

# Application of Democracy Principles in Eastern Africa: A Critical Review of Literature

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**Abstract:** This article offers a critical investigation of the principles of democracy and their application in Eastern Africa countries; specifically looking at its effectiveness and the conflicts that have either been resolved or triggered by the introduction of democracy into their various governments over the last two decades. Using a reductionist model to draw our conclusions, and drawing on large-scale scholars' opinion surveys, we argue that democracy as a form of government is not the solution Africa needs. Rather, democracy is an idealistic idea that exists theoretically but not in practical existence in Eastern Africa. However, we acknowledge the strides the democracy principles have contributed to the successes of African governments. We also come up with some recommendations that can be put in place to solve these problems such as Arms Proliferation and underdevelopment.

**Keywords:** Democracy, Principles of Democracy, Eastern Africa.

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## 1. INTRODUCTION

Bratton and Mattes (2007) define democracy as 'a system of rules and procedures by which leaders, groups and parties compete for power, and in which free and equal people elect representatives to make binding decisions'. Youngho (2014) defines it as 'a government by the people', who's growth and stability depends upon the consent and support of the citizens. Weistein (1996) defines it as 'a method of self-rule, wherein the group defines its collective interests and acts for itself in pursuing them'.

Democracy in the North emerged as the end results of a long and complex political process and not an outcome of conscious policy decision taken at a particular point in time to establish 'a better' political order (Chabal, 1998). In looking at the history, we must realize that Western democracy was both lengthy and violent; hinged on capitalism; and held together by accountability of representatives (Ibid). This system of governance is therefore fragile according to Chabal because if there is no consensus of political and economic order, the whole system may collapse.

The main debates on democratization, according to Chabal (1998), is between those who argue that political liberalization in Africa has been driven primarily by internal political dynamics and those that contend that it is essentially a theory imposed by the West.

According to Bradley (2005), Africa's democratic experiments and the West's view of how Africa should go about democratizing were driven by the belief that Africa's economic marginalization hindered its economic aspiration. This was reflected in the March 1991 new US-foreign-Aid guidelines which stated: 'foreign aid to individual countries will take into account their progress towards establishing democracy (and this) will be placed on an equal footing with progress towards economic reform and the establishment of a market oriented economy' (Dowden, 1993).

Renske (2012) points out the paradox of our time that currently, democracy is the dominant form of governance with seemingly a lot of support while on the other hand 'there is considerable dissatisfaction with democracy within

democracies'. The answer to this can be found in Weinstein's (1996) *The Place of Democracy in Applied Sociology* which states that democracy has been packaged as 'good governance' and the result is that other forms of governance such as autocracy and tyranny have been demonized and no one would want to be associated with them. This would also explain the findings of Michael Bratton and Robert Mates (2001) in *Support for Democracy in Africa: Intrinsic or Instrumental*, which concluded that Africans partially value democracy intrinsically (as an end in itself) and not instrumentally (as a means to improving material living standards) despite being discontented with its achievement.

Bradley (2005) views democracy as a 'configuration of governance molded by the general values, biases, prejudices and nuances of a given culture'. Thus, the citizens of Western countries identify with the state as reflecting the desires of the body politic (ibid). However, in Africa identity is primarily reflected in one's ethnicity, religion, communal adaptation and traditions (Ibid) which means that a state's conception of governance is not always compatible with the heterogeneous people of a particular state (ibid).

This paper aims to point out gap between the principles of democracy as set out in various literatures and the application of these principles in African states, with a focus on Eastern African States. The study is informed by the Social Science norm of identifying a problem and offering one-magic solution to it. Weinstein (1996) warns that this tendency may lead to 'distorted diagnosis and poor, if not seriously dehumanizing therapies. Imposing democracy on African states is unfair because one size does not and should not fit all (Bradley, 2005).

#### **Accountability and Transparency:**

Bovens (2007) defines accountability as a relationship between an actor and a forum, in which the actor has a responsibility to give an explanation and justify his or her conduct, the forum can ask questions and pass judgment, and the actor may face consequences. In relevance to democracy, the forum refers to the public or the citizens of a region while the actor refers to the government officials. Transparency on the other hand requires that the decisions and actions of those in government are open to public evaluation and that the public has a right to access such information (Democracy Web). Hood (2010) refers to these two concepts as identical twins and matching parts that are separable but nevertheless complement one another smoothly to produce good governance. Both concepts are core to the idea of democratic governance and their absence, a government has the potential of becoming self-serving. In the East African Countries institution such as the Ethics and Anti-Corruption Commission (EACC) in Kenya, The Anti-Corruption Coalition Uganda (ACCU) and The Tanzanian Anti-Corruption Authority (TACA) have helped to handle cases of mismanagement of funds. However, the application of these two principles of democracy is not really seen in these governments. Corruption; defined as the abuse of entrusted power for private gain (UNDP, 2014) is very rampant in these countries. According to the Corruption Perception Index (CPI, 2015), Kenya and Uganda are ranked 139 out of 176 corrupt countries with a CPI of 25. According to an article published in the Economist (2015):

*"...a majority of respondents said that they thought corruption had got worse in their country in the past year...The kind of bribes most commonly paid were to police officers and court officials... In Kenya, by contrast, corruption seems to be holding back development. The government has recently been caught up in a series of scandals. Public documents show ballpoint pens being bought for \$85 each and wheelbarrows for \$1,000. At the same time the government is running a fiscal deficit of almost 9% of GDP, forcing it to block pay raises for teachers and spending on such things as repairing roads. Where police are harassing drivers, they are rarely the only officials with their hands in citizens' pockets" (Economist, 2015).*

According to Jose Ugaz, who is the chairman of the Transparency International, 'Corruption creates and increases poverty and exclusion and while corrupt personnel are enjoying a lavish life, the citizens are being deprived of the basic goods.' Despite the measures that have being put in place to curb corruption, there is no government in Africa which is rated positively on its anti-corruption efforts by a clear majority of its citizens and this is due to the lack of accountability and transparency in the African governments in their operations as dictated by the principles of democracy. As a result African governments have lost large sums of money, depriving the countries opportunities to economically grow.

#### **Free and Fair Elections:**

A free and fair election calls for people living in a representative democracy to determine the political makeup and future policy direction of their nation's government (InfoUSA, 2005) a concept which is meant to increase the likelihood of a peaceful transfer of power in a democratic government by ensuring that aspiring candidates accept the validity of the elections results and that all eligible men and women get a chance to vote for their preferred candidates. Almost all

countries within Eastern Africa have set the voting age to 18 years and above. In Eastern Africa, the election of John Magufuli as Tanzanian President and the constitutional reforms of 2005 and 2010 in Kenya, are good examples of the practice of citizens exercising their right of freedom to vote for the change they wanted and the involved parties accepting results gracefully. However, many are the cases where we see that free and fair elections are lacking in the African democratic governments. An example is given of the 2007 Kenya elections which, despite being viewed as free and fair by international observers, was marred by widespread allegations of irregularities, including outright election fraud and intimidation (Padwick, 2010).

The EU-EOM (European Union Election Observer Mission) observers in Uganda during the February 2016 elections, noted that they had received reports of harassment and intimidation of opposition candidates and supporters, and a failure to educate the voters and contestants on the key elements of the electoral processes. Tallying processes were also described as slow and lacking transparency (AllAfrica, 2016). These cases are a reflection of the real situation in African democratic countries. The recent example of South Sudan where the president (Mr. Salva Kiir) and the First Vice president (Dr. Reik Machar) were both dissatisfied with the election results and consequently has caused conflicts and lots of deaths to the citizens of the City of Juba and the Country as a whole.

### ***Economic Freedom:***

This principle is drawn from the Laissez-faire theory that takes the principle of free market. The Heritage Foundation (2007) defines economic freedom as:

“The highest form of economic freedom provides an absolute right of property ownership, fully realized freedoms of movement for labor, capital and goods, and an absolute absence of coercion or constraint of economic liberty beyond the extent necessary for citizens to protect and maintain liberty itself. In other words, individuals are free to work, produce, consume and invest in any way they please and that freedom is protected by the state and unconstrained by the state” (Heritage Foundation, 2007).

Economic freedom is a prerequisite for sustainable human and societal development as it empowers individuals, improves living standards, alleviates poverty and food insecurity, promotes human development and it also encourages environmental protection. To ensure economic freedom, Eastern African countries have drawn up bilateral and even sometime regional Free Trade Agreements (FTAs) to address the economic issues in their countries and boost the economic growth of the country all together. Examples of regional bodies that deal with Trade and development include SADC, EAC and IGAD while examples of development projects that are currently undergoing include the Mombasa-Nairobi Standard Gauge Railway (SGR) that seeks to connect Kenya, Rwanda and Uganda that is aimed to be completed by 2018 and the Lamu-Port-South-Sudan-Ethiopia Transport (LAPSSET) which is a transport and infrastructure project in Kenya. Above all the UNCTAD (United Nations Conference on Trade and Development) represents African countries by seeking to maximize the trade, investment and development opportunities of developing countries (UNCTAD). During the World Economic Forum conference in Kigali in May 2016, a Sustainable Development Initiative (SDIP) was launched; this initiative will benefit 16 regional projects through mobilization of blended funds (Omondi, 2016). Although they are challenges associated with Free trade and cooperation within regional bodies, economic freedom is among the few principles of democracy that has worked in favor to the African governments.

### ***Equality and Human Rights:***

Equality is a state of affairs in which all people within a specific society or isolated group have the same status in certain respects, often including civil rights, freedom of speech, property rights as stated by (Duverger, 1954; Hermens, 1941) and equal access to social goods and services. It also requires the absence of legally enforced social class or caste boundaries and the absence of discrimination motivated by an inalienable part of a person's identity. For example, sex, gender, race, age, sexual orientation, origin, caste or class, income or property, language, religion, convictions, opinions, health or disability must not result in unequal treatment under the law and should not reduce opportunities unjustifiably (Ibid).

Human rights are moral principles or norms, which describe certain standards of human behavior, and are regularly protected as legal rights in municipal and international law (National Summit on Africa, 2000). They are commonly understood as inalienable fundamental rights "to which a person is inherently entitled simply because she or he is a human being," and which are "inherent in all human beings" "regardless of their nation, location, language, religion, ethnic origin or any other status (Ibid). They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone (Ibid).

In their application into the democratic governments of the Eastern Africa countries, some aspects of these two principles are seen to be lacking. An example is the practice of the Rome Statute. The Rome Statute is a treaty that established the International Criminal Court (ICC) that recognizes four heinous crimes: genocide, war crimes, crimes against humanity and crimes of aggression (ICC). Failure to protect its citizens against these crimes, a country is answerable to the ICC. Kenya, Uganda and South Sudan currently have ongoing cases at the ICC due to failure to protect its citizens against these crimes during the Post-Election Violence of 2007/2008 general elections, the conflict between the Lord's Resistance Army (LRA) and the government of Uganda and during the war in Darfur respectively (ICC, Rome Statute of the International Criminal Court, 2002). These crimes saw massive destruction of property, murder cases, sexual violence cases, displacement of many people from their homes and ethnic cleansing cases among many other heinous crime cases (SudanTribune, 2016).

#### ***Control of the Abuse of Power:***

This is defined as the 'improper use of authority by someone who has that authority because he or she is in public office (Webster Dictionary).

One of the most prevalent abuses of power plaguing the African continent is rampant corruption. In almost all arms of government, these are the executive, legislature and the judiciary in different forms. The African Union (2002) estimates that 25% of the GDP of African states, amounting to US\$148 billion, is lost to corruption annually (OECD, The Rationale for Fighting Corruption, 2014). Many heads of state on the continent have included in their campaign manifestos their continued commitment to eradicate the endemic corruption in their countries (Ibid). Legislation to punish the vice has been drafted and anti-corruption authorities have been formed. However, on the ground, little or nothing changes. In Kenya, there are scandals as old as Goldenberg from the early 1990s and Anglo-leasing from 2002, whose perpetrators have not yet been brought to book.

A report by Kenya's Ethics and Anti-Corruption Commission (EACC) in March 2016 has revealed that graft is permeating all levels of society. The survey carried out with representation nation-wide, sampling of about 5,260 households drawn from 46 Counties shows that 50% of Kenyans are of the opinion that corruption has increased under the current government (EACC, March 2016)

As seen recently in Tanzania, President John Magufuli has been very instrumental in the fight against corruption in his government. According to a local newspaper, *Tanzania Daily News*, besides cutting costs and taking appropriate action against incompetent public officials, there are 596 cases related to corruption are currently before the Tanzanian courts (Muvunyi, 2016). It is however still too early in his term to tell whether he will see this through to the end, but from observation and his track record, he appears to be from the old school of thought that still believes in the values of integrity and morals. They call it "Magufuli's shock therapy for Tanzania" (Ibid).

#### ***Accepting the Results of Elections:***

In any situation where there is a competition, there are winners and losers. In this case, we make reference to democratic elections. In most scenarios, the losers in an election are strongly inclined to believe that only their party or candidate is best placed to represent their ideals that they refuse to accept the results of the election. This is against the democratic principles. We shall look at examples from Kenya and Burundi.

In Kenya, after the 2007 election, there was political unrest that led to an economic and humanitarian crisis that saw the death of an estimated 1300 people, several injured and maimed and thousands of internally displaced persons (Kriegler and Waki Reports, 2009). There was widespread perception that the count of the presidential election was modified in favour of the incumbent president (Ibid). It paralyzed the normal functions of the country, notably the Coastal region, Western and Rift valley Province and as well as parts of Nairobi. There was mediation from Mr. John Kufuor, the then president of Ghana and chairman of the African Union and then retired Secretary-General of the United Nations, Mr. Koffi Annan (Ikejiaku & Dauda, 2011). This mediation led to a ceasefire, a joint-coalition government which engineered the necessary institutional reforms that resulted in changes in the election overseeing body, a brand new constitution that was promulgated in 2010, an overhaul of the judicial system and the Truth, Justice and Reconciliation Commission (TJRC) meant to facilitate the healing process for previous injustices that had culminated in the 2007-8 violence (Kriegler and Waki Reports, 2009). These are major strides for a country that has been democratic for all of 24 years since its independence in 1963. In the last election in 2013, even with the disputed election results, there was remarkable

improvement in the way things were handled. There are still ongoing reforms and we shall see if progress has been made in the next general election.

In Burundi, the 2015 election was disputed because there was controversy as to whether the president was eligible for a third term in office (BBC News, 2015). The opposition boycotted the vote, and President Pierre Nkurunziza was re-elected. The outcome prompted days of protests and clashes with police in Bujumbura, Burundi's capital city. Nkurunziza's government condemned the unrest and accused the opposition of trying to ignite the violence and ethnic tensions of the civil war (Ibid). In spite of the country's constitution which only allows for a two-term limit, and he having been in power for 10 years, his defence says that since he was elected for that term by parliament, not in a popular vote (*BBC News Documentary, June 2015*). The conflict in Burundi has so far resulted in an estimated 700 deaths (Buchanan, 2016) and the president is in violation of the Arusha agreement that ended Burundi's 12-year civil war in 2005 (Telegraph, 2015). The consequences of not accepting the results of an election may be a government that is ineffective, civil war and unrest which in turn affects the economic development there is a lot of destruction of property and infrastructure as witnessed in South Sudan. It takes years for countries to recover from this and start to move forward or measure up to other countries in the same region.

### ***Bill of Rights:***

A bill of rights is a list of rights and freedoms guaranteed to all people in a democratic country. A bill of rights is ratified in a country's constitution; therefore, courts have the power and obligation to enforce these rights without discrimination or prejudice. The difference between human rights and the bill of rights is nothing short of nuances and the phrases are often used interchangeably. Though the bill of rights is more elaborate and is categorized into civil and political, second generation rights and socio-economic rights. The latter is a bit difficult to implement because they require government funding eg. Clean water and housing.

The universal declaration of human rights, though not legally binding, provides a common standard of achievement for all peoples and nations (Stevens, 1998). It is this that gives the provision for the bill of rights. Most, if not all, Constitutions of the Eastern African Countries claim to adhere, among others, to the United Nations' Universal Declaration of Human and Peoples' Rights of 27 June, which specifically stipulates in its preamble that 'freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples, while those in power continue to violate human rights, limit the freedom of association and view civil society with mistrust and suspicion (Uwizeyimana, 2012) as observed in Burundi 2015 elections, Ugandan 2016 elections, South Sudan and Rwanda.

The East African Community came up with a draft that outlines the basic human rights and freedoms in 2009 but it was lacking in many aspects. It was an amalgam of the bill of rights from the original three East African countries, (Kenya, Uganda, Tanzania), but it was not implemented because it focused only on civil and political rights and was deficient in economic, social and cultural rights (East African Community, 2009).

These rights for the full development and use our human qualities and are based on mankind's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection (Acheampong, 2001).

### ***Multipartyism, Rule of Law and Independent Judiciary:***

Alexander and Welzel (2011) define democracy as government by the people. This means that power is in the hands of the people. The institutional feature of people power according to them is popular rights. They define popular rights as they key defining feature of democracy because it establishes nominal rights. Popular rights can therefore be equated to consensus. From this definition, one may be persuaded to believe that elections are the essence of democracy, that they reinforce democratic engagement, and that the society is enhanced by free and informed choice of citizens in selecting their government (Carr & Porfilio, 2011).

According to Alexander and Welzel (Ibid), popular rights fosters multipartyism and independent judiciaries because an individual has a right to vote from a variety of choices on which policies best suit him and this right is protected from the abuses of an executive by an independent judiciary. Uwizeyimana (2012) advocates for multipartyism as it is a necessity for democracy to thrive because it allows citizens to punish non-performing governments by voting for the opposition. However, for the popular rights to be respected there must be rule of law (Alexander & Welzel, 2011).

Chabal (1998) argues that the principle of multipartyism has been driven by external factors and one has to look at the causal weight such as: a) a more conservative outlook on North-South relations in the West; b) the widespread imposition of structural programmes through the World Bank and International Monetary Fund; c) and the collapse of communism and the end of the Cold War. Thus, in eliminating all things socialism, the West undertook to undermine one-party rule as it was associated with socialism (Ibid).

Chabal argues that, in equating free and multiparty elections with democracy, political change is hindered. He uses four approaches to demonstrate this but this paper analyses only two: instrumental approach and institutional approach.

Instrumental approach is summarized as the mechanism for political change and elections (Ibid). It includes legal and constitutional framework which ensures that elected governments govern and defeated governments leave office peacefully (Ibid). The instruments state the terms, length of political mandates, as well as the conditions under which elections are held and their results implemented. In Eastern African countries, Constitutions set term limits but not all leaders follow. Since 1985, Tanzania has witnessed three peaceful transitional governments as the presidents honored presidential limits as stipulated in the Constitution (Opala, 2015). This is a sharp contrast to the Burundi situation whereby the incumbent President Pierre Nkurunziza was pushing to stay in office beyond the stipulated term (Ibid). Despite the constitutional and institutional safeguards, Nkurunziza managed to violate the term limits through selected reading and a manipulation of the constitutional court (Ibid). In Uganda, though the Constitution provided for Presidential term limits, President Yoweri Museveni in 2005, through a parliamentary vote abolished term limits (Ibid). A constitutional referendum held on 18<sup>th</sup> December 2015 in Rwanda amended the constitution to allow for President Paul Kagame to run for a third term in office in 2017 was approved by 98% of the voters (BBC News). The emergent pattern is clear. Despite institutions put in place to further democracy, leaders will use these same institutions to do their bidding. It can also be argued that the element of independent judiciary is lacking in Eastern African states as is evidenced by the above blatant disregard of the law.

Other than the Constitutional instruments, Chabal argues that the environment in a state must encourage multipartyism, free speech, right of assembly and fair financing of electoral campaigns. This has been achieved to some extent in Kenya through the Constitution and the Political Parties Act of 2011 and Election Campaign Financing Regulations which provides the institutional, legal and regulatory framework for registration, regulation and funding of political parties in Kenya.<sup>1</sup> According to the Rally for the Democracy in Rwanda (RDR), a political party made up mainly of Rwandans living in exile, no other political party except RPF is allowed to campaign, to designate or back candidates in elections, neither to issue membership cards nor to hold public meetings or rallies in Rwanda (Uwizeyimana, 2012). This was evidenced in the 2003 and 2010 elections where members of the opposition were harassed, killed or jailed in a bid to prevent them from vying for position (Ibid). In 2001, 2006, 2011 and 2016 Ugandan Presidential Election, the main opponent Kizza Besigye has been detained multiple times. He has lost in all these elections claiming rigging and intimidation. From the empirical evidence, it is clear that multiparty election does not guarantee democracy. This also demonstrates the lack of independent judiciary as the executive constantly abuse the rights of the opposition members.

The second approach proposed by Chabal (1998) is institutional which focuses on the three independent arms of government. These institutional mechanisms at work are: a) a structure of representation; b) a working parliament; and c) an effective system of direct political accountability. The argument for multiparty representation is to provide pluralistic groups with varying interests to ensure that everyone in the society is heard (Bradley, 2005).

However in Africa, representation is based on communal, racial, regional, ethnic or religious norms of identity meaning that representatives are chosen for reasons on particularistic grounds (Chabal, 1998). Bradley (2005) argues that the principle of multipartyism has been used by political elites to galvanize, aggregate and disengage various types of social, political and economic forces. For example in Kenya during the 2013 elections, two major coalition parties were formed. Coalition for Reforms and Democracy which represented Nyanza, parts of Western, Coastal region and Northern Kenya had 14 member parties, Jubilee Coalition which mainly represented the Rift Valley and Central Kenya had 4 parties. Other Coalitions were Amani Coalition representing part of Western and Eagle Coalition.<sup>2</sup> Formation of these coalitions was not based on ideology but rather on tribal lines, this hindered political change.

The need to have a working parliament while tolerant of the opposition is an idea that is yet to bear fruit in Africa. In the months of April and May 20<sup>16</sup>, opposition leaders and their supporters took to the streets to demand that commissioners

of the Independent Electoral and Boundaries Commission step down after the alleged voter rigging of 2013. The protests were held after the opposition felt that the current government was not willing to act on the alleged misconduct of the commissioners.

To ensure accountability, democracy places on parliament an option in the name of 'a vote of no confidence' where the ruling government is seen not to be working (Chabal, 1998). This tool, though provided in most of the constitutions, is yet to be used in Eastern Africa.

Uwizeyimana (2012) classifies the Eastern African States as pretend democracies because they claim to be democracies, multiparty elections are held simply as a political exercise designed primarily to legitimize the intra-elite transfer of power. In truth, they hold on to African traditions which do not permit opposition parties, despise multi-party democracy and thus in reality remain single-party dominated governments.

Bradley (2005) warns that multiparty democracy should not be assumed or taken for granted as a universal norm because it has the potential of polarizing multi-ethnic states even further by condoning 'winner-takes-all' mentality, and thereby reducing the states capacity to keep a fragile infrastructure intact. For example, South Sudan achieved its independence in 2011 and is led by the liberation movement the Southern People's Liberation Movement/ Army. In order to form a National Army, the SPLM/A merged with various militia and political parties forming a fragile coalition that had fought against each other in previous civil wars (Lyman, 2014). Due to internal wrangles Riek Machar, the then Vice President threatened to leave SPLM and form an opposition party and even possibly run against President Kiir in the 2015 presidential elections. This led to the break out of the December 2013 civil wars as the already weak state was faced with a further threat of disintegration (Ibid).

Bradley (2005) argues that multipartyism creates an environment that promotes a constant struggle for power which may lead to conflict and disaffection rather than consensus and cooperation with minority groups having to submit to the whims and wishes of the majority as seen in the Kenyan 2013 election where the theme was 'tyranny of numbers'.

For there to be proper democracy, the rule of law must be respected. Zywicki, (2003) defines the rule of law as a triad relationship of: a) the supremacy of regular law as opposed to arbitrary power; b) equality before the law of all classes of people; and c) the incorporation of constitutional law as a binding part of the ordinary law of the land.

Alexander and Welzel (2011) define the Rule of Law as government bound to legal norms. They therefore argue that it is not an exclusive attribute of democracies. Rule of Law from this perspective, does not separate democratic from autocratic government but rather, rational governments from despotic governments (Ibid). As has Zywicki, most academicians define rule of law in a specific democratic sense by including the codification of popular rights into the notion of rule of law i.e. the right to vote in the Bill of Rights. The disadvantage of defining the rule of law this way is that first, it cannot distinguish rational from despotic versions of autocracy and second, it cannot be used to differentiate effective from ineffective democracies (Ibid).

## 2. RECOMMENDATION

The government should ensure that the budgets for the concerned country are available for scrutiny so that citizens and civil society can hold concerned leaders to account for the effective use of public funds. In most developing countries there is far too little information available about revenue streams, how governments spend their resources and about what results they achieve (OneOrg).

The services offered in government institutes can and should be speeded up. This will reduce the cases of bribery paid to finish up work. This should be topped up with workers being accountable of their daily work and the targets to be reached within a specific time to be able to complete work assigned to them on time basis.

Governments should advocate on the principle of democracy as is seen to have an influence in the functioning of international law and the practice of international relations and international governance: establishing a criterion for legitimate and lawful government, giving form to the right of peoples to political self-determination / citizen participation, providing a context for the enjoyment of equality, respect for human rights, fundamental freedoms, and establishing the basis for peaceable and interstate relations. Moreover, following the globalization and fragmentation of governance functions, concern has grown increasingly with respect to the "democratic deficit" experienced by citizens at the level of the state, leading to proposals for the democratization of global governance.

### 3. CONCLUSION

According to the Borgen Magazine (2013), the number of democratic states in the world is 123 states out of 196 states; this can be taken as a sign that it is the better choice of government compared to any other type of administration. However, its presence in Africa is not really seen and it remains an idealistic idea since its application is not really seen at work. The United States Department regards democracy as a national security matter since democratic states are more likely to curb aggression, maintain peace, expand trade markets, protect citizens, fight crimes, uphold human rights and promote economic development (BorgenMagazine, 2013) something that has not been achieved in Africa despite the fact that democracy is being practised. If this calls for adaptation of a new form of administration by African countries is a whole new debate, all we now is that democracy has so far not satisfied Eastern African countries.

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