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DETERMINANTS AND IMPACTS OF POLITICS OF GODFATHERISM AND REGIONALISM IN THE YOBE STATE

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Abstract: *The politics of godfatherism and regionalism has become a phenomenon in the political development of many nations Nigeria inclusive. The paper examined the determinants and impacts of politics of godson and regionalism in Yobe state. Indeed, the politics of godson or the elites have entered every hook and crannies of the state and have affected the political arrangement of the political system. The paper is qualitative in nature, data were generated from secondary sources where several related articles, newspapers, magazines, books were consulted etc. In explaining the topic under study, the researcher adopted Elite theory. This theory was propounded by Vilfredo Pareto in 1935, the postulation of the theory is that elites could only be replaced by another set of elites, meaning that the majority are unavoidably governed by the minority. The study found that the politics of godfatherism courses and affect the political development of Yobe state by restricting power in the hands of the few, in a specific geopolitical zone of the state. This has leads to inter-party and intra-party defections, decamping and conflicts among the party members. Therefore, the study recommends the adoption of the direct primary election in chosen candidate in all level of governance. INEC should also make a law that will discourage money politics and punish culpritinvolved in such an illegal act. To minimize the politics of Godfatherism, there is a need for political awareness campaigns on the effects of political godson on the political development of the state.*

Keywords: *Determinants; Godfatherism; Impacts; Politics; Regionalism; Yobe State*

INTRODUCTION

The politics of godfatherism and regionalism has featured prominently in the political history of independent Nigeria. The problems arising from godfatherism are myriad and it is one of the greatest glitches facing the Nigerian political system. The problem is such that the god-son oftentimes is a stooge of the godfather and he that *"pays the piper dictates the tune"* (Edigin 2010, 174). The failure of the god-son to meet the demands of the god-father is often punished with impeachments or denial of re-election. With the return to democratic rule in 1999, the country witnessed a heightened tempo in the politics of godfatherism. In Yobe State for example, godfather politics was given expression by the political tussle between Bukar Abba Ibrahim vs Alhaji Adamu Maina Waziri; Late Governor Mamman B. Ali vs Alhaji Adamu Maina Waziri; Late Governor Mamman B. Ali vs Late Senator Usman Albishir, Alhaji Adamu Maina Waziri vs Late Senator Usman Albishir, Governor Ibrahim Geidam vs Alhaji Adamu Maina Waziri.

THE HISTORY OF YOBE STATE

The study area of the research is Yobe State which came into being on the 27th of August 1991. It was carved out of the old Borno State by the Babangida administration. Yobe State is made up of 17 local government areas. These local government areas are zoned into three geopolitical Zones: Zone A, B, and C. In addition, the state is made up of people of different ethnic groups, culture, and backgrounds. Among the available ethnic groups are Kanuri, Fulani, Badawa, Ngizimawa, Karekare, Bolewa, Mangawa, Ngamawa, and Hausa among others. Yobe State has a projected population of about 3,294,100 (City Population DE 2017, 1-2).

As noted above the state comprises Zone A, B, and C. But since the inception of democracy in 1999, the state is been ruled by Zone A. except in 2007 when late Governor Mamman B. Ali contest, struggled and won the governorship election. Though, he ruled the state for 18 months only and answers the almighty call in 2009. This gave the opportunity for Governor Ibrahim Geidam to sworn in as the governor of the state constitutionally. Governor Ibrahim Geidam ruled the state for two and a half tenure after the demised of his boss in 2009. Surprisingly, the incumbent governor nominated a candidate from same Zone to run for the post of governorship in the next coming general election 2019. This scenario is in line with the elite theory that power is circulating among the elites in the political structure of the state. These godfathers offer the services of their support only in expectation of physical and monetary returns and other form of returns such as contract, influencing appointment and project to a certain location (Togbolo 2012, 1-2). Looking at the above set-up it is understood that politics of godfatherism has eaten deep into Yobe politics this corresponds with the opinion of Plato, Aristotle, Tacitus, and other classical philosophers who largely centered on

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the concentration of political power in the hands of a few in the early Greek and Roman society. Thinkers such as Pareto, Mosca, Michels, and Marx too devoted their political analysis on how power is used and misused by the ruling class in diverse settings. The domination of power by the hegemonic class in many parts of the contemporary society can thus, be said to be nothing new but has a vigorous pedigree (Albert 2005, 79).

THE EMERGENCE OF POLITICS OF GODFATHERISM

Historically, the godfatherism became popular in Nigerian political movements in the 1960s, and early post-independence leaders became godfathers (Mamah 2004). The deed of godfathers was noticeable at the return to civil rule in 1979, but military administrations that branded the 1980's congested its action. A study by Alabi & Tunde (2013, 6), observed that the political godfather phenomenon is not new in Nigeria context. This situation commenced during the First Republic when the leading nationalists of the country (Zik, Awo, Tafawa-Balewa, etc.) prejudiced and controlled political activities in Nigeria. However, there are lots of changes between the philosophical godfatherism of the First Republic and the unpolished form Citing (Gambo, 2007). Bernard drew the basis of godfatherism in electoral politics to the city of Chicago in the United States of America in the pre-world war II era, "when the heads of criminal gangs sponsored politicians in elections, manipulated the results to get them elected and, in turn, received protection and contracts from their political godsons" (Bernard, 2009).

The 1999 civil rule accompanied in another form of godfatherism, which reached its peak during the spiteful destruction of lives and properties that, viewed the fierce aggression between a godfather (Chris Uba) and governor of Anambra state (Chris Ngige). This act brings to the forefront a new dimension to the practice of godfatherism in Nigeria. This contrasted with the roles played by godfathers in Nigeria's democratic exercise between 1958 and 1983 (Mamah 2004).

The politics of godfatherism become widespread in Yobe State political system in 1999 to date, when those in power became the political godfathers in the state politics. The deed of godfathers was noticeable in the state in 2007 when late governor Mamman B. Ali of the blessing memory came out to vie for the post of governorship in the state, only a few politicians were in support of his intention to contest for the post. Most of the political leaders and the party stakeholders were not in his support. This is because he has no political godfather that will support him to vie for the post, but he keeps on struggling in actualizing his political dream to become the governor of the state in 2007. However, late Senator M. B. Ali scored a major victory at the Supreme Court. The victory was in respect of a case brought by late Senator U. Al-Bashir disputing the replacement of his name with that of late Ali as an aspirant of the All Nigerian Peoples Party (ANPP) for the 2007 governorship election (Com 2018).

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PROBLEM STATEMENT

The politics of godfatherism has eaten deep into the political movements of many nations, including Nigeria. The politics of godfatherism has become part and parcel of the political condition of actualizing the political dreams of the contestants in the state. Several problems were identified as a source of politics of godfatherism. The central argument is that in the Yobe politics "godfatherism" has become the key or pillar to many politicians to win election. This is because many contenders cannot contest and win even for a single term, without the influence of the Godfather. But because of the influence of the godfathers many people are contesting and winning the election at all cost, because of the power of the godfathers. This problem of godfathers is extensively practicing in all parts of the country, including Yobe, it is observed that to contest for any political post it has become necessary to have strong political godfather before considering and run for any elective offices or even political appointment. This has created a wide vacuum among the contestants and the state at large, because those without the godfathers cannot contest for any post. It is understood that all the positions won because of the influence of godfathers cannot yield positive development. This is because the political elites asked contestants to sign an agreement to ensure that they agree with all the promises that they had entered with the elites. The contestant makes sure that all the money spends on him during the election were paid completely with interests. This led to political crisis between the aspirants and the godfathers, by extension among the citizens in the state or constituency (Gideons, 2010; Ohiole and Ojo, 2016, 2). This crisis has created a wide gap in the socioeconomic development of the state. For instance, if the godfathers sponsor a candidate into an elective position, such as governor, or president, then he has the power and right to recommend for commissioners or ministers for a political position into the cabinet and to request for exaggerated contracts (Ukhun, 2004 p16). Given this, the paper merit to examine the impacts of politics of godfatherism and regionalism in the Yobe state.

OBJECTIVES OF THE STUDY

1. To examine why political godfathers, sponsor a candidate into Yobe state politics;
2. To investigate the effects of the politics of godfatherism and regionalism on the political development of Yobe state

METHODOLOGY

This paper is qualitative, here the researcher used a secondary method in generating relevant and related literature, books, articles, magazines, and newspapers were consulted.

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All the relevant literature consulted were systematically reviewed in explaining the topic under study (Zaleha Othman 2018).

RESEARCH DESIGN

Considering the nature of the topic this study is case study approach because it helps the researcher in understanding the depth situation or social phenomenon. It Provides an in-depth understanding of a case or cases under investigation. It also assists in developing an in-depth description and analysis of a case or cases (Creswell 2009; Zaleha 2018).

LITERATURE AND CONCEPTUALIZATION OF GODFATHERISM

The term godfatherism have been defined by several scholars based on their perception and understanding. In a study by Adeoye (2009), the term used to define the connection between a godfather and godson. A godfather is a kingmaker, boss, mentor, and principal, while godson is the beneficiary and recipient of the legacy of a godfather. A godfather is someone who has built unbelievable respect and follower (voters) in the community and possessed a well-organized political stand, and general acceptance from an electorate that could secure victory for candidates of his choice (Adeoye 2009, 72).

In another development a study by Edigin (2010, 175), describes or sees godfather as a human being who plays god to his people. He provides their basic needs for them, protects them and assists them to secure and achieve their objectives. He further states that "his support could be seen as an investment, which he believes must yield some profits in the future".

The godfatherism is an impediment to Nigerian democracy. It is adversative to the freedom and welfare of the peoples. Therefore, the problem of godfatherism should then not be preserved as a party affair but should be treated with legal action by the government and the party stakeholders. To gain control over the state structure the politics of godfatherism need to tackle and control this is because, with the politics of godfatherism, godfathers often adopt different systems to outmaneuver their oppositions. Therefore, in Nigeria several approaches were used to win elections such as rigging, thuggery, violence and manipulations of results so often go with elections (Wenibowei 2011, 72).

In a related view Jibrin Ibrahim defined the category of godfatherism, during an interview granted to the BBC on 10 November 2003 as "men who have the power personally to determine who gets nominated and who wins the election in a state". For instance, Governor Chimaroke Nnamani of Enugu, who had a running battle with his godfather, Senator Jim Nwobo, for over two years, defined godfather from his own personal experience as follows: The 'political godfathers' in Nigeria build a collection of supporters around them and use their power, which is often tied to financial deliberations, to operate the rest of the

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society toward his or her interest. Political godfathers use their power and influence to block the involvement of the masses from Nigerian politics. The elite theory explained the above situation that power is rotating between the elites and subjugating the masses to subordinate positions. This signifies that the elites and the politicians are political porters: They decide who is to take part in the national politics and under what situations (Albert 2005, 80). The politics of godfatherism is one of the notions that open thin doors when it comes to determining who gets what in the political scene. Though, in the context of this study, the literary meaning and characteristics of godfather need to be highlighted. Literarily Godfathers are seen in Nigeria to be men who have the power personally to determine both who gets nominated to contest and wins an election (Alabi and Tunde 2013, 5). Thus, the demand for sustainable democracy in Nigeria is to expand both political and socio-economic situation of the country through massive people participation in the policy and decision-making process, but contrary to Nigerian political system where those that reached political power in both arm of government legislative and executive were elected to power through the influence and support of some political 'godfathers' in many states, nevertheless, the desire of political godfathers is to hold political and socio-economic powers, both at the center and the local units as strategies to administratively influence the activities of political office holders. Such as the Governors and Legislators in terms of employing people into numerous posts, such as Ministers/Commissioners, Chairmen of the boards, Secretaries to the various Institutions, DPM and Treasurers of Local Governments as well as allocation of some developmental projects into various local government of interest across the state (Alabi and Tunde 2013, 2-3). This is in line with the summation of Elite theory which buttressed that political power is shared among the political elites at the expense of the masses. To explain the above assertions (Albert 2005, 81) noted that an important issue raised by Pareto and Marx in their works is that political elites insulate and isolate themselves from their society and try as much as possible to reproduce themselves from within. They do all possible within their reach to ensure that non-elites do not join their membership. This is in line with the postulation of the Elite theory, which believes that power is rotating among the elites by sidelining the masses to subordinating positions. To ensure this, the political elites maintain a safe, functional distance from the rest of the society. They reproduce themselves on an individual and selective basis in a process which Pareto specifically referred to as the 'circulation of elites'. In a related development, a study by Alabi and Tunde (2013), disclosed that most Nigerian policies are usually determined by political godfathers to allow them to fix in their contenders to the corridor of power. In the recent time, the politics of godfatherism has extended to upper, lower and state house of assembly. For instance, in 2015 the governor made same political miscalculation by using the power of incumbency to deny the conduct of the primary election in the state, this led to party defection of some party members to PDP. However, the defections of those party members to the opposition party gave victory to some PDP aspirants to win the election in some part of the state which is very abnormal in the history of

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Yobe politics. It is observed that history will repeat itself in the coming general 2019 if this political miscalculation persists in the state (Sale 2018). In a similar view Sale (2018), disclosed that same thing applies to Yobe North senatorial district where the ruling party has fielded the longest-serving senator in the state, Senator Ahmed Lawan, the current Senate leader. Political analysts in and around the state posited that Adamu Maina Waziri has contributed immensely in making PDP in Yobe State weak. They said since the inception of democratic rule in 1999, Waziri has been the sole gubernatorial flag bearer of the party and has never for once won election or allow somebody to make any move to contest. He is being accused of pocketing the party and tilting it to where it will serve his personal interest. Some party faithful in the state went to the extent of accusing him for working for the ruling APC. Presently, there is a serious political crisis between the present Senator and Waziri. Based on the political analysis if this internal party wrangling between A. Waziri and M. Hassan, if not amicably addressed before the coming general elections, it will no doubt lead to PDP losing the seat to APC, and if this happens, APC will be happy, because Zone B is the only Zone among the three senatorial Zone s, that is being representing by PDP. And the only Senator that is giving Yobe APC a serious fight and sleepless night (Sale 2018).

THEORETICAL FRAMEWORK

In explaining this paper there are several theories that can support the politics of godfatherism, but for the purpose of this research, the researcher adopted elite theory to explain and supports this study.

ELITE THEORY

This theory was propounded by Vilfredo Pareto in 1935 the assumption of the theory is that elites could only be substituted by another set of elites, meaning that the masses are necessarily ruled by the few elites. This idea was stated by Pareto 1935 the law of elite circulation, to support the argument elite theory defines 'elites' as actors controlling resources, occupying key positions and relating through power networks (Yamokoski and Dubrow 2008). Therefore, the concept of elites is more closely related to the Weberian idea of power, understood as the capability of implementing one's will, even against the will of others (Weber 1922, 696). The power can be achieved through material and/or symbolic resources. Consequently, elites can be defined as those in possession of those resources (Reis 2005). This theory dwelled on how power is been shared in the society. The theory believes that power can only be shared among the elites at the expense of the masses either they like it or not.

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THE POLITICS OF GODFATHERISM IN YOBE STATE

The politics of godfatherism courses a lot of problems in the political movements of many states, including Yobe state. These problems include intraparty and interparty conflict, party defection or party decamping. However, these conflicts arising from godfatherism has become one of the major problems affecting the Yobe political arrangement. According to Sale (2018, 1-2), since the creation of Yobe state on 27th August 1991 by Babangida military administration, the state has been governed by the Kanuris mainly from Yobe East senatorial district. Though, late Senator Mamman B. Ali of the blessed memory was able to break the curse before he died two years into his four-year term. He further added that as 2019 general elections is fast approaching; there are doubts that the situation may remain the same. Although, opposition party PDP in the state still hasn't organized its self well to face the ruling party. For instance, in Yobe South senatorial district, the battle for the Yobe South Senatorial seat within the PDP is between the serving Senator M. Hassan and A. M. Waziri. It is still confusing because party faithful who are loyal to A. M. Waziri are parading that he is the candidate while those loyal to M. Hassan are also parading that M. Hassan is the candidate. This has created problems and confusions among the PDP followers. This confusion has left PDP members in a serious predicament. At last the party has declared Senator M. Hassan as the winner of the primary election (Usman, 2018). The ruling party APC is banking on this. If care is not taken, APC will capitalize on this and wrestle the seat from PDP. Based on the above scenario it is observed that the situation is no different with Yobe East senatorial district where the All Progressives Congress (APC), has returned the serving Governor as its candidate for the 2019 Senatorial election. PDP in the Zone is reluctant and has shown sign of defeat long before the election (Sale, 2018).

In preparation for the 2019 general elections and to demonstrate the power of incumbency, Yobe State Governor, Ibrahim Geidam, has endorsed the nomination of the national secretary of the ruling All Progressives Congress, APC, Mai Mala Buni, to fly the party's governorship ticket in the state after 10 years of his administration. The funny part of this political domination is that Governor Bukar Abba, Governor Ibrahim Geidam and Mai Mala Buni are all from same Zone. This signifies that Zone A has dominated the political arena of the state (Odunsi 2018).

To show the power of incumbency governor Gaidam nominated several candidates in various posts across the state, among those endorsed are current Senate Majority Leader, A. Lawan, for Senatorial ticket, just as he endorsed his spokesman, A. Bego, for Jakusko/Bade Federal Constituency, Engineer A. D. Aliyu for Yobe South Senatorial seat, though some of the nominations were later revolt because of the power and influence of godfatherism in the political movements of the state politics.

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DIRECT PRIMARY ELECTION

To overcome the problem of godfatherism and maintain free fair and credible election, the APC National Chairmen announce the adoption of direct primary elections in all the states in the country. The mode of the primary election is to select candidates for the coming 2019 general elections. This was rises from its leadership meeting in Abuja. Comrade Adams Oshiomhole-led National Executive Committee, he announced that all the contested would be chosen through the direct primary election. This decision was not in any way ambiguous. The President supported the adoption of the direct primary election for all APC candidates across the nation (Oladesu 2018). The Chairman explained the adoption of the direct primary election would give all registered members of the party the opportunity for participating in the process of determining those to represent them at all level of governance. This essentially explains the typical democratic style (Ojeifo 2018). The National Chairman emphasized that:

> We note that direct primary election is free from the vices associated with the indirect primary. Direct primary cannot be manipulated. It is not prone to corruption, we want to grow democracy. We want the party members to have ownership of the party. We want to give our members a sense of belonging (Oladesu 2018, 1-2).

The All Progressives Congress (APC) was asked to adopt the direct primary for the selection of its candidates for next year' elections to boost internal democracy, National Chairman Adams Oshiomhole said. He told the nation that the party decided to 'liberalize' its shadow polls by making all registered members automatic delegates. He said the option will reduce the corruption and manipulation associated with the delegates system, which always generates huge post-primary crises (Oladesu 2018). This would as well minimize the power of incumbency in the political movements of the nation. And, to enable the general citizens who is willing and interesting to contest for any political position. The elite theory is centered on the power rotation among the elites, at the sake of general populous.

To curtail the problem of godfatherism all the political parties should adopt and implement these policies of the direct primary election, this would help in sanitizing the election process at all level of government. It would as well lead to free fair and credible election by electing credible candidates in electives positions. Although, some states across the nation didn't adopt the direct primary election, including Yobe. This is because of power incumbency and interest to manipulate the political power to a certain geopolitical Zone that has been dominating the state politics for many years (Sale, 2018). The politics of godfatherism has become part and parcel of Yobe politics. Looking at the structure of state house of assembly it is noted that most of the members have dominated the position since 1999, some have inherited the post and sustain it for many years because of the influence

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and the power of Godfatherism that has denied the masses from contesting for the posts. This is the true picture of the Elite theory that believes in power circulation among the elite in the society.

THE DETERMINANT OF POLITICS OF GODFATHERISM AND REGIONALISM

The study found that there are several determining factors to politics of godfatherism and regionalism. These include but not limited to the power of incumbency, influence, money, political thugs, money politics, lack of political awareness, selfishness and greediness, lack of exposure, over-ambition, nepotism, and politics of regionalism among others. There is a developing tendency in Nigeria which designates that an anticipating contender must have and depend on a godfather with the necessary influence, capital, and power to get he/she into voting political office. The implication is that contestants no longer depend on their acceptance among the voters but on their chosen godfathers to support them secure democratic successes (Aderonke, Awosika and Olanrewaju 2013, 70).

Similarly, it is observed that corruptive predispositions increase the monetary base of the godfathers by generating a wide variety of problems in the politics and government because the godfathers use money to place their godsons and wards in several positions of power (Oviasuyi 2009, 73).

According to Ohiole and Ojo (2016, 4), the election sponsors are rich people that come out willingly to contribute kindly towards the voting success of a party or sponsor aspirants throughout the election. He might be less worried about the active politics or management of government but thinks of responsive policies from the government. "Nigeria's godfathers in the XXI century sponsors election, but not all election sponsors are godfathers". Though, Godfathers reign across all spheres of the society: academics, legal, and religious environment (Ohiole and Ojo 2016).

In line with the above assertion, a study by Popoola (2014), disclosed that political godfather-son fight has been distressing Nigeria's development. The battle entrenched in the crash of interest, needs, values, and capitals, involved political office holders in the highest ladder of administration.

THE IMPACTS OF GODFATHERISM

The study found that dissertation of politics of godfatherism had so much predisposed the political life and socio-economic of the country and particularly in the fourth republic. It had added ample care at the current time as a result of its need methods of enunciation. It has become almost incredible for an individual to hold political office either by election or appointment without condescending a godfather because of their power and influence (Joe 2010, 1-2). The politics of godfatherism and regionalism has a negative impact

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on the political structure of Nigeria and Nigerians. Indeed, the right to elect individuals of their choice to rule them was deprived given the circumstances in which godfathers-imposed contenders of their favorite on the generality of the people. This is, to say the least very hostile to the creeds of democratic law (Chukwuma 2008, 87).

The politics of godfathers in the state are not simple sponsors of political campaigns, rather they are people whose influence stems not just from wealth but from their capacity to organize violence and corruption to manipulate central, state or local political schemes in support of the candidates they champion. A study by Oluloyo (2014, 3), observed that godfather request a considerable grade of control over the government not in order to support or form government policy, but to extract direct financial return in the form of government resources stolen by their politicians or gave to them as further opportunities for the implant. The over-concentration of influence, wealth and power of politicians describes the ascent for the regulating of the political structures and institutions by the ruling class in society. However, the struggle and the resulting standards have impacted significantly on society in a various way. In the present emerging democratic practice, the power struggles among the members of the ruling class have given rise to violence in different forms and digress. In a related opinion study by Ohiole and Ojo (2016, 10-11), revealed that Nigeria politics has been characterized by godfatherism, religious and tribal politics, money-bag politics, regionalism, and party politics.

Ohiole and Ojo (2016, 11) added that political godfatherism is based on political substitution relating to financial and moral aid where the godfather is the main donor and the godson the primary receiver, as a result, the common people are being destabilized with no dividend of democracy. Meanwhile, Godfather has endangered the existence of Nigeria nascent democratic practice. For instance, the illegal removal of Oyo State Governor Ladoja in 2006 lead to political uncertainty in the state. In an interrelated version a study by Oviasuyi (2009, 74), exposed that there has been a lot of catastrophes in Nigerian politics and Administrational crisis of self-assurance in the voted representatives, a loss of trust in the democratic rule and a growing hindrance at government, also, a growing frustration at the insignificance individual's vote in the political development. All these disasters are disasters instigated by the unconsecrated association of godfatherism that believes in the power of incumbency and influence. The godfatherism is not new a new phenomenon in Nigerian political movements. It has only assumed a new form, under the current republic of democratic governance. Partially because the Nigerian economy is still at the primitive stage of accumulation of wealth by the politicians and commissioned representatives with little or no fruitful capacities. In the Nigerian context, it is believed that politics is the only means of attainment of state resources (Aderonke, Awosika and Olanrewaju 2013, 71). The politics of godfatherism and politics has become the overriding feature describing contemporary politics in Yobe state. The role of a political phenomenon has wedged on the body politics of the state negative virtues which are now a potential danger to the state democracy and

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democratic development (Aderonke, Awosika and Olanrewaju 2013, 71). Nigeria joined the comity of democratically governed countries, it has continued to experience an unparalleled rise in political ferocity extending from an increases crime wave, political assassination, armed robbery, and religious riots as a result of the crisis that emerged between godfather and godson (Ohiole and Ojo 2016, 2).

The advent of godfatherism modeled a great threat not only to good governance but also to the socio-economic development and stability of democratic governance. Perhaps, one of the most disturbing and damaging influences of godfatherism in Nigeria's fourth republic was in the domain of making nonsense of a truly free, fair and credible electoral process in which the electorates by right are expected to freely elect people of their choice into public office to represent their interests (Nkwede, Ibeogu and Nwankwo 2014).

FINDINGS

Looking at the topic under study, the researcher found that the truth is that most honest, accountable and dedicated political aspirants in Nigeria are not financially sound they did not possess the financial power to contest and win the primary election, regardless of the general election, most of them are hiding under the umbrella of godfathers appears rational. However, the introduction of money-politics into Nigeria political system preferred the political godfathers, who are ready to support any candidates of their interest. This is in line with the assertion of the Elite theory which believes in power domination within a certain group of people. In relation to this, those contestants that are frantic for power had to pledge alliance to the godfather for a guaranteed charming ticket or else they would not have the ticket to contest for any post (Adeoye, 2009 p270). The godfatherism and political conflict have become the central feature depicting present-day Nigerian politics (Aderonke, Awosika and Olanrewaju 2013, 74). This disclosed that:

> One thing with politics is that you must believe in godfatherism. If you did not believe in it, you would not be in daddy's place," Reverend Jolly Nyame, the governor of the Northern Taraba State, told Nigeria's The Sun newspaper. He then added that "Whether you like it or not, as a godfather you will not be a governor, you will not be a president, but you can make a governor, you can make a president." "I am the greatest godfather in Nigeria because this is the first time an individual single-handedly put in position every politician in the state (Olarinmoye 2008, 69).

On this Coker (2004), observed that "godfathers of Nigeria politics have always used their positions, power, and influence for their personal exaggeration to the disadvantage of the poor masses".

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RECOMMENDATIONS

To minimize the problems of godfatherism politics in Yobe state, the following factors are recognized (by Bernard 2009), and must be put into consideration to curtail these illegal acts (Alabi and Tunde 2013, 19):

- There is a need for political awareness campaigns to put an end or to minimize political Godfatherism in the state.
- All elective positions in Nigeria context should be made unappealing. The impression of paying huge allowances and salaries to elected leaders should be stopped, this is to discourage the godfathers and those politicians that are contesting for money sake.
- All political parties should categorically specify time and venues for the primary election to avoid confusion and misleading of the electorates or the voters.
- Political godfatherism should be cast off and reinforced democratic institution to evade from the politics of godfatherism of central government policies and programmes in order to sensitize the citizens on the importance of contributing in the election, and citizen awareness should arise on demanding a good response from the ruling class.
- It is therefore, suggested that godfatherism should not be treated as a party affair, but should be offered political, social and legal treatment by the government and the stakeholders in the state.
- Power of incumbency should be restricted by employing provisional government in place of incumbent President, Governor and Local Government Chairmen shortly before the commencement of the next elections campaign. This will curb the practice whereby the public office holders supervise over the elections in which they are contesting and conspire with godfathers to rig the election results.
- Independent National Electoral Commission (INEC) should adopt the use of electronic voting for all elections in the country to curtail electoral scam this will reduce the elections rigging and will as well encourages the interested aspirants to vie for any position of their choice.
- All political parties should adopt the principles of direct primary elections at all level this would give room for every interested citizen to contest and participate in politics.
- All political party should reduce the price of nomination or contesting forms to a reasonable and affordable amount, this would create an avenue for the masses to contest in their various constituencies, local government, state as well as the federal level.
- There is the need for increased confidence in the duly elected officials and increase faith in the democratization process.

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- The electoral law should lay stress on appropriate conduct of primary elections into various positions to improve the rights of the voters in the choice of their aspirants or representatives.
- Electorates should be allowed to vote for the preferred aspirants during elections without pressure by political brutes who are part of the devices of godfatherism.

CONCLUSION

The study concluded that the politics of Godfatherism has become the leading feature describing the modern Nigerian politics. It is obvious that godfatherism is not a new phenomenon in the history of Yobe politics and without it the politics of regional or side domination would have been a history. And no expressive impact would have been made in most endeavors of humanity including politics. The effects of godfatherism are conspicuous and featuring people on the face. This has changed into a hydra-headed monster as observed by Aderonke, Awosika and Olanrewaju (2013, 74), which he explained that if nothing is done can shorten the hard-gotten democracy. The study further observed that Yobe politics characterize with these types of godfathers: Most especially those who serve others, those who expect the society to serve them, and even those who channel their resources into criminal activities. The paper completed that politics of godfatherism has become a social phenomenon that has entered the hook and crannies of every state, including Yobe, and has dominated the political settings of the state. This paper concludes by knowing the inevitability of godfathers in politics but there is a need for appropriate supervision of godfather/godson association. 

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