

***Local Institutions, Fetish Oaths and Blind Loyalties
to Political Godfathers in South-Western Nigeria***

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Abstract

This paper examines the involvement of traditional rulers and other institutions such as Community Development Association (CDA) and Community Development Council (CDC) in the mobilization for both local and General Elections in south-western Nigeria. It argues that the upgrading of some village heads to the position of kings, together with the creation of the position where it was hitherto non-existent, as well as secret but fetish oaths of loyalty sworn to by political sons/daughters to guarantee their loyalty, is deliberately done with a view to using them as a veritable tool to mobilize for grassroots support during General Elections. Using interview and observation, the conceptual framework for this study is David Easton's system analysis and this is augmented with the theory of violence as espoused by Hannah Arendt and Jenny Pearce. The problems created by the politicization of these institutions are blind loyalty of traditional leaders, politicians and members of community associations to the political Godfathers, deification of these Godfathers, imposition of unpopular and incompetent candidates in political offices, misappropriation of public funds and all manner of corruption, among others. Hence, the required remedies to these factors are proffered after which this paper concludes that for violence to disappear, there is the need for political gladiators and electorate to desist and resist the politicization of local institutions and the installation of literate and non-violent candidates as either a village head or a king. This is the needed impetus to stop violence during elections in South-western Nigeria.

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Introduction

Late Chief Jeremiah Obafemi Awolowo, the first premier of pre-independent western Nigeria who first headed the regional government that introduced free primary education, created the first television in Africa, built the Liberty stadium in Ibadan and mooted the idea of establishing the University of Ife now Obafemi Awolowo University was a political leader with the concern for the masses. The political party that produced late Chief Awolowo as premier was the Action Group (AG) formed in March 1951 (Anifowose, 2006) and it was a transformation of a cultural group, 'Egbe Omo Oduduwa', formed earlier in London in the house of the father of the former deputy governor of Lagos state from 1999 to 2002, Mrs. Kofoworola Bucknor-Akerele (Bucknor-Akerele, 2014).

Following the demise of Chief Awolowo's deputy and his arch-rival, late Chief Samuel Ladoke Akintola in the 15 January 1966 coup d'état, the political coast was clear for Chief Awolowo to become the unchallenged political Godfather in the region. His release from prison as well as the powerful appointments offered him by General Yakubu Gowon as vice-Chairman of the Federal Executive Council and Federal Commissioner of Finance coupled with the prudent manner he managed the country's finances boosted his political clout. He, however, withdrew from that government following the decision of Yakubu Gowon on 1 October 1974 not to keep faith with his earlier promise to return to the barracks in 1976.

Late Chief Awolowo, like a colossus, traversed the political landscape of the region with the new political party formed in September 1978 which was seen by many as a re-launch of his outlawed political party, the AG, under a new name, the Unity Party of Nigeria (UPN), comprising, in the main, his army of committed associates and supporters, winning the gubernatorial elections in Lagos, Ogun, Oyo, Bendel and Ondo states. The emphasis during the First and Second Republics in the south-west was on performance based on 'developmental issues and not money' (Albert, 2005, p.88) and the masses and their offspring benefitted directly in terms of tarred roads (Falae, 2014), employment opportunities, minimum and affordable taxes, free health facilities, affordable government-built houses and free education for children and youths, among other perquisites of good democratic governance.

However, following his death on 9 May 1987, his surviving associates formed a socio-political group, the *Afenifere* with late Senator Abraham Adesanya as the leader. The *Afenifere*, when genuine party politics was introduced by the Abdulsalami Abubakar Administration in 1999, formed a political party, Alliance for Democracy (AD) which won gubernatorial elections in the south-western states of Lagos, Ogun, Oyo, Osun, Ondo and Ekiti States. Thus, the *Afenifere* as a group was the collective political Godfather that chose the candidates for all the key political positions in the south-west. The AD, however, formed an alliance with the extinct All People's Party (APP) for the presidential election and Chief Oluyemi Falae of AD was jointly endorsed as the AD/APP candidate. Although Chief Falae lost the presidential election to Chief Olusegun Obasanjo of the People's Democratic Party (PDP), the grips of the AD on the people of south-western Nigeria were not in doubt as Chief Obasanjo lost to the AD in his ward in Abeokuta and in all other wards and constituencies in the south-west.

Furthermore, as the 2003 elections were approaching, Chief Obasanjo reached out to the *Afenifere* group and its political party, AD, for support during the 2003 presidential election. The AD assured and supported Chief Obasanjo's second term bid for president. Chief Obasanjo and his party, the PDP, not only won the presidential election, but also all the gubernatorial elections in five of the six states in the south-west. It was only Lagos which was won by the Action Congress (AC), a transformation of Senator Bola Ahmed Tinubu-led *Justice Forum* into a political party.

Following this electoral success, Chief Obasanjo emerged as a major political Godfather not only in the south-west but also in other zones of the Federation. Senator Bola Tinubu with his *Justice Forum* together with the Ajomale-led *Crusader* and Wasiu Ayinde-led *Mandate* became the main power broker in Lagos state and Dr. Olusegun Mimiko, with his *Iroko Frontiers* emerged as a political power broker in Ondo state. Therefore, the preoccupations here are to explain the statement of the problem, highlighting the main research questions, situate this study in a theoretical framework, define the phenomena of local institutions, fetish oaths and political Godfathers and identify the major lessons learnt from both Ekiti and Osun gubernatorial elections after which some conclusions are reached.

The Statement of the Problem

The role of political Godfathers has adversely affected governance and the economy has nose-dived with serious debt implications for the country and Lagos state as announced by the Director-General of Debt Management Office (DMO), Mr. Abraham Nwankwo owes the largest external debt in the country (Nwankwo, 2014). The paucity of funds following huge debts and unbridled misappropriation and corruption has made governance herculean such that public facilities and infrastructures are in bad shape. A good instance is the roads which have become death trap. All these notwithstanding, many political Godfathers hang on their political sons for monetary gains in terms of cash and material donations, inflated contracts and profitable consultancies. Consequently, contracts are inflated and awarded to the companies of political fathers and the citizens are made to pay tolls on one of such constructed roads in Lagos state (Bucknor-Akerele, 2014).

These selfish tendencies of some Godfathers have created such problems of unemployment, poverty, high crime rates and corruption, among others. Be that as it may, the problem of corruption in high places of government, leading to inequitable distribution of income and resources has apparently played a major role for the decline of the economy. Thus, there is this yawning gap between the rich and the poor.

Consequently, this analysis investigated the effects of local institutions, fetish oath taken by political sons and blind loyalties to political Godfathers in south-western zone of the country and subsequently offered suggestions on how the adverse consequences of these institutions on the polity and fetishes could be checked in order to achieve meaningful and sustainable development in politics, economics, social, health, education, technology and culture, among others in south-western zone. To achieve all this, this work sought answers to the following research questions:

- Are the local institutions used by the political Godfathers to rig and mobilize voters for elections?
- Have the political Godfathers used their influences to extort money from governance in the south-western Nigeria?
- Are the fetish oaths allegedly taken by political sons responsible for their blind loyalties to their political Godfathers?

Theoretical Framework

In order to put this study in proper perspective, David Easton's system analysis is adopted. Therefore, the Nigerian political system in which the south-western zone is part consists of authorities (conversion), supports, demand and feedback, among others. The emphasis here is that support by any system, in this instance, the south-west is needed by the members in at least three different levels. Easton (1965) explained the levels as (a) the political community (b) the regime and (c) the authorities. There is five-stage process in the policy-making. These are input, conversion, output, feedback and environment. Thus, the leadership of the ruling political party in each of the six states in the south-western Nigeria is the authority receiving inputs from the environment, turning these inputs into policies, implementing these policies, receiving the subsequent feedback, making new policies, releasing these as output and the cycle continues. Acceptable policies by the people are hailed and draconian ones are resisted such as when the fuel pump price hiked to 141 naira by President Goodluck Jonathan was resisted in the south-west via series of protests. These series of peaceful demonstration made President Jonathan to reduce the pump price to 97 naira. Support is also given to create enabling environment for good governance.

Therefore, when Otunba Gbenga Daniel won the gubernatorial election in Ogun state in 2003, for instance, his party, the PDP, at both state and national levels supported him. He, on his part, made key appointments and policies in the state to keep such support. To maintain the support of the leader of his party and Nigerian president, Chief Olusegun Obasanjo, for instance, Otunba Daniel appointed Dr. (Mrs.) Iyabo Obasanjo-Bello, the president's first child as Ogun state Commissioner for Health. The governor also used his influence as the leader of the PDP in the state to ensure that Dr. (Mrs.) Obasanjo-Bello won the Ogun Central Senatorial seat in 2007 (Afuape, 2012). He did all this to have the backing and support of the political Godfather and President of the country, Chief Olusegun Obasanjo.

Another instance was when Senator Ahmed Bola Tinubu, the APC National Leader, accompanied by some chieftains of the APC including Chief Bisi Akande and the incumbent governor and the APC candidate, Ogbeni Rauf Aregbesola visited Chief Olagunsoye Oyinlola in his Okuku home in order to solicit for his support so as to avert electoral loss, following the defeat of the incumbent Governor of Ekiti state, Dr. Kayode Fayemi during 21 June 2014 gubernatorial election by a former governor, Mr. Peter Ayodele Fayose, a grassroots politician. Thus, Chief Olagunsoye Oyinlola, a former military administrator of Lagos state and the erstwhile National Secretary of the PDP who fell out with the PDP and had a legal issue in court against the ruling party at the centre, became a bride to be wooed for support by the APC since he is a known political son of Chief Obasanjo. These are few of the many instances.

Consequently, the south-west Nigeria is made up of interrelated activities of demand and support as inputs moving into the political system with policies as outputs released into the environment and producing some feedback which is a new set of inputs so as to continue the cycle. It is, however, imperative to explain the various significations to local institutions, fetish oath and political Godfathers.

The Concept of Local Institutions

Douglas North asserts that 'institutions are the rules of the game in a society or, more formally, are the humanly devised constraints that shape human interaction' (North, 1990, p. 3). However, North further magnifies this signification by insisting that rules 'are made up of formal constraints (rules, laws, constitutions), informal constraints (norms of behavior, conventions, and self-imposed codes of conduct), and their enforcement characteristics' (North, 1994). For Douglas North, institutions are crucial for the understanding of long term growth. Glaeser, La Porta, Lopez-de-Silanes and Shleifer (2004) go further when they define an institution as 'constraints' which are 'reasonably permanent or durable' (p.275).

However, Aver Greif accepts the lasting effects of institutions. But he dismisses the fact that institutions are politically fixed rules that constrain behaviour. Using game theory and historical analysis as the veritable bases of his study and drawing examples from medieval guilds, the rise and fall of Genoa, the Maghribi traders and the origins of impersonal exchanges in the Middle Ages, highlighting the links with the common tradition of committing the entire communities for individual debts, among others, bringing about a clearer picture about how institutions operate and unfolding the essential differences between the West and the Muslim world. Thus, Greif (2006) views an institution far beyond being a rule since beneath the veneer of these rules, if observed, are such things as consideration of adverse consequences of rule violation and the availability of law enforcement agencies such as the police and the courts that are willing and ready to enforce to the letter these rules with no possibility of being bribed or induced to pervert justice. Therefore, if people are aware of the readiness of the law enforcement agencies and the attendant punishments awaiting the violations of the rules, there will be low crime rate. This he refers to as 'regularity of behavior'. That is, aside from the rules, there are also the involvement of beliefs and norms. Consequently, Greif (2006) conceives of an institution as a system of rules, beliefs, norms and organizations which together evolve social behavior (p. 30).

Hence,, institutions are operationally defined here as a system of socio-political factors which influence behaviour. The influence is both endogenous and exogenous. That is, the system influences its members and others external to it in the larger society. When the prefix 'local' is added it narrows the signification to a locality, a community or a group such as a family or an association. Thus, local institutions are defined here as a system of socio-political factors, comprising the councils, associations, law enforcement agencies, mass media, orientation agencies and traditional institutions personified in traditional rulers, who assist in governance and in the mobilization for support at the grassroots. The local institutions are considered important because they are the veritable groups to provide the necessary inputs for regime maintenance and sustenance and to monitor the feedback at the local level.

However, the 774 local governments constitutionally provided in the 1999 Constitution have remained in existence since the procedure for further creation is a bit cumbersome. For this reason, states in the south-western zone have created some Local Community Development Areas (LCDA) to enable governance reach the nooks and crannies of the grassroots as well as ensuring greater mobilization for the ruling political parties during elections.

Aside from the local government and local community development areas, there are other Community Development Councils (CDC) and Community Development Associations (CDA) for further development in the rural areas. These two associations are established in the six states of south-western Nigeria to serve as veritable vehicle for development. Where the community associations initiate and embark on a development project, the local government may, in rare instances, refund part of the finances of the project.

In addition, the governments of these states have elevated some village heads known as 'baale' to the position of kings or in the Yoruba language 'oba'. There are instances where communities or towns without the history of kingship were allowed to have kings based on the argument that the installation will enhance development and will also be in conformity with recent development. Some of the political Godfathers' erstwhile foot soldiers were the village heads and kings installed. Behind the facade of this urge for development, however, is the deep-seated desire by the core politicians in these states in the south-west to establish a political base for themselves so as to become political Godfathers.

Consequently, loyalties of members of some of these local institutions to the political Godfathers are assured in some instances by traditional oaths sworn to or by clandestine consultation made by the Godfathers to the various clerics in the three main religions to ascertain that the particular political son or daughter will remain loyal. This should not come as a surprise since many politicians in the south-west not only consult for divine intervention for their electoral success but they also visit and give both the Christian and Islamic clerics, as well as traditional priests money for prayers and sacrifices to ensure they win elections. It was gathered during the August 9 2014 gubernatorial elections in Osun state, for instance, that the candidates of the main political parties paid for such religious prayers and rituals.

The Phenomenon of Fetish Oath

Oath has its classical root in the Latin word *ire*, meaning to go. This connotes to advance so as to make a promise or a vow. The meanings have changed, over time and, for *Webster's New World College Dictionary, fourth edition*, it has three modern significations. In its first sense, oath means (i) a ritualistic declaration, typically based on an appeal to God or a god or to some revered or sacred person or object, that one will speak the truth, keep a promise and remain faithful, among others, (ii) the ritual form used in making such a declaration and (iii) the thing promised or declared in this way. Oath, in its second sense, signifies the irreverent or profane use of the name of God or of a sacred thing to express anger or emphasize a statement and the third connotation is to simply refer to it as a swearword or a curse. In this analysis, however, oath is the solemn promise made to an organization or to an individual.

However, the word ‘fetish’, according to *Oxford Dictionary, sixth edition*, has to do with an obsession or a mania or an abnormality for something, a part of the body or clothing, among others or reverence for an inanimate object believed to possess some magical powers because it is inhabited by a spirit. Thus, fetish is defined here as an obsession for sacrifices or rituals based on the tradition of a people. Consequently, the suffix ‘oath’ to fetish signifies swearing or solemn vow using traditional rituals or sacrifices, often involving the use of blood.

However, one behavior common with many of these Godfathers is the fact that they hold political meetings late in the night which may run into early hours the following day (Bucknor-Akerele, 2014). This provides a good opportunity for some of them who visit shrines and ‘ifa’ priest to move without being noticed. As revealed by Honorable Wale Alausa, following a nude photograph of him depicting him as swearing to a fetish oath, in this instance, the Governor of Ogun state in 2007 was alleged to have administered fetish oaths on all the PDP candidates in Ogun state. Honorable Alausa also alleged that Otunba Daniel either maintained a shrine in his compound or behind the compound. It was Otunba Gbenga Daniel’s newspaper, *The Compass*, which published the story, claiming that the fetish oath was administered on Wale Alausa in Ijebu Igbo. A calculated attempt to smear the image of the *Afenifere*, who, it was thought, was behind the crisis rocking the PDP in Ogun state.

A similar story was also published and widely circulated concerning the fetish oath taken by Senator Chris Nwabueze Ngige when he wanted to contest as governor on the platform of the PDP in Anambra state to ascertain his loyalties to his political Godfather, Chief Chris Esele Uba at the popular but now defunct Okija shrine in south-eastern part of the country. The former governor of Abia state in the same region, Chief Orji Uzor Kalu was also said to be a regular visitor to this same Okija shrine.

Fetishes and political intrigues are not peculiar to present-day Godfathers and politicians. In the First Republic, the key political actors in the AG crisis lost their eldest children in the heat of the AG imbroglio. The Governor of the region, Oba Adesoji Aderemi lost his first child, Magistrate Dapo Aderemi at the age of 39 (Kehinde, 2014). The AG leader, Chief Obafemi Awolowo received the demise of his eldest child, Segun, a Cambridge-educated lawyer, in a car crash on Lagos-Ibadan road in his Broad Street prison custody and the AG deputy leader and premier of the region, Chief Samuel Ladoke Akintola became bereaved following the death of his first child and daughter, Omodele Odunjo nee Akintola. The deaths of these adult children were shrouded in some bizarre circumstances. It was, however, inferred that these deaths had some fetish and spiritual undertone executed perhaps by some of the die-hard and fanatical fetish political antagonists.

The Concept of Godfathers

The origin of Godfathers lies in the Christian tradition of a child being sponsored for baptism. Consequently, a male sponsor is identified as the Godfather. However, the expression has transformed, over time, connoting a powerful leader, especially of the mafia or a clique. Hence, a Godfather is defined here as a powerful or influential person. This influence and power may be in a particular area or may cut across many cultures. The prefix ‘political’ limits the power and influence to the realm of politics.

That is, the power and influence wielded in the authoritative allocation of values and resources in the polity (Easton, 1965).

The genesis of the present-day political Godfathers can be traced to the political machine in pre-World War II era in the United States. As documented by *Encyclopedia Britannica*, this political machine crept into the literature of American political science via the evil machination, criminality, hooliganism and rigging of elections by some bandits of criminal gangs which started in Chicago, New York, Boston, Philadelphia, Kansas city and Pittsburgh. The criminal gangs were compensated in return by the electors in terms of covering up their criminal tracks and rewarding them with patronage jobs such as awarding government contracts to them to make huge profits.

Besides, the political Godfathers identified in south-western Nigeria are delineated into two: the national and sectional political Godfathers. However, the only national political Godfather in south-western Nigeria today is Chief Olusegun Obasanjo. Apart from the fact that he has his political sons and daughters in virtually all the six states in the zone, he also has this power and influence in other five zones of the country.

However, Senator Bola Ahmed Tinubu is a sectional leader who has a firm grip on the politics of Lagos state. He also has some influence in other states governed by the APC in the zone. Thus, following the death of his mother, Alhaja Habibat Mogaji, it has been argued in some quarters that not only did he put his daughter as the new 'iyaloja' but he also ensured that his wife, Oluremi is a senator and his in-law is also an Honourable member in Ekiti state (Bucknor-Akerele, 2014). Dr. Olusegun Mimiko, the Governor of Ondo state is another powerful and influential political Godfather who, with his *Iroko Frontiers*, treads the political landscape of Ondo state like a colossus. Hence, Dr. Mimiko took his *Iroko Frontiers* first into the Alliance for Democracy (AD) in 1999 and subsequently into the PDP in 2003, later into the Labour Party (LP) in 2007 and lately, this October 2014, back into the PDP.

Furthermore, these political Godfathers use their consultancies and registered companies to make huge financial gains from the state. They have also been seen to extort money from some of the candidates sponsored for political offices. This explains the reason for Chief Obasanjo to use his political clout and influences to raise huge funds from his political children for the building of his Presidential Library in Abeokuta, Ogun state. Also, Senator Bola Ahmed Tinubu was accused by some of his party members interviewed for this study to have collected five million naira from each of the 57 prospective Chairmen for local council election chairmanship contestants in Lagos state in 2011 before he could present them as candidates under the pretext that the fund shall be used to 'run the party'. Similarly, the presidential form and expression of interest fee for the APC presidential primaries is 27.5 million naira. This whooping fee has already been paid by Alhaji Atiku Abubakar, the former vice president. The implication of this is that these candidates, after the election, will do all within their powers to recover this money and make more via misappropriation, inflated contracts and corruption, among other shady and unorthodox dealings.

However, having won the elections, there are some of the political sons who openly disagree with their political Godfather or were indeed removed from office via impeachment sponsored by the Godfather. One instance is that of Alhaji Rashidi Adewolu Ladoja who was impeached as Governor of Oyo state when he fell out with

his political Godfather and stormy petrel of Oyo state, late Chief Lamidi Ariyibi Adedibu over the refusal of the former to give the latter free access to public funds and the sharing of security votes. There was also the instance of Mr. Peter Ayodele Fayose in 2003 that was impeached over a miscellany of allegations.

Another instance is President Goodluck Ebele Jonathan who fell out with his political Godfather, Chief Olusegun Obasanjo over the former's alleged resolve to run for 2015 presidential election considered by the latter to be at variance with the earlier promise by the former to the PDP chieftains. The disagreement came to the open when Chief Obasanjo wrote an open letter to the President and which was also openly responded to by the President. The two of them also disagreed over the issue of the abduction of the Chibok girls by the members of the Boko Haram sect.

Many political Godfathers have penetrated the mass media. Some in terms of personal interaction and gift or gratification provided. Some of them even establish radio, television and newspapers to 'sell' themselves and therefore become a living legend of a sort. Senator Bola Ahmed Tinubu, for instance, owns *The Nation* newspaper, *Radio Continental*, *Television Continental* (TVC) and a satellite station, *Consrat*-all of them located on the erstwhile Ikosi campus of Lagos State Polytechnic from where all sorts of politicking and deification are beamed or made available to the people. Consequently, he is addressed as 'Asiwaju' and the 'Jagaban' by his political children and supporters. Chief Olusegun Obasanjo, too, is called the 'Ebora of Owu' by some of his admirers. Late Lamidi Adedibu when he was alive was called 'Alafin Molete' and Dr. Olusegun Mimiko is hailed as 'Iroko'.

The state and its citizenry suffer for all these distractions. In some states in the zone, workers are not paid on time. There is a growing army of youth unemployment. A great number of citizens are poor and debts are mounting. To compound the problems, some of these political Godfathers and their political sons, while in government, took their various states to the stock exchange market to procure long term bond, ostensibly committing their successors to the arduous task of servicing the bond.

Lessons Learnt from Ekiti and Osun Gubernatorial Elections

Following the gubernatorial elections of 21 June 2014 in Ekiti state and 9 August 2014 in Osun state, the two main political parties in south-western Nigeria, namely the APC and the PDP obviously learnt some lessons. For Vincent Akinyele, a senior advocate, while the presence of security personnel was highly criticized by some politicians, it has indeed checked the excesses of some desperate political gladiators (Akinyele, 2014).

However, Falana (2014) hinged Dr. Fayemi's loss, in Ekiti state, on the fact that the APC which saw itself as an off-shoot of both the defunct Unity Party of Nigeria (UPN) founded by Chief Awolowo and the proscribed Peoples Redemption Party (PRP) led by Mallam Aminu Kano had priced education and health facilities out of the reach of the poor and it was defending privatization of public assets, among others. Other reasons responsible for the defeat were his government elitist policies and programmes as well as the alienation of the grassroots masses, civil and local government workers with the attendant high but multiple taxes fixed and collected at exorbitant fees by the tax consultants, Alpha Beta Consulting Limited.

This Alpha Beta Consulting Limited is owned by the political Godfather, Senator Bola Tinubu. The other company, a construction firm also associated with Senator Tinubu is Hitech. This company has also been awarded some of the construction work in APC-led government in south-western Nigeria at outrageous fees (Bucknor-Akerele, 2014). Alpha Beta Consulting Limited, for Awofeso (2013), made an estimated four billion naira on a monthly basis in Lagos and the Lagos State Government has refused to publish the details even when Dr. Ademola Dominic, a resident in Lagos, requested for it under the Freedom of Information Act. This impunity in terms of failure to give post-budgetary accounts largely contributed to the defeat of Dr. Fayemi in Ekiti state.

Furthermore, Osun state Governor, Ogbeni Rauf Aregbesola, quickly learnt some lessons and being a grassroots politician, made some amends and was able to defeat the PDP candidate, Senator Iyiola Omisore. The PDP in Osun state, on its part, lost the election, among other reasons, based on the neglect of the zone in the scheme of things at the centre. Consequently, two states controlled by APC, namely Lagos and Ogun, learnt from the Ekiti experience by reducing the high fees paid in the two state universities, Lagos State University (LASU) and Olabisi Onabanjo University (OOU). But there is the issue of de-politicization of local institutions. This too can be achieved by this new performance syndrome. If politicians realize that traditional rulers cannot be used to mobilize so as to rig elections for them, they will not be keen to install illiterate and hooligans as kings. The people in various communities can also insist, as they do in some communities in the south-west, that enlightened and literate kings are necessary in this modern age.

Conclusions

Local institutions and fetish oaths administered by political Godfathers in order to secure the loyalties of their God sons and daughters are central to this analysis. It has been argued that some political Godfathers turn politics to a sort of money spinning ventures where their consultancies and registered companies are being awarded inflated contracts so as to receive huge profits. Some of the projects awarded were poorly executed and the citizens are exposed to multiple taxation. It was also argued that high external loan, unemployment, poor infrastructure, abject poverty and corruption in high places, among others are flakes of the rigid and monetary hold of political Godfathers on the states in the south-west where their political sons are chief executives. It has been argued that the recent use of performance from the point of view of the electorate in both Ekiti and Osun states is the needed impetus to resist the politicization of local institutions as well as monetary gains made by political Godfathers via gifts, donations, contracts and tax consultancies and this, in the long run, shall encourage the installation of literate and enlightened kings where they are not installed at the moment.

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