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**A CRITICAL EVALUATION OF MARTIN BUBER'S NOTION OF
INTER-SUBJECTIVITY, A PROBLEM SOLVING TOOL TO
SENSELESS KILLINGS WITHIN SOCIAL INTERACTIONS IN
KENYA**

**A LONG ESSAY SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF ECCLESIASTICAL DEGREE
OF BACCALAUREATE IN PHILOSOPHY**

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DECLARATION

I acknowledge that this essay is my bona fide work achieved through in-depth scrutiny, analytic research and evaluative reflection. It has never been presented to any college or university for academic credit. Each and every source have been duly cited and conceded.

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DEDICATION

To all selfless people who sacrifice their time, resources and even their own life to solve senseless killings among the Kenya citizens; and to all philosophy lecturers and students, and mentors who labour to make a difference in this generation.

ACKNOWLEDGEMENT

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ABBREVIATIONS/ACRONYMS

IPOA: Independent Policing Oversight Authority

PSDP: Public Sector Development Program

NMS: Nairobi Metropolitan Service

PEV: Post-Election Violence

DCI: Directorate of Criminal Investigations

OCPD: Officer Commanding Police Division

PTSD: Post-Traumatic Stress Disorder

CJPC: Catholic Justice and Peace Commission

KCCB: Kenya Conference of Catholic Bishops

NGOs: Non-Governmental Organizations

WVI: World Vision International

CPCK: Children Peace Commission Kenya

KNBS: Kenya National Bureau of Statistics

CIP: Children Peace Initiative Kenya

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OPERATIONAL DEFINITIONS

1. **Existentialism** is a philosophical attitude related to the existence of the individual as a self-determined and responsible agent of self-development through act of will
2. **Intersubjectivity** comprehensible to, is the relation of thoughts and feelings, both conscious and unconscious between persons as eased by empathy
3. **Man** is a human being of either sex; a person
4. **Tuk-tuk** refers to a vehicle with three wheels and an engine, typically with open sides and used as a taxi
5. **Human being** designates any individual of the genus Homo, a member of the species Homo sapiens.
6. **Human** means a connection with people rather than animals, machines or gods
7. **Centric** refers to the basing on a particular way of thinking about a thing, person or place
8. **Kant's Prolegomena** refers to an excerpt consisting of all the outstanding ideas of Kant's system. It addresses the subject in a direct way thus best model as an introduction to his philosophy
9. **Nietzsche's Zarathustra** refers to philosophical work written by Nietzsche, it accounts for the ideas about the death of God, the will to power and eternal recurrence

ABSTRACT

Martin Buber's notion of inter-subjectivity and its application in providing a solution to senseless killings within social interactions in Kenya is the main theme of this paper. This paper will investigate intercommunal conflicts, ethnic politics and toxic marriage relationships as the cause of senseless killings and tackle the impacts and effects resulting from this pre-mature deaths. Following the denotation of Philosophy as the love of wisdom. This paper equally examines the view that, man is that being whose characteristic act, is not only to be conscious of being, but that being who goes out freely to will the being and well-being of another person. That is, person's sense of being, feelings and actions. Man is a subject who can recognize, acknowledge and emphasize the subject of another as to take up the stance of tolerating the other's own subjective viewpoint, thus Aristotle's popular dictum that man is a social animal. The study considers how peace and reconciliation is attained through the understanding of intersubjective relations, which is achieved through accepting thyself and infinite responsibility to the Thou. Additionally, the study explores the meaning of intersubjectivity according to different philosophers such as Bernard Lonergan, Martin Heidegger, and Gabriel Marcel with the aim of bringing peace and reconciliation among people. Unlike other sciences, this study will employ analytical method; which has always been at the heart of philosophical method to examine the problem of senseless killings in Kenya. Moreover, the paper will employ reflective method of philosophy to evaluate the necessary ideas from life experiences, books and internet sources. The paper employs conceptual analysis in analyzing concepts and scrutinizing the understanding they refer to and what they represent. Nonetheless, the expository method will also be used to evaluate the data with the aim of arriving at its conclusion, and most importantly providing a solution. By use of Martin Buber's views this paper is important because it is meant to provoke an individual to appreciate social interactions in life as an approach to a deeper inspection of conscience which should steer to a positive growth in sighting reality as a gift and accepting life as a fortune reward.

CHAPTER ONE

GENERAL OVERVIEW OF THE RESEARCH STUDY

1.0 General Introduction

This chapter kicks off with a general introduction, background of the study and statement of the problem. Also, the chapter entails objectives of the study, research questions and research hypothesis. Additionally, the chapter consists of the scope and limitations of the study and accounts for the significance and justification of the study. In reference to literature review the chapter will explore the works of different philosophers with the aim of understanding the notion of inter-subjectivity. Lastly but not least, the chapter includes the methodology and winds up with a conclusion.

Martin Buber was a twentieth century existentialist. He deeply explored the meaning of human existence in his writings. One of his most prominent philosophy work is the brief and robust book *I and Thou* (1923). Through this book, the paper examines existentialism of his time, to establish the uniqueness and wholeness of man. However, Buber's existentialism of dialogue brings the emphasis of thinkers such as Emmanuel Levinas, Martin Heidegger, and Gabriel Marcel on existential subject. Hence, besides Buber's views, the views of these other philosophers will occasionally be encountered in this work.

Following the lead of Buber, the paper explores the problem of man, as developed in *Between Man and Man*, what is man? (1938). Buber denotes "philosophical anthropology as the study of wholeness of man"¹. Considering this, the paper will discuss inter-subjectivity as a tool necessary

¹ Martin Buber, Friedman Maurice and Ronald Gregor Smith (Trans), *The Knowledge of Man: Selected Essays*, (Harper & Row, Publishers New York, 1965), 13.

for growth in human existence as opposed by the negative connotation of individualism and egoism.

The paper takes its inquiry into the cause, the why of senseless killings in Kenya, properly speaking, the killings experienced nowadays are alarming. This creates a disarray, anxiety and not excluding nervousness, which calls for a recurring search for answers and the manner to obtain well-being and attainment. Guided entirely by Martin Buber's concept of inter-subjectivity, the paper concludes with an application of Buber's notion providing a solution to senseless killings and suicidal tendencies in our society.

1.1 Background of the Study

The well-being of any society calls for mutual understanding and working together and thus a harmonious living. Martin Buber designates man "as the being who faces an "other" and constructs a world from the dual acts of distancing and relating."² This is because man as a social animal is prone to making mutual relationships, where strangers become friends while different individuals become a society. In life these relationships are expressed through the mode of speaking, humans respond to each other through greetings in the name of God or wishing the other well.

However, today's scheme of reasoning and acting characterizes a lifestyle that is deceptive and divisive. A character that has resulted to senseless killings replacing building of absolute values. To begin with, police brutality in Kenya has resulted to gushing of innocent civilian blood, the hands responsible for protection of civilian lives. This follows a series of recent police brutality in the country, which has led to public outcry and protests against the men in blue. "In the latest

² <https://iep.utm.edu/buber>, accessed on 5th November 2021.

incident that occurred on 25th August 2021 Kahawa West police shot and killed a 21 year old Alex Macharia, a tuk tuk rider during protests and demolition of traders' kiosks by the N.M.S.”

This senseless killings results from irresponsibility and carelessness making the cabinet of interior security and its police to be impersonal and forget their original task. This has robbed man dignity and degrades him to an animal servitude. This was not the spirit of Martin Buber, for him the theme “*I-Thou*” has a straight plead to human beings residing in non-secular revel as a substitute to cascading of innocent civilians' blood. Moreover, the police have no mandate to take human life because no life is bound to them. And thus Buber's claim, that communities are about relationships, and organizations are about connecting things.

And therefore, taking people's life is not a solution, actually, the situation ends up worsening the more. For instance, in the case of Alex, a bread winner of his young family with wife and their one-and-a-half-year-old child, his death resulted to a loss of life leaving behind a young woman, a widow raising a fatherless child. While this is happening Independent Policing Oversight Authority (IPOA) is yet to make follow up into the shooting and killing of a 38-year-old John Kiiru who is alleged to have been shot and killed by police officers who were enforcing the 10pm-4am curfew in Kayole the night of 18th August 2021.

Furthermore, a Public Sector Development Program (PSDP) report released on May 2021, shows that only half of Kenyans are convinced that the police are fair in their administration of duties and relate well with the community they serve. Centrally to the spirit of Martin Buber, “To man the world is twofold, in accordance with his twofold attitude. The attitude of man is twofold, in accordance with the twofold nature of the primary words which he speaks... The primary one

primary word is the combination *I-Thou*. The other primary word is the combination *I-It*; wherein, without a change in the primary word, one of the words *He* and *She* can replace it.”³

Man should therefore strive to ensure the well-being of others, authorities such as IPOA and PSDP ought to work tirelessly to establish facts and hold those responsible to account and also do justice to the victims of the situation.

Moreover, marriage which is the voluntary institution of a man and a woman whether in a monogamous or polygamous union, a lifelong project of commitment has become a ground for senseless killings such as matricide, uxoricide and filicide. For instance, “Star athlete Agnes Tirop had everything to live for at the tender age of 25 and with blossoming career ahead. That was until a serial killer stabbed Agnes to death...the two families were startled when the athlete’s husband called his parents saying that he had committed a heinous crime...”⁴

This was a real absence of human good because a marriage union should be a habitable place, an institution of comfort but not a site of on slaughter. In the contemporary society, marriage is under intense pressure from secular world, it has created tension, fear and panic to the extent of people perceiving it as risky and scandalous. This is as a result of many married couples dropping out and divorcing or living in separation as single parents. The young generation feels unable to commit themselves in marriage life, and so they are afraid to give themselves because the future seems cold and miserable.

Consequently, this was not the mind of Buber because for him,

³ Martin Buber, *I and Thou*, Translated by Ronald Gregor Smith, (Edinburgh: T. & T. Clark, 38 George Street 2008), 3.

⁴ Fred Kibor, Daily Nation: *Olympic star Agnes Tirop’s dream cut short by killer* (Mombasa Road Nairobi Nation Media 14 October 2021), 7.

The 'Thou' meets me. But I step into direct relation with it. Hence the relation means being chosen and choosing suffering and action in one; just as any action of the whole being, which means the suspension of all partial actions and consequently of all sensations of actions grounded only in their particular limitation is bound to suffering.⁵

Following this lead one can legitimately assert that, all marriages have hardships like any other relationship. Buber's notion of inter-subjectivity therefore remains a motivation and thus offering a solution to various difficulties. Couples should therefore challenge and speak out among themselves about these hardships because inter-subjectivity advocates for sharing between two minds.

Furthermore, human beings by nature are social animals created to operate in group situations, each experiences the world uniquely as an individual. This way people will gladly re-embrace permanent commitment in sincerity, truth and faithfulness in daily living. Exercising prudence and caution in behavior will sweep the onslaught of couples posed in the secular society.

In addition, ethnicity as linked by traits such as language, heritage, religion, and customs offers a reception of senseless killings. Being a member of an ethnic group means following some or all of its practices. Obviously, the identity plays a part in most conflicts in Kenya, in the perception that ethnic affiliations often structure the composition of groups in conflict. Besides, there is little uncertainty that one of the major reasons why persons kill one another is who they are and the specification they represent.

To some level, human beings are all binded to these specifications throughout which ethnic and national conflicts are fought. Honestly speaking, ethnicity has penetrated Kenyan politics and it

⁵ Martin Buber, *I and Thou*, Translated by Ronald Gregor Smith, (Edinburgh: T. & T. Clark, 38 George Street 2008), 11.

has been used politically for wrong reasons. Subsequently, one can contend that at the back of every war and political conflict in Kenya, there is ethnic label. For instance, Post-Election Violence (PEV) in Kenya,

Inside the small Kenya Assemblies of God Church in Kiambaa, just outside the town of Eldoret in western Kenya, dozens of terrified people huddled together. They were Kikuyus, members of the tribe that has borne the brunt of the violence that followed...disputed presidential election. The attackers, members of the rival Kalenjin tribe, poured fuel on the mattresses and piled on dried maize leaves from a nearby field. Then they set the barricades alight and waited until the flames burned high.⁶

This was very inhuman because it led to loss of lives, Buber regards “Man as the more of a person the stronger his humanly twofold I is of the primary word I-Thou. The way he speaks and means I determines his course.”⁷ And thus, to be human is twofold. Although persons come from different ethnic tribes no one should take another man’s life simply because they differ in terms of ethnicity and politics. Nevertheless, an individual can argue that by harming another man one ends up doing more harm to thyself.

Kant’s principle of universal law states that man should act in line with that dictum through which one can at the same time will that it should become a common law. In lay man’s language it means that man should act how he would like others to act to him. Suffice to say that, Kenya should do away with politics of ethnicity since it becomes an inter-community competition, this spontaneously conflicts inter-subjectivity and thus senseless killings.

⁶ <https://www.latimes.com/archives/la-xpm-2008-jan-03-fg-church3-story.html>, accessed on 9th November 2021.

⁷ Alexander S. Kohanski, *An analytical Interpretation of Martin Buber’s I and Thou*, (Barron’s Educational Series, Inc. 113 Crossways Park Drive Woodbury, New York, 1975), 95.

1.2 Statement of the Problem

Kenya's problem of senseless killings has become quite alarming. This stems from police brutality, hostile marriage, politics of ethnicity and property ownership. The consequences are obviously loss of lives, widowed families, economic decline and psychological effects, moreover, this results to economic fluctuation following the loss of labour which is a major factor of production.

This study seeks to explore the causes and effects of the above highlighted senseless killings in order to establish peace and reconciliation strategies throughout the framework of Buber's notion of inter-subjectivity of the "I-Thou". Accordingly, the central problem this paper seeks to address is: Can Buber's intersubjectivity of the "I-Thou" be of any relevance to the senseless killings bedeviling Kenya? This will help in making and understanding human relationship as twofold thus establishing the need and importance of the other person in life, the role and sacrifice which they make to complete others as human persons and the possible impacts they bring to the society at large.

Often, the concept of inter-subjectivity has been misperceived by people. This is because instead of being discrete or universal thinkers, humans subscribe to communitarianism basing on different communities that entails distinct beliefs. Consequently, this interferes with human understanding in relation to other human beings, making it difficult to believe and appreciate others. This is as a result of thought communities such as churches, professions, political movements, beliefs and others. This research therefore seeks to elucidate the notion of intersubjectivity with the aim of stimulating inter-subjective relationships and accost the present upheaval of co-existence.

1.3 Objectives of the Study

- I. To analyze the philosophical position of Martin Buber on inter-subjectivity

- II. To examine the causes of senseless killings in Kenya
- III. To evaluate Martin Buber's notion of Inter-subjectivity as a way forward to peace and reconciliation

1.4 Research Questions

- I. What is the philosophical position of Martin Buber's inter-subjectivity?
- II. What are the causes of senseless killings in Kenya?
- III. What is the solution to the problem of senseless killings by use of Martin Buber's notion of inter-subjectivity?

1.5 Research Hypothesis

- I. There is senseless killings in Kenya
- II. The position of Inter-subjectivity among Kenyans lack empathy thus senseless killings
- III. Martin Buber's notion of Inter-subjectivity can provide an amicable solution to the problem of senseless killings in Kenya

1.6 Scope and Limitations

This paper focuses primarily on Martin Buber's notion of inter-subjectivity and also evaluate the senseless killings confronting Kenya today. Moreover, this study is concerned with providing a solution and paving a way for peace and reconciliation through the need of good relation with each other. Taking the notion of inter-subjectivity and its examples as a lead, this paper is limited to senseless killings among Kenyan citizens as the major area in providing a solution. Furthermore, the study will not involve field work such as asking people their experiences as empirical scientists do. It will be purely analytical research.

1.7 Significance and Justification of the Study

Following the understanding of different human beings, the concept of inter-subjectivity has to be delved into and made crystal clear. Moreover, it is only through proper understanding and inner conviction and good will of seeing ourselves in the face of others that will annihilate senseless killings and pave a way for peace, stability and harmonious living.

The significance of the study is to implicitly and explicitly define and explain the concept of inter-subjectivity, that is to say, the relationship between “I and Thou”. This is aimed at bringing understanding of the role of inter-subjectivity since humanity is influenced by others to some degree. Inter-subjectivity ought to be applied in all the decisions that human beings make as well as the actions that humans take whether big or small. This will provide a long lasting solution to wrangling humans to culminate the problem of senseless killings. The study establishes the position of good relations brought about by differences between subjects in making the society a habitable place where all individuals are accommodated and catered for.

Considering the above, the paper is timely and of urgency in addressing the current problem of senseless killings all over in Kenya. The paper therefore, illustrates inter-subjectivity in relation to respect. This is possible by keeping an agape mind and admitting that people will always be dissimilar from each other due to their own behavior and experiences, however, people can still progress by concurring to respect one another and disagreeing to agree on various things. And thus, overcoming senseless killings and promoting value for each other with the aim of achieving the common goal of life.

1.8 Literature Review

Besides Buber's intersubjectivity, different philosophers have treated the notion of intersubjectivity, directly or indirectly. These help man to understand better the notion of intersubjectivity. To acknowledge this appraisal, the paper will identify and tackle how various philosophers understood the notion of inter-subjectivity from distant past to present. This is considerate in demonstrating, clarifying and providing a solution to the problem under discussion. This problem rests on dictums such as, humans are social animals, and no one is isolated, and that at many times social interactions make a difference in humanity. But one might ask from a philosophical perspective, what is the substructure of all these beliefs yet at times man acts contrary in relation to them.

1.8.1 Bernard Lonergan

In reference to Lonergan, inter-subjectivity have enormously contributed to diverse states naming themselves nations, constitutions accredited to founding fathers, technical, economic and political organizations of human innovation and conventions. Lonergan concludes that inter-subjectivity out turns a new notion of the good. This goodness includes an intelligible pattern of interrelations that accompany the fulfillments of each person's desire by contributing to the fulfillments of others aspirations and by keeping each person firmly protected from the objects of fear. Assessment contributes to avoidance of being abused by others. This is the human encounter that Lonergan is calling us as human beings.

His focus is not for underdone and isolated satisfactions, instead he aims at promoting the society where he is a member. However, due to human insufficiency human beings tend mostly to be egoistic schemers such that they forget about other people in the community. Humans give leaving

papers to problems and challenges facing others as they strive to cope up with life and concentrate on the things that brings pleasure. But Lonergan points out “If he never forgets his personal interest, still his person is no Leibnizian monad, for he was born of his parents’ love; he grew and developed in the gravitational field of their affection; he asserted his only independence only to fall in love and provide his own hostage to fortune.”⁸

Additionally, Inter-subjectivity tends to focus and emphasize more on the bond between myself and the other person. Lonergan uses the bond of mother and child, husband and wife, and father and a child to explain intersubjectivity. He states that this bond outstretches to the former ancestors, giving meaning and coherence to clans, tribes and nations. For him, connection is a positive prerequisite for joint endeavor, interactive help and support, empathy elevates joys and dissects grief.

Properly speaking, it is impossible to repress inter-subjectivity no matter how great man becomes, human beings will always be dependent on each other. According to Lonergan, “Even after civilization is attained, intersubjectivity community survives in the family with its circles of relatives and its accretions of friends, in customs and folkways, in basic arts and crafts and skills, in language and song and dance, and most concretely of all in the inner psychology and radiating influence of women.”⁹ And thus, the enduring importance and validity of intersubjectivity should never be undermined at any point.

⁸ Bernard J.F. Lonergan, S.J., *Insight: A Study of Human Understanding*, (London, Longmans, Green and Co., Ltd. 1957), 212.

⁹ Bernard J.F. Lonergan, S.J., *Insight: A Study of Human Understanding*, (London, Longmans, Green and Co., Ltd. 1957), 212.

1.8.2 Martin Heidegger

Being and time is arguably Heidegger's master piece and role model of 20th century, it is absolutely the most noteworthy of his writings. Through it, he shifted the philosophical contemplation away from the traditional studies about theories and concentrated on the concerns of rational individuals. Man is born in the cosmos and responds to all occurrences by thinking. Heidegger therefore set to evaluate the profound nature of our rationality when we are rationalizing as living human beings. He was inaugurated to philosophy at the age of seventeen when the minister of his church offered him Franz Brentano's book *On the Manifold Meaning of Being, according to Aristotle*.

Consequently, this book though strenuous, made a mega conviction on juvenile Heidegger that it introduced him to his lifelong pursuit for the explication of being, or the sense that reigns in everything that exists. Moreover, "'Dasein' is Heidegger's way of referring both to human being and to the type of being that humans have. It comes from a verb *dasein*, which means 'to exist' or 'to be there, to be here'." ¹⁰ For him, this is the most preliminary and basic view of things. More important man becomes preoccupied with things that he encounters such as tasks and relationships. A human being has a distinctive concern for the faction of people that borders him or her. This concern is so median and a fundamental attribute that cuts across our identity.

Heidegger concedes that the cardinal state of human's existence is our being-in-the-world. For example, the normal daily experiences, what he exclaims as "average everydayness". To exist in the cosmos as Dasein is not identical as one thing being in different thing as clothes in a cabinet, dasein is therefore in the cosmos in the sense of residing on or being intimate with something.

¹⁰ Michael Inwood, *Heidegger: A very Short Introduction*, (New York, Oxford University Press Inc., 2000), 22.

According to him people exist in a sort of unconscious relationship with one another, perhaps like a galaxy of stars.

He does not emphasize much on intersubjectivity but he centralizes on the term subjectivity. Nonetheless, he treats the being with the 'other' and 'leaping in' for the other since the dasein has being with one another it's kind of being. Heidegger asserts "That Dasein's being is an issue for it depends, in part, on the fact that this being is 'in each case mine', that Dasein needs to be addressed with personal pronoun 'I' or 'you'."¹¹ That is to say that, entities that are solely adjacent to the hand and which are not suitably inscribed as 'I' or 'you' is an experience of inferiority to them.

1.8.3 Gabriel Marcel

According to Gabriel Marcel, "A complete and concrete knowledge cannot be heauto-centric; however paradoxical it may seem, I should prefer to say that it must be hetero-centric."¹² The reality is that, an individual can only recognize himself conscientiously by beginning from the other or others. In this perspective, the individual conceives a legitimate love of self since one can anticipate what will be recognized much later. For Marcel, love for thyself can have a faithful and accurate bedrock only by using others as a mode and that mode is the only precaution against ego-centricity and self-centeredness.

Additionally, the fullness of life cannot be that of individual experience examined in an entirely private ingredient, regarded inasmuch as it is personal preferably, it should be that of the entire which is meant by the association to the 'with' or 'togetherness'. The expression intersubjectivity therefore tends to focus on the bond between myself and the other. A company of work makes

¹¹ Ibid, 23.

¹² Gabriel Marcel, *The Mystery of Being*, (Great Britain, The Harvill Press LTD, 1951), 8.

teams unified by knowledge of a duty which has to be accomplished thus creating a genuine sort of solidarity.

Marcel points out that the root opposition betwixt being-in-itself and being-for-itself makes impractical intersubjectivity in the explicit sense. It makes it hardly impossible to be welcoming and accommodating in the extensive meaning of the word, simultaneously more accessible to thyself. However, Marcel advocates for intersubjective nexus or rather what he is tempted to call mental clot. This cuts in the circulation of thoughts and it is exactly this circulation of thoughts which people have to rebrand.

Marcel is concerned with the surrounding created through the means of communication from one person to another within the human encounter. He uses presence and intersubjectivity as two designations to feature the human encounter. Marcel cites intersubjectivity as a transparency in which men mutually place themselves at the disposal of others. Intersubjectivity is therefore a condition of being the center of consciousness, being a subject and a distinct mark of personality. Humans communicates but also there is communication in love and is only realized when two persons are present to each other. “When availability is mutual, presence is reciprocated and full communion is achieved between persons.”¹³ This is the human encounter that Marcel advocates.

1.10 Methodology

This paper shall use analytical method, in that; it investigates Buber’s notion of inter-subjectivity with the aim of providing a solution to senseless killings in Kenya. Moreover, the paper employs conceptual analysis in analyzing concepts and scrutinizing the understandings they refer to and what they represent. This study evaluates its data and thus develops ideas by exploring this notion

¹³ Dennis D.Cali, *The ecology of presence and Intersubjectivity in the philosophy of Gabriel Marcel*. China Media Research 2015; 11(2): 109-116), 110.

in the modern society. By use of analytical method this paper examines the essential ideas from books and internet materials.

The hermeneutics method will be used to elucidate and expound terms that are used in the research, and assess the data with the aim of arriving at its conclusion. This paper will rely on pertinent materials from library sources, as well as internet sources which are admissible to the research.

The primary sources will be works of philosophers explaining the notion of inter-subjectivity while the secondary materials will be electronic materials, which are connected to the topic under consideration. The materials will be acknowledged both in footnotes and bibliography of the paper. The investigation in this research shall be followed by a summary, evaluation and conclusion examining Martin Buber's notion of inter-subjectivity with the aim of providing a solution to senseless killings in Kenya.

1.11 Conclusion

To sum up, the study have explored intersubjectivity from different philosophers. Lonergan for instance, displayed a genuine contribution in his philosophical endeavor by reflecting on the notion of inter-subjectivity as the principal feature to achieving authentic relationship. As stated above, man has a responsibility and duty to care for the "Thou". This chapter has also elaborated the significance of putting aside ethnicity, profession, religion, belief systems and customs. Man is therefore welcome to embrace the moral duty and infinite responsibility, being open to the radical difference of the other, and lastly give care and love to "Thou" expecting nothing in return.

CHAPTER TWO

MARTIN BUBER PHILOSOPHICAL NOTION ON INTERSUBJECTIVITY

2.0 Introduction

This chapter encompasses the philosophical position of Buber on intersubjectivity. It elucidates the concept of ‘I and Thou’ and the insights of achieving authentic intersubjectivity. In addition, it comprises the influence by some philosophers who inspired Buber to develop this concept. This section also dwells on portraying how Buber depicts intersubjectivity as an outstanding per excellence. Despite the fact that it is not an easy task, it is still achievable if humans are dedicated to reestablish their beliefs and mentality that they gain from cultures and different belief systems.

2.1 Biography of Martin Buber

Buber was born on February 8, 1878 in Vienna, Austria to a Jewish family, but left Jewish conventions to pursue philosophical studies. He was an inventive author, scholar, literary linguist and a political reformer whose calligraphies were predominantly in Hebrew and German. He is famous for his dialogue philosophy. This refers to a form of existentialism that focuses on the relationships namely “I-Thou” and “I-It”. He authored a vigorous and ruling book ‘*I and Thou*’ (1923) where relationships are contemplated double.

Buber’s grew up in late 19th century in Vienna, then capital of the Austro-Hungarian Empire. At the age of four years his Parents Carl Buber and Elise née Wurgast broke up. He resided with his paternal grandparents Solomon and Adele Buber for a decade in Lemberg now Lviv in Ukraine. Solomon his grandfather was an expert of the old *Haskala*. Although he bred the first modern edition of rabbinic Midrash literature, he was well esteemed by the conventional Jewish

Community. His fame benefited Buber when he started showing attentiveness in Zionism and Hasidic literature.

Buber was a studious aesthetician with one or two friends. He was a home schooler and pampered by his grandmother. He effortlessly understood local languages and absorbed others although, German was preeminent at home. Polish was the language of directions at the Franz Gymnasium. This bilingualism nurtured his lasting interest in language. Buber went to learn art, history, German studies and Philology in 1896 at Vienna.

2.2 His Published Works

Martin Buber's notable works include; the philosophical essay '*I and Thou*' (1923), *Between Man and Man* (1961), *The Knowledge of Man: Selected Essays* (1950), and *Good and Evil: Two Interpretations* (1952), *The Tales of Rabbi Nachman* (1906), *The Legend of the Baal Shem Tov* (1908), and mystical writings from world religions (*Ecstatic confessions*, 1909) lectures on Judaism (*On Judaism*, 1976b) and an expressionist dialogue on "realization" (*Daniel*, 1913).

2.3 Philosophers who Influenced Martin Buber

Basic psychology educates students to a deeper awareness of their present interpersonal style and to a whole range of interpersonal realities and possibilities. This illustrates that human beings always ought to live in peace and harmony with one another so as to create a healthy and compassionate community. A neighborhood in which the members are basically supportive and overshadow the world through cooperation such that they can discipline themselves to partake in behaviors that promote intersubjective growth.

Ironically, human beings end up creating problems due to the ethnicity, race, creed and origin. Consequently, some philosophers came up with theories which act as a resolution in understanding

that most of the problems in human relationships can always have a solution on how humans see, accept and treat the “other”. The study therefore analyzes the thoughts of two philosophers; Immanuel Kant and Friedrich Nietzsche, who influenced Martin Buber on the notion of Intersubjective relationships.

2.3.1 Immanuel Kant

At the age of fourteen Martin Buber read Kant’s *Prolegomena*. “Haunted by the seeming infinity of space and time, Buber found solace in Kant’s understanding that space and time are mere forms of perception that structure the manifold of sensory impressions.”¹⁴ Nonetheless, Kant gives room to cognize being as going beyond the pure form of human conception. Following the lead of Kant, he established couple responses to his review about the nature of time. On condition that time and space are pure forms of insight, it can be adduced that they consist as phenomena and not noumena.

This is to say that, human experience about others objectifies their experience. As a result man reduces them to the scheme of phenomenological knowledge, particularly this is what Buber later calls ‘I-It’ relation. Despite the fact that Kant accounts for noumena as things which are in accessible to human beings, he stipulated ways of purposefully speaking about them, although not in regard to metaphysical cause.

However, “Practical reason - as expressed in the “maxims of action”, categorical imperatives, or principles of duty we choose for their own sake and regardless of the outcome - obliges us to consider persons as ends in themselves rather than means to an end.”¹⁵ On the contrary,

¹⁴ <https://plato.stanford.edu/entries/buber/#PhiInf>, accessed on August 21, 2022.

¹⁵ <https://plato.stanford.edu/entries/buber/#PhiInf>, accessed on August 21, 2022.

intersubjectivity calls for respect for all individuals in the society. All humans are related and should be related with dignity not as a means to an end.

In Kant's tertiary critique, teleological judgement proposes the likelihood of a rational development of representation. Conceding Kant's perceptions of aesthetics and ethics resonates with Buber's belief that phenomena always serves as an entryway to noumenon. This is so because only tangible phenomena and by means of them can the noumenal be experienced. Suffice to say that, Buber superintended to merge Kantian metaphysical and ethical perceptions into a more instant relationship with things as they come into our awareness and as we display them to ourselves.

Following Buber's aphoristic style in his writing as well as his manner of personal interactions, he flourished in interpreting this theoretical discourse of adjacency and style, phenomenal experience and involuntary. Buber therefore sought to eliminate a dark life, egocentrism and individualism. Thus abstracting intersubjectivity as an inter-dependent force. Intersubjectivity therefore constitutes of human experience in that it colours human interplay with others and also with the wholly Thou.

2.3.2 Friedrich Nietzsche

Similarly, at the age of fourteen years Martin Buber read Nietzsche's *Zarathustra*. Inevitably, he was much taken by Nietzsche's thought such that he translated the work at the age of seventeen years old. Buber was a recruited member of Zionist party and he found a pleasant place in the democratic arm of cultural Zionists. His stage of appointment in the association's political conservatories bartered with lengthened stages of disconnections but he never desisted to scribble and articulate about the distinctive Jewish brand of nationalism.

Later, Buber established a Nietzschean stance into the nascent Zionist movement. Enough to say that, Nietzsche's influence highly marked Buber's allocation in the sight of re-awakening the Jewish people from their dormant life force. Initially, political and cultural Zionism both made an effort to establish their authority and mission.

He realized that his place was not in high diplomacy and political education but in search for psychologically sound foundations on which to heal the rift between modern *realpolitik* and distinctively Jewish theological-political tradition. Very much in keeping with the nineteenth-century Protestant yearning for a Christian foundation of the nation-state, Buber sought a healing source in the integrating powers of religious experience.¹⁶

This influence was specifically devoted to the resumed idea of culture that was functional in the initial phases of Zionistic association.

Moreover, Buber learnt "the importance of the will, the power to project oneself heroically into a fluid and malleable world, and to do so according to one's own measure and standard."¹⁷ This portrays that Buber was not biased on the basis of political aspects to persuade the majority but he was focused on articulating the moral truth. Nevertheless, the dialogue of Buber's philosophy is a momentous tread apart from Nietzschean vitalism. Since he focused on abided experience and epitomized on human fullness and uniqueness of human beings.

In reference to Buber's book '*Between man and man*' there are three kinds of dialogue. He advocates for "...genuine dialogue; no matter spoken or silent-where each of the participants really has in mind the other or others in their present and particular beings and turns to them with the intention of establishing a living mutual relation between himself and them."¹⁸ The genuine dialogue is therefore a wakeup call to inter-subjectivity, an opportunity to listen, face and deal with deficiencies in both giving and receiving support. Besides, 'I-It' relation prevails between subjects

¹⁶ <https://plato.stanford.edu/entries/buber/#PhiInf>, accessed on 21st August, 2022.

¹⁷ <https://plato.stanford.edu/entries/buber/#PhiInf>, accessed on 21st August, 2022.

¹⁸ Martin Buber, *Between Man and Man*, Translated by Ronald Gregor Smith, (Beacon Press, Boston 1961), 19.

and objects of concept and activity. On the other hand ‘I-Thou’ relation attains in experience between subject that surpass the span of the Cartesian subject relation.

2.4 General Understanding of Intersubjectivity

2.4.1 Etymological definition

Etymologically, the term Intersubjectivity is from two Latin words. ‘*Inter*’ which means among or between, betwixt in the midst of and ‘*subiectivus*’ meaning lying under, below, near bordering on.”¹⁹ Thus etymologically intersubjectivity can be defined as existing between conscious minds.

2.4.2 Other Definitions

In social sciences, intersubjectivity is employed in reference to harmony. There is Intersubjectivity betwixt men on condition that they share the same perception of a situation. Correspondingly, Thomas Scheff designates intersubjectivity as dividing of subjective states by more individuals.

Moreover, scientists coined the term intersubjectivity in reference to diversity of human interconnections. Social psychologists such as Alex Gillespie and Flora Cornish recorded various denotations of intersubjectivity as the variation of viable relations among people’s perspective. Furthermore, intersubjectivity is utilized to regard to common sense, collective meanings made by human beings in their relatedness with one another and used as everydayness resource to explicate the elements of societal and cultural life.

Intersubjectivity is an ordinary term in contemporary philosophy. For Hegel, “Self-consciousness exists in and for itself when, and by the fact that it so exists for another; that is, it exists only in the

¹⁹ <https://www.etymonline.com/word/intersubjective>, accessed on 22nd August 22, 2022

acknowledgement of the other being.”²⁰ For example, a master and a slave must identify themselves as two egos. Consecutively, there is sociality, order and we-consciousness since self-consciousness results from realization of other consciousness. It is splendid to note that Intersubjectivity exists in two conscious minds.

2.5 Martin Buber Notion of Intersubjectivity

With the advent of Intersubjectivity, Buber completed one of the most important stage in instigation of his philosophical thought specifically on anthropology. An examination of what makes man unique. Buber exclaims that, man needs to refrain from reducing people’s relations to the intimate manner of interacting with others. Humans are rational beings capable of exploring dialogical relationships with a variety of animate beings including animals, plants, and above all, the Divine Thou.

Buber points out three realms of “I-Thou” relationships which corresponds to three kinds of distinctness. Human’s converses through dialect, persons are widely convinced through speech, and transmits beneath language with nature, and acquire beyond language by spirit. According to Buber “Man speaks with many tongues, tongues of language, of art, of action; but the spirit is one, the response to the Thou which appears and addresses him out of mystery.”²¹ For instance, Socrates is a typical example of a philosopher who made use of dialectics as a method of inquiry, Goethe employed discourse with nature, and Jesus utilized a conversation with spirit.

Buber’s most prestigious philosophical exertion “I and Thou” is based on a variance between dual word-pairs, that assign two forms of existence “I-Thou” and “I-It”. For Buber, human alliance to

²⁰ Philip J.Kain, *Hegel and the other; A Study of the Phenomenology of Spirit*, (State University of New York Press, 2005), 64.

²¹ Martin Buber, *I and Thou*, Translated by Ronald Gregor Smith, (Edinburgh: T. & T. Clark, 38 George Street 2008), 39.

others is considered twofold. This is because the world comprises of totally different people altogether, people from diverse social background, creed and personality, however there is need to live in peace and harmony so as to attain the human good. Following the dedication of Buber to the inevitable intersubjective and dialogical feature of human existence he modified two types of words as expounded below.

2.6 Martin Buber Concept of “I-Thou”

The development of Buber’s dialogue philosophy began in the first decade of the twenty first century, it reached its maturity and found its attic expression as ‘*I and Thou*’ (1923). In this encounter, the paper is not limited to the importance of Buber’s philosophy to man. But it admits the duality of relations, its extremes and their coincidence. And thus, Buber’s conviction that existence of the “I” and “Thou” marks all the foundation of human relations, which shapes the destiny of all individuals be it social, economic and political life.

This illustrates a very important theme that focuses on the authentic existence which is manifested in genuine conversation with each other, with the world and even with God. The first word “I-Thou” can only be uttered in the happiness of the whole being, that is, the whole person. This means that I-Thou is unmixed experience whereby, a whole sui generis entity meets another in such a way that it is known to others without being incorporated into a universal. In agreement with Buber, “I-Thou is the primary word of relationship. It is characterized by mutuality, directness, presentness, intensity, and ineffability. Although it is only within this relation that personality and the personal really exist...”²²

²² Martin Buber, Friedman Maurice and Ronald Gregor Smith (Trans), *The Knowledge of Man: Selected Essays*, (Harper & Row, Publishers New York, 1965), 12.

According to Buber, "*I and Thou*" begins from experience rather than abstract concepts, an experience that points to what is human in man. At a deep level, it explicates how private discourse can elucidate the essence of reality. Buber important subject is that *esse* may be discussed in a method wherein man takes part in a discourse with one another, with the world and with God. This thought marks a part of confluence and divergence of streams of thought known as 'existentialism'. That is to say that, his philosophy investigates the mystery of human existence and focuses on human experience of reasoning, feeling and acting.

In reference to *I and Thou* man's preliminary frame of relationships are 'I and Thou' and 'I-It'. Also, it is paramount to note that the dual I's are distinct since, "The primary word *I and Thou* can only be spoken with the whole being."²³ This implies that the "I-Thou" is a relationship of subject to subject, whereby man and woman are aware of each other as having an entity of being. In this relationship, humans do not conceive each other as incorporated of specific, secluded or remote qualities. Instead men participates in a dialogue involving each other whole being.

Considering the above, Buber concept of "I-Thou" refuted philosophical monism, and opposed to principles of immersion which he associated with Buddhism. Man is prone to fall and therefore, Buber objects to immersion which illustrates the passing of a person's evil life and revival into unworldly life, devoted to people's service as well as God. The point is that, monadistic view is negativistic in nature since it does not have potentiality for growth. It is dangerous and destructive to adequate human support. It involves a deep awareness of human separation, it advocates for no love and thus sterile.

²³ Martin Buber, Friedman Maurice and Ronald Gregor Smith (Trans), *The Knowledge of Man: Selected Essays*, (Harper & Row, Publishers New York, 1965), 13.

Emphatically, “Buber text reduces the relation between persons, animate objects and deity to three expressive signifiers: “I”, “You”, and “It”. They are elemental variables whose combination and re-combination structure all experience as relational.”²⁴ These components comes into concrete existence in relations thus configuring patterns that burst into life, thrive and grow. This brings about principle of intersubjectivity since all beings existing in time and space exist in a simultaneous relation with each other in plurality of ways hence a reciprocal and mutual community.

As demonstrated above, Buber’s notion of intersubjectivity, manifests that the “I” has responsibility to take care of the “Thou” in order to bring up good relations. Even if the “I” denies this responsibility toward the “Thou” by justifying his right to freedom, one cannot escape the dependence since this demand is fulfilled even before the self can claim freedom. It is in this sense that the “I-Thou” justifies the primacy of human relationship and intersubjectivity, it should therefore, be given the first priority because it reveals the basis of human relation. Intersubjectivity therefore has relevance in the contemporary society, the “I-Thou” should be redefined in a manner in which he/she relates with the other well.

2.7 Martin Buber Concept of “I-It”

Conceding Buber, man can adopt different perspectives towards the world. This vantage points includes either “I and Thou” or “I-It”. The concept of “I-It” is a relationship of subject to object. Nonetheless, in this relation humans conceive one another as incorporated with secluded or remote qualities. Men prospect each other as segment of a world made up of things and thus, instead of

²⁴ <https://plato.stanford.edu/entries/buber>, accessed on 1st September 2022.

making a room for relation this perspective obstructs it. The “I-It” therefore, makes it impossible to form relationships by thickening the distance between individuals.

Furthermore, the “I-It” is a relationship of separateness and detachment. It is marked by one person handling the Thou as an object to be well known and utilized. Also, it leads one to regard the other existing beings as objects which are there for observation and exploitation. In reference to Buber, for a man to establish a relationship one has to overcome the distance between the “I and Thou”. That is to say that, humans have the potential to change the subject to object relation to a subject to subject relation. Nevertheless, when a subject is synthesized as an object the subject is no longer a “Thou” but it becomes an It in the “I-It” relation.

Acknowledging Buber “The primary word *I-It* can never be spoken with the whole being.”²⁵ This implies that the way in which man relates himself with the object determines the primary words which humans relate to. Additionally, this relation provides a means by which the world is described and analyzed. And thus, “I-It” relation is the preliminary word for encountering and manipulating. It occurs within a man and not between humans and the universe. As a consequence this relation is wholly subjective and deficient in mutuality.

Cognizing Buber, the ‘I-It’ relationship is always arbitrate and secondary in dealing with objects with regard to connections and categories. The ‘I-It’ relation is therefore important in bond and not in itself. According to Buber, the “It” in an “I-It” relation can be he, she, an animal, an object, a spirit or even a god, wherein minus replacing the preliminary word. Taking the above into

²⁵ Martin Buber, Friedman Maurice and Ronald Gregor Smith (Trans), *The Knowledge of Man: Selected Essays*, (Harper & Row, Publishers New York, 1965), 12.

consideration, one can therefore assert an “I-He/She” relation. This relation represents someone else, that person who is talked about but not with him or her.

Seen in this light, the “Thou” of an “I-Thou” relationship may in the upcoming second become an “It” and actually should be consistent. As a result, the “It” can once more embellish a “Thou” but it will be impossible to persist. Man can perennially live in the world of “It” safely, but this is a harm since if he continuously live only in this world he is not a man. It is continuously intervene and roundabout, managing objects in regard to categories and associations, and consequently comprehensible. And thus, “I-Thou” and “I-It” access the channels of the standard refinements to pivot man’s consideration outside personalism. It’s not about objects and their causal relationships, but it’s about relationships between things.

2.8 Martin Buber’s Notion of Man

Buber’s ideas retains their nature as essential parts of his philosophy. The Question, what is man? Can fundamentally be answered by philosophical anthropology. This question consists of important observations for the apprehension of man such as arrogance, lies, integrity, fancy, dreams, and diseases. Recognizing Buber, philosophy of anthropology is the pursuit of man’s fullness. He highlights the subsequent as a perfectly planned complication by this question:

...man’s special place in the cosmos, his connexion with destiny, his relation to the world of things, his understanding of his fellow men, his existence as a being that knows it must die, his attitude in all the ordinary and extraordinary encounters with the mystery with which his life is shot through...²⁶

Ironically, anthropology does not account for the totality of man. This is because anthropology precludes the endeavor to retort to the question of what it is to be human regarding any specific philosophical discipline. Essentially, philosophy thrives in answering this question with the help

²⁶ Martin Buber, *Between Man and Man*, Translated by Ronald Gregor Smith, (Beacon Press, Boston 1961), 120.

of individual disciplines. For instance, a child finds herself in the world and asks different questions like, what is my origin? This leads us to Metaphysics. What can I know? This leads to Epistemology. Despite the fact that, each discipline not meditating and not being able to review on the totality of man, the chances of achieving anything in mind rests absolutely on objectification.

Similarly, Buber refutes Heidegger's conviction that philosophical anthropology can lay out a bedrock for philosophy of being or rather specific philosophical sciences. For Heidegger, the way of asking a question about man becomes questionable and therefore he elucidates it by the ambiguity of the question what is man. As a result, it would become too general thus reaching a wrong unification contrary to an authentic totality of the subject. Nonetheless, this question is about the finitude in man thus suspending an anthropological attempt since it is all about the nature of existence specifically.

2.8.1 Role of Man in Relation to Each Other

Buber goes further and sets a philosophical anthropology structured method that deals with real existential features of man's life with the aim of arriving at the wholeness of man. For him, "...when we recognize man's finitude we must at the same time recognize his participation in infinity, not as two juxtaposed qualities but as the twofold nature of the processes in which alone man's existence becomes recognizable."²⁷ This is to say that, the finite and infinite has effects on him concomitantly; he ratios in finitude and infinity.

In order to establish man's place accurately, conceding Buber, a systematic method should inherently take humans seriously and compare them to other things, other existing animals, and

²⁷ Martin Buber, *Between Man and Man*, Translated by Ronald Gregor Smith, (Beacon Press, Boston 1961), 121.

other agents of awareness. From man's separation from natural world, Buber acquires a dual principle of human life comprising of dual fundamental facets. "The first movement he calls 'the primal setting at a distance' the second 'entering into a relation'." ²⁸ This is possible since man has the potential to inscribe into a relationship with a being that has been evaluated at a distance from him. At most, this twofold way of comparison and contrast arrives at the entire and actual man.

In compliance to Buber, philosophical knowledge is fundamentally man's self-observation (*Selbstbesinnung*). Nevertheless, a person can accurately analyze thyself if the comprehending individual first of all reflects himself as a person. Without either excluding his subjectivity or remaining to be an impassive observer, man can understand the entirety of a person and through it the fullness of man. In order to fully and authentically engage in the process of self-reflection one must first and foremost become aware of human wholeness. This means that the researcher should conduct this activity as an act of his own life without biasness and prejudices. And thus exposing himself to all that can meet him in real life. Nevertheless, knowledge is attained by consciously making the venture. By following this path and in no other anthropological insight is achieved.

However, man's relation to each other encompasses the dual essence of human life. An ant's society for instance has no specialization of labour but it does not permit neither discrepancy nor individual endowment. In distinction, men affirms one another in reality by considering individual's kind and competence. Frankly, a community can be referred as humanistic in reference to the rate at which this reciprocal affirmation occurs. Apart from dinners and daggers, this reciprocal individual affirmation and acceptance of the other has made it possible for man to attain ascendance of the earth.

²⁸ <https://www.religion-online.org/book-chapter/chapter-13-what-is-man>, accessed on September 7, 2022.

Over and above that, man puts man at an interval thus intersubjectivity which is an element of human wellbeing. It is therefore possible and necessary for him to launch a relationship in his own personal state with those like himself and other entities for instance a subject and an object. A relation between men is well illustrated in a genuine conversation thus characterizing a real dialogue which insinuates acceptance of otherness. As a result, man requires to have a presence in the being of the other.

Naturally man is an adorer of relations. It is crystal clear that plunging into a connection requires an “I-Thou” relationship, it is also explicit that humans are unable to create distance from the I-It. On the other hand, if man decline to enter into an interrelation the distance coagulates and condenses. Beginning an interconnection is an act of a whole being which consists all humans. More, it is an act that should be repeated over and over again in every new situation.

2.9 Objection by Emil Fackenheim

Emil was born in Germany. He was a Jewish philosopher and a Reform *Rabbi*. He explored the relationship between the Jews and God. He believed that the genocide of European Jews during World War II was an imperative requiring the Jews to carry on Jewish existence and survival in Israel. According to him, Buber’s notion of revelation is a robust attempt to combine the principle of rational inquiry with faith in a self-revealing God. In other words, it is an appendix of the doctrine of “I-Thou” and “I-It” relations.

Buber illustrates that religion is an “I-Thou” relation, *sui generis* from other “I-Thou” relations inasmuch as God is the Thou that cannot become an It. And thus, revelation is composed in translating this experience into human form. For Emil, “It thus becomes a mixture of the divine and human. The question that remains unanswered in Buber’s writing is whether the doctrine of ‘I

and Thou' is derived exclusively from "I-Thou" knowledge, and thus can be accepted through commitment or if it is a philosophy that mediates between "I-It" and "I-Thou" knowledge."²⁹

2.9 Acquiescence by Emmanuel Levinas

Buber's dialogical philosophy is associated with reciprocity and symmetrical "I-Thou" relationship. On the other hand, Levinas propounded face to face encounter conspicuous with an asymmetrical distance. This notable distinction is an object to the critical exchange of thoughts between the two philosophers. Levinas refuted "I-Thou", stating that Buber's argument was absurd since it violated the moral ethics in relation to the other. And thus advocating for an egocentric self. Buber retorted to him by claiming that Levinas misunderstood his approach. This critical discourse portrays the interrelation between distance and closeness in Buber's dialogue philosophy and thus, answering Levinas objection.

Levinas was therefore persuaded by Buber. In a nutshell, Levinas introduces the concept of intersubjectivity relationships in his book '*Totality and Infinity*'. He advocates for infinite and unconditional responsibility hither the other because the face of the other person is an otherness that opens life. The position of the 'I' consists in attending the indispensable need of the other by unearthing the necessary resources. More, "The other who dominates me in his transcendence is thus the stranger, the widow, and the orphan, to whom I am obliged."³⁰ Levinas highlights that the difference between individuals resonates from the 'I-Other' bond, to the unavoidable inclination of being "starting from thyself" toward the "other".

²⁹ Willard Moonan, *Martin Buber and His Critics; An annotated Bibliography of Writings in English Through 1978*, (Garland Publishing, INC. New York & London, 1981), 110.

³⁰ Emmanuel Levinas, *Totality and Infinity*, Translated by Alphonso Lingis, (London, Kluwer Academic Publishers, 1991), 215.

2.10 Summary of Intersubjectivity

By and large, Martin Buber is commended as one of the most important philosophers and religious scholars of the 20th century. In a contemporary thought, inter-subjectivity was successful following his contrast betwixt the “I-Thou” and “I-It” inter-relations. Conceding Buber, inter-subjectivity may be identified along the three domains of “I-Thou” relations which include “I”, “You”, and “It”. The combination and re-combination of these elemental variables accounts for all relations. Whereby, “I-Thou” precedes followed by “I-It”, in which without alteration of the preliminary word, He or She can exchange it.

2.11 Conclusion

To sum up on intersubjectivity, Martin Buber made a mega contribution in his philosophical dialogue ‘*I-Thou*’. He was convinced that authentic existence is manifested in a genuine conversation with the other person and also with God. Further, he was assured that the world of man is naturally twofold in reference to the word he speaks. Welcoming the above, man has a duty and responsibility to take good care of the other since the otherness of the other person presents itself as an exceptional per excellence. This elucidates to the significance of abolishing our ethnic tribes, religion as well as cultures and belief systems and embosom the moral duty and infinite responsibility, and finally love and care about the other without accepting anything in return.

CHAPTER THREE

SENSELESS KILLINGS IN KENYA

3.0 Introduction

This chapter examines the senseless killings within social interactions in Kenya. Considering this, it focuses on exploring social interactions and their brief history. Additionally, it evaluates the discerned senseless killings in reference to the causes and their impacts.

3.1 Social Interactions in Kenya

No one can deny the fact that man is an adorer of social interactions. “A social interaction is an event that occurs between two or more individuals. They each use culturally approved methods to communicate certain things or perform appropriate actions.”³¹ Social interaction occur every day, sometimes without the consent of man. For instance, when one employs non-verbal communication to send information to others. Social interactions plays a pivotal role in a society, most importantly, it makes it possible for different individuals to express themselves and accomplish different tasks.

Social interactions gives room to the community to socialize and encourage the aspect of communal living. This makes it possible to spread and strengthen the social and cultural values which is a reaffirmation of an individual’s commitment to the community values and customs. Some forms of social spheres are education and work, worship and marriage, political and cultural circles. Every engagement that more than one person partakes counts as a social interaction. Such interactions are of esteemed value and worth an appreciation.

³¹ <https://study.com/academy/lesson/social-interactions-definition-types-quiz.html>, accessed on 13th September 2022.

On the contrary, social interactions in Kenya have become a wide avenue of senseless killings where human beings are slaying lives on the basis of nonsensical reasons. This can be equated with man in the Hobbesian state of nature whereby man is lethal, awful and nasty thus eliminating all chances of intersubjectivity. It is therefore a matter of necessity and urgency to address the issue at stake.

3.2 Causes of Senseless Killings in Kenya

The causes of these senseless killings have their drive from either intercommunal conflicts or ethnic politics, or toxic marriage relationships.

3.2.1 Intercommunal Conflicts

Intercommunal conflicts refers to conflict that occurs between competing communities in a state. It may arise over disputes concerning access to scant resources, political affiliations, availability of firearms, environment causes and others. For instance, the *Samburu* people in Kenya engage in aggressive warfare and more recently have turned to livestock rustling. They are motivated by a number of reasons such as, desire to acquire livestock for feasting, proving one's manhood, supplementing one's herd or even to escape boredom.

By and large, the *Samburu* narratives about conflicts blame the neighboring groups that they have been in conflicts with. It involves peaceful *Samburu* being harassed by their enemies, until at last they rise up and defeat them. For example, the following is a stance of one elder discussing both past conflicts and the current one with *Pokot*:

There is no community we have invaded and killed people. For we have not risen up to go fight with the Boran. It is just the Boran who come and fight with us, and we keep fighting with them... until we defeat them straightaway. And we don't have fire (arms) ourselves. We only have spears. And the Somalis come again and we fight them with spears because we don't have guns, and they have guns themselves [We fight

them] until we just defeat them, until they go away. And it has happened again, the Pokot are here again. But I think now it is a bit better, when we have a few of these Home guards sticks [The guns of police reservist]³²

Sincerely, the reality is far much complex than this *Samburu* claims; to be a group that simply minds their own business. Until when the attacks are so constant that they arise, just like a slumbering horse to sweep their enemies away. Moreover, *Turkana* and *Somalis* takes advantage of such uneven occasions on the battle field to raid livestock and gain particularly when favoured by factors such as better access to guns.

To the East are ethnic *Somali*'s, the most common opponents of the *Samburu*'s with whom they have engaged in two major wars. Also the *Samburu*'s fight periodically with the *Boran* from the East though these conflicts tends to be less epic. To the West their most regular opponents are *Turkana*. Consequently, the *Samburu* look disrespectfully on the *Turkana* referring to them often as boys and regards them as not wholly worthy opponents. "More often than not Turkana have gotten the better of them in armed conflict and are more often aggressors at least in large scale wars."³³

On the other hand, there is important cooperation and intermarriages between the two groups. This is ironical since the two communities may be seen as archenemies or at least rivals frequently fighting over livestock and greener pastures. At deep level, this insinuates a love-hate relationship, whereby considerable loss of life is experienced along with closest friendships. Besides, the relationship between *Pokot* pastoralists and *Kikuyu* agriculturists is featured by different oddities and abnormalities.

³² Jon D. Holtzman, *Killing your neighbors; Friendship in Northern Kenya and beyond*, (University of California Press Oakland, California, 2017), 15.

³³ Jon D. Holtzman, *Killing your neighbors; Friendship in Northern Kenya and beyond*, (University of California Press Oakland, California, 2017), 16.

Seen in this light, instability and fluctuations between peaceful coexistence and warfare are the characteristics of relations between *Samburu* and almost all their neighbors. As a consequence, a variety of conflicts with neighboring communities have erupted to the present, with firearms replacing arrows and spears. It has been taking place for so many years despite the attempted solution and measures put in place. Dolefully, wounds and scars are still visible and present among the people of *Baragoi* affecting both young and old, as well as women and children. Understanding all sides of these encounters is necessary to render a solution to shedding of innocent blood inasmuch as loss of lives.

3.2.2 Ethnic Politics

Ethnic Politics alludes “to a situation in which politicians tend to mobilize support on appeal to ethnic identity and people tend to support their leaders from their ethnic group.”³⁴ Politics of ethnicity becomes problematic when culture of people in a geographical region approach one another as contestants for authority. Also, when people suppose that they will be precluded from state well-being and social security. Without debate, ethnicity contributes to utmost conflicts in Kenya, in the sense that ethnic political annexing mostly form the make-up of groups in conflict. For example, when Kenyans casts their presidential ballot the role played by ethnicity and tribalism is decisive.

In addition, there is little skepticism that one of the major causes of people killing one another is the identity which they represent. To some degree all human beings are chained by the identifications around the ethnic and political conflicts as fought. Stated otherwise, the power that chains men to these identities still operates. The fact that is better voiced by Michel Foucault when

³⁴ <https://onlinelibrary.wiley.com/doi/abs/10.1002/9781118663202.wberen453>, accessed on 14th September 2022.

he refers to this power as *assujettissement*, or subjectification. For him, “neoliberal government should be viewed as a particular way of producing subjects; it produces an economic subject structured by specific tendencies, preferences and motivations.”³⁵

Seen in this light, this is a process by which the two senses of the word ‘subject’ become socially established truths such as: subject to others by domination and dependence, and bound to one’s own conscience. Coupled with the two meanings, a kind of power which conquers and makes the subject is depicted. This is the explicit gospel in Kenya where tribal, political and ethnic identity is still considered as a subject. It is therefore legitimate to infer that, this is a residue from a past age and a barricade to modernization, or as merely a devastating tool in the hands of political leaders.

In Kenya political parties are usually correlated with specific ethnic groups which is a peril and precarious to the nation. In December 2007, the competitive election displayed strong ethnic voting. Concerning this Gabriel Lynch notes:

Contested results sparked a post-election violence that left over 1,000 people dead and almost 700,000 displaced within two months... an estimated 405 were shot by police, the majority killed by fellow citizens... In a number of foreign media reports, “poll violence” was portrayed as a battle between members of President Kibaki’s community and those of his opponent Raila Odinga’s Luo community... Yet the epicenter was Rift Valley Province, Western Kenya, where neither the Kikuyu nor the Luo predominate...Kalenjin participated in targeted attacks against Kikuyus and other selected communities, most notably Kisii and Luhya .³⁶

Clearly, Kenya is considered as a castle of peace and stability. Unfortunately, intercommunal aggressions are constant with ethnic labels of the days gone by. This has heightened fears, political skepticism, and a culture of impunity and associated behavioral strategies.

³⁵ <https://plato.stanford.edu/entries/foucault>, accessed on 14th September 2022.

³⁶ Gabrielle Lynch, *I Say to You; Ethnic Politics and the Kalenjin in Kenya*, (The University of Chicago Press London, 2011), 2.

However, political ethnicity is neither an ancient relic nor a modern conspiracy. Ethnic identities are utmost recent constructions, never modified and immutable. Nevertheless, every ethnicity enjoys a communal history, and it is in a process of being constructed or reconstructed. Their ability to associate and disassociate depends on the assumed commons of distinctions in history and culture. Thus it should not be used as a static concept. On the contrary, it is part and parcel of the compound set of dynamic and intelligent identities.

3.2.3 Toxic Marriage Relationships

Marriage refers “to a legal contract and civil status, a religious rite, and social practice all of which vary by legal jurisdiction, religious doctrine, and culture.”³⁷ Human sexuality predisposes the union of man and woman by the very fact that they are human beings. This union is known as marriage which leads to family and it is bonded by conjugal love. A family is a reality that ought not to be disputed by anybody. It refers to a social group made up of parents and their children, all close relatives, or a whole household living together in the same roof. In a more restricted sense, family can be defined as a natural society consisting of father, mother and children otherwise called nuclear family.

Taking the above into consideration, marriage though of such value, it has become an avenue or rather a scene of senseless killings in Kenya. In other words, most marriages in the country are characterized by unhealthy mental, physical and emotional issues that remain unresolved and later matures into bigger problems. A recent case has been reported that, “A 26-year-old man killed his wife before unsuccessfully trying to jump into a 60-metre deep well at Mawingu village in Kuresoi North, Nakuru County... The suspect slit the throat of his 20-year-old wife as their two-

³⁷ <https://plato.stanford.edu/entries/marriage/#DefMar>, accessed on 15th September 2022.

year-old daughter watched.”³⁸ This is a typical example of a toxic marriage that was characterized by negativity and thus led to loss of life.

A toxic marriage is characterized by aspects such as violence, drug abuse, alcoholism, adultery, desertion and others. This is however opposed to the geography of marriage as beautifully summarized by John S Mbiti who exclaimed that, “marriage means that in your entire person, in totality of your past, present and future, as a whole universe, you enter into a relationship of unity of marriage with another universe similarly in all its totality”³⁹.

The orchestration of marriage is not collision or accident, nor colonization nor conquest, neither civilization nor coercion, neither force nor seduction. There must be an optimistic and willingly chosen purpose in it, otherwise marriage loses its meaning. Consequently, the couple is characterized by aspects such as mistrust, misunderstandings, infidelity, disagreements and second thoughts.

For instance, the country is wounded with innumerable matricides. Belatedly, a youthful woman from Homabay was arrested on suspicion of murdering her husband. According to the Standard Newspaper, her husband was stabbed to death. Police said that he had received a lewd text message that aroused her wife’s ire.

3.2.4 Property Ownership

In reference to the Constitution of Kenya promulgated in 2010, under article 40, every citizen has a right to acquire and own property of any kind. This follows some reasonable considerations such as, needs satisfy the desire for self-actualization, necessity to acquire some property for sustenance,

³⁸<https://nation.africa/kenya/counties/nakuru/man-kills-wife-and-jumps-into-a-well-in-nakuru--3944344>, accessed on 21st September 2022.

³⁹ John S Mbiti, *Love and Marriage in Africa*, (Longman Group Limited, U.K, 1973), 40.

and in order to lead a good and desirable life. Clearly, the law further states that “Every person has the right, either individually or in association with others, to acquire and own property.”⁴⁰

One of the ways of acquiring property in Kenya is inheritance. This is as a result of people’s demise leaving property that should be owned. Inheritance rests on the fact that, people instinctively want to dispose of their property after death. In most Kenyan societies, inheritance is determined by the relationship between the heir and the deceased. In some communities, for example *Kikuyu* Community, the immediate members of the family inherit in seclusion to all other people.

Consequently, property inheritance in Kenya is a common factor that initiates interfamily conflicts leading to insensible loss of life. Recently, the family of a pre-eminent *Uasin Gishu* county farmer and politician Jackson Kibor, barely one month after his death. A dispute arose with his youngest widow purporting a covin to disinherit her from the property left behind by her husband. Much more, she exclaims that she was not only evicted from her matrimonial home but also physically assaulted in a bid to avert her from reporting to the authorities.

Nonetheless, these ugly conflicts and disputes can be avoided by prudent strategies rather than deadly fights when the patriarch dies. Many a times, conflict arise when the will of the demised lacks sufficient terms of inheritance among the affected individuals. In reference to Kenya National Bureau of Statistics (KNBS), twenty six percent of Kenyan families experience succession conflicts. This is an avenue of deadly fights to spouses and children over property. Lastly, inheritance and succession should not be a genesis of crises such as conflicts, wars and murder. It should rather stimulate and promote peace when people come together in caring and sharing property.

⁴⁰ *The Constitution of Kenya, Chapter Four-The Bill of Rights to Property*, Article 40 (National Council for Law, 2010), 29.

3.3 Impacts of Senseless Killings

Following the senseless killings in Kenya, this study also accounts for the impacts. An impact refers to an influence or a marked effect. On the condition that, social interaction is caused by innumerable factors at individual, community and societal levels. Senseless killings leaves behind a lot of effects on the Kenya citizens. Some of the impacts are evident as illustrated below.

3.3.1 Effects on Children

The marriage bonded by conjugal love leads the husband and wife to bring forth children and thus, future to the world. The children strengthens the union of marriage bond and family as a whole. From a traditional point of view, children assure the unbreakable bond with ancestors. For instance, through rites of passage such as birth, naming, initiation into adulthood, marriage and eldership. And thus, the vital bond of family. However, children are climax in marriage.

In general, news headlines and newspapers highlights several cases of homicide, child torture, rape, and house burnings, beating and robbing of children. Also, the society is bleeding with getting rid of unwanted infant, attempted or actual infanticide. The pit latrine is a common bin to dispose unwanted children. This is as a result of senseless killings whereby parents depart leaving behind orphans, widows and widowers. It is saddening that both boys and girls are victims of abuse in similar proportions since both genders are vulnerable.

Of recent, Winnie *Akelo* aged fifteen years found herself on the hands of a sexual predator. With curiosity at its best *Akelo* found herself at campaign rally held at *Kisumu* city. All went well with the speeches, dances and good moments until evening when the music faded and everyone had to find their way home. After leaving *Ahero* town where the rally was held Winnie was approached by a man. According to the standard newspaper, “He swung a knife at me, and pulled me into the

darkness before committing the act.”⁴¹ *Akello*’s story is a mirror of many families across the country who have found themselves as victims. Unfortunately, many cases go unreported with victims intimidated to silence by the abusers.

3.3.2 Effects on Economy

To appreciate and assess all conditions of social life, economic matters can never go unmentioned. Grasp political conflict for instance. Petroleum exploitation within the *Lamu* basin may likely face repetitive political struggles over labour conditions, consumer arrears, and public well-being. Citizens on the outskirts of *Lamu* city are probably excruciating with school fees, transportation to the big cities and tax charges. Legitimately, the aforementioned cases may be traced back to distinctive economic differences. This is an affirmation of Karl Marx view that, “every society, whatever its stage of historical development rests on an economic foundation.”⁴²

Economy is, to begin with, the relationship between production, trade and supply of money in a country. So deeply ingrained in high economic standard is loss of lives as a result of senseless killings. For instance, homicide costing the lives of bread winners, parents and guardians is a big blow to the society. Loss of life comes with pain to family and friends but the community and society bears the cost. With respect to this, it is a loss to the economy by the fact that it accounts for a deduction to the social inter-relations of production or the essential human relations that people must enter in order to pursue economic activity.

With the aim of pulling together, the economy of any country ultimately depends on taxes paid by citizens. Senseless killings results to costs and effects touching on everyone to some extent.

⁴¹ Mactilda Mbenywe, The Standard: *Bus Parks Easy Hunting Grounds For Sex Predators as Cases Increase*, (Mombasa Road Nairobi, The standard Group Center, 21 September 2022), 12.

⁴² Neil J. Smelser, *The Sociology of Economic Life*, (Prentice Hall, INC, Englewood Cliffs, New Jersey, 1963), 7

Premised on loss of life, other costs to victims of the situation can include property loss and loss of income. These kind of impacts includes pains and suffering and an extremely lower quality of life to family and friends.

Moreover, murder affects the productivity of the country when people miss work as well as tourism. Entirely, the society suffers through loss of tourism and retail sales. For example, the body of a German tourist identified as Herman Detering was found lying in a pool of blood in his room at *Moriema Cottages* in *Malindi*. The police led by the Directorate of Criminal Investigations (DCI) boss and the Officer Commanding Police Division (OCPD) told journalist that the girlfriend is the key suspect since she vanished.

Such acts of murder remains to be a threat to the economy on condition that, murder creates fear among human beings to the extent of avoiding domestic tourism, inbound and outbound tourism in the country. Whereas, tourism generates directly and indirectly leading to an increase in economic activities in places which are visited and beyond mainly due to the goods and services provided.

Furthermore, the community spends time, public funds and other resources for police departments, prisons and jails including other social workers taking away the economic productivity. To locate the viable issues, the economic impact can be calculated on the basis of the community working together entirely. This is an advantageous contribution to the economy during this additional time spent in other avenues. Loss of time is a loss to the economy and therefore, if this time would be invested in other productive activities the economic production would be superfluous.

3.3.3 Psychological Effects

From the stand point of the sub topic under discussion the study focuses on the mind or mental phenomenon as the subject matter of psychology. Firstly, taking someone's life harms thyself the more. This is because killing a human being is importantly associated with Post Traumatic Stress Disorder (PTSD) and depressions symptoms. The work of a police officer for instance is linked with effective traumatic circumstances like witnessing violent deaths thus the probability of being affected by PTSD is high. In a number of domains murder is also related with functional impairment according to Maguel et al, peritraumatic dissociation, and present violent behaviors.

All these impacts dawn on an individual who takes away another man's life resting on premises such as man cannot escape his consciousness. With the aim of escaping guilt, the murderer is likely to be enslaved by current relationship problems, anger, alcoholism and substance abuse. Moreover, killing is connected with moral conflict, humiliation and guilt as a result of the psychological aftermath of killing. It cannot go unmentioned that the act of murder may result to mental illness, long depression and distraught. For example, Sigmund Freud openly ascribed his mental decline to the rigors of his military service.

Secondly, the family and friends also experience serious impact following the demise of their loved one. Murder experiences are exceptionally wearing. The most common feelings of sorrow include grief, shock, turmoil, guilt, anger, and need for revenge. Mourning and lamenting is determined by individual personality, relationship with the victim, personal and society view of the murder and other factors. Nevertheless, homicide is a great unhappiness to the family. In some cases the family pulls together whilst others disintegrate both emotionally and physically.

Furthermore, the children and the victims of the circumstance experience a feeling of deep narcissistic injury difficult to get over. They always remain shaken up when something similar happens in the circle of their friends. To worsen the situation, friends sometimes may point fingers or avoid the family members. And thus, all security and happiness seems to be lost forever. To the bereft widower, widow and orphans a loss of their loved one seems senseless and brutal act of fate robbing life. There is something disturbing about the criminal justice system, they always seem to prolong people's grief. The family should therefore be on lookout for counsellors and supportive friends during the criminal justice process.

3.4 Conclusion

In summation, the effects of senseless killings in Kenya remains a matter of urgency which should be addressed without any further delay. Turning a blind eye to these negative impacts does not help, but rather, it creates a nexus of other homogenous killings. The members of the society led by the leaders ought to think about the brutality, cruelty and mendacity now spreading across a civilized Kenya and admit that this evil can be abolished.

CHAPTER FOUR

APPLICATION OF MARTIN BUBER'S NOTION OF INTERSUBJECTIVITY IN FOSTERING PEACE AND RECONCILIATION

4.0 Introduction

This chapter explicates the attempted solutions by different bodies such as the government, the church and the non-governmental organizations. Previously, the other chapters presented different components that includes, Martin Buber notion of intersubjectivity and the senseless killings within social interactions in Kenya. This chapter therefore attempts to apply the ideas of Martin Buber understanding of intersubjectivity in bringing peace, reconciliation, and possible solutions to the rampant senseless killings.

4.1 Attempted solutions to senseless killings

The effects of senseless killings in Kenya have gravitated a lot of people consisting of the government personnel, the church leaders and the non-governmental organizations aiming at peace and offering solutions on the ongoing menace. All the same, some succeed while others does not.

4.1.2 The government

The government of Kenya has witnessed overabundance of difficulties particularly in areas of good governance, rule of law, accountability and openness. However, the government takes the lead on the race of promoting peace and reconciliation by upholding and promoting constitutionalism. The constitution of Kenya contains chapters written by scholars and legal experts specifically backing the new Kenyan Constitution as declared in 2010. By the same token,

the advent of the new constitution in Kenya was a new dawn for the citizens since, they are protected by the Bill of Rights.

In consideration to senseless killings, article 26 of Kenya's new constitution protects the right to life with great accuracy. It begins by asserting this right then advances to conceding that life begins at conception. "The article prohibits arbitrary deprivation of life."⁴³ According to the Kenyan constitution murder is highly punishable. The presidents of Kenya have guaranteed the right to life by commuting all death sentences to life imprisonment. President Uhuru for instance commuted the death sentence of 2,747 inmates on death row to life imprisonment.

The government have also played a significant role in restoring peace among the wrangling communities and societies. Take for example the societies living in *Baragoi*, a town lying north of *Maralal* and East of *Suguta* valley. To reach the desired objective, the Kenyan government have in several occasions' inaugurated peace building process through disarmament programs, intercommunity dialogue, and compensation schemes.

4.1.3 The Church

One of the roles of religion in a given country is to protect life, the free gift from God. The church has a responsibility of preaching peace which Jesus Christ gave to humanity as depicted by the Gospel of John chapter 14, "Peace I leave with you, my peace I give you". Moreover, God did not create man to kill the other, actually murder is condemned in the book of Exodus chapter 20 as stated in the Decalogue "You shall not kill". It is therefore the maiden issue of the church to awaken this concepts in the mind of men.

⁴³ PLO Lumumba, M.K. Mbondenyi, S. O. Odero, Editors, *The Constitution of Kenya: Contemporary Readings*, (Law Publishing (K) Ltd, Nairobi, 2011), 66.

The church in Kenya plays a pivotal role in the first line to fight senseless killings. The Roman Catholic Church for instance have continuously addressed issues affecting man with the objective of promoting peaceful co-existence among Kenyan citizens. The Holy Father for instance takes the lead by writing encyclicals to the entire people of God. A good example is *Christus Vivit*, whereby Pope Francis encourages persons to stand out, to call attention to values that are distinct from those of the world, and to bear witness to the virtues of generosity, service, purity, tenacity, forgiveness, prayer, the pursuit for justice and the common good, love for the underprivileged and interpersonal friendship.

Given this crisis and the urgent need to address it, the Kenya Conference of Catholic Bishops' (KCCB) executive arm on questions of peace and justice, the Catholic Justice and Peace Commission (CJPC), has been working nonstop to advance justice and confront repressive social systems.

Accordingly, the church has been creating awareness about the significance of peace and the demerits of senseless killings. This is done through forums with locals, peace campaigns evident through *Caritas* in Kenyan dioceses. Also, through the government the church have continuously organized national inter-religious prayer day in the country where leaders from both Christians and Muslims have intervened. The presence of religion in Kenya has been of vital importance in fighting this plague.

4.1.4 The Non-Governmental Organizations (NGO's)

The Self-Organizations are typically non-profit corporations that operate independently of the government. Their focus is to address political and social issues. They are formed at local, national or international level following the lead of common interests. The NGO's in Kenya have

relentlessly worked to initiate peace building activities among Kenyan communities in different regions. The country has many NGO's, some have fulfilled the registration requirements while others have not.

Some of the NGO's working in Kenya include International Rescue Committee (IRC), Amref Health Africa, Kenya Human rights Commission (KHRC), Fauna and Flora international, Children Peace Initiative Kenya (CPI), International Medical Corps, World Vision International (WVI) and Children Peace Commission Kenya (CPCK). For example, the WVI is a development, advocacy, and humanitarian relief organization that is evangelically Christian. This non-profit foundation supports vulnerable communities with emergency aid, health care, economic development, education and advocacy for justice.

Also, the CPCK have worked at Samburu and Pokot villages for a considerable period of time. The Gospel of peace building among Samburu's and Pokot's serves as CPI's success model. This corporation uses children, women, and teachers to preach peace. And thus, the circle of friendship amongst kids is wide and extends to families, which connects the larger neighborhood.

4.2 Intersubjectivity: Foundation of Peace and Reconciliation

Martin Buber's understanding of intersubjectivity insists more on his distinction between the "I-Thou" and "I-It" relationship. This implies that authentic existence is manifested in genuine conversation with the other person and also with God. As well, this emphasizes the value of seeing one another as a subject and not as an object. The nanosecond this conceptualization is understood, taught, applied and lived in homes by elders who are guardians and custodians of customs and beliefs, and religious leaders from different denominations in their preaching and smelling like

flock, and by political leaders in their politics, together human beings can conquer the common enemy which is senseless killings within social interactions in Kenya.

Given this peril and the urgent necessity to tackle it, the study poses an inquiry that cross examines the fact that, if Martin Buber was alive today and present among the Kenyan citizens, what would he have told them concerning the importance of peace, reconciliation and resolving the widespread of senseless killings? In a rejoinder to this question the research paper presents resolutions addressing all human beings. To achieve this, Martin Buber is assumed to be among Kenyans giving his recommendations and enlightenments as if Kenyans were listening to him.

4.2.1 Responsible Parenting

Responsible parenthood refers to “an ability of parents to detect the need of happiness and desire of children and helping them to become responsible and responsible children.”⁴⁴ The problem that contributes to the cognized senseless killings within social interactions in Kenya rests on values and believes that parents instill in their children when they are growing up. These beliefs are built on sentiments and jargons such as everyman for his own and the devil take the hindmost, or commonly claimed as everyman for his own and God for us all, survival for the fittest, the idea that the neighboring tribes are our enemies, dog eat dog and others.

Accordingly, the young generations ends up doing what they are taught without serious reflection whether good or evil, following the fact that the elders and parents command them to do so. At times, this beliefs and customs that children learn acts as the standard measure of all things.

⁴⁴<https://www.publichealthnotes.com/responsible-parenthood-and-10-principles-of-responsible-parenting>, modified on 10th September 2022.

Further, the character and actions of others may be perceived as good or bad without understanding them.

Nevertheless, Martin Buber was convinced that man has a duty and responsibility to take good care of the 'Thou' since the otherness of the 'Thou' presents itself as an exceptional per excellence. It is therefore an issue of urgency, that elders and parents need to realize that these baseless and misguided concepts and ideas occupy the mind of children acting as a distraction in seeing, accepting and valuing the "Thou".

Without debate, if this realization is achieved by the young, then the generation after generation will have a virtuous regard for the "Thou" and thus learn to embosom each other. An appeal is made to the Kenyan elders and parents to instill the right parenting and upbringing to their children for a better future rather than a corrosive one. This is a call for responsibility and respect to all individuals in order to cure the society. In a nutshell, Kenyans are heartily invited to do away with discrimination of tribe, colour, race, creed, or profession and espouse moral duty and infinite responsibility.

4.13 Solution to Political Incitements

Man is a political animal believed Aristotle. This is because man is naturally social with the power of speech and moral reasoning. The game of political brinkmanship continues in Kenya as livid by different political leaders. Recently, National Assembly Speaker found himself in trouble as Members of Parliament (MPs) objected his designation of *Kenya Kwanza* as majority side, forcing him to adjourn the house session early. This is an illustration of political fueling since the political leaders were furious forming a squared ring around the speaker and the mace as he exited the assembly room.

Given Kenya's harrowing history of associated violence leading to loss of lives, the leaders ought to refrain from violent behaviors, hate speech and incitements to violence. For example, "a legislator-Oscar Sudi-was charged with hate speech over remarks made on a video which was uploaded on Facebook."⁴⁵ Leaders are therefore continually encouraged to be prudent enough and abstain from hateful and inciteful rhetoric. Besides, incendiary political rhetoric fueled election related violence, resulting to high number of deaths and innumerable internally displaced persons.

From the aforementioned ideas, some of the senseless killings experienced are as a result of incitements from political leaders who are adorers of their own benefits. Martin Buber therefore remains to be the motivation since he propounded the fact that, authentic existence is manifested in genuine conversation with the other person and also with God.

And thus, a heartfelt request to political leaders, to cease from spreading threatening content, inciting and occupying the mind of the citizens with hatred, enmity and propagandas during their political rallies and campaigns. Instead, they are welcome to preach peace, prosperity and responsibility of always caring about the "Thou". This a personal and a collective responsibility which cannot be forgone.

4.14 Responsibility Towards the 'Thou'

In realization of intersubjectivity as a solving tool to senseless killings within social interactions in Kenya, the paper suggests that human beings need to go beyond the self, their needs, and their rights as well as their demands. People are therefore invited to focus on the 'Thou' in regard to a

⁴⁵<https://www.theelephant.info/features/2021/12/10/safeguarding-kenyas-electoral-democracy-in-the-digital-age-regulating-hate-speech-and-incitement-to-violence>, referenced on 10th September 2022.

genuine responsibility. At a deep level, this fact of having a duty towards the other must begin deep down an individual and then take the necessary measures to preach peace.

This is possible because intersubjectivity mirrors the past life experience of persons in Kenya. Let's take an example of John S Mbiti, a Kenyan scholar who comely depicted his pearl of wisdom by exclaiming that "I am because we are, and since we are, therefore, I am."⁴⁶ And therefore, a person is a person through the responsibilities of others, and thus claims to be a person through others. Man cannot choose his neighbors, but that does not mean that he should not be a good neighbor. Considering this, one can fairly infer that, responsibility is generically about humanness according to which men are understood as interdependent with others.

Therefore, Buber's understanding is applicable since it holds that "The idea of responsibility is to be brought back from the province of ethics, of an "ought" that swings free in the air, into that of a lived life. Genuine responsibility exists only where there is real responding."⁴⁷ For this to be achieved, humans need to be open, ready, loving and caring about the fundamental nature of the "Thou". In other words Kenyans have a responsibility towards the other which is not reciprocal since reciprocity is not a sufficient reason for fulfillment of an individual's responsibility hither the other.

4.2 Conclusion

In summation, for any nation, society or community to prosper in its ventures there is an indispensable need to establish rules and regulations. These norms governs the everyday activities in the process of promoting and sustaining peace and reconciliation as well as law and order. It is

⁴⁶ Adeshina Afolayan and Toyin Falola, Editors, *The Palgrave Handbook of African Philosophy*, (Springer Nature America Inc. New York), 635.

⁴⁷ Martin Buber, *Between Man and Man*, Translated by Ronald Gregor Smith, (Beacon Press, Boston 1961), 16.

crystal clear that for peace and unity to be maintained in a state, the citizens must co-operate with the security agencies to reduce the risks and effects associated with senseless killings. In realization to this motivation, there an urgent need to change human behavior and commitments towards a sustainable humanity.

GENERAL CONCLUSION

This research paper has presented the philosophy of Buber on intersubjectivity and other philosophers such as Bernard Lonergan, Gabriel Marcel and Martin Heidegger. The study has discussed the intercommunal conflicts, ethnic politics, and toxic marriage relationships as causes of senseless killings in Kenya. The study has also explicated the effects of senseless killings in Kenya and the possible solutions to resolve this threat. Finally, the paper accounted for the application of Martin Buber notion of intersubjectivity in bringing peace and reconciliation among Kenyan citizens.

Throughout the research, the central question has been: Can Buber's philosophy of intersubjectivity of "I-Thou" relationship be of any relevance to the senseless killings bedeviling Kenya today? With the outcome of the research as sermonized in the precedent chapter, there can be a little doubt that Buber's "I-Thou" philosophy can be used to fill out this troublesome lacuna. The suggestions offered by the study in addressing the needs of this time can be applied and taken into account. The dialogical principle for instance can be used to identify relationships with essential areas of life. Simply because, the changing and becoming of Kenya takes place through its citizens, the social ordering prioritize encounters existing beings.

Nevertheless, Kenyans are supposed to eliminate the thinking that the other person is an object, alternatively they should endorse the notion of 'I-Thou' where the other is not only experienced but encountered in a legitimate relationship not as a passive but as an active participant. The moment humans learn that the other person is important and with same rights as thyself, the society will be a virtuous place where everybody would wish to belong. Although the paper has submitted some solutions to senseless killings, it is open to further research.

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