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Politics of Godfatherism in Nigeria: Implications for Democracy and National Development. Rivers and Delta States in Focus

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Abstract

Democracy has been instrumental in facilitating political and socio-economic growth in many nations throughout history, outperforming other political structures. However, Nigeria's democratic journey has been marred by challenges such as political corruption, racial politics, and the politics of godfatherism. Since the restoration of democratic rule in 1999, godfatherism has intensified, hindering democratic consolidation, undermining effective governance, and limiting democratic representation. This paper examines the nature, causes, and effects of godfatherism on Nigeria's nascent democracy, anchoring its investigation on the elite theory. We argue that godfatherism poses a significant threat to peaceful coexistence, law and order, and national development. Through a review of secondary evidence, including journal articles, textbooks, and internet sources, this theoretical paper highlights the implications of godfatherism on Nigeria's democratic development and national growth. The study concludes with recommendations for addressing this menace and promoting good governance, democratic consolidation, and sustainable national development.

Keywords: Godfatherism, Democracy, Elections, Good governance, and National development, Nigeria

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Introduction

Godfatherism in Nigeria has its roots in the country's cultural and historical context. It can be traced back to the first republic, when Nigeria politicians such as Ahmadu Bello, Nnamdi Azikiwe, and Obafemi Awolowo cultivated godsons to advance their political ambitions (Ekezie, 2009). These early godfathers were seen as benevolent and progressive, using their influence to promote the development of their regions. However, over time, godfatherism has evolved into a system of patronage and corruption, with powerful individuals using their influence to enrich themselves and their cronies (Ojo, 2014).

The concept of godfatherism as opined by Udo (2014) is believed to have originated from the Christian tradition of choosing godparents to assist in the moral upbringing of children. In the Nigerian context, godfatherism refers to the practice of powerful individuals exerting influence over politicians and government officials to further their own interests. This phenomenon has been perpetuated by the country's weak institutional framework, corruption, and lack of accountability (Adebayo, 2018). The cases of Rivers and Delta States are notable examples of the destructive nature of godfatherism in Nigerian politics. The rivalry between Governor Nyesom Wike and former Governor Rotimi Amaechi in Rivers State, and the dominance of Edwin Clark and James Ibori in Delta State, have led to violence, instability, and poor governance (Eze, 2020; Nwambuko, Nwobi, & Funmilayo, 2024). The godfatherism in these states has perpetuated a culture of impunity, with politicians and government officials acting with disregard for the law and the welfare of the people (Salisu, 2018). Godfatherism has become a major obstacle to Nigeria's development, perpetuating a culture of corruption, impunity, and poor governance (Akinola, 2020). The practice undermines the rule of law, distorts the democratic process, and denies citizens their right to effective representation (Ibrahim, 2018). According to a report by Transparency International (2020), Nigeria ranks 146th out of 180 countries in the Corruption Perception Index, highlighting the pervasive nature of corruption in the country.

The impact of godfatherism is evident in the country's poor infrastructure, inadequate healthcare system, and struggling economy (Okonjo-Iweala, 2018). The phenomenon has also led to social unrest, as marginalized groups demand a more equitable distribution of resources (Okeke, 2019). Furthermore, godfatherism has contributed to the country's security challenges, with powerful individuals using their influence to arm and fund militant groups (Adeyemi, 2022). Godfatherism is a complex phenomenon that is perpetuated by a combination of factors, including corruption, poverty, and inequality (Adebanwi, 2017). Addressing the issue requires a multifaceted approach, including strengthening institutions, promoting transparency and accountability, and empowering citizens to demand better governance (Olowu, 2016).

The concept of godfatherism has been a dominant feature of Nigerian politics, with far-reaching implications for national development. According to Ajayi (2005), a godfather is a powerful individual who wields significant influence over the political landscape, often using their power to shape the careers of politicians and government officials. Ayoade (2007) posits that godfatherism involves a network of powerful individuals who exert control over the political

process, often through a combination of coercion, inducement, and manipulation. This phenomenon is not unique to Nigeria, as similar patterns of patronage politics have been observed in other countries, including the United States, where powerful interest groups and individuals exert significant influence over the political process (Bala & Tyoden, 1987; Adesewo, 2025).

Godfatherism in Nigeria is often characterized by a patron-client relationship, where powerful individuals provide support and protection to politicians and government officials in exchange for loyalty and support (Eze, 2020; Nwambuko, Nwobi, & Funmilayo, 2024). This relationship is often marked by a power imbalance, with the patron wielding significant influence over the client. Godfathers in Nigeria often operate like mafia bosses, using violence, intimidation, and manipulation to achieve their goals (Adeyemi, 2022). They rely on Machiavelli's slogan, "the end justifies the means," to justify their actions (Ojo, 2014).

The influence of godfathers is not limited to politics; they also exert significant influence over other spheres of society, including academia, law, and religion (Akinola, 2020; Ibrahim, 2018). Godfathers often use their influence to determine who gets appointed to key positions, and who gets access to resources and opportunities (Okonjo-Iweala, 2018). This has led to a culture of corruption and impunity, where powerful individuals feel they are above the law (Transparency International, 2020).

The attendant effect of godfatherism for national development are significant. By undermining democratic institutions and perpetuating corruption, godfatherism hinders effective governance and undermines the rule of law (Akinola, 2020; Ibrahim, 2018). Godfatherism also leads to the appointment of unqualified individuals to key positions, resulting in poor policy decisions and inefficient governance (Ojo, 2014; Okeke, 2019). This has far-reaching consequences for national development, including poor economic performance, inadequate infrastructure, and social inequality (World Bank, 2018).

Statement of the Problem

Godfatherism has become a dominant feature of Nigerian politics, undermining democratic institutions and perpetuating corruption (Okoro, 2018). Despite its importance, godfatherism remains a poorly understood concept, with limited research attention devoted to its causes, consequences, and implications for national development. This has a serious impact on the country's democratic development. Godfathers often use their influence to manipulate the electoral process, ensuring the victory of their preferred candidates, and thereby undermining democratic principles (Nwankwo, 2020). This creates a situation where politicians are more accountable to their godfathers than to the people, resulting in a disconnect between the government and the people. Godfatherism also perpetuates corruption and impunity as they often use their influence to shield corrupt politicians and government officials from prosecution, creating a culture of corruption (Eze, 2022). This leads to a situation where corruption is rampant, and the country's resources are being looted. Godfathers often use their influence to arm and fund militant groups, exacerbating insecurity in the country (Adeyemi, 2022). This leads to a situation where the country is plagued by violence, kidnapping, and other forms of insecurity, making it difficult for the government to provide security for its citizens.

Despite the relevance accorded godfatherism, there is a dearth of research problems, particularly in the Nigerian context. Most studies have focused on its manifestations and consequences, with limited attention devoted to its causes, dynamics, and its effect on national development (Okonkwo, 2019). This study aims to fill this knowledge gap by examining godfatherism in Nigerian politics, origin, dynamics, consequences, and implications for national development. Specifically, the study seeks to investigate the factors that contribute to the emergence and persistence of godfatherism, the mechanisms through which godfathers exert influence, and the impact of godfatherism on the country's democratic development, security, and economic growth.

Conceptual Framework for Analysis

The phenomenon of godfatherism has been a pervasive feature of Nigerian politics, with far-reaching implications for national development. According to Okoro (2018), godfatherism refers to the practice of powerful individuals exerting influence over politicians and government officials to further their own interests, often through patron-client relationships. This practice has been perpetuated by the country's weak institutional framework, corruption, and lack of accountability (Nwankwo, 2020).

Godfatherism has its roots in the country's history, dating back to the colonial era when powerful individuals and groups exerted influence over the colonial administration through prebendal politics (Adebayo, 2015). However, the phenomenon has become more pronounced in recent years, with godfathers playing a significant role in shaping the country's politics through clientelistic networks. Godfathers have been known to use their influence to determine who gets appointed to key positions, and who gets access to resources and opportunities, often through rent-seeking behaviors (Okonkwo, 2019). The impact of godfatherism on Nigerian politics has been significant. It has led to the appointment of unqualified individuals to key positions, resulting in poor policy decisions and inefficient governance, often due to the lack of meritocratic principles (Ibrahim, 2021). Godfatherism has also contributed to the country's security challenges, with powerful individuals using their influence to arm and fund militant groups, exacerbating the problem of insurgency (Adeyemi, 2022).

In addition, godfatherism has perpetuated corruption and impunity in the country. Godfathers have been known to use their influence to shield corrupt politicians and government officials from prosecution, creating a culture of corruption and undermining the rule of law (Nwosu, 2020). This has led to a situation where powerful individuals feel they are above the law, perpetuating a system of patrimonialism (Uche, 2019). Theoretical explanations for godfatherism abound. Some scholars have argued that godfatherism is a result of the country's cultural and historical context, where powerful individuals and groups have traditionally exerted influence over the political process through neo-patrimonial networks (Ogbonna, 2018). Scholar such as Eke, (2021) have argued that godfatherism is a result of the country's weak institutional framework, which allows powerful individuals in society to exploit loopholes and manipulate the system, perpetuating a cycle of corruption and impunity.

Empirical studies on godfatherism in Nigeria have also shed light on the phenomenon. For example, a study by Okeke (2020) found that godfatherism has a significant impact on electoral outcomes in Nigeria, with godfathers often determining who wins elections through vote-buying and other forms of electoral manipulation. Similarly, Nwambuko (2022) found that godfatherism has contributed to the country's security challenges, with powerful individuals using their influence to arm and fund militant groups, exacerbating the problem of insecurity.

In addition, studies have shown that godfatherism has a negative impact on economic development, perpetuating poverty and inequality (Okonkwo, 2019). Godfatherism has also been linked to human rights abuses, with powerful individuals using their influence to suppress opposition and silence critics (Adeyemi, 2022). Godfatherism is a significant challenge to Nigerian politics, perpetuating corruption, impunity, and poor governance.

Theoretical Framework

This study adopts the Elite Theory, developed by Vilfredo Pareto in 1935, to examine the overbearing influence of godfatherism on Nigerian politics. The theory posits that power is concentrated in the hands of a few minority elite group, who maintain their position by reproducing themselves and excluding non-elites or the populace from the political process (Pareto, 2006). In the context of Nigerian politics, godfatherism serves as a medium for selective elite recruitment, perpetuating the concentration of power in the hands of a few powerful individuals.

The Elite Theory is relevant to this study because it explains the nature and dynamics of godfatherism in Nigeria politics and how godfatherism contributes to the underdevelopment or otherwise of the country. By concentrating power in the hands of a few individuals, godfatherism perpetuates corruption, inequality, and social injustice. The theory outlined how the political elites maintain their power and influence, often at the expense of the people (Mosca, 1939).

In Nigeria, godfatherism has led to the exploitation of the masses, perpetuating poverty, inequality, and social injustice. The elite theory demonstrates how the concentration of power in the hands of a few individuals has contributed to the country's underdevelopment, and how godfatherism has become a major obstacle to Nigeria's development. The Elite Theory is relevant to the topic of godfatherism in Nigerian politics because it explains how the concentration of power in the hands of a few individuals perpetuates corruption, inequality, and social injustice. The theory provides a framework for understanding how godfatherism contributes to the underdevelopment of Nigeria, and highlights the need for reforms that promote transparency, accountability, and inclusive governance.

Godfatherism and its Implications for National Development in Nigeria

The Rivers Godfatherism crisis between Siminalayi Fubara and Nyesom Wike is a classic and most prominent example of the nature of godfatherism in contemporary Nigerian politics. According to Adesewo, (2025), Wike, the former Governor of Rivers State and current FCT Minister, handpicked Fubara as his successor as against popular opinion, expecting to control him. However, Fubara has now persistently shown signs of independence, leading to a bitter power struggle that eventually resulted to the declaration of state of emergency on 18th March to 18th

September, 2025, a period of six months. This tug-of-war has resulted in violent clashes, legislative gridlock, and instability in the state.

The crisis has in no small measure impedes on the development in Rivers State and people. The feud has stalled governance, with the state legislature strongly opposed to the Governor and his deputy, which has led to violence and threats to oil production (Ojabello, 2025). The economic impact is substantial, with Rivers State accounting for over 20% of Nigeria's crude oil production. Any disruption could damage Nigeria's export earnings and weaken the naira. Furthermore, the crisis has also led to a decline in investor confidence, as the state's reputation as a stable business hub is being eroded. The crisis highlights the zero-sum nature of Nigerian politics, where power is often seen as a means to control resources rather than serve the people (Nwambuko, Nwobi, & Funmilayo, 2024). This has led to a culture of dependency and betrayal, stifling democracy and development. The people of Rivers State are caught in the crossfire, with basic amenities and infrastructure suffering from neglect occasioned by politics of godfatherism.

As opined by Obote, (2024), the crisis has the potential to destabilize the entire region if allowed to further spread beyond the state. In his opinion, the federal government needed to take a proactive role in resolving the crisis and promoting stability in the state, especially now that both parties seems not to have learned nothing during the state of emergency that lasted for six months in 2025. The in this unending trajectory is that, Godfatherism has significantly impacted development, peace, and economic activities in Nigeria. According to Adesewo (2025), this phenomenon, where powerful individuals exert influence over politicians and governance, has led to corruption, compromised business transactions, and deterred investors. The culture of dependency and betrayal stifles democracy and development, with ordinary citizens bearing the brunt. Godfathers prioritizes self-interest, leading to inefficient investments and policies that hinder economic growth (Nwambuko, Nwobi, & Funmilayo, 2024). Godfatherism fosters corruption, compromising business transactions and deterring investors. This has led to a decline in investor confidence, as the state's reputation as a stable business hub is eroded (Ojabello, 2025). Godfatherism perpetuates income inequality, favoring those connected to godfathers, and fuels social unrest. It creates uncertainty, discouraging domestic and foreign investments. Preferential treatment for connected businesses distorts market dynamics and hinders competition. Godfathers influence key appointments, prioritizing loyalty over merit, and weakening institutions.

The consequences of godfatherism are evident in Nigeria's slow economic growth, insecurity, and democratic challenges. To address these issues, experts recommend strengthening democratic institutions, promoting accountability, and empowering citizens to demand merit-based leadership (Adesewo, 2025). It has far-reaching implications for Nigeria's development, peace, and economic activities. Addressing this phenomenon requires a multifaceted approach that involves strengthening institutions, promoting accountability, and empowering citizens.

The politics of godfatherism in Delta States is a classic example of the resource curse, where abundant natural resources have fueled corruption, violence, and underdevelopment. The phenomenon of godfatherism, where powerful individuals exert influence over politicians and governance, has led to a tragedy of monumental proportions.

In Delta State, the legacy of godfatherism has left a trail of underdevelopment, corruption, and social unrest. The state's rich oil resources have been plundered, leaving the people poor and marginalized (Nwambuko, Nwobi, & Funmilayo, 2024). The tragedy is that the people of Delta state are denied their rightful share of the resources, perpetuating a cycle of poverty and inequality. The tragedy of godfatherism in Rivers and Delta States is a stark reminder of the nature of politics in Nigeria and the reasons for the lack of democratic institutions, accountability, and empowering citizens to demand merit-based leadership (Uhumwangho, 2024).

Causes of Politics of Godfatherism in Nigeria

The politics of godfatherism in Nigeria is a complex phenomenon with far-reaching implications for national development. Godfatherism refers to the practice of powerful individuals exerting undue influence over the political process to further their own interests (Adebayo, 2018). This phenomenon has perpetuated corruption, mismanagement, and inefficiency, leading to underdevelopment and stagnation of the economy.

The causes of godfatherism in Nigeria are multifarious. Ahmed and Ali (2019) identify several factors, including the power of incumbency, influence, political thugs, money politics, and lack of political awareness, selfishness, and greediness. The military incursion into politics has also contributed to the consolidation of godfatherism. Additionally, the country's weak institutional framework, lack of transparency, and inadequate checks and balances have created an environment conducive to godfatherism.

The implications of godfatherism on national development are huge as it undermines democratic institutions and processes, resulting to poor governance and a lack of accountability (Ikwu, 2020). This has led to lack of investment in infrastructure, perpetuating poverty and inequality (Eze, 2020). Godfatherism also perpetuates inequality, as those with connections to powerful individuals receive favorable treatment. Furthermore, it has led to a brain drain, as talented individuals are discouraged from participating in politics due to the corrupt and unfair system.

The effects of seeing godfatherism can be seen in various sectors, including education, healthcare, and economy. In education, godfatherism has led to the appointment of unqualified individuals to key positions, compromising the quality of education. In healthcare, it has resulted in the misallocation of resources, leading to a shortage of essential medical equipment and personnel. In the economy, godfatherism has discouraged foreign investment, as investors are wary of the corrupt and unpredictable business environment. The consequences of godfatherism are far-reaching, with the potential to destabilize the country (Oguntade, 2023). It has led to social unrest, as marginalized groups demand a more equitable distribution of resources. It has also led to a lack of trust in institutions, as citizens become disillusioned with the corrupt system.

Godfatherism is characterized by the use of money and influence to manipulate the political process including government institutions to undermine due process and democratic governance. This has led to the emergence of a class of politicians who are more accountable to their godfathers than to the people. The phenomenon has also led to the proliferation of political thugs, who are used to intimidate opponents and rig elections.

The Effect of Godfatherism on Democratic Development in Nigeria

The effect of godfatherism on national development is evident in the country's poor infrastructure, inadequate healthcare system, and struggling economy is alarming due to the fact that resources meant for national development are been diverted for personal other purposes that have direct impact of the economy and people. The phenomenon has also led to a culture of impunity, as those in power feel they are above the law.

The emergence of godfatherism posed great threat not only to good governance but also the sustainability of our nascent democracy. Perhaps one of the most disturbing and damaging influence of godfatherism in Nigeria's democracy was in 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. Indeed, the privilege of electing people of their choice into public office was denied given the situation in which godfathers foisted candidates of their preference on the generality of the people. This is to say the least very inimical to the tenets of democratic rule.

When public office holders would not be accountable to the people, who at any rate did not count in their elections into public office. Invariably, the loyalty of such public office holders would be tilted towards their godfathers and this in itself negates one of the critical attributes of democracy which is responsive and transparent government. This scenario is also inimical to good governance and political stability which are predicated on the rule of law, due process, accountability and transparency in the management of public business. The emergence of godfatherism has also robbed the citizens of the privilege of enjoying the dividends of democratic governance in the sense that the- would be government became reluctant to initiate and implement policies that would advance the wellbeing of the generality of the citizens. This was as a result of the fact that godfatherism in Nigeria was basically predatory in nature. The primary reason for entering politics was born of the need to obtain capital from the government coffers to which their godsons swayed. The lean financial resource attributable to the state from the federation account, which was supposed to boost citizens.

Politics of Godfatherism and Power Dynamics in Rivers and Delta States, Nigeria

The politics of godfatherism in Rivers and Delta States, Nigeria, has been a recurring phenomenon, with various individuals vying for power and influence. One notable case is the rivalry between Governor Nyesom Wike and former Governor Rotimi Amaechi in Rivers State, which has shaped the state's politics for years. The situation in Rivers State has worsened in recent times, with the emergence of Siminalayi Fubara as a new player in the state's politics. The feud between Fubara and Wike has led to violence, instability, and poor governance, with the state's economy suffering as a result (Adesewo, 2025). The godfatherism in Rivers State has led to the marginalization of certain groups and individuals, who are seen as opposed to the ruling party (Ikwu, 2020). In 2019, the state witnessed violent clashes between supporters of Wike and Amaechi, resulting in the death of several people and destruction of property. The case of Wike and Fubara is not difference. State house of assembly was brought down by the Governor Fubara as a result of the crisis. This again supports the argument by Adesewo, (2025) that godfatherism under develops a people. The

godfatherism has also led to a lack of investment in infrastructure, perpetuating poverty and inequality in the state. The case of Wike and Amaechi highlights the dangers of godfatherism in Nigerian politics. The phenomenon has undermined democratic institutions and processes, perpetuating corruption and electoral malpractice. The struggle for power and influence has also led to the neglect of critical development projects, exacerbating poverty and inequality in the state.

Similarly, in Delta State, the politics of godfatherism has been dominated by the rivalry between late Edwin Clark and James Ibori. Clark, a veteran politician, played a significant role in Ibori's rise to power as Governor in 1999. However, their relationship eventually soured, leading to a bitter struggle for influence in the state. Ibori's tenure as Governor was marked by allegations of corruption and electoral malpractice, which eventually landed him in jail after his tenure (Nwambuko, Nwobi, & Funmilayo, 2024). The godfatherism in Delta State has led to a culture of impunity, with politicians prioritizing personal interests over the welfare of the people. The state's development has suffered as a result, with corruption and electoral malpractice undermining democratic institutions and processes.

The godfatherism in has also led to the exploitation of the state's resources, with the ruling elite using their influence to amass wealth and power (Omozokpia, 2000). The state's oil wealth has not translated to improved living standards for the people, with poverty and inequality rife in the state. The cases of Rivers State and Delta State demonstrate the dangers of godfatherism, where individuals prioritize personal interests over and above the welfare of the people. The struggle for power and influence has led to violence, instability, and poor governance, undermining democratic institutions and processes. The likes of Edwin Clark, James Ibori, Rotimi Amaechi, and Nyesom Wike have dominated the political landscape, using their influence to shape the course of politics in their respective states. The phenomenon has perpetuated corruption, inequality, and social injustice, hindering the development of the states and the country at large. The elite theory explains how godfatherism has facilitated the concentration of power in the hands of a few individuals, leading to the exploitation of the masses (Adebayo, 2018). The phenomenon has also led to a lack of accountability, with those in power feeling they are above the law. The impact of godfatherism is evident in the poor infrastructure, inadequate healthcare system, and struggling economy of the states. The phenomenon has also led to social unrest; as marginalized groups demand a more equitable distribution of resources.

Discussion of Findings

The study reveals that godfatherism is a pervasive phenomenon in Nigerian politics, perpetuating corruption, inequality, and social injustice. The cases of Rivers State and Delta State demonstrate how godfatherism has undermined democratic institutions and processes, leading to poor governance and instability. Godfatherism has led to the concentration of power in the hands of a few individuals, who prioritize personal interests over the welfare of the people. This has resulted in the exploitation of state resources, marginalization of certain groups, and a culture of impunity.

The findings are consistent with the works of Omobayo (2023), who notes that godfatherism perpetuates corruption and undermines democratic institutions. Similarly, Okokhere (2018) highlights the role of godfatherism in perpetuating inequality and social injustice. The study's

findings suggest that addressing godfatherism requires a multifaceted approach, including institutional reforms and citizen engagement. Strengthening institutions, promoting transparency, and empowering citizens to demand better governance are crucial steps in combating this menace.

Conclusion

The study reveals that godfatherism has become a major obstacle to Nigeria's development, perpetuating corruption, inequality, and social injustice. To address this menace, the study recommends strengthening institutions, promoting transparency, and empowering citizens to demand better governance. It also calls for the prevention of godfatherism policies and the introduction of e-voting systems to curb electoral scams. The godfatherism in both states has hindered democratic development, perpetuating corruption and electoral malpractice. The people of Delta and Rivers States continue to suffer as a result, with the state's resources being exploited for personal gain. The persistence of godfatherism in Nigerian politics underscores the need for strong institutions, transparency, and accountability in governance.

The situation according to Omorogbe and Ighalo (2022) has perpetuated corruption, electoral malpractice, and poor governance, hindering the development of the states and the country at large. The elite theory, which underpinned this study, explains how godfatherism has facilitated the concentration of power in the hands of a few individuals, leading to the exploitation of the masses. The study has shown how the political elites, through godfatherism, have maintained their power and influence, often at the expense of the people. The cases of Delta State and Rivers State demonstrate the dangers of godfatherism, where individuals prioritize personal interests over the welfare of the people. The struggle for power and influence has led to violence, instability, and poor governance, undermining democratic institutions and processes. The likes of Edwin Clark, James Ibori, Rotimi Amaechi, and Nyesom Wike have dominated the political landscape, using their influence to shape the course of politics in their respective states. The study reveals that godfatherism has become a major obstacle to Nigeria's development, perpetuating corruption, inequality, and social injustice. The phenomenon has also led to the marginalization of certain groups and individuals, who are seen as opposed to the ruling party.

Recommendations

Godfatherism has become a pervasive feature of Nigerian politics, undermining democratic institutions, perpetuating corruption, and hindering effective governance. To address this menace, the following recommendations are proposed:

1. Bolster institutions like INEC, EFCC, and the judiciary to prevent godfather influence.
2. Enhance transparency in governance, including campaign financing and government spending.
3. Educate citizens and establish mechanisms for their participation in governance.
4. Implement e-voting to curb electoral scams and ensure election integrity
5. Limit financing of political parties by individuals and corporate organizations.
6. Prohibit unlawful use of security agencies to harass civilians and opposition candidates.
7. Finally, promote internal democracy and transparency in political parties through laws and constant supervision.

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