

# Political Communication and Realities of Democracy, Case Study in Kenya

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**Abstract:** Swanson and Nimmo (1990) define political communication as "the strategic use of communication to influence public knowledge, beliefs, and action on political matters." They emphasize the strategic nature of political communication, highlighting the role of persuasion in political discourse. McNair (2011) on the other hand, provides a similar definition that political communication is "purposeful communication about politics." That is, that this not only covers verbal or written statements, but also visual representations such as dress, make-up, hairstyle or logo design. Political communications has always been central to the electoral and policymaking process in the society. IDS report (June 2005) argue that development involves not just the expansion of resources, skills and power in any given state but also the political processes of 'state/society bargaining' over their distribution that occur within it. Therefore, development is fundamentally political. It involves enabling those who are excluded to gain a greater and more just share of power and resources, through participation in political, policy and decision-making processes at every level. The important aspect is how politics is communicated to the citizens and how they opinionate on the messages given to them. World Bank, (2006) agrees that the impact of communication and information processes on societies of every kind is going to increase rapidly in the coming decades. The volume and speed of information flows, and the number of people who have access to them, is rising fast.

**Keywords:** Politics, Communication, Democracy

## 1. Introduction

The term "political communication" refers to both a set of professional practices and a multidisciplinary field of study focusing on the interaction between the political, media, and public spheres. Political communication is essential in a democratic polity, advocates of realistic democratic theory have pointed out that the electorate often makes decisions based on inconsistent assumptions and that voters are unable to realize, understand and process much of the political communication the electorate is exposed to, and the objective of the research is to investigate the relationship between political communication and realities of democracy.

In this Study on political communication focuses on the reading of political agents and medicalization, the content of political messages; and the effects of mass and digital media. There are many quantitative and qualitative methods that are habitually used in the rhetorical analysis of political communication, propaganda studies, voting studies, mass media effects and to study the interplay of influence other sectors of society including politics, business, culture, entertainment, sport, religion, or education, and between government, press, and public opinion. While some time it is an independent discipline, it is possible to discuss the importance of greater cross-fertilization with theories and research in related fields, such as public relations, political marketing, and strategic communication. In this article, I will try to answer this question. To what is the objective between political communication and the realities of democracy on focusing in Kenya as case study and measure how messages can be utilized for political purposes and will be guided by the following questions. To what is relationship between the political communication and realities of democracy in Kenya? To what extend do social networking sites facilitates the spread or consumption of political communication and democracy in Kenya. Do social networking in political communication influence political interest, knowledge and legal, behavior of democracy in Kenya? Political communications is an interactive process

that concerns the transmission of information among politicians, the news media and the public.

I believe that the best way to continue a discussion of this article on the reality of modern democracies is to make the case that, via the use of mutually beneficial politics, political communication can be used to enhance democratic politics in some way.

It can create relations or even crisis of interests, goals and ambitions between individuals, groups, and political structures in the process of attaining power and keeping it. Swanson and Nimmo (1990) define political communication as "the strategic use of communication to influence public knowledge, beliefs, and action on political matters." They emphasize the strategic nature of political communication, highlighting the role of persuasion in political discourse. McNair (2011) on the other hand, provides a similar definition that political communication is "purposeful communication about politics." That is, that this not only covers verbal or written statements, but also visual representations such as dress, make-up, hairstyle or logo design. Political communications has always been central to the electoral and policymaking process in the society. IDS report (June 2005) argue that political communication involves, skills and power in any given state but also the political processes of 'state/society bargaining' over their distribution that occur within it. Therefore, communication is fundamentally political process. It involves enabling those who are excluded to gain a greater and more just share of power and resources, through participation in political, policy and decision-making processes at every level. The important aspect is how politics is communicated to the citizens and how they opinionate on the messages given to them. World Bank, (2006) agrees that the impact of communication and information processes on societies of every kind is going to increase rapidly in the coming decades. The volume and speed of information flows, and the number of people who have access to them, is rising fast.

## 2. Background

Democracy is sometimes referred to as "power of the people" since it is a form of government that is based on popular consent. It offers effective governance, ensures the rights of the people, endorses equality, educates the populace, fosters national identity, brings about peaceful change of administration, and places more believes not in battle in gunfire and battle, but in ballot box. With the fall of the Soviet Union, there has been an increase in regime transition and democratization; however, I had only uncertainly make-believe democracy from behind a curtain, drawn mostly by the interest of elections. Even though the odds are not equal, each party competes, someone wins, someone loses, and no one can predict how the game will turn out. In this regards with collapse of Soviet Union, there is growing regime change and democratization, I imagined democracy only inadequately across a curtain, attracted mostly by the excitement of elections. Parties compete, someone wins, someone loses, and even if their chances are unequal, no one knows how the game will end. I believe that democracy is similar to football, and playing the game. Because of this, I discovered that soccer games had a similar emotional stake as elections in all nations. When examining the fundamental issues with realities of democracy, it is clear that issues like money politics, identity politics, disputing between political parties and differences between political parties, political polarization, social polarization, racial tension, and income disparity have gotten worse. All of this has made democracy in the political system less effective.

The post-election crisis of January 2008 brought Kenya close to collapse and the status of a failed state. Following the abrupt proclamation of Mwai Kibaki, the incumbent president, as victor in a highly contentious presidential election, peace was disrupted by severe ethnic violence between supporters of the opposition Orange Democratic Movement (ODM) and the Party of National Unity (PNU). This saw up to 2, 000 people killed and as many as 300, 000 displaced from their homes. This analysis locates the origin of the crisis in, variously, a background of population growth and extensive poverty; and ethnic disputes relating to land going back to colonial times (notably between Kalenjin and Kikuyu in the Rift Valley). More immediately, what stoked the conflict is the construction of political coalitions around Kenya's 42 ethnic groups, although the 2007 election campaign was critically shaped by ODM's rhetoric of 'against one' (the Kikuyu); and not least, this survey records the diffusion of violence as a result of elite manipulation of armed militias which, since 1992, have steadily worn the state's monopoly of violence. While summarizing how external mediation and the elite interest in political stability prevented the country falling apart, and led to the formation of a power-sharing government, the analysis proposes that a reluctance by the Grand Coalition partners to undertake fundamental reform of the constitution means that Kenya remains a 'democracy at risk', and faces a real possibility of slipping into state failure.

The horror and chaos that followed the massively unpredictable 27 December 2007 general election in Kenya highlighted the violent decline of many of the democratic gains Africa had made since the early 1990s. The 'Kenya

crisis' has come to raise to the political and humanitarian catastrophe that engulfed the country after the incumbent president, Mwai Kibaki, was controversially declared by the Electoral Commission of Kenya (ECK) as the winner of the country's closely contested election and sworn in for a second five-year term on 30 December. Violence erupted in strongholds of the Orange Democratic Movement (ODM) headed by Raila Odinga, mainly in Nairobi, Nyanza and the Rift Valley as Odinga and his supporters protested that they had been robbed of victory. The resultant electoral dispute quickly changed into a deadly celebration of 'ethnic' slaughter, rape and plunder reminiscent of the 1994 Rwandan genocide. On New Year's Day, 39 people, mainly women, children and disabled were burnt to death by marauding ethnic supporters.

## 3. Literature Survey

New media and technology have changed interpersonal interactions, communication patterns, and even socio-political discussions. Not only bringing change, in its development technological advances, especially digital media, also play an important role in democratic activities and political communication. By using a simple literature review, this article will attempt to present the democracy of political communication practices on social media and their implications for the dynamics of political communication. The findings show that the use of social media in political communication activities is not a new characteristic and its significance continues to increase over time. In addition, the use of political communication in social media has proven to be successful in providing benefits for both political actors and the public. However, the use of political communication in social media also presents other concerns, namely the phenomenon of black campaigns, the spread of tricks, hate speech, to polarization that require special attention and handling. Advances in technology and digital media in recent years have had a huge impact on changing the way individuals communicate so that they are connected to one another (Moqbel et al., 2013). Political communication itself includes communication activities of citizens, political figures, community individuals, government institutions, media, political campaigns, advocacy groups, and social movements. Political communication can be defined as a complex communicative activity in which language and symbols, carried out or used by leaders, media, citizens, and citizen groups, to have an effect on both individuals and/or society, and provide outcomes related to public policy nation, state, or community (Perloff, 2017). Furthermore (Perloff, 2017) states that the effects of political communication can occur at the micro level, namely influencing individual thoughts, candidate judgments, feelings, attitudes, and behavior, for example in the context of political advertisements and political campaigns or presidential debates that try to change attitudes or persuade. In addition to the micro level, political communication also works at the macro level, which provides broad effects based on public opinion, institutional change, political activism, and public regulation. Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. file: //C:/Users/hp/Downloads/6369-18105-1-PB%20(1).pdf

### 3.1 Regional Political Communication in (East Africa)

Political communication in East Africa was partly controlled by the state government press and the point of departure is how media (both privately and publicly owned) in East Africa set the tone and trend for politics, not only in relation to election periods, but also in the periods between elections. In one way or the other the contributions to the issue touch upon the main aspects of political communication research: (1) political audiences, (2) media organisations and professionals, (3) political organisations and politicians, and how these actors communicate with each other, primarily through formal media, but also through a wider media system.

It is possible to identify five major areas of research into political communication. **The first** is linked to political economy and deals with issues such as patterns of ownership, the role the state and of private media multinationals, media regulation. **The second** method is linked to the political in the strict sense of the word dealing with the role of media in elections and political campaigns. **The third** form of analysis focuses on the role of actors that influence political agenda setting from outside a strict political context consultants, spin doctors, NGOs, civic organisations. **The fourth** focus is on discourse and involves textual analysis of political messages. **The fifth** approach deals with analyzing implications of the expansion of media systems in the form of among others the role of social media for political processes. EAST AFRICA POLITICAL COMMUNICATION 0. PolCom in East Africa HRKSO. pdf

### 3.2 Ethnicity and democracy in Kenya

In Africa, conflicts are now so frequent that they look like to establish while there are many and varied causes of war in Africa, few are as strong as ethnicity. Aristocrats with the power to destabilize Africa have negatively linked it to a very strong force. According to Max Weber defined an ethnic group as those human beings or groups that interest a subjective belief in their common ancestry because of migration or colonization in such a way that this belief is important for the continuance of non-kinship communal relationship. The politics of identity and ethnicity will remain a fundamental characteristic of the Kenyan democracy. **In this paper**, As the author, I want to talk about why ethnicity is a political issue in Kenya, how it shows up, and what institutional frameworks can help with the difficulties that ethnicity brings with it when it comes to realities of democracy nation of Kenya. Also, in Kenya, there is a connection between, rampant corruption, poor governance, a lack of democracy, and ethnic fragmentation.

Hereafter that, this study aims to investigate the connection between political communication and the realities of democracy while also looking the link between unfavorable ethnicity and democracy. As the author, I argue that negative ethnicity has impacted the effectiveness of political communication and realities of democracy. Higher ethnic voting rates in Kenya specifically support exclusive democratic practices, undermining the realities of democracy, effective leadership, and ultimately of socio

economic quality of life. After every election, I believe this has led to a cycle of violence as people attempt to put an end to this threat.

Negative ethnicity still remains a dominant political force and it has brought with it poverty and exploitation which have for a long time held Kenya hostage. Since Independence, Kenyan politicians have manipulated ethnic divisions for their own biased political and economic agendas, maintaining ethnicity at the forefront of the collective consciousness. Despite being a powerful tool for conflict, ethnicity has simultaneously grown into a valuable resource for access to economic stability for corrupt politicians, and opportunities to loot state resources. In Kenya, state fund allocation is distributed by ethnic region, creating gaps and animosities between different ethnic groups. In fact the major reason that caused the infamous 2007 post-election violence and skirmishes in which over 100 people lost their lives and property worth millions of dollars destroyed, was due to the perceived marginalization of some Kenyan communities denying them access to state resources and employment opportunities. In terms of democratic elections, ethnic or tribal affiliation dictates loyalties. Regardless of electoral platform, the Kenyan citizenry will almost exclusively vote for “their” ethnic representative. In the 2007 presidential elections, ethnicity played a crucial role. Looking back the early election of Mr. Mwai Kibaki, a Kikuyu, got few votes in Nyanza province which is predominantly Luo, whereas his opponent Mr. Raila Odinga, a Luo, got minimal votes in Central province which is predominantly Kikuyu. Kenyan politics has always been practiced based on a high degree of ethnic exploitation and opportunism. Kenyan politicians frequently base their political campaigns by appealing to tribal fears, stereotypes and ethnic expectations thus downgrading to the backseat broad-based genuine and ethnically inclusive and equitable democratic platforms.

### 3.3 Risk to Kenya's democracy during the post-violence period

Looking the relationship between political communication and democracy in Kenya, while Kenya, East Africa's economic powerhouse, had not become a ‘failed state’, the crisis had pushed it to the brink of collapse and failure. Customarily hailed as a relatively peaceful and stable haven in the turbulent continent, in the post violence period the country has come to signify the tragic slide from the optimism that greeted the global ‘third wave’ of democracy as it swept Africa in the early 1990s to pessimism and despair (Huntington 1991; Young 1999). Kenya has now firmly entered the ever-growing category of democracies at risk of failure across Africa, the limits and vulnerability of ‘electoral democracy’ having been exposed in the face of stalled or failed constitutional experiments and weak institutions. The country highlights the ever-present risk of election disputes degenerating into deadly conflicts in the context of weak institutions, elite fragmentation, surging ethnic nationalism, authoritarian undertows, corruption, widening social economic inequalities, historically embedded injustices, grinding poverty, debt overhang and the spillover effects of climate change and global recession.



In my capacity as author, I estimate and assume Kenya's democratic reality is weakened by ethnicity division, this article identifies weakness to Kenya's democratic alliance, with the most important contests identified as ethnicity and identity politics, the electoral system of first-past-the-post, and the domination of the decision-making. The paper notes that ethnicity is a symptom of the structure and use of political power. Specifically to this, public involvement and the democratic transition in general have been hampered by the interaction of ethnicity and the struggle for decision-making authority.

Furthermore, I think that democratic societies are distinguished by their active and functional political communication with their citizens about public affairs. Democracies are measured by how much their administrations consent for citizen involvement in public affairs and how much room they provide for citizens to hold them accountable. In Kenya democracy is judged by the magnitude to which ethnicity political stakeholder open up in election process participation in public affairs and the space they give for citizens to hold the government accountable. It is because of this that citizens in Kenya and Africa in general continue to demand increased space for participation. Confronted with acute poverty, inequalities and unemployment in the context of ethnic polarization and the resurgence of ethno-nationalism, Kenya's fragmented power elite resorted to populism and manipulation of genuine economic grievances and disaffection to win the vote of the poor. In a divided society of ethnic minorities, Kenyan politics has, predictably, revolved around ethnic coalitions to win competitive national elections. As a result, the imperative of forming competitive ethnic coalitions has produced two ethnic dynamics. The first is to unify and form large ethnic alliances often from sub-tribes or neighboring ethnic cousins. Indeed, the Luhya group is a conglomeration of 18 sub-tribes (Bukusu, Maragoli, Banyala, Banyore, Batsotso, Gisu, Idakho, Isukha, Kabras, Khayo, Kisa, Marachi, Marama, Masaaba, Samia, Tachoni, Tiriki and Wanga). Similarly, the Kalenjin emerged in the 1950s as a group comprising nine sub-groups (Elgeyo, Kipsigis, Marakwet, Nandi, Pokot, Sabaot, Terik, Tugen and Sebei). With the onset of political pluralism in the early 1990s, the Kalenjin elite mobilised other 'pastoral' groups in the Rift Valley into a mega-tribe known as KAMATUSA (an acronym for Kalenjin, Maasai, Turkana and Samburu) to neutralise the coalition of the Kikuyu, Luhya and Luo groups in the new opposition party, the Forum for the Restoration of Democracy (FORD). <https://doi.org/10.1080/02589000903216930>.

### 3.4 Legal Framework and Political Communication

Political communication in Kenya is governed by four acts of parliament. These are the Constitution of Kenya 2010, the political parties' act 2011, the elections act 2011 and the electoral campaign finance act 2013. Besides these four there exist a set of laws that even though not enacted directly deal with election and political communication. The purpose of this is to guide both elected and appointed leaders, the media, and public citizens in the everyday use of messages to construct meaning about political practices. Parties rely heavily on the media to propagate their policies. When

people exercise power in support of public interests, their messages and interactions are a strategic means for influencing public policies. The media act is the law that governs the code of conduct and discipline of journalists and media and connected purposes. The Kenya Broadcasting Act that deals with operations of the main broadcaster is such an example. Conceptualizations of who has power and how they exercise it are prevalent in political communication. This consists of political actors' abilities to acquire, maintain, and exercise authority in governmental affairs and to influence relationships and policies. The journalists are expected to write fairly objectively and unbiased stories on matters of public interest. Political elites (elected officials, party leaders, legislators, and agency directors) possess the power to influence large populations because they create laws and sanction behaviors, convey and withhold social and economic benefits to citizens, and influence mass media sources. The power, rights, knowledge of political communication, ability and willingness to engage in deliberations about public policies of citizens are derived.

### 3.5 Access to the Electorate and use of public resources

There have been incidents where opponents have been denied licenses by the incumbents to hold campaign rallies, and limitations to media access by competitors as well as disruption of campaign rallies in order to limit the ability of the competitors to reach the electorate. Sometimes public resources are used to induce voters to vote in a particular way (Calingert 2006, p 138, 140-141). Equally, in the course of political campaigns, the choice of language by party members communicates violence which encourages supporters to attack and even kill opponents. This is because many people do not have access to information that will enable them understand their political rights. The systemic political communication includes the excessive use of the media and public funds from the incumbents and their executive counter-parts. These include hiding under immunity clauses to commit political crimes, bribery and corruption. Propaganda has also been used extensively to ensure the political opponents are painted in the worst of images while the incumbent through the use of state machinery such as the controlled airwaves paints himself as the best alternative (Wanyande, 2001). Unfortunately, in most African states, the opposition which is given the sovereign-will to act as the watchdog of the society to these types of crimes, have become basically the 'uncontrollable' segment of the society, where bribery and corruption thrives (Suberu, 2007). There is need for majority of the African states to find ways to address the waste in their National Assemblies. There are huge political holes, which successive occupants of political seats have failed to mass because of politics" (Daniels, 2011, 64). A Human Rights lawyer, Alice Bitutu added a new dimension to the argument on how corruption has become systemic in governments across the continent (Bitutu 2015). She further argues that political violence goes beyond physical force as often misconstrued.

### 3.6 Political communication and structural violence

The structural violence manifested lies in the nature of the today realities of liberal democracy and the political communication of the politicians. The county government

system has become the extension of the offices of the national government instead of being an independent branch of the executive arm. Structural political violence is equally manifested in the undemocratic party policies found amongst the registered political parties in Kenya (Wanjala, 2002). The Kenya political parties are merely tribal outfits that misuse political communication and the media to spew viral on the opponents. Kenya has been described as a nation that is in perpetual mood of campaign. At all functions from funerals to fundraisings to church functions the misuse of communication and the media by the political elites has been witnessed (Gitonga, 1991). It is clear that most political parties in Kenya are guilty of not having sound manifestos and thus the misuse of the media during the electoral process to cover-up.

### **3.7 Awareness on Political Communication of the Citizenry**

Most of the political communication in Kenya has been tribal focusing on political opponents instead of development agenda. More often than not the political communication has been so distorted that the public or particular sub-groups, like women or undecided voters have become prey to their propaganda, thus creating negative impact on the citizens and development (Wanyande, 2002). The potential danger here lies in the impact of exposure to different types of mediated messages to the citizens, which is based on the delivered political knowledge and opinions (such as awareness about issues, civic information, or recognition of political leaders), political attitudes and values (such as support for a particular party or issue), and political behavior [such as voter turnout] (Aborisade, 2006). Political communication has therefore been central to the electoral and policymaking process but in the last decade certain important structural developments have altered this process, mainly in the mass media moving from the traditional world of newspapers, radio and television broadcasting to the Internet (Abdi and Daene, 2008).

### **3.8 Political communication and technology**

Technology has changed the world of politics where every political figure relies on techniques and systems of infrastructure to reach his/her voters. Technology is the fast-growing range of digital techniques which allow people and organizations to communicate and share information digitally. Jones and Williams (2005) comment that Information and communication processes and technologies lie at the heart of every state's capacity to perform these vital functions. Information communication technologies (ICTs) offer huge potential in improving the capabilities and performance of state bodies as they serve their citizens, making their use of information more effective and leading to better availability of public information, a more responsive civil service and increased quality of service delivery. (Reporters without Borders, 2003). Access for all citizens to information that is held by governments and the private sector is an essential component of accountability. It enables citizens to understand policies and processes so that they can question them and enter into informed dialogue (Juan, 2006; Banisar, 2006). The electronic media has therefore increased the choice and diversity of news outlets

and formats. Given the growing educational levels and affluence characteristic of young generation, the consumption of news has changed tremendously. Nevertheless it must be recognized that there is need to go beyond any single media sector to establish the harmful political effects of negative communication. Today consumers like never before have access to multiple sources of news and information, from newspapers to radio, television and the Internet. There is a belief from the recent past that traditional standards of television news and public affairs have come under threat from technological and economic developments. Unfortunately, the same cannot be said of Africa. The media has been used mainly to vilify the opposition and not for the promotion of development agenda. Despite the proliferation of channels on terrestrial, cable, satellite, digital and now broadband services, that fragment the mass audience across the globe, the crisis faced by Kenyans has been the blatant misuse of the media that has seen the breaking down of the traditional boundaries in all spheres. The political communication has evolved in Kenya recording multidimensional groups of political minded individuals out to attain state power and keep it. The media could be used to educate, transform and reinforce the mindset of the electorate towards peace political communication as a roadmap for sustainable national democracy. The media could also be used by the political elite, multi-media systems, non-governmental Organizations and the electoral at all state levels to promote peaceful communication as a panacea for sustainable national democracy in Kenya. Unlike all physical forces, the power of thought is often increased by the small number of those expressing it.

### **3.9 Political actors as key players in political communication**

Political actors are individuals or organizations that have vested interests and influence the political policy change and decisions. These are individuals who aspire through organizational and institutional means to influence the decision making process through attaining political power in government or constitutional assemblies through which preferred policies can be implemented. They include the civil society, media, religious leaders, political parties, political analysts, legal experts, political scientists, opinion makers, public relations practitioners, among others. In general, political action is undertaken by organizations (or, at times, individuals), not sectors. For any political strategy to work, you will probably be required to direct activities toward specific actors whose support you want or whose opposition you wish to undermine. It has been the more specific you are about whom these actors are, the more focused and useful your strategy of communication can be.

Political actors are individuals who play roles in the practice of diplomacy, and influence public opinion through their interest in political processes. This can be viewed as both constraints and opportunities to open up pockets of influence within which citizens are able to press their issues. These changes are the rise of civil society and the idea of public diplomacy, expanding communications technologies and the prominence of new state powers and summit diplomacy (Lloyd, 2013). According to Patterson (1997) politics is

more a question of values than of information. To act on their interests, citizens must arrive at an understanding of the relationship between their values and those at stake in public policy. Political institutions are designed to help citizens make this connection and these institutions are the actors. These are the people who will identify with and decide on the political goal, the political message, and the communication strategy that will be used to reach the designated audience. They will go a long way to influence the reforms and implementation of these political processes through their political messages.

#### 4. Conclusion

##### Understanding the modern realities of democracy

Democracy is the dominant form of government in the modern world. Though it faces a lot of issues since the end of the Cold War, the US and Western government use tools of intervention for regime change, denying international law, sanctions in their efforts to promote democracy and human rights abroad. As the author, I argue that these techniques for promoting democracy are utilized selectively and are only window dressing to encourage other nations to accept democracy if not toppling for regime transitions.

Western foreign policy objective such as strengthening democracy and international security or fostering economic interests has become inefficient just creates insecurity and anarchy, without law and order for many countries. Political officials in Western democracies frequently engage in corruption, dishonesty, and bribery, which makes the public lose faith in them. This has a highly negative impact on how well the country's democracy operates. I believe there has been a huge loss in the will to advance democracy, which has ultimately resulted in unforeseeable situations. Democracy's reality in political communication many people are forced or paid to vote for a specific candidate or party during the election time, and there is election meddling as well. There are Socioeconomic inequalities between the people are widespread, however everyone has the right to vote and participate in elections, only wealthy individuals stand a chance of winning. There are several pressing issues here, and many people are willingly awaiting the answer. Why do the US and other Western nations advocate for democracy by employing force to topple a functioning government and by applying sanctions to force collective punishment on innocent people?

I believe, though I could be mistaken, that the objectives of western techniques for promoting democracy are to persuade a target government to take a particular action, and when used toppling an existing government, it is an effective tool of foreign policy because it harms a segment of the population and does not hurting the ruling party. Ordinary people worldwide are more confused and dissatisfied than satisfied with how democracy is functioning, Democracy" is more divisive on the topic of the US champion for liberal theory that has a pulley philosophy of using various chisels as hammering tools pressing others for democracy ideology, human rights philosophy, good governance, transparent, accountability, and gender equality have shadowed the meaning of democracy. I think these terms sound good but there is something hidden behind the curtains. As Author, In

light of my experience, the current US tools of democracy's emphasis on hegemony, exceptionalism, resistance to joining international treaties, human rights, the recent geopolitical conflict, and has created of anarchy in places like Iraq, Libya, Syria, and Afghanistan by leaving no other option than democracy for other nations to choose their system of governance lead to a negative perception of what realities of democracy is?

#### 5. Suggestions

Is democracy strictly a Western concept? Or "democracy is European way of life" In present-day democracy, people are free to behave as they like. It is true that Democracy is commonly related with the ideas of the ancient Greeks in 18th-century scholars considered as of Western civilization based on secularism. Democracy is sometimes referred to as "power of the people" since it is a form of government that is based on popular consent. It offers effective governance, ensures the rights of the people, endorses equality, educates the populace, fosters national identity, brings about peaceful change of administration, and places more believes not in battle in gunfire and battle, but in ballot box. But 9/11 "shadowed of the realities of democracy, "besides US hegemony, political, economic and militarily and the bad image of western ideology, I suggest the following adjustment in global political order.

- 1) As a result of the geopolitical change that followed 9/11 and the emergence of the "shadow of democracy, " people in each global south and East have a highly bad image of western ideology.
- 2) As a result, the US has to end its policy of unilateralism, pulling hegemony, democratic coercion, and maintaining a western-centric world order that forces the global south and east.
- 3) In order to maintain the balance of power on the planet, unipolarity global order must end and establish multipolarity system of governance and be incorporated into the global South. This will end western authoritarian democracy system that dictates the rest of the world this includes Africa, Latin America, Asia and Middle East. I trust that democracy still poses a threat to hegemony because it appropriates the distinctive ideas of other countries. I also believe this multiparty system will address non-intervention policy, non-conditionality, and maintain mutual benefit.
- 4) Ending US hegemony and the idea that Western nations are superior to other countries will be made possible by the fall of Western superior culture and the development of a multipolar world order.
- 5) Dedollarization has to be maintained in order to free the global financial system from politics, as the US dollar now dominates most of the world's currencies. I believe that the amount of commerce between the rouble and the Yuan keeps increasing. Brazil and Argentina share the "gaucho" as their common currency, which is used to gauge international trade. The US and western civilization are ruined under this kind of system (de dollarization and De Eurozation Currency). I assume, this will end the US Unilateralism, hegemony and western centric world order benefiting others.



- 6) The developing "five nations of Bricks" plan, which entails China's Yuan, Russia's ruble, India's rupee, Brazil's real, and South Africa's rand, requires the global south to start an information exchange on finance in order to create a trustworthy substitute for international payments. I fully suggested that global south get together this is only means to end the unilateralism challenges.

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