Traditionalism, Universalism and Eclectism: Approach for African Democratic Theory

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Abstract: Lack of a realistic approach towards good governance in Africa calls for urgent critical analysis. The vitality of a functional system of government centred on building and sustaining strong institutions with the basic principles. An organized government creates the horizon for ordered society which leads to good governance thereby paving ways for economic and social development of people. The difficulty of most African countries to establish democratic societies with basic principles is a clear fact that the continent has enormous challenges that need to be tackled. Precisely, many African states remain stagnant in terms of development due to certain efforts towards democratization and development have beenstifled by the phenomenal and noumenal factors which may either be known or unknown. Currently, democracy in Africa seems to be constrained from delivering its mandate for three basic reasons. First, the fragile nature of the quality of electoral system, second lack of governance capacity and thirdly the extinction of African values in the system of government. In conclusion, all these call for proper evaluation of different schools of thought concerning liberal democracy in Africa towards good governance (universalism, traditionalism and eclectism).

Key words: Traditionalism · Universalism · Eclectism · Governance

INTRODUCTION

The idea of having a democratic system that can be called African theory of democracy has received lukewarm attitude in African philosophical debate. Many African scholars (Philosophers and politicians) believed that to be unrealistic venture because their thoughts are structured towards being alien to principles and practices of democracy. Notwithstanding, recently many scholars have noted the importance of proper adoption of African values into our system of governance that can help in solving most of the problems and challenges in place. Instead of considering or conceptualizing democracy as a closed term, there is a need to embrace its openness. This demands that the concept of democracy should be subjected to analysis due to the wave of democratization in Africa. Africans are in total dilemma concerning the type of government with good and sound structure that can create the horizon for better development. The kind of government that would have a better social structure to building and developing human beings and for the environment and then reduce unemployment and poverty in the society. More so, a system of government that would have an organized structure for peaceful, harmonious coexistence of people. However a democratic system of government with good ideology that can bring a better life for a wider scope of the populace instead of having a lope sided organization that would be for the benefit of the few.

Although, according Ake Claude, the idea of authoritarianism has been reduced with the introduction of democracy in Africa [1]. In analysis democratization in Africa is associated with modernized authoritarianism. It is because of such reason that democracy has not actualized its mandate in transforming African continent. The crises of under development is still destroying the continent. There is a need to have an ideal socio-political structure for good governance in Africa. Precisely, a socio-political structure with a sound philosophical base or root including a government that would be in harmony with African values.

However, the request and popular demand for advanced and better governance gave rise for prodemocracy movements in the African continent and this led to mass agitation for change. The major factor that occasioned all these agitations was due to the development failures being experienced in various African states basically around 1990s. The concern was

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both international and local. Internationally they were much concern on strong autocratic regimes in many African countries. Their promises towards human freedom and dignity including improved bilateral relations for non-dictatorial states gingered the passion for democratization in Africa. Emphatically, this trend has not produced the required result in Africa. Presently, poverty, unemployment, corruption and insecurity are at alarming rate. All these challenges occasioned this article and in tackling them, the following topics would be considered', understanding of the concepts of democracy and governance, African quest for good governance, traditionalistic, universalistic and Eclectic schools of thought for Democracy in Africa, towards good governance in Africa, evaluation and conclusion.

Concepts of Governance and Democracy: Governance is a concept that cuts across all the aspects of human life which include; environmental and economic aspect of people and also socio-political aspect. Popularly, governance is taken as that which involves the exercise of political power in carrying out nation's affairs. Barkan considered governance as that which involves more of political management rather than administrative management[2]. In a more encompassing angles, Galadima assessed governance as:

> A process of organizing and managing legitimate power structures, entrusted by the people, to provide law and order, protect fundamental human rights, ensure rule of law and due process of law, provide for the basic needs and welfare of the people and the pursuit of their happiness[3].

In analysis of this view, it means governance is the fundamental machinery for government which involves leadership. It has to do with the principles by which a leader leads his or her people which centred on the proper management of the citizens. Governance embraces the ideas of enforcement of the law, the process of law making including the execution of the law. Srilatha concentrated on political perspective of governance and emphasized that governance involves the act and maneuver of managing public affairs[5]. For the more clarification of the concept governance, the United Nations Economic commissions for Africa considered governance as a process of social engagement between the two bodies (ruler and the ruled) in the political society that has rule making and standard settings as features, while management of regime structures and outcomes are the result of the social part.

Many people consider democracy as a complex concept which has many meanings from different people. In wholistic sense, democracy means a lot to many people. In the modern period, it has been used to describe different systems due to various definitions including the modifications of the concept (democracy) by scholars of politics which had caused heated controversies among the adherents making the concept very difficult to have a comprehensive understanding or view. In line with the above view, George Orwell stated that, "in the case of a word like democracy not only is there no agreed definition but the attempt to make one is resisted from all sides" Equally, Cranston was of the view that democracy is nothing but different doctrine in different people's mind. [6] For C.D Burns democracy is the word with many meanings and some emotional colour[6]. Notwithstanding the above views, etymologically democracy is served from the Greek root demos which means people and cracy which has to do with 'rule'. The concept (democracy) means the rule of the people. Abraham Lincoln, the 16th American president (1809-1965) in the Gettysburg address delivered in 1864, at the climax of the American civil war gave a simple and similar definition related to Greek meaning of term-democracy. For him democracy is the government "of the people by the people and for the people"[7] as reshaped by Hampsch. This implies that the ultimate power belongs to people.

Furthermore as cited by Akanmidu, Schumpeter emphasized that democracy is institutional arrangement for arriving at political decision in which individuals acquire the power to decide by means of a competitive struggle for the people [8]. Then the essence of democracy is for people to control the government which they have produced and that is why Arnold T. considered democracy as a type of organization controlled by voters [9]. Likewise J.S Mill illustrated the ideas of democracy as a type of government which the whole people or some numerous portion of them, exercise the governing power through disputes periodically elected by themselves [10]. So democracy is that type of government in which public opinion has control and it is a mechanism for choosing and authorizing government or in some other way getting laws and political decision made. It is a system of government different from the government of one despot (autocracy) and the government of the few (Oligarchy). As I stated earlier that the concept of democracy means different thing to different number of people, despite centuries of democratic governance in various parts of the world. Among the scholars of democracy there are two groups that are in opposition to each other (Minimalist and Maximalist).

The minimalists believe that democracy is only known for the electoral system and it is neither sets conditions for its outcome not characterizes itself as any otherthing. Under this group we have the following; Karl Popper, William Riker, Joseph Schumpeter Adam Przeworski, including Hardin Russel. Karl Popper stressed the idea of election by which democracy involves a pattern where an administration can be removed through peaceful way and can be replaced by another without bloodshed [11]. For him the imperfections of elections are more acceptable than the prospect of tyranny found within sovereignty. Schumpeter emphasized that democracy is, a method by which decision-making is transferred to individuals who have gained power in a competitive struggle for the votes of the citizens [12]. He emphasized the importance of election as the basic attribute of democracy while Przeworski was of the view that democracy is, " a system in which parties lose elections"[13]. He believes that the essence of democracy is in election which has to do with the peaceful elections. The maximalists criticized them by stating that elections cannot stand if the civil liberties are not obtainable. In defining democracy civil liberties and election must be in place. Robert D. identified three important conditions or the features of a functional multiparty democracy. They include:

(A) Extensive competition by political candidates and their groups or parties(B) political participation that provides the choice for the electorate to select candidates in free and fair elections (C)Civil and political liberties that enable citizens to express themselves without fear of punishment. [14]

For Larry D., a Maximalist democracy involves:

Not only a civilian, constitutional , multiparty require with regular, free and fair elections and universal sultrier but organizational and informational pluralism; extensive liberties (freedom of expression, freedom of the press, freedom to form and join organizations) effective power for elected officials and functional autonomy for legislative, executive and judicial organs of government [15].

Notwithstanding the two groups, democracy is the system of government that involves many people by which the following features are obtainable, rule of law, separation of powers, sovereignty of people, elections, civil liberties, equality, accountability and constitutionalism etc.

African Quest for Good Governance: The continent has been in search of a good governance but it has been militated by many problems, which include the following; absence of virtue among the political class, injustice in social and political structure, political authoritarianism, negative perception on colonial masters. It is believed that one of the reasons for unsustainable democracy in Africa is due to absence of virtue among our leaders. They lack sound moral virtues that are necessary for successful and sustainable democratic governance in Africa. Good political culture is required for our leaders to understand that they are elected to represent the opinion of the masses. Kolawole in his view concerning Nigeria stated clearly that state in Nigeria is conceived as a prebend with officials appropriating a substantial amount of the state's revenue without being questioned [16]. In line with this view Omoregbe emphasized; if accountability, morality and honest are removed in government, it would become a gang of thieves and treasury looters [17]. In furtherance St. Augustine also expressed a similar view when he stated that, remove justice and what are Kingdoms but gangs of criminals on large scale [18]. Our leaders should have sound moral virtues that would influence the followers to be better citizens. The ideas of cultivation of political virtues would enhance and foster the standard of political culture for the development of the continent.

Concerning the injustice in social and political structure, the social relations among citizens in Africa is rationalized by the capitalist formation. In Africa especially in Nigeria what is taken to be right and just is what fosters the interests of the political class (leaders). Justice is reflected based on economic ground while the laws are made in favour of the leaders (elites or the political class). The constitution including other laws are made to protect and project the interests of the political class and to dominate the interests of the poor. Social justice is not well implemented because the social goods are manipulated by the elites and whatever programmes they embarked on, it must be for their interests. For a nation to be just, the formation of justice must be on neutral ground. It means being impartial in handling the affairs in men in pluralistic societies. Secondly for a concept of justice to be acceptable, justice must be egalitarian. Thirdly, the idea of equality and the sense of it. Under political authoritarianism, the post colonial period in Nigeria is characterized with authoritarians. The access of the leaders to state power and economy is beyond control and citizens were not allowed in decision making process. The rights of the citizens were suppressed and John Lewis stated clearly

that if a common interests of the people cannot be achieved, the idea of people participating in government should be disregarded and abolished [19].

Many Nigerians believed that the mission of the colonial master's was for exploitation of the resources of the colonized society. If actually they exploited us (Africans), the question is; how much did we pay for the knowledge we got from them? They came for the development of the African continent but Africans misunderstood them. The situation now in Africa especially in Nigeria is very pathetic because our leaders are directly exploiting our resources for their own interests. Our leaders use the state as a tool for exploitation, repression and wielding of power and influence over the citizens for their personal interests. The idea of laying constant blame on colonial masters cannot help in development of African continent. The post colonial state in Africa as it is depicted by many people as a total example of the colonial state is characterized by the authoritarianisms. Owolabi went further to state clearly that; the authoritarianism of most African nations was justified on the basis of pre-colonial culture [20]. Civil society in African is weak and the reason being that the societies are fragmented and also the different associations that could have brought the excessive power of the state down are also very small to effect any change.

In affirmation of the views above, Braton stated that, the associations in the civil society of Africa are usually small in scale and local in orientation with this condition even a weak state can seem strong [21]. Woods Dweyn went further to emphasize that: "The civil society in Africa is limited by the particularism of ethnicity and atomistic actions" This indicates that ethnic politics is the cause of inability of the civil societies in the African continent especially in Nigeria. Politics in Nigeria is mainly centred on ethnic basis, so this paves ways for unstable democracy in Nigeria and Africa in general. Thereby creating the avenue for the practice of politics of patrimonialism. This remains a problem for the practice of democracy in Africa and in Nigeria. Owolabi further stated that; the state in Nigeria is therefore conceived as a pretend with officials appropriating a substantial amount of the state revenue without being questioned. The theory of prebendalism relies on the theory of patrimonialism for like in patrimonialism, the patrons and client exist but the patrons in the prebendal state divide the state into prebends among their client. [22] It means that politics in Africa mainly in Nigeria is done as a business instead as statesmanship. Politicians in Nigeria believe that money is the key factor and with money

everything can be achieved. This has led to lack of accountability and recklessness among politicians thereby creating a wide gab of political apathy on the side of the civil society.

Based on above problems, scholars and Africans in general have been in search for quest for good governance. Many have advocated for the reduction or elimination of corruption through combined political will of both leadership and the reciprocal social will of the governed. On the ground of philosophy for good governance, many scholars have suggested various views on the way forward.

For Kolawole Owolabi, he states, the discourse of democracy in Africa if it wants to make the history of Africa important must be associated with a new socio-economic order that would remain relevant for participatory democracy to be sustained [23]. Likewise, he considered the survival of democracy in Africa which he emphasized that democracy would only survive in the African continent if the weak foundations are replaced by strong foundations. He also advocated the duty of the African people and other elites committed to democracy should agitate for socio-economic order that will stabilize democracy in its concrete and genuine form as participatory democracy [24]. Many people advocated for the cultivation of the attitudes of mind and heart that would promote various form of social behavior that would help in nurturing institutions and creating better atmosphere for democracy to grow. Our democratic institutions should be strengthened with major democratic values that would be in line with social behaviours for better democratic system. There is a need for Africans to realize their full personhood including good human community for the society to have strong democratic system of government. The incorporation of morality in our political system would reduce bad leadership. Government is a larger family that great standard of morality should be inculcated. The idea of having a better vision like American style of democratization is also very important. The idea of appropriating the concept of justice in handling state-business for the sovereignty of the people and for the good of the society is very necessary. So due to the quest for good governance in Africa scholars have been grouped under the following based on their positions; traditionalism, universalism and Eclecticism.

Traditionalism: a Quest for African Democracy: This school of thought (traditionalism) is against the state of democracy in Africa mainly the way it is practiced and handled. The scholars involved advocate for indigenous

or African system of democracy and for them such can solve the crises rocking African continent. They believe that Africans should practice what they are known for precisely those values in their style of living (African culture). These scholars argued against the views that were accredited to colonial masters (Europeans) who stated that African pre-colonial political structures were autocratic and oppressive. Kwasi Wiredu characterized the system of government in African as a majoritarians democracy [25]. Mainly such democracy involves a multiparty system of politics where the majority forms the government while the minority becomes the opposition and their votes are overridden by the votes of the majority. The implication is that the right of the minority is not regarded as that of the majority. In many African countries, many ethnic groups have been frequently considered as the minorities in terms of politics and they do not occupy strategic position in their countries. Thereby being dominated and their human rights are fundamentally denied and not considered. Wiredu stated emphatically that this violation of right is the major course of political instability in Africa. In an attempt to solve this problem, he advocated for a non-party and consensual democracy in which he stated:

A non-party and consensual democratic system is one in which parties are not the basis of power. People can form political associations to propagate their political ideas and help to elect representatives to parliament. But an association having the most elected members will not therefore be the governing group. Every representative will be of the government in his personal, rather than associational capacity [26].

The major view of Wiredu is the consideration of the individuals opinion before paramount decisions are taken on the ground of consensus. He advocated for proper deliberation of issues that would allow everybody to contribute not emphasizing on popular vote. For him this would be for mutual tolerance and demarginalizaion in a polity. In analysis of the views of traditionalist school of thought, it is basic to understand that they were much concern on African identity. They were of much interest in forming traditional African societies that were democratic including the monarchical social organization as a way forward for African democratic system of government. They emphasized on proper participation, human rights development, social responsibility and tolerance but most of all these principles that they advocated for are obtainable in Western democracy.

The only thing I feel that is very important is for our leaders to cultivate sound attitude of mind and heart which must start from our families. The ideas of non party politics are very dangerous more than what he is running away from. Wiredu's position has to do with past that have not being in existence. In all societies which African tradition is not in exception, conflicts emanate and they are settled by stronger parties having their way while the weaker ones concede in a realistic manner [26]. Considering his ideas concerning consensus, in the pre-colonial period, such was not taken as a major means of decision making in Africa. If such was in place we would not have had intra-ethnic wars including civil uprisings. The conditions of Africans in the pre-colonial period was very dangerous. The work of Fadipe [27] concerning Yoruba clearly nullifies Wiredu's position on consensus. The interests of people give birth to different groups in the society which lead to multiparty system for Wiredu to state clearly that such was not obtainable in traditional African society is absolutely out of place. In the olden days the interests of people led to having different groups which helped in decision making. Wiredu's advocacy for non party politics in contemporary African society is barbaric.

The major problem of democracy in Africa is how we can make our electoral system effective including the electing and appointing leaders with sound character that can be accountable and also uphold and work in line with the constitution. What people understood about Wiredu's position is that he has just created a horizon for the destruction of better democracy in Africa. Although they provided a defense of African identity but they fail to understand that Africans were living a barbaric life which could have ended up in absolute destruction of ourselves. Wamba dia Wambia advocated that Africans should reflect on how to attain African democracy and he state clearly that:

Democratization has to be considered as a process of struggle to win, defend and protect rights of people and individuals against one sidedness. Including the right of self organization for autonomy and not necessarily right of participation in the state process. [28]

The argument of Wamba is that since inception Africans have been busy enhancing and nurturing and also consuming what the Europeans have put in place concerning democracy. In evaluation of such view, he should understand that no knowledge is a waste and no man is a monopoly of knowledge. Wamba was against the

imposition of Western parliamentarism upon the continent especially on the top rather he was interested for a democracy from the below. He believed that at the below the idea of self-responsibilization plays a great role and he concluded that democracy in Africa must not be taken as a mode of politics instead it must be taken as a process of emancipation, self-determination and the meeting of the needs of the people.

Another important figure in this school of thought is Moshi who stated that liberal democracy has failed in many parts of Africa because the western democracy is characterized with class interests. In analysis of such view he should have stated clearly on the way forward concerning the economic system but not by abolishing of system of government. He was of the view that the contemporary Western in taken on multiparty politics disregard the indigenous cultural values. For him such has led to ethnic and communal conflicts. In summary Wamba advocated for African indigenous democracy. On a similar ground, Eboh emphasized that the western democracy does not reflect the African political culture. He instigated that the solution to the system of governance in Africa centred on tackling socio-economic and political realities thereby developing African democracy[29]. In furtherance, Offor was of the view that democracy varies from one society to another. He went into elaborate form to emphasize that democracy should not be practiced in strict adherence to those attributes that are known for western understanding. The central problem with democratic system in Africa is on the ground concerning the misconception that democracy can be adopted holistically regardless of cultural differences. For him democracy in Africa can work only if the indigenous continent's democratic heritage is harnessed while those attributes of good governance are in place in line with the system of democracy suited for African continent.The basic problem I have with Offor is that he was unable to understand that democracy is articulated in line with human nature. Although it originated from the West but it cuts across every human society and not animal society.

Universalist School of Thought: The major figure in this area is Fakuyama. Due to the collapse of communism and the "victorious" nature of USA from the cold war, Francis Fukuyama stated and pinpointed liberal state as universally victorious. He was of the view that the industrial development is in line with the universal procedure-that has been developed by the pioneer capitalist economies of the West which mainly will protect, safeguard "guarantee" an "increasing

homogenizations of all human societies, regardless of their historical origin or cultural inheritances"[7]. Likewise he claimed that countries that are undergoing economic modernization should be similar in nature, being united on the ground of a centralized state, urbanize, abolish traditionally forms of social organization like family, sect and tribe with economical rational ones that are based on function and efficiency and also provide universal education (democracy) for the masses[9]. In examination of such views, he should understand that human intelligence has not reachedit limit likewise liberal democracy is prone to critical rationalism.

The economic system (Capitalism) remains a concept of analysis.Onthe similar grounds, Sophine Jane states that liberal democracy has no problem in Africa but the issue is centred on the ground that Africans states are in hurry[20] to consolidating their democracies and also impatient in achieving the development like the west[4]. For Jane, the older democracies in the west tended to have in their favour certain developmental conditions that enhanced their society and basically led to the consolidation of democracy and most of all these factors include: economic prosperity and equality (developed by early industrialization) a social structure in which the middle class plays a great role, the national culture that tolerates differences and primarily advocates for accommodations; including a progressive democracy that lasts long. It is very important to note that there is no system of government in the world that does not have its challenges whether new or old. The most important thing for Africans to note concerning liberal democracy is for us to have good mind set towards it. Likewise, imperfect institutions could also lead to the failure of democracy. The view of Lipset concerning proper and periodic and critical review of the concept-democracy is very important [12].

Eclectic School of Thought: The major target of this school of thought is to reconcile the extreme assumptionsof the universalist and traditionalist schools of thought. This school of thought is of the view that upholding and adoption of those democratic values and principles obtainable in traditional African culture is good but we should not absolutely have a complete or wholistic neglect towards the democratic ideas and practices that have been developed in other cultures in the world. For them this could help for the sustainability of democracy in African continent.

Owolabi was of the view that, "there is nothing forbing us from developing new culture of sustainable democracy from the amalgamation of ideas from both our

culture and that of other societies' [25]. The ideas of being at extreme end cannot help African which means the position of the traditionalist is erroneous. Likewise Ruch stated that our democracy should not be a total replica of the African traditional or that of western standard rather we should have our own original path as we take concrete and due cognizance of democratic development in other social formations [11]. Although the position of the eclectic school is very necessary but in concrete and realistic term in what process can such be achieved? This can be achieved and be made realistic through constitutional conference. The conference would provide a comprehensive and standard constitution that would be a total reflection of the basic African traditional moral values together with those principles and values of liberal democracy that are not antagonistic with our present realities. These ideas would provide ahorizon for African theory of democracy for good governance and development.

Towards Good Governance and Development Through African Theory of Democracy: Oluwole S. stated that democracy should be understood on a theory that stipulates basic (Socio-political) principles to which a good government is formed and run [38]. In line with that, African theory of democracy can easily be formed with the basic principles, which include; justice, freedom, equity, accountability, liberty and rule of law etc. These principles are universalistic which differentiate between good and bad government. Therefore, other features of democracy that are not culturally specific and they are not antagnostic with our culture should be included and revived. The analysis of the indigenous democratic institutions including those moral values and principles, to pave ways for stipulations whether they should be included in our democracy or not is very important. Actually, this will grant the opportunity of having a democracy that would accommodate those good elements of tradition and identities that are compatible with those universalistic principles of liberal democracy, like citizen's right, freedom of speech and organization, including accountability for full and equal citizenship. The institutions should be well considered and various ways to strengthen them for good governance in Africa. Likewise most of the concepts that areobtainable in liberal democracy that are universalistic should be wellanalysed and evaluated whether they should be given African cultural flair or not. Concepts like justice systems, civil societies, multiparty systems and electoral bodies etc. The ideas of building a state management towards good

governance requires proper integration of traditional African moral values especially in the area of justice. Justice is very essential precondition for liberty state building and also for stability in both political and economic development. So, strong justice system would help in forming African theory of democracy that Is productive, functional and progressive. Furthermore, most of the concepts that are problematic towards good governance like corruption, bad leadership unemployment and poverty should be well evaluated, analysed and scrutinized for the way forward. Although many have stated that the issues behind all these problems is spiritual and it should be tackled through such manner. In line with that C.S.Momoh emphasized that:

> The present oath by our public officers during swearing in ceremonies is a passive one. What we need is an active oath. An active oath is one invoked in the name of indigenous goods or spirits or juju spelling out what should befall the oath taker if he willingfully and deliberately enriches himself, friends or relations by exploiting or abusing his office [29].

Concerning the view of C.S. Momoh, the major area that is very important is the idea of active oath taking. This demands strong views by many people in forming a constitution that would ginger African theory of democracy. Many have criticized C.S Momoh of his position concerning indigenous gods that it may be contrary to the religious faith of the sweater and also it is primitive. Moreover, the active oath taking is the fulcrum of African justice subsystem and we should abide by that for better African theory of democracy for good governance and development. It demands the invocation of spirits by greatmenof God and the masses, followed by what the leader should not do and what he or she should do in governance. The third aspect has to do with the punishments and rewards (by the God of Christianity and Islam), if the person goes contrary to the rule of law, functions and duties and also if the person fulfills all obligation respectively. The if the person is a traditionalist, the indigenous gods should be invoked for him or her to swear before them. Another area that demands much attention is the idea of economy. Capitalism in strict sense militates against liberal democracy and because of that such cannot help for African theory of democracy. The participants in the constitutional conference should deliberate actively on that area to have a better economic plan to reduce poverty and unemployment.

CONCLUSION

The eclectic model in line with the processes that are required are very important for the realistic approach towards African theory of democracy for good governance and development. It would assist in building and sustaining strong institutions with basic principles and mostly an organized system of government. Likewise it would reduce the enormous problems being faced by Africans like unemployment and poverty, corruption and bad leadership. The major essence of this school of thought is to project the objective ideology that would bring better policies for the good of the masses instead of having a government of the few. The government that would have genuine structure for building and developing human beings for a better society (harmonious co-existence of people). It is believed that the eclectic model would generate the possible ways for the adoption and integration of indigenous African democratic moral values and practices including democratic ideas for the actualization of African theory of democracy. It remains the viable option for democratization in Africa which has many genuine features like; ensuring a wholistic development through crosscutting cleavages of many cultures.

As democracy has worked in many countries in the world, it is believed that it does not have a rigid structural form of nature rather it is flexible to welcome the objective aspect of any culture. So the major target of eclectic model to the practice of democracy is to perfect the system in Africa. Democratization in such model holds more potential for enhancing and promoting human development than any other systems of government. It creates opportunities for the common good and enhances the capabilities of the less privileged or under privilege ones in the society through an intrinsic human development values. In conclusion it has three basic advantages over other systems of government; it leads to social upliftment concerns including rights of minorities and women, it helps in providing opportunities for proper participation of citizens and thirdly it manages conflict more than other systems of government and forestalls threats to human survival in the society.

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