to them for supporting him (elected officials). In other word it refers to the individual and sectional appropriation of public power and resources (Suberu, 2013)(9). "Richard, A. Joseph director of the program of African studies at Northwestern University is usually credited with first using the term to describe Patron-Clientelism or Neopatrimonialism in Nigeria. Since then the term has commonly been used in scholarly literature, textbooks, and other scholarly works. Nevertheless, godfatherism and prebendalism goes in pari-pasu, the former leads to the later and both are interrelated (Suberu, 2013)(9).

POLITICAL PARTY

Thabo (2011)(10) posits that a political party is an organized group of people with at least roughly similar political aims and opinions, that seeks to influence public policy by getting its candidates elected to public office. Equally Burke

(2018)(11) submits that political party is a body of men united for promoting by their joint endeavors, the national interest, upon some particular principles upon which they are all agreed. It is seen as agencies of political mobilization which seeks to exercise power directly. Burke went further that in this, they may be distinguished from pressure group which though also agencies of political mobilization, do not seek to exercise power directly but to influence its exercise.

into power during election. However, for political party to exercise power, does not imply doing it in a way that will only be favorable to her political party, or at the denial of welfare of all in the country. The purpose and primary function of every democratic government is to protect lives and properties and to guarantee welfare of all in the state (country). Section 14 sub-section 2(b) of the 1999 constitution of the federal republic of Nigeria (12) as amended explicitly specifies the above submission. Nevertheless, political party can be seen as an organize group of people with similar interest and ideology, approved by law to provide candidates to run for an election in order to established a popular government. The reason for the formation of government is to protect the citizenry from the injustice that prevailed under the state of nature, under the state of nature, men were living under a state of anarchy, a lawlessness state where men's hands were over other men's, a state where jungle justice prevailed, and that was why Thomas Hobbes (1651),(4) one of the leading proponents in trio submission of Thomas Hobbes, John Lock, and Jean Jacque Rousseau in their social contract concluded that under a state of nature, lives was solitary poor, nasty, brutish and short. It is against this backdrop that government was primarily formed and formed to right the wrong of the society at large.

It is a pitiable sad condition that the purpose of or the reason for the formation of government has been forfeited in Nigeria, as Nigerian government have abysmally failed in their constitutional responsibility of protecting lives and properties, and also failed in guaranteeing welfare of all in Nigeria. This is due to the fact that Nigerian party politics has been bastardized by politicians who see politics as an avenue of enriching themselves, because to them, politics is a veritable venture for large economic or financial gains. The adverse effect of this faulty mentality and absurdity on the country (Nigeria)

has been enthronement of bad leadership, hence bad governance.

GOOD GOVERNANCE

Gisselquist (2012) (13) argued that "good governance is a term that has become a part of the vernacular of a large range of development institutions and other actions within the international arena. Gisselquist argued that what it means exactly, however, has not been so well established. Gisselquist highlights the problems of conceptual clarification when it comes to good governance and why this is problematic for the practical outcomes that development institutions and the like are trying to achieve. She posits that almost all major development institutions today say that promoting good governance is an important part of their agendas. The outcome document of the recent 2011 Busan high-level forum on aid effectiveness further reflects these commitments in a well cited quote; however, former UN secretary-General Kofi-Annan noted that good governance is perhaps the single most important factor in eradicating poverty and promoting development".

Good governance is" subjective term that describes how public office holders and institutions conduct issues and public affairs and manage public treasury and resources in the preferred way. Governance is the process of decision making and the process by which decisions are channel and implemented, (or not implemented). It refers to primarily to the process whereby public institutions conduct public affairs, manage public resources and guarantee the realization of human rights (OHCHR, 2021) (14). The term governance can apply to corporate, international, national local governance or to the interactions between other sectors of society at large. The concept of good governance then emerges as a model to compare effective economies or political bodies with viably structured economies and political bodies. The concept center's on the constitutional responsibility of governments and governing bodies to meet the need of the masses as opposed to selected groups in the society as we presently have it done in Nigeria. Because country often described as most viable and successful are liberated democratic states, concentrated in Europe and Americas, as good governance standards often measure other states institutions against these states.

Nevertheless, good governance has to do with the government provision of the basic necessities of lives e.g. food, shelter, clothing, education, employment etc., and the provision of social amenities that will enhance livelihood and guarantee high standard of living to all citizens. This is in other ward called development. Rodney (1972)(15) submits that development should not be calculated in terms of per-capital income or National income only, but should be calculated in terms of government provision of social amenities, allowing citizens access to these amenities, so as to enhance high standard of living. McNamara (1968)(16) also submits that development implies security, and any nation that is not developed is not secured, and then argued that security is equal to development. This means that security holistically simply implies good governance.

Country like Nigeria have lost focus in this regards, as the bad leadership birthed by Nigerian deceptive political parties has eroded the quality of good governance because of the Nigerian leadership selfish interest (Economic gains). Nigerian political parties candidates are to pay homages to their party leaders and godfathers (money bags) when they come to power, and are not expected to serve the interest of the people because they are indebted to party godfathers.

PARTY POLITICS

Webster (2010)(17) argued that party politics is any political activities, decision, etc. that relate to or support a particular political party. Political act and principles directed toward the interests of one political party or its members without reference to the common good. Collins (2007)(18) also posits that party politics is politics conducted through, by or for parties opposed to other interest or the public good. Party politics can be seen as the activities of any political party which is channel towards party aims and objectives, as oppose National Goods. However, to say that party politics is an activity of a political party geared towards the party aims and objectives is not to say that the benefit that a party realizes in her political activities is to be interchanged with that of the National benefits which is common good, or for the benefit of the nation which is common good to be forgone. Once a candidate wins in an election, getting to power, his duty is to serve the nation and not the political party he or she emerged from, take up its functions to the betterment of the country as a whole. He is not to rule in the interest of his

political party and party godfathers only. Such candidate is expected to rule in accordance with the National constitution, not by his political party constitution.

However, in Nigeria, reverse is the case as candidates in power still gives strong loyalty to their political party and party godfathers, party and party leaders were always given more opportunities, interest, and benefit at the expense of the masses. Candidates, when they get to power gives political appointments to unqualified party members, while competent brains are lying fallow amongst the citizenry. Round pegs are not put in round holes in Nigeria, and this is why Nigeria always been staging bad governance.

According to Ekundayo (2017)(19) arguing in his good governance theory, he posits that good governance theory, therefore, is a governance theory that sets some basic principles according to which a good government, whatever its form, must be run. Such principles includes accountability, control, responsiveness, transparency, public participation, economy, efficiency etc. in sum, the theory of good governance is created to reflect all the principles enunciated above and many more (Minogue, Polidano and Hulme 1998 in Ekundayo 2017).(19) They went further that in view of the forgoing and in one with the World Bank principles and policy interventions in third world countries, good governance involves an efficient public service in independent judiciary system and legal framework to enforce contracts and responsible administration of public funds. Other requirements for good governance include an independent public auditor responsible to a representative legislature, respect for the law and human right at all levels of government and a pluralist institutional structure. Apart from the above, good governance is predicated on three segments of the society which have direct effect on governance as highlighted. The type of political regime, the process by which authority is exercised in the management of the economic and societal resources with a view to development, and the capacity of government to formulate policies and have it effectively implemented (World Bank, 1992 in Ekundayo, 2017).(19)

The past government, and the present government of Muhammadu Buhari have violated the above principles, the past government of the PDP was of corruption at its climax, while that of

the APC is also condoling corrupt practices, even though they claimed to be fighting corruption. The most annoying attitudes of the present government of Muhammadu Buhari are that the government has no respect for human right and has abysmally failed in securing the lives and properties of the citizenry. This is the types of government and leadership Nigerian political party, and their deceptive party politics and the menace of godfatherism has ever enthroned.

PREVAILING ISSUES AND CHALLENGES ON GODFATHERISM AND NIGERIA PARTY POLITICS, SERVING AS IMPEDIMENT TO GOOD GOVERNANCE IN NIGERIA.

Nigeria party politics is engulfed by deceptions and selfishness that can never give birth to good governance. However, let us discuss about those factors inherent in Nigerian party politics, which has impeded good governance.

Financing political parties and party candidates

The methods of funding political party, and party candidates in Nigeria is absurd and faulty. This has become impediment to the realization of good governance in Nigeria. Most of the Nigerian political parties and candidates are sponsored by few selected economically powerful party members (Money Bags), these powerful lords that has engaged themselves in politics, not because they wanted to better the lives of Nigerians, but because they see politics as a lucrative ventures conducive for economic gains. This idea is indeed the violation of the purpose, and reason for the formation of political party in Nigeria. The fact that they are the sponsors to candidates, candidates become indebted to them when they win and get to power. A situation which the financial fortune of a political party lays with a single individual or members of a selected few is bound to increase the ills associated with godfatherism (Babalola, 2018). (20)Candidates who do not have the financial capacity to purchase the nomination form, and does not have the financial power to galvanize supports from party members, and finance campaigns will certainly seek financial support of the party Money Bags (godfathers).

As analyzed in Babalola (2018),“(20) the electoral Act 2010 (as amended) makes adequate provision to regulate the funding of political parties in Nigeria. Section 90 empowers the Independent National Electoral Commission (INEC) to limit the contributions which may be

made to a political party, section 91 also limit expenses which may be incurred by political parties at certain elections. These limits are #1 Billion, #200 Million, #40 Million, #20 Million and #10 Million for the presidential, governorship, senatorial, house of assembly representatives respectively. By virtue of section 91(9), the maximum which an individual or entity can donate to any candidates is #1 Million. To Provide the Independent National Electoral Commission with the parameter and privilege to enforce compliance with these provisions. Section 89 and 92 require political parties to submit detailed annual statement of assets and liabilities and election expenses to INEC "(Babalola, 2018).(20)

The above provision is at least commendable, to limit the expenses incurred by political parties is a welcome idea, as this will enable candidates serve as expected when they get to power and not trying to recover what the party or godfathers have spent on them when he gets to power. Nevertheless, the other provision which allowed individual hands to donate as many billion and million in financing candidate in an election is a doom on Nigerian political system as it will jeopardize the position of good governance in Nigeria. No individual will financially sponsored candidates without looking up to rewards and pay back from the candidates whom he has sponsored. Independent political campaign finance experts have frequently noted that Nigerian president, governors, senators and members of the house of representative spent much more than the amount allowed by the electoral Act (Punch, 2018).(21) In "consonance with the above submission, in 2015, the Independence National Electoral Commission (INEC), estimated that political parties in Nigeria spent nearly #196 billion (547 million, on then current exchange rate) to contest various offices, making the 2015 elections the most expensive in the history of Nigeria" (daily trust, 2019).(22) Those individual providing funds, and financing these political parties with huge amount of money are not doing it for fun, but on profit Making and will certainly negatively impacted governance in Nigeria..

The idea of presenting candidates to contest for election by political parties

Another impediment to good governance in Nigeria is the political party's presentation of

candidates to run for elections without the approval of the People. The 1999 constitution (as amended) and the electoral Act 2010 (as amended) gives the sole power to only political parties to produce candidates for elections (1999 constitution). The flows in these Act is its inability to subject those candidates chosen by political parties to public scrutiny. Some of those candidates were chosen based on the interests of the party leadership and godfathers, some of these candidates are even strange faces, not known in the community or society and are not of integrity. Whosoever the party godfathers wanted, and one that is ready to serve the interests of godfathers is the one brought forward to contest election even at the detriment of the people's choice and welfare of the citizens.

"Political Parties constitute the engine of democracy as they are the only entities permitted by law to present candidates for elections in Nigeria. In other democracies, the law permits independent candidature which currently is unknown to our laws in Nigeria" (Onyekpere, 2018).(23) Candidates selected by their godfathers are certainly indebted to their godfathers who choses them and give financial support to them, Nevertheless, such candidates ends up serving the interests of party leadership and godfathers as against the interest of the masses.

Too many political parties in Nigeria

Too many political party is another clog in the wheel of Nigerian political progress. In other words it is not healthy for Nigerian political system. Ogbonnikan and Obioha(2018)(24) submit that "the independent National Electoral Commission recently carried out one of its obligations by registering 23 new political parties, but the process does not necessarily guarantee political independence, as the voting public are swarmed by parties with no prim face ideal and vision. They went further that on august 14 2018, the independent National Electoral Commission (INEC) announced the registration of 23 new political parties, bringing the total number of political parties in Nigeria to 91. Expectedly, the news elicited mixed reactions with political pundits revisiting the argument on the credibility and availability of these parties at both federal and state levels" (Ogbonnikon and Obioha, 2018).(24)

They argued that "to be sure INEC can only register parties that have adequately met the criteria stipulated in the amended version of the

1999 constitution. Some of these criteria are that these parties must provide the names and other contact details of their national and state executive committee, as well as, their administrative structure to INEC. Other requirements include a provision that the association seeking registration as a political party must have its national headquarters in the federal capital territory, and at least, be operational in 24 states in the federation" (Ogbonnikan and Obioha, 2018).(24)

"Many of this political party would have better serve as a pressure group and a watch dogs to the main and major political parties, the resources wasted by these political parties would have been use for better programs that can better the lives of citizens. These parties would have better embarked on service to the nation like Political educations, and enlightening of citizenry on political issues and their political right as citizens of Nigeria. Though ideally, the more the parties we have the better for political Participation that will enable more people to participate actively in politics. Considering the fact that their interests will be better represented. But the problems we have in Nigeria are that many of these parties do not have what it takes to operate as a political party" (The editor, 2018).(25)

Prebendal politics played in Nigeria

Prebendalism "refers to a political systems where elected officials and government workers feel they have a right to a public revenues, and uses them to benefit their supporters, co-religionists and members of their ethnic group".(Ayobolu, 2013 in Joseph, 2013)(26) "argued that an apt explanation, that occupants of public offices at all levels in the second republic felt that their positions entitled them to unbridled access to public resources with which they not only satisfied their own material needs but also serviced the needs or wants of subaltern clients. This kind of criminal diversion of public resources for selfish private ends starved the polity of funds for development, increase poverty and inequality, and intensified an unhealthy rivalry and competition for public office that triggered pervasive instability".

Candidates that are sponsored by these economically powerful godfathers tend to pay homage to these godfathers with public funds when they get to power. Example of these godfathers in Nigeria are late chief Adedibu in Ibadan, late Alhaji Saraki in kwara, Bola Tinubu

in Lagos, others in the North and in the East etc. politics of prebendalism have greatly eroded the spirit of good governance in Nigeria. Leaders mismanage and embezzle public funds, and make the illegal act of converting public funds into private uses appears legal (Atumah, 2015).(27) This attitudes of inheriting public trust as one's lost property to repossess, to own and to dispense to whoever it pleases is termed prebendalism, and to greater extends chased away good governance (Atumah, 2015).(27)

The habit of inducing electorates with money and commodities during elections and electioneering

Another devastating factor in Nigerian party politics is the act of distributing goods and money to citizens (voters) during election and campaigns. This act is greatly uncivilized and tantamount to bad governance. It is called vote buying. Citizens accepted money and goods as cheap as Noodles, sachet salt, sachet rice, etc., amount such as #500, #2000, #5000 etc. are given to the voters by political party members as an inducement to buy the minds of voters, and deceive them to vote for them during election. According to Matenga (2016)(28) he submits that" nearly 80% of voters from 36 African countries believe voters are bribed -either some time, often or always. In morocco and Nigeria alone, only 5% and 6% of citizens believe bribing for votes never happens. This is a serious problem in Nigeria, where in 2007 seven out of ten voters believed that vote buying happens either all of the time or most of the time, nearly a decade later, and nine out of ten believe so "(Matenga, 2016).(28)

Matenga (2016)(28) submits that" money has become a dominant, determinant in Nigerian politics. The poor are likely to be victimized by vote buying because their limited means make them susceptible to material inducements, including offers of basic commodities or modest amount of money". We realized more of this uncivilized act in Nigeria especially in the southwestern Nigeria, mostly in some states where they have the slogan that says in yoruba Dibo ko se obee, meaning vote and have your pot of soup filled up. This is so uncivilized and injurious to Nigerian democratic system. A former prime minister of Albania, a republic on the south Eastern Europe's Balkans peninsula Mr fatos Nano, once said organizing free and fair election is more important than the result itself (punch, 2018).(29)

Abayomi (2018) in punch (2018)(29) added that "vote buying would hurt democracy in the long as only fraudulent office holders would be elected in such manner. A person who offers you money to votes for them is a fraudster and they would continue to defraud the citizens when they get into office" (Ayobami, 2018 in Punch, 2018).(29) When citizens sell their votes for money it is equal to selling their future and the future of their children.

THE IMPACTS OF DECEPTIVE PARTY POLITICS AND GODFATHERISM ON NIGERIA STATE

A state with a deceptive party politics, where prebendal politics, godfatherism and the act of trading in politics for profit making by political mongers are the order of the day tend to experience challenges that will invariably negatively impacted the political, economic, social, security and development of such a state. However, it has become almost impossible for an individual to hold political office either by appointment or election without patronizing godfathers because of their powers and influence (Santos, 2020).(30) That is the situation in Nigeria where the menace of godfatherism and Prebendal politics in Nigeria has impacted the political, economic, social, security and developmental process of Nigeria. In view of the above, let us discuss the impacts of political godfatherism and Prebendal politics on Nigerian state.

Political impact- To a large extend, the party politics of Nigeria has been faulty as party politics in Nigeria have been hijacked by political mongers who have now bastardize the whole issues surrounding party politics in Nigeria, and make party politics a veritable tools or activities for huge profit making. Political godfathers in Nigeria have now embarked on politics of prebendalism, that is, sponsoring of candidates whom the godfathers appointed single handedly on deceptive primaries to run for election into public offices. Those candidates end-up being loyal politically, as they (the candidates) are being influenced by their godfathers when they get to power. These candidates when in position of power sometimes give monetary compensation in form of royalties to their godfathers in returns, the money that is meant for development project in the state. As analyzed by Joseph (2013)(26) he posits that Segun Ayobolu provided an apt explanation that occupant of public office at all

levels felt that their positions entitled them to unbridled access to public resources with which they not only satisfies their own material needs but also service the needs of subaltern clients (Joseph, 2013).(26) Late Adedibu of Oyo states, Late Alhaji Saraki of Kwara state, Olusegun Obasanjo in Ogun State, Atiku Abubaka in Adamawa State, Bola Tinubu in Lagos, Goodluck Jonathan of Bayelsa State, Oshiomole of Edo State etc. are typical examples of political godfathers in Nigeria.

The high level of corruption in Nigeria among politicians has resulted in mismanagement of the funds and resources supposed to be used for the creation of job opportunities for the people. Joseph (2013)(26) posits that "criminal diversion of public resources for selfish private end, starved the polity of funds for development, increased poverty and inequality, and intensified an unhealthy rivalry and competition for public office that triggered pervasive instability" (Joseph, 2013).(26) Godfatherism is a wrongful act that has enthroned bad leadership, mediocrity in place of meritocracy in Nigeria, hence bad governance in Nigeria.

Economic impact- As discussed above, enthroning bad leadership has not only affect the governance, growth and development of Nigeria, but has also affect the economic condition of the state as well. Putting in position of governance by godfathers, leaders that are not capable, and does not have the potentials and abilities to govern a state has invariably affected the economy as thus unqualified leaders lack the wherewithal or the knowledge of how economy of a country is being run or how it works. This is the case in Nigeria as most of the time decisions affecting the economy of the country are being made by the incompetent leaders e.g. Closing down of borders when not necessary, and without necessary provisions been made in advance. Politics of godfatherism has indeed affected the political and economic development of Nigeria (Ahmed and Ali, 2019).(31) As a result of the backward economy of Nigeria, many foreign investors have seen Nigerian state as a no go area for investment programmer. It is as a result of the bad economic situation in Nigeria that many foreign and local investment that were earlier existing e.g. Dunlop Tires, Mobil, Unilever etc. have all been relocated to other countries such as Ghana (Osewa and Mohammed, 2019).(32)

Social impact- The godfatherism and prebendal politics played in Nigeria, and the enthronement of bad leaders through rigging of elections, one whom will be loyal to only the godfathers, such kind of leaders whom does not have the support of the people, when they are brought to the position of power tend to resort into mismanagement, and leads to public brouhaha, rancor, disunity between the bad leaders, party supporters and the people of the state. The disagreement amongst the different oppositions, the masses and the ruling party tend to affect the unity, economic and development of the state, especially affect people from the local communities or lower echelon of the state, hence the erosion of the societal values, unity and norms of the society at large in Nigeria. Politics of godfatherism has indeed affected the political, social and economic development of Nigeria (Ahmed and Ali,, 2019)(31)

Security impact- The security of lives and properties should be the primary functions of every government either at the local, regional or central levels. However, Nigerian government have abysmally failed in these area as more lives are being claimed, more citizens displaced on a daily basis by terrorist (Osewa and Mohammed, 2019).(32) The daily increase in the numbers of unemployed citizens that has end up being drafted as members into various terrorist group and other criminal groups in Nigeria is another issue of discussion (Osewa and Mohammed, 2019).(32)

The lingering and unending insecurity situation in Nigeria largely signifies the failure of the central government and the incompetency of the leadership in Nigeria. Leaders that come to power through deceptive party politics (godfatherism, Prebendalism, Vote buying, snatching of ballot boxes) and embraces violence, never perform as expected as they are not mostly competent, very corrupt or never prepared to rule a nation. Nevertheless, the conduct of many public officials and government institutions is so pervasively marked by violence and corruption as to more resemble criminal activities than democratic governance (Human Right Watch, 2020).(33) Many of Nigerians ostensibly elected leaders obtained their positions by demonstrating an ability to use corruption and political violence to prevail in sham elections (Human Right Watch, 2020).(33) In view of the above, many foreign investors are not willing to come into Nigeria, as other investors in Nigeria are fast relocating due to

the security challenges in Nigeria. A good example of such incompetent leaders are some leaders and their supporters agitating on the floor of the Nigerian house of senate for the betterment of lives in all ramification of any renounced Boko-Haram member at the expense of those citizens displaced, and those whose families and relatives had being killed and are lacking the necessary basic needs of lives in the state.

Developmental impact- Nigerian state is still regarded as an underdeveloped state despite many years of independence. The development of the state is fast deteriorating, these is so because Nigeria party politics through which good leadership would have been enthroned has been bastardized by political godfathers who sees party politics in Nigeria as a good avenue of enriching themselves and amassing wealth at all cost. They (godfathers) do these by sponsoring candidates who will be loyal to them and whom they can influence to loot or in order for the godfathers to indirectly take total control of the public treasury of the state when he or she (the sponsored candidate) gets to power. godfatherism in Nigerian politics has affected negatively the leadership and political and economic development of nigeria (Ahmed and Ali, 2019)(31) Those godsons sponsored by their godfathers most of the time gives more attention to their political godfathers whom sponsored them to power at the expense of the state whom they are expected to govern, while public treasury and funds that was set aside for developmental purposes are been looted in favor of they (the bad leaders) and their godfathers, hence, underdevelopment of Nigeria.

CONCLUSION

Nigerian state is indeed suffering from bad leadership, bad governance which was realized due to selfish party politicking of Nigerian political godfathers. Political party's leadership (godfathers) who does not have the interests of the masses at heart, and therefore does not wish to put in power, a leader that will serve the interests of the masses. Party politics is seen as a business venture for making profit (Economic gains). This is the reason political godfathers greatly invest in party politics and expect huge returns in terms of money, political positions and conversion of public properties to personal properties.

Recommendations

Financing political parties and party candidates by political party in Nigeria have become a clog in the wheel of realization of true democracy in Nigeria. This paper therefore recommends that political parties in Nigeria should be finance by the government from tax payer's money (public funds). Government should enact a law that will strictly limit the spending of political parties, and ban the act of individual financing of candidates and political parties. This will call for the enthronement of government that will be ready to serve the interests of the nation at large, and not serving the interests of party's leaders and godfathers.

The electoral Act section (91) that limit political party expenses to #1 billion, 200 million, 40 million, 20 million and 10 million for the presidential, governorship, senatorial, house of rep respectively should be revisited by reducing it, so as to demonetized Nigerian politics. "Section 91(9) that permit individuals to donate to political parties should also be scraped. As analyzed by Babalola (2018)(18) he posits that in many countries, the activities of political parties are financed in varying degrees from public funds in order to provide a level playing field for all political parties. This system has for long been operated in countries such as Germany, Sweden, Israel, Canada, Australia, Austria, and Spain. Countries like France, Japan, Mexico, Netherland and Poland have also adopted the system". The system of single or independent candidacy should be adopted here in Nigeria, as it will discard the idea of godfatherism in Nigerian politics and enthrone good governance.

The idea of presenting candidates by political parties without the candidate being scrutinized by the people should be revisited. The legislature in Nigeria should enact a law that will permit candidate contesting election to be subjected to public scrutiny before allowing such candidate contest election. Buying of nomination forms by candidates should also be scraped; it should be sponsored with tax payer's money. Political parties in Nigeria should be limited to three party systems for easy financing by the government. And the legislature should promulgate a law to permits individual or single candidacy as these will kill the spirit of godfatherism and make the candidate indebted to the masses and not party leaders. Laws with very harsh punishment should be made against act of vote buying in order to stop the act of vote buying

and stop the distribution of money and commodity during electioneering in Nigeria. If all this are addressed properly, it will serve as a route to good governance in Nigeria.

REFERENCES

1. Ahmed, F., & Ali M. A. (2019). Politics of godfatherism and its Implication on socio-economic and political development of Nigeria. *American International Journal of social science research*, 4(1), 9-19.
2. Albin, C. (2013) *the origins and meaning of Nigerians godfatherism*. Retrieved from <https://www.taylorfrancis.com>>chapters.
3. Atumah, S. (2015). *Nigerians father prebendalism, murder utilitarianism*. Retrieved from <https://www.vanguardng.com> (Accessed 26th Feb 2019)
4. Babalola, A. (2018). *Political party finance and godfatherism* (2). Retrieved from <https://www.vanguardngr.com>
5. Burke, E. (2018) *Political party in Helicon*. the Hutchinson Unabridge encyclopedia with atlas and weather guide. Abington, UK Helicon. Retrieved from <https://search.credorence.com/content/topic/political-party>
6. Chibuzo, O. (2006) "Godfatherism" in *Nigerian politics* "ozodi. Weekly lectures of Africa countries #5 of 54: Bukinafaso
7. Collins, H. (2007). *Party politics*, Harper Collins publisher, London
8. Constitution of the federal republic of Nigeria (1999). (as amended) fundamental rules, principles and enforcement.
9. Daily T. (2019). *2019: APC, PDP others, face campaign funding hurdles*. Retrieved from <https://www.dailytrust.com.ng>
10. Daily Tust (2019) *2019: APC, PDP others, face campaign funding hurdles*. Retrieved from <https://www.dailytrust.com.ng> (Accessed 25th Feb, 2019)
11. Ekundayo, T. W. (2017). *Good Governance Theory and the Quest for Good Governance in Nigeria*. Retrieved from <https://www.ijhssnet.com>>journals>vol
12. Gisselquist, Rachel (2012) what does good governance mean. Retrieved from <https://UNU.edu>>publication>articles.
13. Higley, J. (2010) Elite theory and Elites. In leicht K.T, Jenkins J.C (Eds) *Handbook of politics*. Handbooks sociology and social research springer, new york.NY.
14. Hobbes, T. (1651) *Leviathan*. In C.B. Macpherson (Ed.). London.

15. Human Right Watch (2020) *Criminal politics, violence, godfatherism and corruption in Nigeria*. Retrieved from <https://www.hrw.org>criminal-politics>.
16. Jones, M. (2019) *Nigeria election 2019: How godfathers influence politics*. Retrieved from <https://www.bbc.com>news>world-afri> (Accessed March30th, 2020)
17. Joseph, R. (2013). *Prebendalism and dysfunctionality in Nigeria*. Retrieved from <https://www.brookings.edu>opinions> (Accessed 25ft March, 2020)
18. Macnamara, R. (1968). *the essence of security, reflections in office*, New York
19. Matenga, G. (2016). *Case for votes: political legitimacy in Nigeria*. Retrieved from <https://www.opendemocracy.net> (Accessed 27th Feb, 2019)
20. Office of High Commissioner for Human Rights (OHCHR) (2021). *About Good Governance*. Retrieved from www.ohchr.org>goodgovernance>about
21. Offor, M. A., & Eze, C.O. (2018). Godfatherism and Nigerian politics: A study of the fourth republic 1999-2018. *International Journal of Art and Social Sciences*, 3(1) 78-90.
22. Ogbonnikan, F., & Obioha, V. (2018). *Increasing Babel of political parties*. Retrieved from <https://www.thisdaylive.com>
23. Onyekpere, E. (2018). *Lessons from parties Nomination Process*. Retrieved from <https://punchng.com> (Accessed 26th Feb, 2019)
24. Osewa, O.S. (2019) *Terrorism in Nigeria: Causes, Consequence and Panacea*. *International Journal of Legal Studies (IJOLS)*, 6(2) 2019, 241-366
25. Osewa, O.S., & Mohammed, N.T. (2019) *Terrorism and human displacement: An impact assessment of Adamawa State internally displaced person idps hosted in Durumi IDP camp, Abuja*. *International journal of legal studies (IJOLS)*, 6(2), 263-299
26. Punch (2018). *Reforming Nigeria's campaign finance laws*. Retrieved from <https://www.sunnewsonline.com>
27. Punch (2018). *Reforming Nigeria's campaign finance laws*. Retrieved from <https://www.sunnewsonline.com> (Accessed 25th Feb, 2019)
28. Rodney, W. (1972) *How Europe Underdeveloped Africa*. Bogle Louverture publisher, Tanzania
29. Santos, M. (2020). *The influence of godfatherism in Nigerian politics in the fourth republic (The role of Education)*. Retrieved from <https://www.projecttopics.org>theinfluence> (Accessed 25th March 2020)
30. Suberu, R.T. (2013). *Prebendal Politics and Federal Government in Nigeria* in Adebani, W, Obadare, E (eds) *Democracy and Prebendalism in Nigeria*. Pulgrave Macmillian, New York.
31. Thabo, D. (2011). *Roles and definition of political party*. Retrieved from <https://pachodo.org>
32. The Editor (2018). *is glut of political parties healthy for Nigerian's political system?* Retrieved from <https://punch.ng.com> (Accessed 26th Feb 2019)
33. Webster, M. (2010). *Party politics in America*, Houghton Mifflin Harcourt, USA.