GODFATHERISM AND PUBLIC POLICY IMPLEMENTATION IN LAGOS STATE, 1999-2020

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Abstract

The discourse of godfatherism gained much attention at the present time as a result of its need forms of articulation. To sum this up, this study examined the effects of godfatherism on good governance and provision of essential services in Lagos state. To actualize this, quantitative method through survey research design was used and twenty-four (24) online questionnaires were raised for the respondents within the Alimosho local government area of Lagos state. For further analysis, two hypotheses were raised and regression analysis was adopted. At the end of the statistical analysis, all the two hypotheses agreed with the alternative hypotheses and the findings revealed that godfatherism occurs in Lagos state, due to high corruption rate, centralized nature of Nigeria federalism, and monetization of political offices. To address the problem above, the study recommends that the anti-corruption crusade of government should be intensified vigorously, and the independent of the judiciary should be stabilized.

Keywords: Godfatherism, Good governance, Social Amenities, Public Policy Implementation,

Introduction

Background of the study

With the return of the country to democratic rule in 1999 after a long period of military regimes (the country has had 31 years of civilian government to 29 years of military rule since independence in 1960. The issues of public policy implementation (in terms of good roads, good governance and infrastructural facilities) have become a major problem in

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Godfatherism is an almost Nigerian political invention that has become an area of interest to political scientists, academics, students and politicians alike. Political godfather is a condition in Nigerian political process influencing the democratic establishment in order to satisfy his selfish interest, manipulate the democratic body and its mode of operations, by overpowering public office holders like the governor and council chairman to dance to their tone. Furthermore, godfathers in Nigerian politics viz-a-viz in Lagos state are primarily concerned with appropriation of government contracts, public appointments, plundering the coffers of the state, stealing of government money, robbery and looting of government treasury (Ajayi, 2006). In order to achieve their objectives, godfather who also serves as warlord, establish, train and maintain a standing personal “army” which they ostensibly supplement with a sprinkling of the official police detachment, to deliver the winning election figures. It clears that godfatherism involves two parties; the godfathers on the one hand, and the “godsons” or “god-daughters” as the case may be but more of the godsons have been recorded in Nigeria. The relationship between the duos is symbiotic as both parties use each other to survive and achieve their aims in politics. The godfather often bankrolls the campaign of the godson with the expectation from the godson to reciprocate by favouring with political representation in the government through nomination of office holders and award of contracts to the godfather (Adoye, 2009).

This overriding influence of the godfather on the government and its activities tend to breed corruption, creeping of infrastructural development in the society and illegal activities of criminal nature in the administrations. As rightly observed by Aremu & Omotola (2007), godfatherism in its current form and character in Nigerian politics, may be distributive but its longstanding effects and cultural values embrace misplacement of government priorities, corruption and criminalization of the political process. Godfatherism is therefore one of the pandemics that is endangering our polity. It compels elected official to siphon funds that should have been used for the public benefits into private hands of the godfathers, thereby jeopardizing and mortgaging the future of the country and its citizens (Ohiole & Ojo, 2016).

Furthermore, it is evident from the political situation in the present-day Nigeria that political godfathers operate like the mafia in which Vilfredo Pareto (1935) sees as power
rotation among the elites. They display similar inhuman schemes and aggressive politicking, undermine the country’s constitution and political system, coupled with sometimes manipulating the established governance institutions and processes to achieve their aims. An apt description is to say that they rely on the Machiavelli’s principle of the end justifying the means (Ojebuyi & Ekennia, 2013). As argued further by Ajadike (2010), the activities of political godfathers are depriving electorates from choosing their preferred candidates for political office, thereby creating adverse effects on political institutions to implement government policies.

Statement of the problem
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 different parts of the country including Lagos state. With the advent to democratic rule in 1999, the state has witnessed a heightened tempo in the politics of godfatherism, which has affected its socio-economic and political development. As disclosed by Ohiole & Ojo (2016), that democracy in Nigeria has not been fully established and the phenomenon of godfatherism has endangered democratic process and the socio-economic lives of the citizenry. Between 1960 and 2020, there have been instances of godfathers having heavy-hand in the control of state’s public treasury in terms of appropriating government contracts and diverting state financial resources to themselves. The net effect results into the shortage of basic infrastructures, high corruption rate and creation of administrative gap between the government and citizens. More so, in the area where godson falls apart from the godfather and defects to another political party to arm-twist the political godfather, the outcome of the strained relationship has always fierce battle that has undermined governance and government in those states (Ali, Bukar, & Babagana, 2018).

To justify the above argument, there are different opinions concerning the concept of godfatherism and its effects towards public policy implementation (in terms of good governance and provision of social amenities) in Lagos state. In terms of good governance, Oluloyo (2014) observed that godfather demands a substantial degree of control over the government not in order to shape government policy, but to exact direct financial return in the form of government resources stolen by their protégés or awarded to them as further opportunities for graft. Chukwuemeka (2012) further argues that godfatherism is the mother of corruption and political instability in the country. Osakede & Ijimakinwa (2016) argued that godfatherism has hindered good governance in Nigeria in terms of manipulation of state revenue, mismanagement with unjustified and ridiculous amount of contract awarded to the godfather and other political associates.
Oluloyo (2014) argues that some godfathers are receiving allowances from state purse for the job not done in order to satisfy them at the detriment of the people. Olarinmoye (2008) on his path also argues that in terms of good governance, godfatherism denied electorate good governance due to the increase in the volume and nastiness of electoral corruption because of the politics of do or die affair and winner takes all syndromes. Sukariyau & Alabi (2013) also buttressed the electoral corruption identified by Olarinmoye. They argued that godfatherism ensures manipulation of primary elections and involvement of snatching of ballot boxes, papers, killing of opposition aspirants, falsification of election results, motivating the godson to embezzle publics’ funds and hijacking public security to intimidate electorate in various polling units. This to a large extent explains that godfathers demand power over the government, not to make the government better or implement good government policies, but to settle their own personal ambitions or interests.

In terms of provision of social amenities, Chukwuemeka (2012) further argues that godfatherism has robbed the citizens of the privilege of enjoying the dividends of democracy and availability of essential services in the country. This noble trend in our political history has been bastardized by the new crop of political godfathers and puppet politicians seeking elective offices through these political shylocks. Nwagwu (2010) argues that the abuse and wrong application of the phenomenon of godfatherism by the key political players in Nigeria have made nonsense of the democratic and leadership values of responsibility and accountability where the interest of the people is mortgaged and the business of governance is survival of the fittest. Invariably, the fulfilment of electoral promises, provision of social amenities, access to education, creation of job opportunities, enunciation of poverty alleviation programmes to empower the populace are unattainable by the puppet godson (Albert, 2005). Ezeani (2003) on his part opines that political godson who is not responsible to the people will not run open and transparent government, rather a closed system approach is adopted to alienate the people from governance.

The aftermath of these acts have mostly resulted into democratic failures, bad governance, denial of electing credible candidates, lack of basic social amenities, imposition of mediocrity into political and appointive positions, and the whole experiences have been that of pains, misery, penury, squalor and damnation arising from poor performance and poor service delivery among godsons. Omonijo, et.al, (2015) concludes that irrespective of negative effects of politics of godfatherism in Nigeria, Lagos State exhibits distinct model because the system in the state has maintained
political continuity and stability, and promotes smooth change of government. Ayeni (2020) credits former governor of Lagos State for the social and economic progress made in Lagos over the past two decades including imposition of the progressive governors to run the state since left the post.

Objectives of the Study
The aim of this study is to examine the effects of godfatherism on public policy implementation in Lagos State, Nigeria. The specific objectives are to examine how:
(i) Godfatherism has influenced good governance in Lagos State.
(ii) Godfatherism has influenced the provision of social amenities in Lagos State.

Literature Review
Theoretical considerations
A major theoretical underlining for this study is the elite theory by Vilfredo Pareto. Propounded in 1935, the theory sees power as a mechanism rotated among the elites. This means the elites substitute one another group in the hold and control power, meaning that the masses become frequently ruled by the few elites. In order words, elites wield power at the expense of the masses (the electorates). The conception of elite rotation of power by Pareto & Mosca (1961) rests on the belief that the elites take over the control and governing of the state resources by occupying key positions (Nwagwu, 2010). Pareto’s theory also has a link with the Weberian concept of power, which sees power as a way of exerting one’s will (even against one’s will) on the generality of the population. (Weber, 1922). Acquisition of power, the theory implies, can be accomplished through material and/or resources. It follows therefore, that the elites use of politics of godfatherism to acquire power using all means – material, manipulative, force and coercion – have explanations in both Pareto and Weberian laws that see domination of masses by elites and the subjecting of the masses or electorates to the control and dictates of the elites or the powerful godfathers do have rational explanation.
In terms of elites however, these are those in the top bracket of the society with control of resources or capital (Omonijo, et.al, 2015). They well positioned to use their social, political and economic clout to the bend the society to their wishes through the process of determining those who get how power and political offices to affect control on the society and ways by which resources in the state are allocated. This argument can be justified with the political arrangements in Lagos State which to some extents promote smooth change of government and political stability due to imposition of the few elites in the state. According to Ajeluoron (2019), the sharing of the political positions in Nigeria vis-a-vis Lagos State are determined by godfathers who manipulates and subverts
the electoral process to achieve victory for their political godchildren at the detriment of electorate interests.

**Conceptual Explanations**

**Godfatherism**

Godfatherism, as employed in this study, literally suggests the process and emergence of a powerful individual who possess almost power of total control over the local politics of a place. Godfathers according to Nwagwu (2010), are individuals who deprived political parties of their traditional and rightful duties of providing transparent and consistent policies on the basis of which electorates select the candidates proposed by them. Godfatherism according to Sakariyau ,(2013) is a man made power purposely to determine who gets nominated to contest elections and wins the election. It refers to a relationship between a political guardian with a long experience of involvement in politics, and a neophyte aspiring for political positions.

**Public Policy Implementation**

Public policy is a government action or concept that ideally directs towards specific decisions, leading to beneficial effects that benefit the society or unit. Public policy also means whatever governments choose to do or not to do (Anifowose & Enemuo, 2015). Public policy implementation involves the identification of policy plans, programmes, projects and activities; a clear definition of the distinct roles of implementation organizations or agencies; details of strategies and necessary linkages and coordinating mechanisms; as well as resources (human, financial, material, technology, information acquisition and utilization) (Maduabum, 2006). Randel (2010) also defines public policy implementation as inputs of sound managerial and administrative capabilities in terms of proper activity scheduling, resource mobilization and rationalization, network analysis, budgeting, supervision, problem-solving, decision making and cost-benefit analysis.

**Good Governance**

Popoola (2013) describes good governance as participatory, transparent, accountable, effective and equitable that promotes the rule of law. Governance has been defined as the rules of the political system to solve conflicts between actors and adopt decision. It can also be described as the proper functioning of institutions and their acceptance by the public. Governance is influenced by certain factors in political environment. Good governance is broadly perceived as the effective ways in which the government performs its work and promotes the public good.
Provision of social amenities
Social amenities refer to places, building or infrastructural facilities which are to be shared and to become convergence spots for citizens. The social amenities include such as shelter, food, water, and sanitation, educational and health.

Relationship between Public Policy Implementation and Godfatherism in Nigeria
Numerous factors have been identified as causes of the dearth in public policy implementation in Nigeria. These are discussed below.

Greed and Selfishness: Most of our leaders in Nigeria are full of greedy and selfish in their act of governance. Most of them want to remain in the mantle of leadership till they die. Greed and selfishness make some leaders to be power drunk and as such can divert their attention into doing things that are worrisome at the expense of the teeming population (Dike 2005). In most cases, a greedy man may not even remember his close associate. They only know themselves and believe that if not them nobody else can do it. This is the reason why most leaders in Nigeria want to migrate from one position to another without considering the youths. Many a time they proclaim that youths are the leaders of tomorrow. The question is how can the youths be the leaders of tomorrow in the presence of money bags? According to one of the Governors in the oil producing state in the country, greed and selfishness as an act of corruption in Nigeria is chronic and endemic that needs serious attention. This is because it is worse than Ebola virus. It has disrupted and destabilized the developmental efforts of many societies and world at large (Hardoon & Hrienrich, 2013).

Favouritism and Nepotism: Favouritism according to Omonijo, et.al (2015) is usually seen as unfair treatment of persons or groups. It is a mechanism of abuse of power or position implying high biases in the allocation of job, positions of authority, and resources to people, kinsmen, family members, society and country. Nepotism is the favouritism shown to relatives or friends. Favouritism enables wrong persons to be employed in any establishment without proper qualification. It also offers an appointment to politicians who do not merit such appointment. Usually, in most organizations and establishments favouritism usually result to low productivity in terms of offering services to the employers. This is because such persons know that they are protected and they can do anything and go scot free. Also, favouritism in politics enable political office holders to divert resource meant for development into private pocket without query or molestation (Izueke 2007).
Weak Government: Corruption is most prominent in the society or organization where there is weak government. In corrupt societies, governments are unable to stop corruption because they lack strong will to do so. Even if there are anti-corruption agencies to tackle the case of corruption, such agencies can easily be swallowed up into corruption. This is because when such anti-corruption agencies prove to be honest, their effort means nothing to any member of the society. This is because the honest people according to Izueke (2007) are usually not allowed to last in any position of authority by the dishonest ones. The dubious ones usually use all sorts of measures to remove the good ones from the pinnacle of administration because of honesty.

Godfatherism in the politics of Lagos State

With the commencement of Fourth Republic 1999, Alliance for Democracy (AD) and other political parties were established and Bola Ahmed Tinubu became (AD) flag-bearer along with Chief Kofoworola Bucknor Akerele as his deputy. Tinubu went on to win the AD primaries in Lagos State and subsequently the governorship contest. (Orekelewa, 2014). Across the length and breadth of Nigeria, Tinubu is widely regarded as the "Godfather of Lagos politics." In April 2003, Tinubu and his new deputy governor won re-election as governor and deputy governor of Lagos State. He was the only governor from the AD to return to office in South West as the other states fell to the People's Democratic Party.

Tinubu left office therefore on May 29, 2007; it began the era of godsons in Lagos politics with the first in line being Babatunde Fashola, his chief of staff while in office becoming his successor. Although Tinubu has succeeded in leveraging and extending his acquired political capita Lagos to some parts of the country, pulling strings, installing governors, influencing who gets what, even up to the national level where he worked in support of current Nigerian president, Muhammadu Buhari in 2015 elections (Anyaeigbunam, 2015). Though he had anointed Babatunde Fashola over his deputy, Femi Pedro, in 2007, at the 2011 election when Fashola wanted to toe his footpath for a second-term but Tinubu was said not to be in his support. Like in previous cases of godfathers and godsons that had been seen earlier, relationship between the two was said to be frosty. Tinubu was said to have shifted support to Muiz Banire, the Commissioner for Environment in Lagos State. A lot of water is said to have passed under the bridge before Fashola could have the second term. Fashola not only learnt his lesson but seemed to have become one of the good students of politics of godfatherism, careful enough not to engage in a test of his “loyalty” to his boss. In 2015, openly, Tinubu had thrown his weight behind Akinwunmi Ambode to be Fashola’s successor. And who dared the godfather? (Gambo, 2006)
Ambode initially found favour with his godfather, Tinubu, as he dismantled effectively all obstacles on his protégé’s path of becoming the Lagos State governor. But as the 2019 elections were drawing near, it became clear that the godson had fallen out of grace with the godfather. Tinubu ditched Ambode who like him (Tinubu) and his, Ambode’s predecessor (Fashola), wanted a second-term. In his place, the godfather had found a new love: Babajide Sanwo-Olu. By the time the party’s All Progressives Congress (APC) primaries were concluded on October 2, 2018, it was obvious that the godfather had drawn the curtain. The game had ended; Ambode had become history (Anyaegbunam, 2015). The embattled governor put up a fight, naturally, it was futile. Ironically, the godfather of Lagos had dealt him a deadly blow. Of course, Sanwo-Olu won the governorship elections defeating his main challenger Jimi Agbaje of the People’s Democratic Party (PDP) by wide margin at the gubernatorial election contest of on March 9, 2019 and was sworn as the 15th Governor of Lagos (Ajeluorou, 2019)

Effects of Godfatherism on Public Policy Implementation in Lagos State

In concluding this section, it is important to highlight some of the effects of godfatherism on Lagos State. First is the fact that in contemporary Nigeria, no state has come under the influence of a very strong political godfather as Senator Ahmed Bola Tinubu and who is having prolonged control of the state and its political process. Since 1999 when the Fourth Republic began, Tinubu in the conception of Vilfredo Pareto argument, acquires and controls political power at the expense of the masses and the people of Lagos. In an article on The Guardian of May 17, 2019, titled “Unravelling Nigeria’s arch-political godfather,” Ajeluoron had written of Tinubu:

“And so after eight years and setting the foundation for Lagos, Tinubu left, one of his legs still planted solidly in Alausa and the other in Bourdillon Road, Ikoyi. In fact, some wags say that he has actually moved the Government House from Alausa to Bourdillon, where he is a lion watching over the cubs.”(The Guardian, 2020).

In direct response, Tinubu’s expressed messianic complex of helping the people to head-hunt for the “… best hand, the best brain … the [person with] best experience …” for the job. Cocks (2015) credits Tinubu for the social and economic progress made in Lagos over the past two decades including imposition of the progressive governors to run the state since left the post. Gramout (2015) argued that with the formation of megacity platform, former Lagos State Governor has been able to promote grassroots government
Godfatherism and Public Policy Implementation in Lagos State

and socio-economic development in the State. He identifies some of the economic development which the state has experienced since 1999 till date as a result of political continuity in state such as introduction of electronic tax payments, reforming waste collection system and introduction of LAGBUS & BRT transport system with full franchise packages. He further mentioned that Lagos political leader has consistently sought to concurrently address public service demands, patronage pressures, and technocratic megacity ambitions.

Cocks (2015) opined that politics of godfatherism in Lagos State has improved urban transport system, infrastructural development; attract best skill workers, creation of commercial culture, incentive structure and mechanism for accountability. He further argued that politics of godfatherism has been criticized as undemocratic system of government, but argued that former Lagos State Governor managed to fix things no one thought fixable. That he has been able to determine successor governors who have been able to control crimes, beautification of Lagos environs and effective traffic management. Conclusively, irrespective of the aftermath effects of politics of godfatherism on public policy implementation in Nigeria vis-a-vis in Lagos State, Omonijo, et.al, (2015) conclude that the nature of politics of godfatherism in the State has maintained political continuity, stability, and promotes smooth change of government.

Methodology
This study adopted cross-sectional survey research design due to the influence of the independent variable on dependent variable which required the collection of data from sample group in order to test the hypotheses and answer the research questions raised (Abiola, 2007). The population of this study consists of 1,288,714 comprises of the people and public officials living in the Alimosho local government area. The Local government was chosen because of its population among other local governments in Lagos state. To ensure systematic nature of the work, the sample size was drawn from the Alimosho local government Area and Devas (2002) formula with 5 percent sampling error was used. Therefore, the sample size for this is 1,500, but only 1,200 were retrieved. Furthermore, with the complexity of this study, multiple sampling techniques which consists the combination of Simple random and stratified sampling techniques were used to select the sample size due to increase in women population in Alimosho local government (Azika, 2010),

The study developed online questionnaire to collect relevant information from respondents in order to comply to the COVID 19 pandemic guidelines. To validate the
research instrument, content validity and test – retest reliability instruments were used. Regression analysis was used to test the hypotheses of the study. First, we conducted the diagnostic test (for testing violations of the assumptions of linear regression model) include: the analysis of variance (ANOVA) tests, Durbin-Watson Statistics (test for serial correlation), and collinearity statistics. Thereafter, we performed an ordinary least squares regression analysis between Good governance (GOV) and its antecedent variables, Provision of essential services (PES). Furthermore, correlation analysis was used to test the association between the study variables. The Statistical Package for the Social Sciences (SPSS) version 23.0 was used for data analysis.

Data Analyses and Discussions

Presentation of Data

Table 1: Demographic Characteristics of the Respondents

<table>
<thead>
<tr>
<th>S/N</th>
<th>Category</th>
<th>Frequency</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>516</td>
<td>43.0</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>684</td>
<td>57.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1200</td>
<td>100.0</td>
</tr>
<tr>
<td>2.</td>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Below 20</td>
<td>192</td>
<td>16.0</td>
</tr>
<tr>
<td></td>
<td>20-30</td>
<td>288</td>
<td>24.0</td>
</tr>
<tr>
<td></td>
<td>31-40</td>
<td>240</td>
<td>20.0</td>
</tr>
<tr>
<td></td>
<td>Above 40</td>
<td>480</td>
<td>40.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1200</td>
<td>100.0</td>
</tr>
<tr>
<td>3.</td>
<td>Marital Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Single</td>
<td>696</td>
<td>58.0</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>504</td>
<td>42.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1200</td>
<td>100.0</td>
</tr>
<tr>
<td>4.</td>
<td>Educational Background</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Post graduate</td>
<td>374</td>
<td>31.0</td>
</tr>
<tr>
<td></td>
<td>B.sc</td>
<td>540</td>
<td>45.0</td>
</tr>
<tr>
<td></td>
<td>HND</td>
<td>132</td>
<td>11.0</td>
</tr>
<tr>
<td></td>
<td>OND/NCE</td>
<td>48</td>
<td>4.0</td>
</tr>
<tr>
<td></td>
<td>SSCE/GCE</td>
<td>108</td>
<td>9.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1200</td>
<td>100.0</td>
</tr>
</tbody>
</table>


A majority of the respondents 684 (57.0%) were “female”. This implies that the clear picture of the event would be given due to the majority of female respondents and truthful nature of the women to the events or issues. The majority 480 (40.0%) were “Above 40 years”. This implies that majority of the respondents were within the maturity age of 30
and above which will show the truthful nature of the research work. The majority 696(58.0%) were “Single”. This implies that majority of the respondents were single which will give them more opportunity and time to give cogent and well detailed responses to the Questionnaire. Also the majority 540(45.0%) were “B.Sc.” holders. Thus, the study shows that majority of the respondents were enlightened people which would assist in providing unbiased opinions in validating the findings outcome.

**Analyses of Research Hypotheses**

The regression analysis indicated that the coefficient of multiple determination (R square = 0.958) is satisfactory, as 95.8% of the variations in the model is explained by the regression (the benchmark is 70% and above). Also, the Durbin Watson Statistics (DW-stats = .917) is meritorious, which means the problems of multi-collinearity is not present in the data (as a standard a Durbin Watson statistic should lay between 1.6-2.5- Durbin Watson statistic is a test of serial correlation. Furthermore, F-stats (F = 723.949, sig. = 0.000) is significant, which indicates a linear fit between public policy implementation and its antecedent’s variables. There exists a linear relationship between public policy implementation and the independent variable dimensions, viz.; good governance and Provision of social amenities (PES).

Despite this result, cross-sectional data suffers from the problem of multi-collinearity, which gives rise to spurious regression estimates. Ideally, the model to use for this study is called the structural equation model (using software known as STATA). This was not done here. We analysed this study on the basis of correlation analysis.

Table 2 shows the regression results. These are discussed below.

<table>
<thead>
<tr>
<th>Model</th>
<th>Variables</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>T</th>
<th>Sig.</th>
<th>Collinearity Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
<td>Tolerance</td>
</tr>
<tr>
<td>(Constant)</td>
<td></td>
<td>.441</td>
<td>.114</td>
<td></td>
<td>3.860</td>
<td>.00</td>
</tr>
<tr>
<td>Good governance</td>
<td></td>
<td>.453</td>
<td>.109</td>
<td>.256</td>
<td>4.157</td>
<td>.00</td>
</tr>
<tr>
<td>1 Provision of social amenities</td>
<td></td>
<td>.223</td>
<td>.092</td>
<td>.256</td>
<td>2.414</td>
<td>.018</td>
</tr>
</tbody>
</table>

a. Dependent Variable: PUBLIC POLICY IMPLEMENTATION

**Source:** Survey Research, 2020.

In the table, the variance inflation factor (VIF) is less than 10, and Tolerance is greater than 0.055, which means that, the data has no evidence of multi-collinearity. The
regression model is: \( GOV = 0.441 + 0.453 \text{GGV} + 0.223 \text{PES}_i \) the t-values show public policy implementation is supported by Good governance (GOV), but not supported by Provision of social amenities (PES).

Correlation Analysis
Table 3 shows correlation matrix results for public policy implementation. This is discussed below.

**Table 3: Correlation Matrix for public policy implementation in Nigeria**
Covariance Analysis: Spearman Rank-Order

<table>
<thead>
<tr>
<th>Variables</th>
<th>Public policy implementation</th>
<th>Good Governance</th>
<th>Provision of essential services</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public policy implementation</td>
<td>Pearson Correlation 1</td>
<td>.967**</td>
<td>.975**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N 100</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>Good Governance</td>
<td>Pearson Correlation .967**</td>
<td>1</td>
<td>980**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N 100</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>Provision of social amenities</td>
<td>Pearson Correlation .975**</td>
<td>.980**</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N 100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).


In Table 3, statistical tests, based upon the null hypothesis that the Pearson correlation coefficient is equal to zero indicate that all correlations are significantly different from zero at the 1 per cent significance level. In descending order of magnitude, public policy implementation is associated with Provision of social amenities (PES) \( (p = 0.975, p < 0.000) \), Good governance (GOV) \( (p = 0.967, p < 0.000) \). There are significant correlations between Provision of essential services (PES) and the entire exogenous variables.

A closer look at the coefficients results in the matrix revealed that to a large extent the explanatory variables were correlated with Good governance, but none is more than 0.90. This means that there is the absence of multi-collinearity problem in our model. According to Bryman and Cramer (1997), the correlation coefficient should not exceed 0.80. In the
opinion of Dwivedi (2008) the correlation coefficient should not exceed 0.90; otherwise the independent variables that show a relationship in excess of 0.80 may be suspected of exhibiting multi-collinearity. Multi-collinearity between explanatory variables may result to wrong signs or implausible magnitudes, in the estimated model coefficients, and the bias of the standard errors of the coefficients. Thus, the diagnostics for the linear regression model is not acceptable on the basis of correlation analysis. This is to be expected as cross-sectional data suffers from the problem of multi-collinearity, which gives rise to spurious regression estimates.

**Discussion of Findings**

**Research Hypothesis 1: Perceptions of extent of Godfatherism on Good Governance**

Research hypothesis 1 perceives the level of Good governance as low. This means that godfatherism therefore influence good governance in the state, as to the fact that godfathers influence or determine policies made in the state. This is true, as the godfathers use their godsons, whom have been elected into the seat of power, to achieve is own personal bidding, and not the bidding of the generality of people, therefore allowing the godson make laws that are beneficial to him (godfather). Through the analysis and feedback from the respondents, it was also seen that godfatherism promotes ineffective leadership and administration, promotes socio-political conflicts, promotes elitism agendas and discourages popular participation of people. All the aforementioned help to realise that godfaterism influenced good governance in the state. Chukwuemeka (2012) further argues that godfatherism is the mother of corruption and political instability in the country. Osakede & Ijimakinwa (2016) argue that godfatherism has hindered good governance in Nigeria in terms of manipulation of state revenue, mismanagement with unjustified and ridiculous amount of contract awarded to the godfather and other political associates. Sukariyau & Alabi (2013) also buttressed the electoral corruption identified by Olarinmoye. They argued that godfatherism ensures manipulation of primary election and involvement of snatching of ballot boxes, papers, killing of opposition aspirants, falsification of election results motivating the godson to embezzle publics’ funds and hijacking public security to intimidate electorate in various polling units. This to a large extent explains that godfathers demand power over the government, not to make the government better or implement good government policies, but to settle their own personal ambitions or interests. Therefore, irrespective of the stable nature of godfatherism in Lagos, is still served as a bane to good governance.

Research hypothesis 2 perceives the level of Provision of essential services as low. Through findings from the respondents, it has been known that godfatherism affects the provision of social amenities in the state. This statement tends to be true, as godfathers influence the provision of social amenities in a state, like the provision of good roads, infrastructure, water supply etc, whereby godfathers demand power from the godson, and therefore take funds that’s are allocated for the purpose of provision of facilities, and use it for his own self, therefore causing for the non-availability of essential services in the state (Chukwuemeka, 2012). He further argues that godfatherism has robbed the citizens of the privilege of enjoying the dividends of democracy and availability of essential services in the country. Therefore, irrespective of management situation of politics of Godfatherism in the state, it shows that the system is more of anti socio-economic development.

Conclusion

Godfatherism is a hydra-headed monster in Nigerian politics. It will continue to threaten the practice of democratic stability and good governance in the country if no concrete efforts are made to deal with the problem. For now, godsons who have problems with their adopted fathers are coming out to provide information on how they came to power and the type of problems they are consequently subjected to, this explains the situation between former Lagos state governor and his godfather. This development is good for the growth of democratic governance in the country (Omonijo etal, 2015). He suggested that these factors must be considered to shorten these unlawful political acts.

Now that Nigerians are better educated on how the elites manipulate elections in the country, they are bound to be better prepared for the future. Although, it is common to have influential people in the society giving strong backing to electoral candidates, if the goal is to use it to get the best people into public offices. What is wrong with the Nigerian system is when the godfathers turned politics into money-making business under which elections are rigged with a view to forcing pre-determined candidates into office. The office-holders are in turn subjected to all forms of indecent manipulations by their mentors. The godfathers in Nigeria viz-a-viz in Lagos state see their support to their godsons as an economic investment that must yield superlative dividends by all means, which in return erodes all the meaningful development in terms of good government, availability of social amenities, appointment of technocrats and all other meaningful personalities to the state.
Recommendations

To minimize the effects of politics of godfatherism on the implementation of government policies in Nigeria viz-a-viz in Lagos state, the study made the following recommendations were made;

1. There is a need for massive political enlightenment campaigns to educate the general populous on the negative effect of political godfatherism on the political development of the nation. This will help in minimizing the problems of political godfathers.

2. Independent National Electoral Commission (INEC) should accept the use of electronic voting for all elections in the nation to limit electoral cheat this will reduce the elections rigging and will as well encourages the interested candidates to vie for any position of his or her choice.

3. All political party should make the price of nomination forms affordable; this would create an avenue for the masses to contest in their various constituencies, local government, state as well as the federal level.

4. Anti-corruption crusade of government should be intensified vigorously and robustly pursued.

5. The independent and consistency of the judiciary to ensure that anybody who makes illicit demands on an elected leader in the name of recovering campaign expenses should be jailed without any option of fine no matter his or her social standing in the society.

References


Godfatherism and Public Policy Implementation in Lagos State