

A CRITIQUE OF DEMOCRACY AND THE ETHICS OF GOVERNANCE IN AFRICA

VICTOR OGHENEOCHUKO JEKO, Ph.D.
Department of Philosophy
University of Benin
victor_oghene@yahoo.com

AMAKA PATRICIA NWANA, Ph.D.
General Studies Unit,
Igbinedion University, Okada
nwanaamaka2@gmail.com

Abstract

Democracy in Africa has become traumatizing experience due to the evils of corruption, selfish aggrandizement of African political leaders and the twisted usage of the common good as the ingredient of good democratic experience. The ethics of governance in Africa has been in a state of shamble. This paper adopts the method of analysis in explaining the nature of democracy in Africa and its paradoxical implication to the peoples of Africa. Many scholars such as Plato, Rousseau, Schumpeter, Burke Mill and Dahl have criticized the notion of democracy as an ideal form of a system of government for the people. This paper, therefore, concludes that democracy and its ethical principle ought to be more realistic and should be fundamentally inspired by providing the legitimizing foundation of the common good as its common denominator in a real world situation. The sustainability of constitutional democracy in Nigeria and Africa at large solely depends on providing effective and purposeful leadership for the people of Africa. Africa is in dire need of purposeful leadership that is people-driven based on accountability or stewardship and transparency.

Keywords: Common Good, Democracy, Ethics, Governance, Africa

Introduction

The whole essence of democracy and the ethics of governance in Africa ought to guarantee the common good of the people in society. Democracy is defined as the system of government by which every citizen is entitled to vote on every issue. Clearly such a system could only work in a very small State and with relatively simple business to decide, otherwise, the logistics of getting the whole citizenship together and getting through the business of government would thwart all other activity.¹ Rousseau recognizes the attraction of such direct democracy when the practical difficulties can be overcome, but points out that "so perfect a government' is better suited to cool the mortals."² Democracy is aimed at the common good. So we are left with the practical problem of deciding what is for the common good. Without the possibility of recovering the common good, Rousseau's theory of democracy would eventually crumble.³ Democracy is embedded on the theory of the common good and the theory of justice. As with the theory of justice, it follows from the utilitarian that if a particular government is harming instead of helping the promotion of the common good, it loses its right to obedience. This

paper, therefore, assert that everyone would accept the common good theory as providing one of the grounds of political obligation.⁴ Political obligation depends on pursuing the ends of justice and the common good, and that citizens are not obliged unless the State's laws are effectively directed towards these ends.⁵ Democratic citizen must abide by common consent and the common consent adds to the State's power, the authority or right to give orders, and since it is acting as an agent or channel for moral obligations, our obligations to fellow-citizens are channeled into an obligation to follow the arrangements made by the State. However, an account of political obligation purely in terms of the moral functions of the State is not enough.⁶

Furthermore, as far as democracy is concerned, the ethics of governance is very crucial element for practical philosophy. Practical philosophy is a philosophy of proper behaviour. For Iroegbu, in his work titled “Globalized Ethics”, he defines ethics as the science and art of proper behaviour. It is a branch of philosophy that studies human actions in terms of their rights or wrong.⁷ Ethics is the science of good and evil. The good is what is to be done and the evil is what is to be avoided. It is also the science of what is permitted and may be done or what is forbidden should not be done.⁸ Ethics has to do with proper behavior and proper behavior is now a global affair. All must behave well, act in dignity, freedom and solidarity. It is worthy of note that the motif in ethics is goodness just like the motif in democratic governance. The motif in ethics is goodness, it enquires into what makes a man a good man, and the good is symbolized as well as expressed in words and actions.⁹ Ethics is both prescriptive and descriptive. Prescriptive ethics is described as a science that ordains, legislates and prescribed norms of good behaviour. It is the proper science of do good and avoid evil put into practice. Partly it appeals to responsibility (deontology), to ends (teleology) to emotions (emotivism) or authority.¹⁰ For Iroegbu, descriptive theories of ethics describes what is happening in the moral world, they account for what people do and what people say should be done. As goal, they try to understand human behavior through such descriptions and analysis. Descriptive theories of ethics are a brand of analytic philosophy that makes analysis the real function of philosophical preoccupation. Their motif so to say is clarify! This paper is subdivided into five sections. Section one anchored on the introductory remarks. Section two discusses about the paradox of democracy in Africa. Section three aimed at Nigeria and the democratic experience. Section four focuses on the evaluation of democratic governance in our contemporary times. Section five reflected on the concluding considerations.

The Paradox of Democracy in Africa

The problem and the question of governance in contemporary Africa is fundamentally inspired by bad leadership structure, ignorance, terror and terrorism, neo-colonialism, imperialism, food shortages, corruption or the culture of wastages of human and natural resources, ethnic chauvinism, god-fatherism ethno-religious crises, lack of law and order, poor per capita income, illiteracy, bad road network, poor communication network, poor system of taxation, poor health care system, poor water supply, epileptic power supply, child abuses, trade imbalances, poor educational system, poverty and hunger, sicknesses and diseases, lack of development and environmental sustainability and low life expectancy. Democracy has failed in many African countries such as Nigeria, Uganda, Zimbabwe, Sudan, Central African Republic, Democratic Republic of Congo, Gambia, Liberia, South Africa,

Somalia, Lybia, Cameroon and many other African countries. For Okediadi:

The term democracy is a form of government in which power is held directly by citizens in a free electoral system. In political theory, democracy describes a small number of related forms of government and also a political philosophy. Even though, there is no universally accepted definition of democracy, there are two principles that any definition of democracy must include. The first principle is that all members of the society (citizens) have equal access to power and that all members (citizens) enjoy universally recognized freedoms and liberties. An essential process in representative democracies are competitive elections, that are fair both substantially and procedurally.¹¹

Democracy implies free and equal representation of people; in more concrete language, it implies free and equal rights of every single soul to participate in a system of government.¹² Democracy is a reflection on the fact that a government must be voted into power through a free and fair election. And so, no government may presume to direct the affairs of the governed if it is not legitimated. Legitimacy is fundamental to any government.¹³ It is worthy of note that any government, which usurps power and suspends the constitution, as often do the military, is automatically not legitimate.¹⁴ Robert Dahl like most theorists of democracy, repeatedly asserts that true democracy is only an ideal that no actual regime has ever met nor will ever meet it. Robert Dahl insists that to deny the term democracy to any regime nor fully democratic in the ideal sense would be equivalent to saying that no democratic regime that has ever existed just like language so purified is inconsistent with usage in other domains of ideal value, such as justice, beauty, love and virtue.¹⁵

Nigeria and the Democratic Experience

Democracy in the Nigeria has been paradoxical. It means that bargaining and maneuvering are allowed in the contemporary Nigerian society, particularly among the various interest groups who claim to be born to rule. It means that in Nigeria the few does what sooth the collective interests irrespective of the feelings of the masses. Democracy as we have it in this decade means that power belongs to the more powerful; in other words, it means the might is right syndrome – whether economics, political or military.¹⁶ In contemporary Nigerian society the nation's law-makers are so incompetent and they so corrupted themselves that they have lost every iota of moral legitimacy to compel Nigerian presidents to make amends.¹⁷ Existentially, democracy is described as the highest form of civilization. For democracy to work there must be a clear expression of the right to freedom of expression, independence of the judiciary, an unhindered opposition and a periodic return to the electorate for assessment in the form of an election. Dividends of democracy are the proceeds for the voters (electorates) who have given something (his/her vote) earlier and must be given something in return.¹⁸ Democracy is based on the tenets of liberty and equality. Equality is the cornerstone of every democratic society which aspires to the attainment of social justice and human rights.¹⁹ The popularity of democracy would suggest that the principles of liberty and equality on which it is based are not just accidents or the results of ethnocentric prejudice, but are in fact discoveries about the nature of man as man.²⁰ Democracy is based on the desire for equal recognition or recognition by equals Democratic constitutionalism is characterized by the principle of liberalism.

Liberalism grows out of and eventually opposes absolutism, and the conflict between the extremes resolves into constitutionalism which attempts to accommodate both and transcend them.²¹ The notion of democracy, which upholds the principle of equality and liberty – appears presently to be the embodiment of the best social organization for man.²² Democracy is based on truth and action. Dewey's belief in the changing nature of truth and his confidence in human reasoning led him to advocate social engineering.²³ Democratic socialism is hinged on the principle of pluralism. Pluralism recognizes that the individual must join with other people to achieve his or her political goals.²⁴ Consequently, in this pluralistic system of democracy, the interest group is sandwiched between the people and the legislation. However, pluralism has certain problems. To begin with, it removes the individual a step further from the policy-making process, creating important philosophical difficulties. Democracy involved in the policy formulation process.²⁵ Democracy requires the principle of collective responsibility.²⁶ Democratic socialism is based on utilitarian principle. Democratic socialism is the introduction of utilitarianism and positivist law into democratic theory led to a whole new concept of popular government. The relationship of people to their government had changed drastically since Locke's era and even since the time of Madison.²⁷ Democracy has many critics at every point on the political spectrum. It is attacked by the far left as well as by the far right. Some critics argued that democracy is a hopelessly visionary idea based on a number of impossible principles that can never really work because they are too idealistic. Democracy is also attacked as being slow and inefficient.²⁸ Democracy and freedom are intimately connected, as Plato realized, but freedom alone does not justify democracy; freedom is a value that we (should) all have and to willingly sacrifice for the sake of (non-democratic) political order. Plato argues that the chief danger of democracy is that it will lead to a social and political dissolution where order can only be restored through tyranny.²⁹ Democracy is aimed at the improvement of the welfare or the common good of the people. The aim of all good government, Mill assumes, is the improvement of the people.³⁰ For Mill, it is the duty of each elector to put their own selfish interests to one side and to consider the interest of the public.³¹ Mill argues that it is better to be a human being dissatisfied than a pig satisfied. It is better to be Socrates dissatisfied than a fool satisfied.³² Democracy and capitalism appear to us today as intimately interwoven. Who are the people of a democratic State, a group of isolated individuals or a community bound together by shared interests? Fundamentally, democracy accommodates individual freedom on collective freedom.³³ Democratic government is not simply about the protection of liberty or the promotion of a free State: it is also fundamentally about the equality of each person in the State to have a say in government. 'One person, one vote' encapsulates this central egalitarian dimension of the democratic ideal.³⁴ And yet, this egalitarian dimension of the democratic ideal is not as clear cut as it may appear. The general plight of contemporary liberal democracies has been and continues to be a source of concern for democratic theorists in political philosophy. It has been fundamentally observed that one has no effective influence on the running of government; it is fair to say that democracy enhances neither one's freedom nor one's equality.³⁵ Representatives are supposed to represent the whole of society but it seems unlikely that this could ever be the case, especially as the global movement of peoples makes Nation-States more internally heterogenous. We should, therefore, consider whether our politicians should be seen as representatives at all.

This considered and settled opinion was actually supported by Edmund Burke and John Stuart Mill. Edmund Burke addressed this concern in his acceptance speech in 1774 acknowledging that a member of parliament should ever and in all cases prioritize the interests of his constituents above his own selfish interest.³⁶ Democracy as an acclaimed best form of government has failed woefully in the African government due to bad political leadership. Democracy, as the most acceptable way of conferring legitimacy on any modern government, has a direct link with the performance of political leaders.³⁷ Africa is besieged by many problems due to poor democratic governance or poor ethics of governance. Apart from poor leadership structure, there are other almost intractable problems attendant on the very existence of modern African States and their colonial heritage. Among these are low population density, poverty, hunger, geographical fragmentation, extremely poor prospects of economic development, dominance of large multinational corporations, giving rise to dependency; disparity between different regimes of the same State; ethno-linguistic and religious differences; the uneconomic geographic shape of many States, and natural disasters such as famine and flooding.³⁸ The problem of democracy in Africa is also caused by trade imbalance, unnecessary intervention by International Monetary Fund, World Bank, World Trade Organization and World Health Organization; the poor environmental sustainability, terror and terrorism in Africa and food shortages or crises and grand corruption. The need for good governance in Africa has been a far cry. Governance can be defined as the ability to dispose available means to achieve desired or predetermined goals or common objectives. Very often good governance requires good leadership ability, especially where human beings are part of the means or the factors to be reckoned with. It appears, however, that the two can be distinguished, vital though each of them is for the progress of the crisis-ridden continent of Africa.³⁹ Good governance in modern times requires more technocratic ability than leadership. Good governance will help to create the necessary atmosphere for advancement, first, in sciento-technology and, second, in the flowering of identity feeling. Democracy attempts to obviate the socio-cultural and politico-economic needs that today bedevil the African continent.⁴⁰ Democracy is bedeviled by crass ignorance and inexperienced leadership, corruption, greed and inability to learn from history and turn a new leaf are some of the ills of the African elites and these are responsible for our inability to govern ourselves. Our inability to govern effectively is not a function of the form of government that has been adopted by African states.⁴¹ Democracy should be governed by political participation and ought to be guided by the principles of solidarity. Democracy is aimed at the promotion and protection of the national interest, promotion of African integration and support for African unity and promotion of international cooperation for consolidation of universal peace and mutual respect among all nations and elimination of all forms of discrimination.⁴² Democracy requires political legitimacy. Democratic government entails legitimacy not only from the logical persuasiveness of ideas of the chiefs and leaders or political leaders but also from the moral force of the people in a political community.⁴³ Democracy is determined by redefining the human personhood and the stress on interdependence and solidarity as principles of social organization was a by-product of a moral conception of personhood.⁴⁴ Thus, a person is determined by the fulfillment of his social obligations and duties to the whole community and to his fellow neighbor.⁴⁵ African democracy is an appeal to duty and public spiritedness as an important factor in the definition of personhood and abhorrence of all forms of selfish

individualism, including greed and exploitation.⁴⁶ Democracy is a reflection on a society in which people govern themselves.⁴⁷ Democracy and political obligation are interwoven concepts. Political obligation is the moral obligation to obey the State. Many political theorists, especially anarchists, question whether political obligation is possible.⁴⁸ Democracy is a system of government in which power is vested in the citizen body and in which members of that citizen body participate directly or indirectly in the decision making process.⁴⁹ Democracy is hinged on the operationalization of governments. Government means the resolution of conflicts of interest. It can occur at every level in society; it is inherent in social relationships and needs to be contrasted with the State.⁵⁰ For Hoffman and Graham:

Democracy has been more and more widely acclaimed from almost all sections of the political spectrum, so that it has become increasingly confusing as a concept. Democracy involves both direct participation and representation, and representations needs to be based on a sense that the representative can empathize with the problems of their constituents. There is a tension between democracy and the concept of the State, and this creates problems for Held's case for a "cosmopolitan democracy". A relational view of democracy enables us to tackle the 'tyranny thesis' and to defend the rational kernel of political correctness.⁵¹

Democracy and government are interwoven. Government means the organizational structure that directs and coordinates people's involvement in a country's or some other territory's (city, country, State) political activities.⁵² The term democracy means rule of the people, but such a concept has created real problems for those who believe that political theory should be value-free in character. As democracy has become more and more widely praised, it has become more and more difficult to pin it down. However, consider the following; participation versus representation; the collective versus the individual; socialism versus capitalism. All have been defended as being essential to democracy. What makes democracy so confusing is that it is a concept subject to almost universal acclaim: but this was not always the position. Even in the nineteenth century, social liberals like J.S. Mill felt it necessary to defend liberty against democracy.⁵³ It is worthy of note that only after the First World War that democracy becomes a respectable term. It is true that Adolf Hitler condemned democracy as the political counterpart to economic communism, but Mussolini, the Italian fascist, could declare in a speech in Berlin in 1936 that "the greatest band most genuine democracies in the world today are the German and the Italian."⁵⁴ As observed by Crick, the term democracy has become a bland synonym for "All Things Bright and Beautiful", a hurrah world without any specific content.⁵⁵ The glow of approval has made it an idea very difficult to pin down.⁵⁶ Rousseau, the eighteenth – century French theorist, felt that democracy was unworkable. It assumed a perfectionism that human nature believed, and was a form of government ever liable to civil war and internecine strife.⁵⁷ Democracy was an exclusive idea the demos – the people with the right to participate in decision making, were certainly not all the adults who lived in the society.⁵⁸ For Hoffman and Graham:

Democracy must be linked to liberalism so that the term liberal qualifies democracy. A democratic society must respect the rights of

minorities as well as majorities. Otherwise, democracy can become dictatorial and oppress individuals by imposing majority tastes and preferences on society as a whole. Joseph Schumpeter, an Australian economist and socialist, led the way, contending that the notion of democracy must be stripped of its moral qualities. There is nothing about democracy that makes it desirable.⁵⁹

Accordingly, Hoffman and Graham argued that in Schumpeter's view, democracy is simply a political method. It is an arrangement for reaching political decisions: it is an end in itself. Schumpeter accepts that in contemporary liberal societies, all adults should have the right to vote, but this does not mean that they will use this right or participate more directly in the political process.⁶⁰ In fact, he argues that it is a good idea if the mass of the population do not participate, since the masses are too irrational, emotional, parochial and primitive to make good decisions. A democracy is more realistically defined as a political method by which politicians are elected by means of a competitive vote. The people do not rule: their role is to elect those who do. Democracy is a system of elected and competing elites.⁶¹

Evaluation

We have argued in this paper that the pathetic situations of terror and terrorism, Islamic fundamentalism, armed robbery, hired assassination, thousands of riot – ready unemployed Nigerian youths, insecurity of life and property, god-fatherism, ethno-religions crises, low per capita income, bribery and corruption, election rigging, epileptic power supply, poor health care system, bad road network, poor communication system, low life expectancy, poverty, hunger, sickness and diseases, natural disasters, food shortages, herdsman – farmers clashes could only be taken care of by good governance, and since that is not the case, this is partly why we can say there is a crisis of governance in the whole of Africa. For Okere:

A crisis is a point of danger, a critical turn, the peak of a problem, here in Africa, the term tragedy is more appropriate, a tragedy that has already happened and is happening. Africa is looking like a basket case. The entire map is littered with the debris of rogue States, failed governments, violent successions, coup villains, and victims, violently repressed secessions, interminable wars, interminable rows of wandering refugees, endemic diseases, endemic poverty, hopeless debt burdens, ugly slums, desperate recourse to religion and magic, massive unemployment of African youths, above all, the absence of hope on the horizon. This is a fair assessment of the grim harvest of decades of independence in the African continent. To this end, I invite you all to take a quick panoramic view of the continent as things stand today. Start from where we are and look West there is Liberia, Sierra Leone and until now, everybody's pride, even Ivory Coast – it is war. Now go North and east of us, from Sudan through the Central African and Uganda. It is war. Go South East of us to the Congo, Rwanda and Burundi, there's war. A little more South and South East, Angola is on and off war. Zimbabwe is being prepared for a war for white interests. In the Horn of Africa, Ethiopia and Eritrea, Somalia the home of the war lords – these are conterminous with quasi permanent war. But the phenomenon of war is the quitesence of the failure of

governance, the very image of chaos. Clamant arma, silent leges (At the clash of arms, the laws are silent). The rule of law ends giving way to the rule of war.

But war is barbarism, a regress to chaos.⁶²

What have we not got in Africa? Through bad governance Africa leads the world in virtually every form of crime against good governance and crime against humanity.⁶³ The democratic solution is based on erecting a political structure that is service oriented in which service becomes the hallmark of political leadership. In solving Africa's enormous problems, democracy must be based on the will of the people. The will of the people is the basis of sovereignty and legitimacy.⁶⁴ For *Oguejiofor* though the problems of governance and leadership are in themselves weighty enough to occupy the minds of concerned thinkers, certain issues prop up as concomitantly – important, either because of their sheer currency in the socio-political equation of Africa or because they are perceived as a necessity for the entrenchment of good governance and leadership. If Africa and indeed the world at large are serious about responsible governance, the “people” must be taken seriously in democratic governance.⁶⁵ Democratic government undertakes to take care of certain needs and rights of the people – needs and rights we can call the public good. It is the failure of African governments to provide these needs and the gradual destruction of the hope of ever realizing them that result in the woes and tragedies of democracy government and the ethics of governance in Africa.⁶⁶ A claim to a genuine democratic governance is based on ensuring the general welfare of the people. African countries must realize that more than ever before, their greatest resources is their people and that it is through their active and full participation that Africa can surmount the difficulties that lie ahead.⁶⁷ The illusion of democracy has led to the creation of political parties as associations or elitist clubs that takes care of their mundane interests. For Onah:

The political party has been recognized as an association that takes care of the interests of groups of citizens. In reality, though, political parties are elitist clubs that pursue only the interests of those who provide the huge finances needed to run them. Parties are usually hijacked by their powerful financiers, usually financiers and entrepreneurs who see the entire nation and even the whole world as business firms or markets. Since modern democracies are run by political parties and political parties are run by the rich, modern democracies are, indeed, in effect, plutocracies. In political parties, political decisions are usually made on the basis of the political and economic interests of a few powerful individual or groups.⁶⁸

The so called democracies are, at best, pluralistic dictatorships in which selfish and unscrupulous tyrants ride on the shoulders of “the people” in order to defend only their personal interest and those of their political cronies and clubs.⁶⁹ In modern democracies in Africa the political gladiators delicately but consciously manipulate the press in the political arena what we may refer to as the gagging of the press.⁷⁰ Most of Africa at present is therefore, in a state of emergency and cannot afford to continue deceiving itself with the political gimmicks of Western style democracy. Democracy in consonance with the American style means that power belongs to the more powerful; in very simple terms, it means that might is

right – whether that might be economic, political or military.⁷¹

Concluding Consideration

Democracy in the African continent has been a failure due to corruption, culture of wastages, bad leadership structure and lack of people oriented programmes. The whole essence of democratic governance is to guarantee the legitimizing foundation of the common good of the people. Democracy should be deeply rooted in the common good of the people as a unifying factor of human co-existence. The major indices of the ethics of good governance in any democratic country are; good road network, good standard of living of the people, regular power supply, good water supply, high per capita income, taxation, transparency and accountability in democratic governance, good judicial system, strong government institutions, law and order or rule of law, good health care system, good educational system, effective policy framework, effective leadership structure, and good communication system. It is worthy of note that in our considered and settled contention democracy may be a more tolerable system of government for many nations of the world at some points in their history. There is no theoretical or practical basis in its universal acceptability as far as our humanity or human experience is concerned and it cannot always be a universal standard for all peoples at all times of our human history. Democracy is characterized by two fundamental elements such as truth and action. Every democratic government requires the normative possibility of social order. Democracy cannot thrive in an atmosphere of rancour or violent orientation. For Arendt, democracy abhors any violent eruption. Democracy could only be meaningful by guaranteeing the public good of the people in contemporary human society. Democracy is deeply rooted on the tenets of power and authority.⁷² It is worthy of note that every democratic government rests on the fact that sovereignty resides with the people. Democracy is ordered on truth, action and it should be people-oriented. Democracy in contemporary Nigerian society is in a state of emergency. However, the problem of corruption, looting of public funds, and lackadaisical attitudes of Nigerian law makers are some of the major challenges of democracy in Nigeria. Many Nigerian law makers are corrupt politicians who are only interested in their personal matters and not in the collective interests of the people. They place their personal interests before the collective interests of the people. This has fundamentally hampered the dividends of democracy in contemporary Nigerian society. Nigeria is a blessed country with so much human and natural resources but the country – Nigeria has been bedeviled by the fundamental challenges of ineffective leadership structure and massive corruption. The situation of democratic governance in Nigeria is a very gloomy situation. Nigeria is faced with vital problems of economic development, national integration and lack of political participation by the people. Nigeria as a country lacks purposeful leadership. It is worthy of note that democracy in Nigeria should aim at eradicating bribery and corruption, tribalism, regionalism or sensationalism, misery, hunger, poverty and squalour, Islamic fundamentalism, food shortages, and inflation. Inflation has become a very serious menace in contemporary Nigerian society. This bizarre and ferocious phenomenon has created the impression as an essential and integral part of democracy in Africa. Democracy in Africa should be consolidated because it paves the way for popular participation in the political processes and not a situation where many democratic Nigerian citizens are denied their rights of enfranchisement by not registering eligible voters or even a situation where there are election malpractices in a country like Nigeria. The Nigerian political system has given rise to a corrupt, undemocratic and self-seeking style of democratic governance by the elite who are fond of sharing the national resources of the Nigerian State than with keeping the principles of

fairness, justice, equality, accountability, transparency, and productivity. However, due to lack of purposeful leadership there has been a failure on the parts of African countries to inculcate proper political culture in the populace. The problem of governance in Africa has nothing to do with the system of government as such, but with the problem of ineffective leadership structure in Africa. The promotion of the principles of democracy in Africa and the world at large should be based on ensuring popular participation, democratic accountability, the rule of law, and there should be purposeful leadership that should fulfill its obligations, especially, the promotion of the welfare and happiness of the people. All these should be the hallmarks of true democracy. The sustainability of constitutional democracy in Nigeria and Africa at large solely depends on providing effective and purposeful leadership for the people of Africa. Africa is in dire need of purposeful leadership that is people-driven based on accountability or stewardship and transparency. Democracy can only be disillusioned when the collective interests of the people is taken care of or guaranteed. Purposeful leadership is enthusiastic, optimistic, strategic, effective, progressive, proactive, truthful and people-oriented. Finally, democracy is all about truth and action for the people in a political community. The philosophy behind this paper is that democracy should blend with other variants of “isms” such as democratic capitalism, democratic liberalism and democratic socialism – every African person ought to have a sense of belonging in the decision making process. African democracy should have a communication outlook.

Endnotes

1. Warburton., Nigel., *Philosophy: The Classics*, (London and New York Routledge, 2006), p.116
2. Ibid., pp.116-117
3. Ibid., p.117
4. Raphael D.D., *Problems of Political Philosophy*, (London and Basingstoke: The Macmillan Press, Limited, 1976), p.107
5. Ibid., p.111
6. Ibid., pp.110-111
7. Iroegbu, Pantaleon., Globalized ethics in Pantaleon Iroegbu Anthony Echekwube (eds.) *Kpimof Morality, Ethics: General, Special and Professional*, (Ibadan: Heinemann Educational Books (Nigeria) Limited, 2005), p.21
8. Ibid., pp.24-25
9. Ibid., pp.21-22
10. Ibid., p.23
11. Okediadi Nkechinyere., Promoting Democracy through Literature: The Contributions of Igbo Poetry in Chiegboka A, Nwadiwe C and Umezina E (eds.) *The Humanities and Nigeria's Democratic Experience*, (Anambra: Rex Charles & Patrick Limited, 2009), p.401.
12. Ibid., p.403
13. Asegbu Martin., Dilemmas of Political Legitimacy: A Study in the Political Philosophy of Kwame Gyekye in Chiegboka A., Nwadiwe C and Umezina E. (eds.) *The Humanities and Nigeria's Democratic Experience*, (Anambra, Rex Charles & Patrick Limited, 2009), p.42
14. Ibid., p.49
15. Dahd., Robert., *Dilemmas of Pluralistic Democracy*, (New Heaven, Yale University Press, 1982), p.7

16. Arua Kevin., Ten Years of the Hypocrisy of Democracy in Nigeria (1999 – 2009) in Chiegboka A, Nwadigwe C and Umezina E (eds.) *The Humanities and Nigeria's Democratic Experience*, (Anambra: Rex Charles and Patrick Limited, 2009), p.82.
17. Ibid., p.50
18. Ibid., p.83
19. Udeze.,Chinenye., Enhancing Women's Legal Status and Human rights in a Democratic Setting in Chiegboka A, Nwadigwe C and Umezina E (eds.) *The Humanities and Nigeria's Democratic Experience*, (Anambra: Rex Charles and Patrick Limited, 2009), p.85
20. Aghamelu, C. Fidelis and Ani I. Emmanuel., Francis Fukuyama on Democracy and the End of History in Chiegboka A, Nwadigwe Cand Umezina E (eds.) *The Humanities and Nigeria's Democratic Experience*, (Anambra: Rex Charles and Patrick Limited, 2009), p.94
21. Ibid., pp.94-95
22. Ibid., p.95
23. Baradat Leon.,*Political Ideologies: Their Origins and Impact*, Ninth Edition, (New Delhi Prentice Hall of India Private Limited, 2008), p.105
24. Ibid., pp.110-111
25. Ibid., p.111
26. Ibid., p.121
27. Ibid., 101
28. Ibid., pp.128-129
29. Mackenzie Iain., *Politics: Key concepts in Philosophy*. (London and New York: Continuum International Publishing Group, 2009), p.105
30. Ibid., p.107
31. Mill J. Stuart.,*Utilitarianism, on Liberty and Consideration on Representative Government*. (London: Everyman's Library, 1972), p.326
32. Ibid., p.10
33. Mackenzie Iain.,*Politics: Key concepts in Philosophy*, pp.110-111
34. Ibid., pp.111-112
35. Ibid., p.112
36. Ibid., pp.112-113
37. Oguejiofor Obi.,*Philosophy, Democracy and Responsible Governance in Africa*, (Enugu: Delta Publication (Nigeria) Limited, 2004), p.x
38. Griffith., *The African Inheritance*, (London: Routledge, 1995), pp.71-83
39. Oguejiofor Obi., *Philosophy, Democracy and Responsible Governance in Africa*, pp.xv-xvi
40. Ibid., pp.xvi-xvii
41. Aigbodioh, J.A. and Idjakpo., Communication Consensus: A New Social Philosophy of Good Governance for Africa in MaduabuchiDukor (ed.) *A Journal of Department of Philosophy, NnamdiAzikiwe University, Awka*, Vol. 2. No. 2. (2010): 6
42. Oguejiofor Obi., *Philosophy, Democracy and Responsible Governance in Africa*. (New Bromswick: Transaction Publishers, 2003), p.474
43. Aigbodioh, J.A. and Idjakpo., Communication Consensus: A New Social Philosophy of Good Governance for Africa, p.14
44. Oladipo Olusegun., The Need for a Social Philosophy in Africa Convocation Lecture,

- (Ambrose Alli University, Ekpoma-Nigeria, 2008), p.9
45. Aigbodioh, J.A. and Idjakpo., p.8
 46. Oladipo Olusegun., *The Need for a Social Philosophy in Africa*, Op.cit.
 47. Hoffman John and Graham, Paul., *Introduction to Political Theory*, Second Edition (England Pearson Higher Education Limited, 2009), p.496
 48. Ibid., p.500
 49. Ferrante., Joan., *Sociology: A Global Perspective*, Fifth Edition, (USA: Wadsworth and Thomson Learning, 2003), p.538
 50. Hoffman John and Graham, Paul., *Introduction to Political Theory*, p.497
 51. Ibid., p.101
 52. Ferrante., Joan., *Sociology: A Global Perspective*, p.540
 53. Hoffman John., *State, Power and Democracy*, (Brighton: Wheatsheaf Books, 1988), p.103
 54. Ibid., p.133
 55. Crick, Bernard., *In Defence of Politics*, Second Edition, (Harmondsworth Penguin Books, 1982), p.56
 56. Hoffman John and Graham, Paul., p.104
 57. Rousseau Jean Jacques., *The Social Contract*, (Harmondsworth: Penguin Books, 1968), p.113
 58. Ibid., p.105
 59. Ibid., p.106-107
 60. Ibid., pp.107-108
 61. Ibid., 107
 62. Okere, Theophilus., *Crisis of Governance in Africa: The Root of the Problem* in J. Obi Oguejiofor (ed.) *Philosophy, Democracy, and Responsible Governance in Africa*, (Enugu: Delta Publication (Nigeria) Limited, 2004), p.4
 63. Ibid., pp.3-4
 64. Oguejiofor Obi, *Philosophy and the Question of Governance* in J. Obi Oguejiofor (ed.) *Philosophy, Democracy and Responsible Governance in Africa*, (Enugu: Delta Publication (Nigeria) Limited, 2004), p.xx-xxi
 65. Op.cit.,
 66. Okere, Theophilus., *Crisis of Governance in Africa: The Root of the Problem*, p.5
 67. An Extract from the African Charter for Popular Participation. *Popular Participation in Development Training Manual*, Development and Peace Commission. (Ijebu Ode: Catholic Diocese, 1998), p. 98.
 68. Onah Godfrey., *Africa and the Illusion of Democracy* in J. Obi Oguejiofor (ed.) *Philosophy, Democracy and Responsible Governance in Africa*, (Enugu: Delta Publication (Nigeria) Limited, 2004), pp.282-283
 69. Ibid., p.283
 70. Ibid., p.285
 71. Ibid., p.287
 72. Fukuyama., Francis., *The End of History and the Last Man*, (London: Penguin Books, 1992), pp.92-93